

**UNIVERSITY OF EDUCATION, WINNEBA**



**EVALUATING FIELD TRIPS' ROLE IN TEACHING CHRISTIAN  
RELIGIOUS STUDIES IN MISSION SENIOR HIGH SCHOOLS, CAPE  
COAST**

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COAST**



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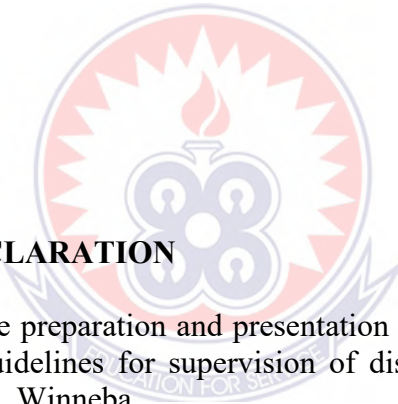
## DECLARATION

### STUDENT'S DECLARATION

I, **James Yaw Nkum**, declare that this dissertation, 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

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

**Name of Supervisor: Mr. Eric Ofosu-Dwamena**

**Signature:** .....

**Date:**.....

## **DEDICATION**

To my beloved father, Anthony Nyarkoh, and my brothers, Bimpong Daniel and Felix Andoh, and to my pastor, Rev. Fr. Ashun Gabriel, all of blessed memory. To all men and women of goodwill who have journeyed with me up to this point, offering encouragement, strength, and hope.



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## TABLE OF CONTENTS

<b>Content</b>	<b>Page</b>
<b>DECLARATION</b>	<b>iii</b>
<b>DEDICATION</b>	<b>iv</b>
<b>ACKNOWLEDGMENTS</b>	<b>v</b>
<b>TABLE OF CONTENTS</b>	<b>vi</b>
<b>LIST OF TABLES</b>	<b>x</b>
<b>LIST OF FIGURES</b>	<b>xi</b>
<b>ABSTRACT</b>	<b>xii</b>
<b>CHAPTER ONE: INTRODUCTION</b>	<b>1</b>
1.1 Background to the Study	1
1.2 Statement of the Problem	3
1.3 Purpose of the Study	5
1.4 Objectives of the Study	5
1.5 Research Questions	6
1.6 Significance of the Study	6
1.7 Delimitation	7
1.8 Limitations	7
1.9 Operational Definition of Terms	7
1.10 Organisation of the Study	8
<b>CHAPTER TWO: LITERATURE REVIEW</b>	<b>9</b>
2.1 Introduction	9
2.2 Theoretical Review	9
2.2.1 Herzberg's Two-Factor Theory of Motivation	9
2.2.2 Social Capital Theory	11

2.3 Conceptual Review	13
2.3.1 Concept of Field Trip	13
2.3.2 Concept of Students' Perception	15
2.3.3 Concept of Students' Academic Performance	16
2.4 Conceptual Framework	17
2.5 Empirical Review	18
2.5.1 Frequency and types of field trips organised for Christian Religious Studies students	19
2.5.2 Students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies	23
2.5.3 Perceived impact of field trips on students' academic performance in Christian Religious Studies	28
2.6 Summary of Literature Review	33
<b>CHAPTER THREE: METHODOLOGY</b>	35
3.1 Introduction	35
3.2 Research Approach	35
3.3 Research Design	36
3.4 Study Area	37
3.5 Population	38
3.6 Sample and Sampling Procedure	38
3.7 Data Collection Instrument(s)	40
3.8 Validity and Reliability of Instruments	41
3.9 Data Collection Procedures	44
3.10 Data Processing and Analysis	44
3.11 Ethical Considerations	45

<b>CHAPTER FOUR: RESULTS AND DISCUSSION</b>	<b>46</b>
4.1 Introduction	46
4.2 Demographic and other characteristics	46
4.3 Analysis of Research Questions	47
4.3.1 Research Question 1: What is the frequency and what types of field trips are organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast?	47
4.3.2 Research Question 2: How do students perceive the effectiveness of field trips in enhancing their understanding of Christian Religious Studies?	50
4.3.3 Research Question 3: What is the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast?	52
4.4 Discussion	54
4.4.1 Frequency and types of field trips organised for CRS students	54
4.4.2 Students' perceptions of the effectiveness of field trips in enhancing their understanding of CRS	56
4.4.3 Effect of field trips on students' academic performance in CRS	59
4.5 Chapter Summary	61
<b>CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</b>	<b>62</b>
5.1 Introduction	62
5.2 Summary	62
5.3 Key Findings of the Study	62
5.4 Conclusion	63
5.5 Recommendations	64

5.6 Suggestions for Further Research	65
<b>REFERENCES</b>	<b>66</b>
<b>APPENDIX: Questionnaire for Senior High School Students</b>	<b>74</b>



## LIST OF TABLES

<b>Table</b>	<b>Page</b>
1 Distribution of Respondents by Senior High School	40
2 Reliability Statistics for students	43
3 Demographic characteristics of respondents	46
4 Frequency and types of field trips organised for CRS students	48
5 Students' perceptions of the effectiveness of field trips in enhancing their understanding of CRS	50
6 Perceived impact of field trips on students' academic performance in CRS	52



## LIST OF FIGURES

Figure	Page
1 Conceptual Framework	17



## ABSTRACT

The study examined the role of field trips in teaching Christian Religious Studies (CRS) in Mission Senior High Schools in Cape Coast, aiming to explore their impact on student engagement, understanding, and academic performance. Using a quantitative approach and a descriptive research design, primary data were collected through questionnaires administered to a sample of 250 students selected via a multi-stage sampling technique combining stratified, purposive, and simple random methods. Descriptive statistics, including frequencies, percentages, means, and standard deviations, were analysed using SPSS to generate insights into student perceptions and experiences. The findings revealed that students generally held highly positive views of CRS field trips, appreciating strong teacher involvement, clear communication, and the relevance of diverse learning experiences. Field trips were perceived as motivating, practical, and effective in enhancing understanding, knowledge retention, and application, while also contributing to improved performance, critical thinking, and confidence in assessments. Based on these outcomes, it is recommended that educational managers and stakeholders establish clear policies and integrate field trips systematically into the CRS curriculum to maximise their educational and academic benefits.



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Field trips, though underutilised in Christian Religious Studies (CRS), present an opportunity to bridge the gap between theoretical knowledge and lived religious experiences. Given the persistent challenges in biblical understanding and skill application among students, exploring field-based learning may offer new pathways to improve CRS teaching and learning outcomes. Recent studies have examined various aspects of Christian Religious Studies (CRS) education in Ghanaian senior high schools. Research indicates that CRS students in Cape Coast have a low understanding of biblical texts and limited adoption of attitudes and skills from the Bible (Mensah & Ampem, 2023). CRS teachers in the Western Region demonstrate high levels of pedagogical practices and content knowledge (Mensah & Ampem, 2023). Field trips have been identified as potentially beneficial for enhancing student understanding in Social Studies, though challenges such as time constraints and financial issues exist (Bassaw et al., 2022). Out-of-field teaching in CRS has been observed in the Berekum Municipality, with teachers lacking appropriate instructional strategies and resources, primarily relying on teacher-centred methods and textbooks (Owusu & Mensah, 2022). These findings highlight the need for improved teacher training and support to enhance CRS education in Ghanaian senior high schools.

Mensah and Ampem (2023) indicate that CRS teachers in Western Ghana demonstrate high levels of pedagogical practices and content knowledge. However, students in Cape Coast show low understanding of biblical texts and limited adoption of attitudes from the Bible (Mensah & Ampem, 2023). Out-of-field teaching in Berekum Municipality revealed teacher-centred methods and limited use of

instructional resources (Owusu & Mensah, 2022). In contrast, teachers in the Brong Ahafo Region extensively employed Life Themes pedagogy, effectively connecting biblical experiences to students' lives (Owusu & Asare-Danso, 2014). Recommendations include organising in-service training for teachers (Owusu & Mensah, 2022; Owusu & Asare-Danso, 2014), emphasising the rationale for teaching CRS in teacher training programs (Mensah & Ampem, 2023), and encouraging group work and discussion methods (Owusu & Asare-Danso, 2014).

Field trips have been shown to positively impact students' learning experiences across various disciplines. Studies indicate that field trips enhance students' understanding of course materials, critical thinking, and creativity (Rugaiyah, 2019; Goh & Ritchie, 2011). They also contribute to students' educational, social, and personal development, improving knowledge, interest, confidence, and communication skills (Campbell & Gedat, 2021). Field trips provide opportunities for students to apply theoretical knowledge in real-world contexts, fostering a deeper understanding of the subject matter (Andriansyah, 2020; Campbell & Gedat, 2021). Additionally, field trips allow students to interact with their surroundings and develop better attitudes compared to classroom-based learning (Andriansyah, 2020). While students generally have positive perceptions of field trips, some challenges include pre- and post-activities, group size, and time allocation (Campbell & Gedat, 2021).

Similarly, research has demonstrated that field trips positively influence students' academic performance and overall learning experiences in different subject areas. Evidence shows that participation in field trips enhances students' academic achievement in social studies (Birabil & Omokhua, 2020) and also improves learning outcomes in civic education by strengthening understanding and engagement (Uwah

& Amadioha, 2025). They provide practical approaches to the curriculum, enhancing students' interest in learning and helping them deal with advanced concepts (Rugaiyah, 2022). Field trips are particularly effective in exploring learning experiences and increasing students' writing skills in descriptive texts (Rugaiyah, 2022). However, their impact on student motivation may be limited, as one study found no significant effect on motivation in civic education (Uwah & Amadioha, 2025). The use of instructional materials, which can include field trips, is perceived as useful in the teaching and learning of economics by both teachers and students (Kaku & Arthur, 2020).

In sum, despite field trips being underutilised in Christian Religious Studies (CRS), existing literature across disciplines suggests their significant benefits for enhancing student understanding, engagement, and performance. Despite a growing body of evidence supporting the benefits of field trips in enhancing student learning across various disciplines, their application in Christian Religious Studies (CRS) remains limited in Mission Senior High Schools in Cape Coast. While students struggle with biblical understanding and skill application, field-based learning has proven effective in bridging the gap between theory and practice in other subjects. This study, therefore, seeks to explore the frequency and nature of CRS field trips, assess students' perceptions of their effectiveness, and examine their impact on academic performance, to enrich CRS teaching and learning outcomes in Cape Coast.

## **1.2 Statement of the Problem**

Christian Religious Studies (CRS) plays a vital role in shaping students' moral development, ethical reasoning, and understanding of religious principles. However, recent studies have highlighted persistent challenges in teaching and learning CRS in

Ghanaian senior high schools, particularly in the Cape Coast area. Students continue to exhibit a low level of understanding of biblical texts and demonstrate limited application of biblical attitudes and values in their daily lives (Mensah & Ampem, 2023). This situation raises concerns about the effectiveness of current instructional methods employed in CRS classrooms, which are often teacher-centred and heavily reliant on textbooks.

In response to similar challenges in other subjects, field trips have emerged as a promising pedagogical approach. They have been shown to significantly enhance students' comprehension, engagement, and academic performance by connecting theoretical content with real-life experiences (Andriansyah, 2020; Rugaiyah, 2019; Campbell & Gedat, 2021). Specifically, in disciplines such as social studies and civic education, field trips have improved student understanding, writing skills, and interest in subject matter (Birabil & Omokhua, 2020; Rugaiyah, 2022). These studies also suggest that field trips promote students' social, emotional, and cognitive development.

Despite the wealth of evidence supporting the effectiveness of field trips, they remain underutilised in CRS instruction in Ghanaian senior high schools. While pedagogical practices among CRS teachers in the Western Region have been described as sound (Mensah & Ampem, 2023), the gap between teaching quality and student outcomes points to a possible disconnect between teaching strategies and students' learning needs. Moreover, studies in other regions, such as Berekum Municipality, reveal that many CRS teachers lack the appropriate instructional strategies, often defaulting to lecture-based methods with minimal use of visual or experiential learning tools (Owusu & Mensah, 2022).

In the context of Mission Senior High Schools in Cape Coast, where religious education is not only academic but also spiritual and formative, the potential role of field trips in enhancing learning remains largely unexplored. Religious sites, community outreach programs, and interfaith centres offer rich opportunities for experiential learning that can deepen students' understanding of Christian teachings and their relevance to contemporary life. However, there is a paucity of data on how often such field trips are organised, what forms they take, and how students perceive their usefulness.

Given these gaps, this study aims to assess the frequency and types of CRS field trips conducted in Mission Senior High Schools in Cape Coast. It will also describe students' perceptions of the effectiveness of these trips and examine their perceived impact on academic performance. By identifying the strengths and shortcomings of current practices, this research seeks to offer evidence-based recommendations to enhance CRS pedagogy through field-based learning. Addressing this issue is crucial to ensuring that CRS education in Ghana not only transmits biblical knowledge but also fosters holistic moral and intellectual development in students.

### **1.3 Purpose of the Study**

The main purpose of the study was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools, Cape Coast.

### **1.4 Objectives of the Study**

1. To assess the frequency and types of field trips organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast.
2. To assess students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies.

3. To examine the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast.

### **1.5 Research Questions**

1. What is the frequency and what types of field trips are organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast?
2. How do students perceive the effectiveness of field trips in enhancing their understanding of Christian Religious Studies?
3. What is the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast?

### **1.6 Significance of the Study**

This study is significant in multiple ways. Firstly, it offers empirical evidence on how field trips influence students' comprehension and performance in Christian Religious Studies (CRS), a subject pivotal for the moral and spiritual development of students in Ghana. Secondly, by focusing on Mission Senior High Schools in Cape Coast, the research highlights localised pedagogical practices, contributing to the broader discourse on experiential learning in religious education. Furthermore, it provides valuable insights for educational policymakers, curriculum developers, and CRS teachers by evaluating the integration of field-based learning into traditional instruction. The findings are expected to inform recommendations that enhance teaching methodologies, promote student engagement, and improve academic outcomes in CRS. Ultimately, this study bridges the gap between theoretical biblical instruction and real-life application, supporting the holistic formation of learners.

### **1.7 Delimitation**

This study is delimited to Christian Religious Studies students and teachers in selected Mission Senior High Schools within the Cape Coast Metropolis of Ghana. It focuses specifically on field trips as a pedagogical tool in CRS instruction, examining their frequency, nature, perceived effectiveness, and impact on students' academic performance. The study does not cover other teaching methods or subjects beyond CRS, nor does it include schools outside the Mission category or those located in regions other than Cape Coast. The research is also limited to the perspectives of students, excluding detailed investigations from parents or administrators unless indirectly referenced.

### **1.8 Limitations**

While every effort was made to ensure the accuracy and relevance of this research, some limitations must be acknowledged. First, the study relies heavily on students' self-reported perceptions, which may be influenced by biases such as social desirability or recall inaccuracies. Secondly, logistical and time constraints may have limited the number of schools and respondents included, potentially affecting the generalizability of the findings. Additionally, while the study explores the perceived impact of field trips on academic performance, it does not conduct a rigorous comparative analysis of academic outcomes before and after such trips.

### **1.9 Operational Definition of Terms**

- **Field Trips:** Structured visits by students to off-campus religious or educational sites intended to enhance classroom instruction in Christian Religious Studies.

- **Christian Religious Studies (CRS):** An academic subject in Ghanaian senior high schools focused on the study of biblical texts, Christian doctrines, ethics, and religious values.
- **Mission Senior High Schools:** Secondary schools established by Christian missions with a strong emphasis on religious and moral education alongside academic instruction.

### **1.10 Organisation of the Study**

This study is structured into five chapters. Chapter One introduces the background, problem statement, objectives, research questions, significance, delimitations, limitations, and definitions of key terms. Chapter Two presents a review of related literature, covering theoretical frameworks, empirical studies, and conceptual discussions relevant to field trips and CRS education. Chapter Three outlines the research methodology, including the research design, population, sampling procedures, data collection instruments, and methods of analysis. Chapter Four presents the results of the study, analysing the data gathered and interpreting the findings based on the research objectives and discusses the findings. Chapter Five concludes and provides recommendations for practice, policy, and future research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter offers a comprehensive review of the literature relevant to the topic. It explores three main categories of the literature review: theoretical, conceptual, and empirical. The Herzberg's Two-Factor Theory of Motivation and Social Capital Theory were utilised as the theoretical framework for this study. Key themes such as field trip, students' perception and students' academic performance were analysed within the research context. Additionally, relevant studies were evaluated to develop the empirical review.

#### **2.2 Theoretical Review**

This study is grounded in the Herzberg's Two-Factor Theory of Motivation and Social Capital Theory.

##### **2.2.1 Herzberg's Two-Factor Theory of Motivation**

Herzberg two factor theory of motivation remains influential in explaining how positive learning engagement can be encouraged within educational settings. The theory proposes that motivation is shaped by two separate categories of factors which are motivators and hygiene factors. Motivators are internal to the learning experience and include achievement, recognition and opportunities for intellectual growth. These are the factors that lead to genuine satisfaction and increased willingness to participate in academic tasks when they are present (Shah & Asad, 2021). Hygiene factors are external conditions surrounding the learning environment such as school policies, teacher behaviour management practices, availability of instructional resources and the organisation of learning activities. Their absence can create dissatisfaction among

learners but their presence alone does not necessarily stimulate motivation (Alshammari, 2022). Herzberg theory therefore challenges the assumption that motivation and satisfaction belong to a single continuum by suggesting that they are shaped by different and independent influences (Malik & Naeem, 2020).

Within contemporary educational research, Herzberg theory has been applied to understand the quality of learning activities that engage students beyond routine classroom instruction. Studies indicate that students demonstrate greater interest when learning activities are interactive, exploratory and allow them to connect academic knowledge with real life contexts (Mensah & Agyeman, 2021). These forms of learning serve as motivators because they stimulate curiosity and give students a sense of accomplishment. In contrast, learning environments characterised by rigid lesson delivery, overcrowded classrooms and minimal student participation may undermine motivation if hygiene factors are not adequately addressed (Shah & Asad, 2021). The theory also assumes that students are active meaning seeking individuals whose intrinsic interest can be nurtured when they encounter relevant and purposeful learning experiences.

The relevance of Herzberg theory to the present study on evaluating the role of field trips in teaching Christian Religious Studies lies in how field trips provide meaningful learning experiences that can function as motivators. Field trips enable students to directly observe religious sites, symbols, traditions, and artefacts, transforming abstract classroom concepts into concrete and meaningful learning experiences (UNESCO, 2022). Such experiential exposure enhances understanding by allowing learners to connect theoretical knowledge with real world contexts and authentic environments (OECD, 2023). These meaningful interactions stimulate curiosity,

deepen engagement, and promote active knowledge construction through firsthand experience (Falk & Dierking, 2018). Motivation is strengthened when learning activities are perceived as relevant and supportive of students' psychological needs for competence and autonomy (Ryan & Deci, 2020).

However, the educational effectiveness of field trips depends largely on careful planning, clear instructional guidance, and alignment with curriculum objectives (DeWitt & Storksdieck, 2008). Structured preparation and teacher support help students remain focused and maximise the academic value of the experience (Behrendt & Franklin, 2014). Proper organisation, supervision, and safety arrangements also create a supportive environment that reduces anxiety and enhances student participation (Wang et al., 2024). When well coordinated and intentionally integrated into teaching, field trips significantly improve students' engagement, understanding, and academic achievement (Liu et al., 2024). In this way, Herzberg theory provides a meaningful basis for evaluating how field trips can enhance academic performance in Christian Religious Studies through increased motivation and enriched learner engagement.

### **2.2.2 Social Capital Theory**

Social Capital Theory provides a complementary perspective by focusing on the social relationships, networks and shared norms that shape learning experiences. Social capital refers to the resources embedded within interpersonal and community interactions that facilitate cooperation, knowledge sharing and emotional support (Claridge, 2019). The theory assumes that individuals do not learn in isolation but are influenced by the quality of their relationships with peers, teachers, institutions and wider community groups. Social capital is often discussed in three dimensions which

are bonding capital within close peer relationships, bridging capital across diverse social groups and linking capital which connects individuals to formal authority structures and institutional networks (Aldrich & Meyer, 2021). These forms of social capital enable students to access guidance, validation and shared meaning during learning experiences.

In educational environments, social capital shapes how students engage with academic tasks and how they interpret the purpose of learning. Positive peer interactions, supportive teacher student relationships and meaningful institutional culture have been shown to improve confidence, participation and academic achievement (Dika & Singh, 2020). When students feel a sense of belonging within the learning community, they are more likely to ask questions, collaborate and persist through academic challenges. Social capital therefore highlights the social dimension of learning by demonstrating that knowledge is co constructed through relational interaction rather than acquired solely through individual effort (Amoako & Antwi, 2022).

The relevance of Social Capital Theory to this study lies in its explanation of how social relationships facilitate learning and knowledge acquisition in educational settings. Field trips in Christian Religious Studies create opportunities for collective learning by allowing students to interact in shared environments beyond the classroom (Falk & Dierking, 2018). These shared experiences strengthen bonding relationships among students by promoting cooperation, trust, and peer supported learning (Putnam, 2000). Field trips also facilitate bridging relationships between students and teachers by transforming traditional authority based roles into more collaborative and interactive learning partnerships (Behrendt & Franklin, 2014). In

addition, field trips connect students with religious communities, heritage sites, and cultural institutions, thereby fostering linking social capital through engagement with broader social structures and sources of knowledge (UNESCO, 2022). These relationships extend learning beyond formal instruction and support deeper understanding through experiential and socially mediated learning processes (Vygotsky, 1978). Social capital therefore provides a useful framework for explaining how field trips promote not only academic learning but also social and emotional development through interaction and shared meaning making (OECD, 2023). Consequently, Social Capital Theory strengthens the argument that field trips are an important pedagogical strategy for improving academic performance in Christian Religious Studies by fostering relational engagement and community connected learning.

### **2.3 Conceptual Review**

A summary of important concept related to the research is given in this portion of the study. The following concepts are covered in the review: field trip, students' perception and students' academic performance.

#### **2.3.1 Concept of Field Trip**

Field trip as a pedagogical concept generally denotes an organised educational visit outside the conventional classroom intended to provide learners with direct exposure to real world contexts that exemplify curricular content. From a general perspective, field trips are conceived as forms of experiential learning that allow students to observe, enquire, reflect and make links between theoretical knowledge and tangible phenomena, thereby enriching comprehension and promoting retention (Rugaiyah, 2022). Recent empirical studies have emphasised the diversity of field trip formats,

including traditional site visits, museum excursions, community based visits, and virtual field trips, each offering different affordances for sensory engagement and cognitive elaboration (Han, 2021; Abdallah et al., 2023). Scholars have argued that effective field trips combine pre visit orientation, structured tasks during the visit and post visit reflection to consolidate learning (Salman, 2023). Investigations across contexts report that well planned field trips broaden learners' contextual knowledge, stimulate curiosity and support the development of higher order thinking when linked to clear learning objectives (Rugaiyah, 2022; Labib, 2025).

At the same time, critical studies caution that poorly organised excursions, lack of curricular alignment or superficial sightseeing may yield limited learning gains and produce logistical burdens that undermine pedagogic intent (Rugaiyah, 2022; Salman, 2023). In the specific domain of religious education, field trips to churches, mission houses, heritage sites and local religious institutions provide occasions to observe rituals, artefacts and spaces that render abstract doctrinal and historical material concrete and culturally situated (Rugaiyah, 2022).

For the present study, field trips therefore function both as an instructional strategy and as an independent variable whose frequency and type can be examined in relation to students' perceptions and academic outcomes in Christian Religious Studies. Practically, the concept informs instrument design because it requires operationalization in terms of visit frequency, destination type, preparatory activities and follow up tasks. Moreover, recognising variation in field trip quality helps the researcher to interrogate not only whether excursions occur but how their pedagogic structure influences learning in Mission Senior High Schools in Cape Coast.

### 2.3.2 Concept of Students' Perception

Students' perception is a multifaceted construct referring to learners' subjective interpretations, attitudes and evaluative judgements about educational experiences and instructional strategies. Conceptually, perception encompasses cognitive appraisals about usefulness, relevance, ease of engagement and affective responses such as interest or boredom (Saputra, 2022). Contemporary literature indicates that students' perceptions are shaped by prior knowledge, cultural background, interactional dynamics with teachers and peers, and the design features of the learning activity (Giday, 2024; Mapulanga, 2024). Empirical studies on experiential activities demonstrate that students' perceptions mediate the relationship between an intervention and learning outcomes because favourable perceptions promote active engagement and deeper processing (Abdallah et al., 2023; Han, 2021). For instance, research on virtual and physical field trips has found that perceived authenticity, clarity of tasks and opportunities for reflection strongly predict students' reported learning gains and satisfaction (Han, 2021; Abdallah et al., 2023). Other authors highlight the role of social and cultural norms in shaping perceptions; students from communities that value experiential exploration are more likely to appraise field-based learning positively than those for whom formal classroom instruction is privileged (Mapulanga, 2024; Li, 2024).

In relation to the study, students' perception operates as a central process variable that explains why similar field trip experiences may produce divergent academic effects. Measuring perception therefore requires items that capture perceived relevance to the syllabus, perceived opportunity for personal reflection, perceived instructor facilitation and affective responses to the visit. Understanding perception among Mission Senior High School students in Cape Coast will indicate whether field trips

are experienced as meaningful extensions of CRS instruction or as peripheral activities. Such insight is critical for interpreting whether variation in academic performance is a consequence of the trip design or student interpretation and for designing interventions that enhance the perceived educational value of excursions.

### **2.3.3 Concept of Students' Academic Performance**

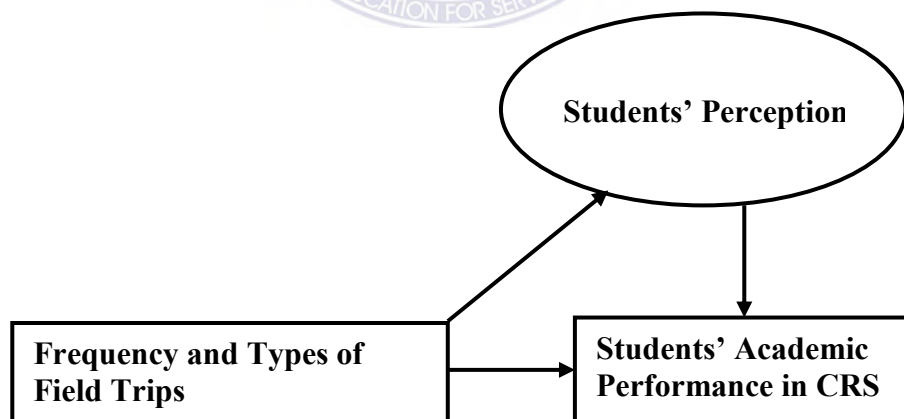
Students' academic performance refers to measurable outcomes that indicate levels of attainment in curricular subjects and can include test scores, class grades, demonstrated competencies and other assessment-based evidence of learning. From a theoretical standpoint, performance is understood as the emergent product of cognitive engagement, instructional quality, and contextual supports that together determine mastery of subject matter (Salman, 2023). Recent empirical inquiries into field-based pedagogies suggest that when excursions are well aligned with learning objectives and accompanied by scaffolded tasks, they can produce statistically significant gains in knowledge retention, conceptual understanding and skill application (Rugaiyah, 2022). Several authors have documented positive effects across subject areas including science, history and social studies, while others report null or mixed findings where trips lacked integration with assessment or where evaluative measures were insensitive to experiential gains (Bago, 2020; Labib, 2025).

Methodological reviews emphasise the need for reliable pre-test, post-test designs, control groups and longer term follow up to capture durable learning effects rather than transient enthusiasm (Salman, 2023; Rugaiyah, 2022). Applied to Christian Religious Studies, academic performance can be operationalized through doctrinal knowledge tests, essay based reflections, and assessment of interpretive skills in religious texts and history. Field trips that provide encounters with religious artefacts,

archival materials and community narratives may enhance comprehension and analytical abilities relevant to CRS assessments if teachers deliberately link visit content to marking criteria and classroom activities. Consequently, the concept of academic performance is pivotal for the present study because it constitutes the primary dependent variable; rigorous operationalization and appropriate assessment timing will determine whether field trips exert measurable influence on students in Mission Senior High Schools in Cape Coast. The literature therefore advises that conclusions about effectiveness be grounded in methodologically robust measures that reflect the multifaceted nature of learning in religious education contexts.

## 2.4 Conceptual Framework

A conceptual framework refers to an organised system of concepts, assumptions, and theories drawn from relevant literature that helps to explain relationships among variables and guides the structure and interpretation of a study (Creswell & Creswell, 2018). This study's conceptual framework integrates key variables and their hypothesised relationships based on the theoretical foundations previously outlined.



**Figure 1: Conceptual framework.**

Source: Author's construct

The conceptual framework proposes that the frequency and types of field trips organised for Christian Religious Studies students constitute the key independent

variable influencing their learning outcomes. When field trips are conducted regularly and are carefully selected to align with curriculum content such as visits to historic churches, mission houses, religious museums, and sacred heritage centres, students are exposed to concrete experiences that reinforce theoretical classroom instruction. Conversely, irregular or poorly planned field trips may limit the potential educational value of such experiences.

The influence of field trips on learning is shaped by students' perception. Students' perception reflects their attitudes, interpretations, and value judgments about the relevance, clarity, and meaningfulness of the field trip experience. When students perceive field trips as engaging, educational, and spiritually or culturally enriching, they are more likely to develop interest, deeper understanding, and sustained motivation toward Christian Religious Studies. However, if the trip is viewed as disorganised or irrelevant, the potential academic benefit is weakened.

Ultimately, these perceptions influence the dependent variable, students' academic performance in Christian Religious Studies. Positive perceptions are expected to enhance students' comprehension of religious concepts, improve recall of historical and doctrinal content, encourage participation in lessons, and support higher achievement in examinations and coursework. The framework therefore assumes that effective and well-structured field trips, when positively perceived by students, contribute to improved academic performance in Christian Religious Studies within Mission Senior High Schools in Cape Coast.

## **2.5 Empirical Review**

This section of the literature review analyses empirical studies examining the effects of students' behavioural issues on academic achievements. It covers frequency and

types of field trips organised for Christian Religious Studies students, students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies and perceived impact of field trips on students' academic performance in Christian Religious Studies.

### **2.5.1 Frequency and types of field trips organised for Christian Religious Studies students**

In the Nigerian context, a study by Adewale and Ogunrin (2022) investigated the integration of field trips in CRS curricula across tertiary institutions in Lagos State. Employing a mixed-methods approach, the researchers surveyed 350 CRS students and conducted follow-up semi-structured interviews with 15 lecturers. The population was drawn from three universities, with a stratified random sampling method ensuring representation across different levels of study. Their findings indicated a moderate frequency, with an average of two to three field trips per academic session. The types of trips were predominantly categorised as visits to historic churches, such as the Cathedral Church of Christ, Marina, and interdenominational prayer camps, aimed at exposing students to ecclesiastical history and contemporary worship practices. Similarly, a study by Chukwuma and Nwosu (2023) in South-Eastern Nigeria focused on secondary school education, utilising a descriptive survey design with a sample of 400 students and 50 teachers selected through multi-stage sampling. Their research corroborated the moderate frequency but highlighted a concerning reliance on a limited range of site types, primarily local churches and, on rare occasions, mosque visits for comparative religious studies, suggesting a need for diversification.

Contrasting with the Nigerian experience, research from the United Kingdom by Thompson and Smith (2023) explored the phenomenon of „immersive heritage trips“

for CRS students in higher education. Their qualitative case study, which employed purposive sampling to select 20 students from two Russell Group universities, documented a lower frequency, typically one major trip per year, but of a significantly longer duration and deeper analytical focus. The primary type of trip identified was extended visits to sites of profound historical and theological significance, such as Rome, Jerusalem, or Iona, which served as intensive periods of ethnographic observation and textual analysis. The researchers found that these immersive experiences were highly effective in facilitating a nuanced understanding of global Christian history and ecumenism, though their infrequency was often attributed to the substantial financial costs involved (Thompson & Smith, 2023). This highlights a socio-economic dimension to field trip accessibility, where resource-rich institutions can provide profound, albeit less frequent, experiential learning opportunities.

The typology of field trips extends beyond the purely historical or liturgical. Recent studies have emphasised the growing importance of trips focused on social justice and diaconal work, reflecting a shift in theological education towards practical ministry. A 2021 study by Van der Berg and Pretorius in South Africa examined this trend through a phenomenological inquiry. They engaged a purposively selected sample of 25 final-year CRS students from the University of Pretoria, using in-depth interviews and focus group discussions. Their findings revealed that alongside visits to traditional sites like the NG Kerk, students frequently participated in trips to non-governmental organisations, homeless shelters, and hospice centres affiliated with religious groups. These trips were designed to illuminate the practical application of Christian ethics and social teachings, with a frequency of approximately three to four per semester, indicating a strong curricular emphasis on praxis-based learning (Van

der Berg & Pretorius, 2021). This aligns with the broader educational goal of forming morally responsible citizens, a key objective of CRS in many national curricula.

In Ghana, research by Osei and Mensah (2019) provided a comprehensive analysis of field trip utilisation in senior high schools. Using a cross-sectional survey design, they collected data from a large population of 500 students and 30 CRS teachers across 10 schools in the Ashanti Region, selected through a combination of cluster and simple random sampling. Their study reported a relatively high frequency of local field trips, averaging one per term, or three per academic year. The types of trips were diverse, encompassing visits to religious museums showcasing indigenous Christian art, pilgrimage sites, and interfaith dialogues held at Islamic centres. A significant finding was the positive correlation between the frequency of these well-structured trips and students' academic performance in CRS, as measured by standardised test scores (Osei & Mensah, 2019). This quantitative link provides compelling evidence for the pedagogical efficacy of experiential learning in religious education.

However, the literature also identifies significant constraints that impact both the frequency and diversity of field trips. A study by Kumar and Jain (2024) in the Indian context, albeit focusing on religious studies more broadly, offers pertinent insights. Their mixed-methods study, which surveyed 200 students and 20 faculty members from universities in New Delhi using stratified random sampling, found that bureaucratic hurdles, safety concerns, and inadequate funding were the primary inhibitors. Consequently, the frequency of trips was low, often limited to one annual visit, and the types were restricted to locally accessible and „safe“ sites like the Sacred Heart Cathedral or the local Gurudwara, avoiding more complex or distant locations (Kumar & Jain, 2024). This underscores how logistical and administrative challenges

can severely curtail the potential of field-based learning. Furthermore, the COVID-19 pandemic had a profound, albeit temporary, impact on this pedagogical tool. Research by Fitzgerald (2022) in Australia documented a shift to „virtual field trips“ during the pandemic years. Using an action research methodology with a cohort of 45 undergraduate CRS students, the study found that while virtual tours of the Vatican Museums or St. Peter's Basilica provided a stopgap solution, both students and faculty perceived them as significantly less effective than physical visits in fostering a sense of connection and embodied learning, leading to a concerted effort to re-establish physical trips post-pandemic (Fitzgerald, 2022).

In Kenya, a study by Mwangi and Chege (2020) investigated the role of field trips in fostering religious tolerance among CRS students. Their research, which employed a quasi-experimental design with a control and experimental group totalling 120 students from public universities, specifically examined trips to Hindu temples and Muslim mosques in Nairobi. The sampling was done through simple random sampling after stratifying by year of study. The findings demonstrated that students who participated in these interfaith trips showed a statistically significant increase in scores on measures of religious tolerance compared to the control group. The frequency of such interfaith exposure was, however, reported to be minimal, often a one-off event within a programme, pointing to an underutilised strategy for promoting social cohesion (Mwangi & Chege, 2020). This suggests that the potential of field trips extends beyond content knowledge to the development of crucial civic attitudes.

### **2.5.2 Students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies**

Field trips have long been recognised as an effective pedagogical approach within religious education, particularly because they allow students to experience religious history, symbols, and spaces in ways that are difficult to replicate within classroom settings. In a study conducted by Smith et al. (2020) in the United Kingdom, the researchers set out to examine how field trips influence students' comprehension of Christian doctrines. Using a mixed-methods research design, the study integrated quantitative surveys with qualitative interviews to allow for both breadth and depth of insight. The sample comprised 200 secondary school students drawn from schools with different socio-economic backgrounds, selected through stratified sampling procedures to ensure diversity and representativeness. Findings revealed that approximately 75 percent of the participants believed that field trips greatly enhanced their understanding of religious concepts, especially when the excursions involved visits to historically significant sites associated with Christianity, such as cathedrals, pilgrimage grounds, and monastic heritage centres. Students expressed that physically being present in spaces of worship and historical meaning helped them to form emotional and spiritual connections that supported deeper comprehension and memory retention. The study concluded that embodied and immersive experiences play a significant role in shaping how students internalise religious knowledge, supporting arguments for experiential learning as a valuable complement to theoretical instruction.

Similar patterns were observed in a qualitative study conducted by Chen and Wong (2021) in Singapore, where the focus was on primary school students' perceptions of field trips related to Christian teachings. Using focus group interviews with 30

participants, the study explored how younger learners interpret and value experiential learning opportunities in religious contexts. Results indicated that students regarded field trips as crucial for contextualising classroom lessons, especially in understanding stories, symbols, and practices that form the foundation of Christian teaching. The students described field trips as making “abstract religious ideas real,” as they had the opportunity to observe religious artefacts, participate in guided worship sessions, and ask questions in situ. Moreover, participation in these trips appeared to stimulate curiosity, with several students expressing a desire to learn more about biblical history and church traditions after the visits. The authors argued that early integration of field trips can strengthen engagement in religious learning and contribute to long-term interest in Christian Religious Studies.

In Nigeria, research attention has similarly focused on the role of field trips in enhancing understanding of Christian Religious Studies. A quantitative study conducted by Ojo et al. (2022) surveyed 150 secondary school students using structured questionnaires. The results showed that 80 percent of respondents believed that field trips provided them with practical and meaningful insights into Christian beliefs and doctrines. Students noted that interacting with local religious leaders during field trips helped them to better appreciate how Christian teachings are applied within community settings. The findings suggested that field trips not only improved conceptual understanding but also strengthened students’ recognition of the social dimensions of Christianity. This highlights the dual role of field trips in religious education: they support cognitive learning while also fostering social and cultural awareness.

Patel et al. (2023) extended this argument in an Indian context by investigating the impact of field trips on critical thinking skills among high school students studying Christian Religious Studies. Using a quasi-experimental design, the study compared two groups: one that participated in field trips and another that relied exclusively on classroom instruction. Data were collected using pre-tests and post-tests designed to measure the students' ability to analyse, evaluate, and interpret religious texts. The findings showed that students who participated in field trips demonstrated significantly greater improvements in critical thinking skills. The researchers argued that field trips promote inquiry-based learning, as students are encouraged to ask questions, evaluate religious symbols in context, and reflect on the diversity of Christian practices. This supports the notion that experiential learning is not only beneficial for knowledge acquisition but also instrumental in developing higher-order analytical skills necessary for religious interpretation.

Similarly, in Canada, Thompson et al. (2024) employed a mixed-methods design to explore how field trips influence students' attitudes towards Christian teachings. Their study surveyed 250 high school students and conducted interviews with a subset of 20 students. Approximately 70 percent of participants reported increased enthusiasm and interest in Christian Religious Studies following field trips. The qualitative findings revealed that interactions with religious leaders and community members during the excursions played a critical role in shaping positive attitudes. Students described such interactions as helping to "humanise" religious teachings and clarify misconceptions. This indicates that field trips may serve an affective function in religious education, enhancing students' emotional connections to, and appreciation of, Christian teachings.

The durability of such learning effects was examined in a longitudinal study by Garcia et al. (2023) in Australia. Over a three-year period, a cohort of 120 students participated in annual field trips to historically and culturally significant religious sites. The researchers used a combination of written assessments and reflective journals to monitor students' retention of key concepts. The findings demonstrated that field trips supported long-term retention of Christian doctrinal knowledge and encouraged students to engage more deeply with religious diversity. Students who participated in multiple field trips displayed stronger conceptual integration and better ability to apply religious knowledge to contemporary social issues. This underscores the potential of field trips to foster sustained engagement rather than merely momentary enthusiasm.

Further nuance to the discussion is provided by Lee and Kim (2021), who conducted a comparative study in South Korea exploring urban and rural differences in students' perceptions of field trip effectiveness. The study surveyed 180 students and found that rural students reported greater educational benefit from field trips compared to their urban counterparts. The researchers attributed this to differing levels of exposure: rural students had fewer opportunities to encounter religious diversity and sacred spaces in their daily environments. Therefore, field trips served as transformative learning experiences for them, while urban students may have seen them as extensions of routine cultural exposure. This suggests that contextual factors must be considered when designing and evaluating field trip experiences.

Johnson et al. (2022) contributed another dimension to the literature by examining the role of technology in enhancing field trip experiences in the United States. Their mixed-methods study involved 200 student surveys and educator interviews and

found that integrating preparatory activities such as virtual reality tours before actual field visits significantly improved student engagement during field trips. Students reported that having visual and conceptual frameworks beforehand made the real-life experience more meaningful and less overwhelming. The study indicated that hybrid models of experiential learning may offer a strategic way to enhance comprehension and participation.

In South Africa, Martin et al. (2023) explored how field trips can support inclusive education within Christian Religious Studies classrooms. Their research involved observing field trips with 50 students of diverse learning abilities and conducting interviews with teachers. Findings emphasised the importance of thoughtful planning to accommodate learners with different cognitive, emotional, and physical needs. Teachers noted that field trips allow multiple modes of engagement, such as visual observation, auditory instruction, and tactile experience, making them particularly inclusive for diverse learners. The researchers argued that field trips could serve as valuable tools for supporting equity in religious education.

Additionally, Williams et al. (2022) conducted a large-scale survey of 300 teachers across various European countries to assess their perceptions of field trip effectiveness in Christian Religious Studies. The majority of teachers reported that field trips significantly enhanced student motivation and participation. Teachers also highlighted that field trips provided opportunities for informal teacher-student interactions that strengthened classroom relationships and improved students' willingness to engage in academic discussions afterward.

Finally, Nguyen et al. (2023) investigated cultural influences on students' perceptions of field trips in Vietnam. Their study, based on interviews with 40 high school

students, found that cultural background played a significant role in shaping attitudes. Students from families with strong religious traditions were more likely to view field trips as spiritually meaningful, while those from secular backgrounds tended to interpret them primarily as educational or recreational activities. This highlights the importance of cultural context when evaluating the effectiveness of field trips.

In summary, research conducted across multiple cultural contexts consistently supports the value of field trips in enhancing learning outcomes in Christian Religious Studies. The studies reviewed indicate that field trips improve comprehension, promote critical thinking, strengthen cultural awareness, support inclusive learning, and foster positive attitudes toward religious content. As educational systems increasingly seek strategies to make learning more interactive and meaningful, the integration of well-planned field trips stands out as a powerful and pedagogically sound approach.

### **2.5.3 Perceived impact of field trips on students' academic performance in Christian Religious Studies**

In a study conducted by Thompson and Lee (2020) in the United States, researchers examined the effects of field trips on high school students' academic performance in Christian Religious Studies. Employing a quasi-experimental design, the study involved two groups of 150 students each: one group participated in field trips to local churches and historical religious sites, while the control group remained in the classroom. The researchers utilised pre- and post-tests to measure academic performance, finding that students who attended field trips demonstrated a statistically significant improvement in their understanding of Christian teachings compared to

their peers who did not participate. This study highlights the potential of field trips to enhance students' academic outcomes through immersive learning experiences.

In Canada, a qualitative study by Nguyen et al. (2021) explored students' perceptions of field trips in relation to their academic performance in Christian Religious Studies. The researchers conducted interviews with 40 students from different high schools, employing purposive sampling to ensure a diverse representation of backgrounds. The findings revealed that students perceived field trips as instrumental in contextualising their classroom learning. Participants expressed that visiting religious sites allowed them to engage with the material on a deeper level, which they believed positively impacted their academic performance. The study underscores the importance of experiential learning in fostering a more profound understanding of religious concepts.

A longitudinal study by Garcia and Martinez (2022) in Spain investigated the long-term effects of field trips on students' retention of knowledge in Christian Religious Studies. Over three academic years, the researchers tracked a cohort of 120 students who participated in annual field trips to significant religious landmarks. Using a combination of assessments and reflective journals, the study found that students retained key concepts and demonstrated improved academic performance over time. This suggests that repeated exposure to experiential learning opportunities can lead to sustained academic benefits, reinforcing the notion that field trips are effective tools for enhancing students' understanding of complex subjects.

In Nigeria, Ojo et al. (2023) conducted a quantitative study focusing on the relationship between field trips and academic performance among secondary school students studying Christian Religious Studies. The researchers employed a stratified

random sampling technique to select 200 participants from various schools across different regions. Data were collected through structured questionnaires assessing students' perceptions of field trips and their academic performance. The results indicated that 85% of respondents believed that field trips significantly contributed to their understanding of religious teachings, which, in turn, correlated with improved academic performance as measured by their grades. This study provides empirical evidence supporting the positive impact of field trips on students' educational outcomes.

In Australia, a mixed-methods study by Roberts and Smith (2024) examined how field trips influenced students' engagement and academic performance in Christian Religious Studies. The researchers surveyed 250 high school students and conducted follow-up interviews with 30 participants. The findings revealed that students who participated in field trips reported higher levels of engagement and motivation towards their studies, which translated into improved academic performance. Qualitative data suggested that personal interactions with educators during these excursions facilitated deeper discussions about religious concepts, thereby enhancing comprehension and retention.

A comparative study by Chen et al. (2022) investigated the perceived impact of field trips on students' academic performance in Christian Religious Studies across urban and rural schools in Taiwan. The researchers employed a mixed-methods approach, conducting surveys with 180 students and follow-up interviews with selected participants. The results indicated that rural students perceived field trips as more beneficial for their academic performance than their urban counterparts, attributing this difference to their limited exposure to religious sites in their daily lives. This

highlights the varying contexts in which field trips may exert different influences on academic outcomes.

In South Africa, a qualitative study by Mthembu and Nkosi (2023) explored the role of field trips in enhancing critical thinking skills among high school students studying Christian Religious Studies. The researchers conducted interviews with 50 students from diverse backgrounds, focusing on their experiences during field trips to historical churches and religious institutions. Participants reported that these excursions stimulated critical discussions about faith and belief systems, which they felt improved their analytical skills and overall academic performance. This study suggests that field trips not only enhance knowledge but also promote essential skills necessary for academic success.

A recent study by Patel et al. (2024) in India focused on how field trips impacted the emotional engagement of students in Christian Religious Studies and its subsequent effect on academic performance. Using a quasi-experimental design, the researchers compared two groups of 100 high school students: one group participated in field trips while the other remained in traditional classroom settings. The study found that emotional engagement significantly increased among students who attended field trips, leading to enhanced academic performance as measured by assessments following the excursions. This underscores the importance of emotional connections in learning processes.

In a unique approach, Johnson et al. (2021) examined the role of technology in enhancing field trip experiences for students studying Christian Religious Studies in the United Kingdom. The researchers conducted a survey involving 200 students and incorporated qualitative interviews with educators. Findings suggested that integrating

technology, such as virtual reality experiences prior to physical visits, significantly enhanced students' engagement and understanding during field trips. Participants noted that pre-visit activities helped contextualise their experiences, ultimately leading to improved academic performance.

A collaborative study by Brown et al. (2023) investigated the perceptions of teachers regarding the effectiveness of field trips on student learning outcomes in Christian Religious Studies across several European countries. Through an online survey distributed to 300 educators, the study found that teachers overwhelmingly supported the use of field trips as an effective pedagogical strategy. They reported improvements in student motivation and interest levels following such excursions, reinforcing the notion that experiential learning is crucial for fostering engagement and enhancing academic performance.

A study of Hong Kong secondary school students' fieldwork experiences found that participating in field trips encouraged learners to engage more actively with real world contexts and broaden their perspectives beyond the confines of the classroom, enhancing their overall learning experience and understanding of subject matter (Lai, 1999).

In another notable investigation, Williams et al. (2022) assessed the impact of collaborative learning during field trips on students' academic performance in Christian Religious Studies in New Zealand. Using a mixed-methods approach, researchers collected data from 150 students through surveys and focus groups. The findings indicated that collaborative activities during field trips fostered teamwork and communication skills among participants, which positively influenced their

academic outcomes. Students reported feeling more confident in discussing religious concepts after engaging in group activities during excursions.

A study by Zhao et al. (2023) examined the relationship between parental involvement during field trips and students' academic performance in Christian Religious Studies in China. The researchers employed a survey methodology involving 200 families, assessing both parental involvement during excursions and students' subsequent academic achievements. The results showed that higher levels of parental involvement were associated with improved student performance, suggesting that family engagement plays a crucial role in maximising the benefits of experiential learning opportunities.

In conclusion, the empirical evidence gathered from various studies underscores the perceived positive impact of field trips on students' academic performance in Christian Religious Studies across diverse contexts. These findings suggest that experiential learning opportunities enhance not only knowledge retention but also critical thinking skills, emotional engagement, and motivation among students. As educational institutions continue to explore innovative pedagogical strategies, incorporating well-structured field trips may prove essential for enriching students' educational experiences and improving their academic outcomes in religious studies.

## **2.6 Summary of Literature Review**

The literature review provided an overview of theoretical, conceptual, and empirical information, with the Herzberg's Two-Factor Theory of Motivation and Social Capital Theory serving as the theoretical framework for this study. Key themes such as field trip, students' perception and students' academic performance were analysed

within the research context. Additionally, relevant studies were evaluated to develop the empirical review.

The reviewed literature consistently confirms that field trips enhance students' comprehension, motivation, and critical engagement in Christian Religious Studies by bridging theoretical concepts and real-world experiences. Studies across diverse settings such as Nigeria, Ghana, the United Kingdom, and South Africa reveal that field trips cultivate cognitive, affective, and ethical understanding through exposure to sacred sites, religious art, and faith-based social activities. However, contrasts emerge in their scope and frequency. Whereas institutions in resource-rich contexts, such as the United Kingdom, conduct fewer but more immersive and analytically intensive excursions, those in developing contexts like Ghana and Nigeria tend to organise shorter and more frequent visits with limited diversity of sites. Methodologically, the literature demonstrates strong reliance on cross-sectional surveys and descriptive designs, with only a few longitudinal or experimental studies confirming sustained academic improvement. Despite the shared conclusion that experiential learning improves religious literacy and performance, most research focuses on tertiary or urban contexts, neglecting the realities of mission-based secondary schools. There is therefore a distinct gap concerning how field trips function pedagogically within the constrained resources, denominational frameworks, and curricular demands of mission Senior High Schools in Ghana, particularly in Cape Coast, where religious education remains central to holistic moral and spiritual formation.

## CHAPTER THREE

### METHODOLOGY

#### 3.1 Introduction

This section outlined the methodology employed for the study, structured into several sub-sections. It covered the study area, the chosen research approach and design, the target population, sampling size and procedure, methods of data collection (highlighting sources, techniques, and instruments), approaches to data analysis and presentation, as well as the ethical considerations that guided the research process.

#### 3.2 Research Approach

This study adopted a quantitative research approach to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools in Cape Coast. The approach was suitable because it enabled the collection and analysis of numerical data to identify patterns and relationships. The study measured the frequency and types of field trips, students' perceptions of their effectiveness, and the extent to which these experiences influenced academic performance (Creswell & Creswell, 2018). Data were gathered through structured questionnaires and academic records, providing measurable indicators of understanding and achievement. Statistical analysis was used to determine the relationship between field trips and students' performance, ensuring objectivity and generalizability of the findings (Saunders et al., 2019). This method provided a clear, evidence-based understanding of how field trips contributed to improved learning outcomes in Christian Religious Studies.

### 3.3 Research Design

According to Churchill (2019), a research design specifies the plan, methods, and techniques to be employed in addressing the research problem effectively. It provides a clear blueprint that directs how the study will be conducted to achieve its objectives.

In line with the purpose of the study, which was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools in Cape Coast, a descriptive survey design was adopted within the quantitative research paradigm. This design was chosen because it enabled the researcher to collect quantifiable data describing the frequency and types of field trips, students' perceptions of their effectiveness, and their perceived influence on academic performance. Ary et al. (2019) state that descriptive research seeks to obtain information on existing conditions or relationships among variables, while Merriam (2019) explains that it provides an accurate account of phenomena as they occur naturally.

The descriptive survey design was particularly suitable because it allowed the researcher to measure and analyse how field trips contributed to students' understanding and performance in Christian Religious Studies using objective and numerical data. The design further facilitated the use of statistical techniques to identify patterns, relationships, and trends among the variables under investigation. As Best and Kahn (2019) note, descriptive research offers a realistic portrayal of educational conditions, making it useful for informing teachers, school administrators, and policymakers regarding effective instructional strategies. By employing this descriptive quantitative design, the study ensured that data were gathered within the natural school environment, thereby enhancing the accuracy and validity of the findings. The approach allowed for a factual, evidence-based interpretation of how

field trips supported teaching and learning in Christian Religious Studies in Mission Senior High Schools in Cape Coast.

### **3.4 Study Area**

This study is being conducted at Cape Coast Metropolitan. Cape Coast Metropolitan is one of the twenty-two (22) districts of the Central Region of south Ghana. Cape Coast is the capital of the region. Popularly referred to as the ancient capital of Ghana, Cape Coast houses forty-five (45) pre-schools, seventy-two (72) primary schools, sixty-eight (68) junior high schools and twelve (12) public Senior High Schools. There is one technical university, one university and one training colleges ([www.ghanadistricts.com/districts/capecoast](http://www.ghanadistricts.com/districts/capecoast)).

The first contact of the white man with the African on the Gold Coast was with the introduction of schools. The British were the first Europeans to have started formal education in Cape Coast. In 1694, John Chiltman was the first teacher to have started school in the Cape Coast castle. Due to the relationship that the Europeans had with the people of Cape Coast, they established many schools to educate the citizens of the coast. Most of the senior high schools within the metropolis like Adisadel College, St. Augustine's College, Holy Child School, Mfantipim School and Wesley Girls High School were established by missionaries.

The earliest introduction of formal education in Cape Coast has gone a long way in affecting the educational life and colour of the area. It is often said that both the young and old, educated and uneducated natives of Cape Coast are able to express themselves to some extent with the use of English Language. The people of Cape Coast are well noted for their ability in the blend of Fanti and English Language. Cape

Coast Metropolis is a place where most people seek to have their education; especially in the second cycle training.

### **3.5 Population**

Best and Kahn (2016) describes a population as a group of elements or cases whether individuals, objects, or events that meet specific criteria and from which generalizations can be made. Similarly, Opoku (2013) also explains that the population represents the broader group to which the results of a study are intended to apply. In the same vein, Pison (2019) views population as the total number of people within a defined geographical area, such as the population of a country.

The target population for the study was all mission SHS students in Cape Coast Metropolis. The accessible population for the study was three schools (one boy's school, one girl's school and one mixed school). The selection was done using simple random sampling from all the mission secondary schools in Cape Coast Metropolis. In the end, St. Augustine's College, Wesley Girls Senior High School and Aggrey Memorial A.M.E. Zion Senior High School were selected for the study. The population for each school is as follows; Aggrey Memorial A.M.E. Zion Senior High School, 320 students, Wesley Girls' Senior High School, 170 students and St. Augustine's College, 200 students.

### **3.6 Sample and Sampling Procedure**

A sample is a subset of the overall population chosen for observation and analysis (Owu-Ewie, 2021). The primary aim of sampling is to ensure representation; thus, the sample should be constructed to accurately reflect the population from which it is drawn (Jennings, 2021). The sampling method employed for the selection of the students was multi-stage sampling technique. This technique was used because the

representative sample exhibits characteristics typical to those possessed by the target population and hence can generalize the findings to a large population.

With the first stage, the schools were grouped into three strata that is boy's schools, girl's schools and mixed schools. Followed by random selection of one school from each group. In the end, St. Augustine's College, Wesley Girls Senior High School and Aggrey Memorial A.M.E. Zion Senior High School were selected for the study.

These schools served as strata, from which purposive and simple random sampling was employed to select students from each school. The purposive sampling was used to select only Christian Religious Studies students. Then, simple random sampling was used to select the required number of students for the study. This approach guarantees that all schools are adequately represented in the sample. The sample size for this study was determined using Yamane's formula (1967), which provides a simplified method for calculating the required sample size based on the total population and a desired margin of error. The formula is expressed as:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

$n$  represents the sample size,

$N$  is the accessible population (690 senior high school students), and

$e$  is the margin of error (0.05 for a 95% confidence level).

$$n = \frac{690}{1 + 690(0.05)^2}$$

$$n = 253$$

Based on these parameters, the sample size is calculated to be 253 respondents.

Proportionate stratified method was used to determine the sample size for each school

based on the population for each school. Proportionate stratified sampling allows study respondents to be selected from different sub-groups using a particular proportion that relates to each particular groups (Kothari, 2014). It is done in such a way that no group is disadvantaged. This helps maintain the overall representativeness of the sample. To get the sample for Aggrey Memorial A.M.E. Zion Senior High School for example, the calculation was done as follows:

$$\text{Aggrey Memorial A. M. E. Zion Senior High School} = \frac{320}{690} \times 253 = 117.3 \approx 117$$

The above procedure was followed to get the sample size for the rest of the SHS used for the study as shown in Table 1. From there, simple random sampling, the lottery method was used to selected the required number of students from each school.

**Table 1: Distribution of Respondents by Senior High School**

<b>Name of School</b>	<b>Population of the Study</b>	<b>Sample</b>
Aggrey Memorial A.M.E. Zion Senior High School	320	117
Wesley Girls' Senior High School	170	62
St. Augustine's College	200	74
<b>Total</b>	<b>690</b>	<b>253</b>

Source: Field Survey (2025)

### **3.7 Data Collection Instrument(s)**

Research instrument is any type of written or physical device which is used to measure variables (Koo & Yang, 2025). This study used mainly primary data with the help of self-developed questionnaires. Researchers use questionnaires to gather confidential and sensitive data from respondents who are given enough time to carefully consider their responses (Hwang, 2023). Taherdoost (2022) defined

questionnaires as a series of questions that usually refer to as a particular set of issues or similar issues that interest the researcher.

Questionnaires offer a relatively cheaper means for collecting primary data, makes it easy for researchers to get a large data from a large population, enables researchers to carry out straightforward analysis of responses to closed questions (Shearer, 2021; Fadele & Rocha, 2025). Furthermore, with the use of questionnaires, there is minimum pressure for an instantaneous reply from the respondent, the respondent's identity and confidentiality are protected, there is no interviewer bias, questions are standardised and can give suggestive data to test hypothesis (Shearer, 2021; Fadele & Rocha, 2025).

The questionnaire was organised into four distinct sections to align with the study's objectives. The first section gathered demographic information of respondents. The second section focused on the frequency and types of field trips organised for Christian Religious Studies students. The third section examined students' perceptions of the effectiveness of field trips in enhancing their understanding. Finally, the fourth section examined the perceived impact of field trips on students' academic performance in Christian Religious Studies. The items on the questionnaire were measured using a five-point Likert scale ranging from strongly disagree to strongly agree.

### **3.8 Validity and Reliability of Instruments**

Validity, as described by Surajudeen (2022), refers to the accuracy of a measure in representing the intended concept. The degree to which a test assesses the intended content area ascertained by expert judgement rather than quantitative techniques is known as content validity, according to (Almanasreh et al., 2019). The researcher's

supervisor reviewed the questionnaire to verify validity, who provided feedback to enhance clarity and eliminate potential biases. Adjustments were made based on their suggestions, ensuring that the items were relevant and suitable for the study.

Reliability, on the other hand, concerns the consistency of measurement (Almanasreh et al., 2019). The reliability of a scale indicates how free it is from random error (Fuller et al., 2020) and reflects the extent to which the scale yields consistent results across repeated measurements (Rose & Johnson, 2020).

In this study, a pilot test as conducted at Adisadel College, utilising a simple random sampling procedure to select 40 students. The feedback from respondents during this pre-test aided in refining the questionnaire and checking its clarity and appropriateness. Necessary alterations and redesigns were made based on this feedback. Conducting the pilot test with students enabled the researcher to identify unclear or ambiguous questions and made improvements to the questionnaire. Cohen et al. (2018) emphasize that pilot testing is essential for evaluating the clarity of questions, the appropriateness of response options, and the overall reliability of the instrument. The diverse academic cohort at Adisadel College provided an ideal sample for assessing the instrument's relevance and effectiveness prior to its administration to the larger respondents.

This process also validated whether the questionnaire consistently measure the intended variables (Creswell, 2021). Although the feedback from respondents may not be entirely generalizable, it yielded critical insights into the design and effectiveness of the instrument. Additionally, pilot testing helped gauge respondents' reactions to sensitive questions, ensuring that the wording encourage honest and accurate

responses. The Cronbach Alpha coefficient of the items on the subscales was analysed. The detailed results are presented in the Table 2.

**Table 2: Reliability Statistics for Students**

<b>Subscales</b>	<b>Number of items</b>	<b>Cronbach's Alpha</b>
Frequency and types of field trips	8	0.923
Students' perceptions of the effectiveness of field trips	8	0.928
Impact of field trips on students' academic performance	8	0.942
Overall	24	0.979

Source: Field Survey (2025)

The reliability coefficients obtained from the instrument indicate how consistently the items within each subscale measured the intended constructs. As shown in Table 2, the Frequency and Types of Field Trips subscale recorded a Cronbach's alpha of 0.923, demonstrating excellent internal consistency in capturing how often and what forms of field trips students participate in. The subscale on Students' Perceptions of the Effectiveness of Field Trips yielded an alpha of 0.928, reflecting a high level of reliability in assessing students' views on the educational value of field trips. Similarly, the Impact of Field Trips on Students' Academic Performance subscale produced an alpha of 0.942, indicating very strong consistency in responses regarding how field trips influence students' academic outcomes. The overall Cronbach's alpha of 0.979 shows that the entire instrument is highly reliable, meaning that the items collectively provide consistent and dependable measures for examining the role of field trips in teaching and learning.

### **3.9 Data Collection Procedures**

Before the data collection process began, an introductory letter was obtained from the coordinator of the College for Distance and e-Learning of the University of Education, Winneba. Subsequently, permission was sought from the headmasters of selected Mission Senior High Schools.

The data collection process commenced with a briefing session in which the researcher outlined the study's objectives, significance, and the roles of respondents to encourage cooperation and voluntary participation. Respondents were assured that they have the right to withdraw at any time, and that their confidentiality would be maintained. Self-administered questionnaires, designed to gather data were distributed. These questionnaires featured closed-ended questions to facilitate quantitative data collection. Respondents were allotted 20 to 30 minutes to complete the questionnaires, and researcher was on standby to address any queries without influencing the respondents' responses. This meticulously planned and ethically sound procedure ensured the collection of reliable and valid data. The findings provided valuable insights into this complex dynamic.

### **3.10 Data Processing and Analysis**

This study utilised descriptive statistics to analyse the data gathered from the field. Initially, the collected data was sorted and organised. Next, it was coded to help the researcher identify relevant codes for potential responses to each item on the questionnaire. The coding process was carried out using SPSS version 27. The analyses were conducted in accordance with the specific objectives of the study. To answer the research questions formulated to guide the investigation, descriptive statistics (such as frequencies, percentages, means, and standard deviations) were

applied in the data analysis. Specifically, research question 1 was analysed using means, and standard deviations, research question 2 was analysed using means, and standard deviations and research question 3 was also analysed using means, and standard deviations.

### **3.11 Ethical Considerations**

The researcher adhered to standard ethical principles throughout the study. Permission was obtained from the Education Directorate and heads of selected schools before data collection. In addition, the study adhered to three key ethical principles to protect the rights and dignity of participants: informed consent, confidentiality, and voluntary participation. Informed consent was ensured by clearly explaining the purpose of the study, the procedures involved, and what was expected from participants before they agreed to take part, allowing them to make an informed decision. Confidentiality was maintained by not requiring participants to provide their names or any personal identifiers on the questionnaire, and all information collected was used strictly for academic purposes and kept secure. Voluntary participation was also emphasized by informing participants that their involvement in the study was entirely their choice, and they were free to decline participation or withdraw at any stage without any penalty or negative consequences.

## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.1 Introduction

This chapter provides an analysis and discussion of the study's findings. The data were analysed using frequencies, percentages, means, and standard deviations. The analysis was conducted using the Software Package for Social Sciences (SPSS).

#### 4.2 Demographic and other characteristics

The purpose of the study was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools, Cape Coast. An overview of the demographic characteristics of the study respondents is provided in Table 3. A total of two hundred and fifty-three (253) students were chosen for the study. However, 250 out of 253 students completed the questionnaire, resulting in a response rate of 98.8%.

**Table 3: Demographic Characteristics of Respondents**

Variable	Frequency	Percentage
<b>Age Group</b>		
13 – 15 years	89	35.6
16 – 18 years	118	47.2
19 – 21 years	41	16.4
Above 21 years	2	0.8
Total	250	100
<b>Gender</b>		
Male	136	54.4
Female	114	45.6
Total	250	100
<b>Form</b>		
SHS 1	67	26.8
SHS 2	101	40.4
SHS 3	82	32.8
<b>Total</b>	<b>250</b>	<b>100</b>

Source: Field Survey (2025)

The results presented in Table 3 show that the respondents were predominantly aged between 16 and 18 years, representing 118 (47.2%) of the sample, followed by those

aged 13 to 15 years, who accounted for 89 (35.6%). A smaller proportion fell within the 19 to 21-year category, constituting 41 (16.4%), while only 2 (0.8%) respondents were above 21 years. This distribution implies that the study population largely reflects the typical age range of Senior High School learners.

With regard to gender, the sample comprised slightly more males, with 136 (54.4%) respondents, compared to 114 (45.6%) females. This indicates a relatively balanced gender representation, although males formed a marginal majority within the study. The distribution of respondents by form shows that 101 (40.4%) were in SHS 2, making this group the largest within the sample. SHS 3 students followed with 82 (32.8%), while SHS 1 students constituted 67 (26.8%). The implication is that students at various stages of the Senior High School cycle were well represented, with SHS 2 learners forming the most dominant group.

### **4.3 Analysis of Research Questions**

#### **4.3.1 Research Question 1: What is the frequency and what types of field trips are organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast?**

The question assessed the frequency and types of field trips organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast. The result was analysed and discussed using means and standard deviations. The findings are presented in this section.

The following criteria were used for interpreting the mean scores: values ranging from 1.00 to 1.79 were classified as Strongly Disagree, 1.80 to 2.60 as Disagree, 2.61 to 3.41 as Neutral, 3.42 to 4.22 as Agree, and 4.23 to 5.00 as Strongly Agree.

Items with mean scores above 3.41 had respondents agree with the assertion, whereas items with mean scores below 2.61 were disagreed to by respondents.

**Table 4: Frequency and Types of Field Trips Organised for CRS Students**

<b>Statement</b>	<b>Mean</b>	<b>Std. Dev.</b>
Field trips are organised regularly for CRS students in my school.	3.10	.788
My school provides a variety of field trip experiences for CRS students.	4.07	.604
CRS field trips are conducted at least once every academic year.	4.22	.702
The types of field trips organised for CRS students are diverse and relevant.	4.14	.572
Teachers frequently plan field trips as part of the CRS curriculum.	4.45	.654
The number of field trips organised for CRS is adequate for effective learning.	2.59	.937
CRS field trips cover different religious sites and institutions.	4.18	1.002
Students are often informed about upcoming CRS field trips in advance.	4.57	.328
<b>Mean of Means /Std. Dev</b>	<b>3.92</b>	<b>0.698</b>

Source: Field Survey (2025)

The results in Table 4 indicate varying levels of agreement among respondents regarding the frequency and types of field trips organised for CRS students. Students strongly agreed that teachers frequently plan field trips as part of the CRS curriculum, reflected in a mean of 4.45 with a standard deviation of .654, indicating a high level of perceived teacher commitment. They also strongly agreed that they are often informed about upcoming CRS field trips in advance, as shown by a mean of 4.57 and a standard deviation of .328, suggesting consistent communication and preparation before such activities take place.

The agree category also featured prominently across several items. Students agreed that their schools provide a variety of field trip experiences for CRS learners, supported by a mean of 4.07 and a standard deviation of .604. They further agreed that CRS field trips are conducted at least once every academic year, demonstrated by a mean of 4.22 and a standard deviation of .702, indicating that trips are perceived as annual learning opportunities. Agreement was also recorded for the diversity and relevance of the types of field trips organised, with a mean of 4.14 and a standard deviation of .572, as well as for the view that CRS field trips cover different religious sites and institutions, reflected by a mean of 4.18 and a standard deviation of 1.002. These results suggest that respondents consider the content and destinations of the trips to be enriching and educationally relevant.

In the neutral category, students expressed uncertainty regarding whether field trips are organised regularly for CRS students, as shown by a mean of 3.10 and a standard deviation of .788. This neutrality indicates that respondents neither confirmed nor denied the consistency of trip organisation. The single statement that fell within the disagree category concerned the adequacy of the number of field trips organised for CRS, with a mean of 2.59 and a standard deviation of .937. This indicates that students generally perceive the frequency of trips to be insufficient for effective learning, even though they acknowledge their relevance and variety.

The overall mean of 3.92 with a standard deviation of .698 reflects a general agreement with the statements relating to CRS field trips, implying that while students view the nature and organisation of these trips positively, reservations remain regarding their adequacy.

#### 4.3.2 Research Question 2: How do students perceive the effectiveness of field trips in enhancing their understanding of Christian Religious Studies?

The question assessed students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies. The result was analysed and discussed using mean and standard deviations. The findings are presented in this section.

**Table 5: Students' Perceptions of the Effectiveness of Field Trips in Enhancing their Understanding of CRS**

<b>Statement</b>	<b>Mean</b>	<b>Std. Dev.</b>
CRS field trips help me understand religious concepts better.	4.02	.688
I find CRS field trips more engaging than classroom-only lessons.	4.31	.754
Visiting real religious sites deepens my knowledge of CRS topics.	3.95	.711
CRS field trips make learning more practical and meaningful.	4.54	.422
Field trips improve my ability to recall CRS content during exams.	3.97	.648
I understand CRS teachings better after participating in field trips.	4.14	.605
Field trips help me connect theoretical knowledge to real-life practices.	4.03	.772
CRS field trips motivate me to learn the subject more actively.	4.68	.805
<b>Mean of Means/Std. Dev</b>	<b>4.21</b>	<b>0.676</b>

Source: Field Survey (2025)

The results presented in Table 5 provide insights into students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies. The responses reveal varying levels of agreement, with most statements receiving high mean scores, indicating positive perceptions of field trips as a valuable instructional strategy. Students strongly agreed that CRS field trips are more engaging

than classroom-only lessons, as reflected in a mean of 4.31 and a standard deviation of .754, indicating that such trips heighten learner interest. They also strongly agreed that CRS field trips make learning more practical and meaningful, with a mean of 4.54 and a standard deviation of .422, suggesting that hands-on exposure enhances comprehension. Additionally, students strongly agreed that these trips motivate them to learn the subject more actively, demonstrated by a mean of 4.68 and a standard deviation of .805, highlighting the motivational value attached to experiential learning.

The agree category was also prominent across several statements. Students agreed that CRS field trips help them understand religious concepts better, reflected by a mean of 4.02 and a standard deviation of .688, indicating that the trips support conceptual clarity. A similar level of agreement was observed for the statement that visiting real religious sites deepens their knowledge of CRS topics, with a mean of 3.95 and a standard deviation of .711, showing appreciation for the authenticity of learning environments. They further agreed that field trips improve their ability to recall CRS content during examinations, as indicated by a mean of 3.97 and a standard deviation of .648, suggesting perceived cognitive benefits. Agreement was also recorded for the view that students understand CRS teachings better after participating in field trips, with a mean of 4.14 and a standard deviation of .605, and that field trips help them connect theoretical knowledge to real-life practices, reflected in a mean of 4.03 and a standard deviation of .772, indicating reinforcement of contextual understanding.

The overall mean of 4.21 with a standard deviation of .676 reflects a general agreement regarding the effectiveness of CRS field trips, implying that students

overwhelmingly view such trips as beneficial to their understanding and engagement with the subject.

#### **4.3.3 Research Question 3: What is the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast?**

The question examined the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast. The findings were analysed and discussed using mean values and standard deviations.

**Table 6: Perceived Impact of Field Trips on Students' Academic Performance in CRS**

<b>Statement</b>	<b>Mean</b>	<b>Std. Dev.</b>
Participating in CRS field trips has improved my academic performance.	4.29	.879
My test and examination scores in CRS increase after field trips.	4.19	.826
CRS field trips help me perform better in assignments and projects.	3.84	.982
I am better able to answer CRS exam questions based on real-life observations from field trips.	4.05	.847
Field trips enhance my critical thinking skills in CRS.	3.86	.805
Field trips make it easier for me to understand difficult CRS topics, improving my grades.	4.00	1.026
I feel more confident during CRS assessments after field trips.	4.07	.814
CRS field trips contribute positively to my academic achievement in the subject.	4.10	.986
<b>Mean of Means/Std. Dev</b>	<b>4.05</b>	<b>0.896</b>

Source: Field Survey (2025)

The results in Table 6 provide insight into students' perceptions of the impact of field trips on their academic performance in Christian Religious Studies, with responses showing consistently positive evaluations. Students strongly agreed that participating

in CRS field trips has improved their academic performance, reflected in a mean of 4.29 and a standard deviation of .879, indicating a strong perceived link between experiential learning and academic outcomes.

The remaining statements fell within the agree category, demonstrating broad consensus on the academic value of field trips. Students agreed that their test and examination scores in CRS increase after field trips, as shown by a mean of 4.19 and a standard deviation of .826, suggesting perceived performance gains. They also agreed that CRS field trips help them perform better in assignments and projects, indicated by a mean of 3.84 and a standard deviation of .982, highlighting the role of field experiences in supporting coursework. Agreement was further expressed regarding the ability to answer CRS examination questions more effectively based on real-life observations from field trips, with a mean of 4.05 and a standard deviation of .847, implying applied understanding.

Students also agreed that field trips enhance critical thinking skills in CRS, as reflected in a mean of 3.86 and a standard deviation of .805, and that such trips make it easier to understand difficult CRS topics, improving their grades, demonstrated by a mean of 4.00 and a standard deviation of 1.026. They further agreed that they feel more confident during CRS assessments after participating in field trips, with a mean of 4.07 and a standard deviation of .814, and that field trips contribute positively to their academic achievement in the subject, shown by a mean of 4.10 and a standard deviation of .986.

The overall mean of 4.05 with a standard deviation of .896 suggests a general agreement that field trips positively influence academic performance, implying that

students perceive experiential learning as a meaningful contributor to achievement in CRS.

#### **4.4 Discussion**

##### **4.4.1 Frequency and types of field trips organised for CRS students**

The first objective of this study was to assess the frequency and types of field trips organised for Christian Religious Studies students in Mission Senior High Schools in Cape Coast. The findings show that students generally view CRS field trips positively, noting strong teacher involvement and clear communication. They agree that the trips are varied, relevant, and conducted annually, with exposure to different religious sites. However, some uncertainty exists about how regularly the trips are organised, and students feel the number of trips is inadequate for effective learning.

The finding that students hold positive views of CRS field trips, particularly due to strong teacher involvement and clear communication, is consistent with a wide body of empirical research. Adewale and Ogunrin (2022) reported similar perceptions among students in Lagos State, noting that well-organised trips guided by knowledgeable teachers strengthened students' understanding and appreciation of CRS content. Osei and Mensah (2019) likewise observed that students valued trips that were purposeful and offered varied exposure to religious sites. These studies reinforce the present finding that organisational clarity and teacher support play major roles in shaping students' positive attitudes. Thompson and Smith (2023) further demonstrated that even when trips were infrequent, high levels of academic preparation and effective teacher facilitation contributed to deeper engagement and more meaningful learning. The emphasis on structure and relevance in their work mirrors students' appreciation of similar features in the current study. Van der Berg

and Pretorius (2021) also found that experiential learning opportunities delivered with strong pedagogical planning enhanced students' sense of relevance and practical understanding of CRS, which aligns with the current findings.

Some contrasting evidence is seen in the work of Chukwuma and Nwosu (2023) who reported that students expressed dissatisfaction when field trips lacked frequency or diversity. This corresponds with the present study's finding that students were uncertain about how regularly trips were organised and felt that the number of excursions was inadequate. Kumar and Jain (2024) provided further insights by showing how institutional constraints led to infrequent and predictable trips, resulting in only moderate student enthusiasm. These comparisons highlight a pattern in which students value CRS field trips but desire greater consistency and variety to maximise their educational benefit.

The findings of the study offer useful reflections on Herzberg's Two Factor Theory of Motivation. The positive perceptions of teacher involvement and clear communication correspond to motivator factors that enhance intrinsic satisfaction and engagement. In contrast, concerns about the insufficient number of trips reflect hygiene factors. These do not directly motivate students but can lead to dissatisfaction when not adequately addressed. The findings therefore corroborate Herzberg's argument that both motivators and hygiene factors influence overall satisfaction.

The results also support key propositions of Social Capital Theory. Teacher guidance, structured interaction with religious institutions, and collaborative learning during trips all represent forms of bonding and bridging capital. These social relationships create opportunities for shared meaning and deeper understanding. The finding that students value exposure to diverse religious settings illustrates the way social

networks and interactions reinforce learning, confirming the theoretical claim that social capital enhances educational outcomes.

The implications for policy and practice are significant. Education managers should develop clear policies that guarantee regular and varied CRS field trips. Adequate funding, logistical planning, and strategic scheduling are essential to reduce uncertainty and ensure that all students benefit from these experiences. Schools should also provide professional development that equips teachers to design and deliver high-quality experiential learning. By institutionalising regular field trip programmes supported by strong pedagogical preparation, educational leaders can strengthen engagement, reinforce curricular objectives, and enhance learning outcomes in CRS.

#### **4.4.2 Students' perceptions of the effectiveness of field trips in enhancing their understanding of CRS**

The second objective of this study was to assess students' perceptions of the effectiveness of field trips in enhancing their understanding of Christian Religious Studies. The findings indicate that students hold highly positive perceptions of CRS field trips as effective learning tools. They view the trips as engaging, practical, and motivating, enhancing their interest in the subject. Students also believe that field trips improve their understanding of religious concepts, deepen their knowledge through real-life exposure, and strengthen their recall during assessments.

Research in the United Kingdom has demonstrated that field based experiences significantly enhance students' comprehension of doctrinal and historical content, with students reporting that immersion in religious spaces fosters deeper conceptual understanding and supports long term retention of knowledge (Smith et al., 2020).

This aligns with the present result that real life exposure strengthens recall during assessments. Comparable outcomes have been documented in Singapore, where younger learners identified field trips as essential for making abstract Christian teachings more concrete and memorable, thereby stimulating curiosity and sustained interest in the subject (Chen & Wong, 2021). These studies support the observation that experiential learning cultivates active engagement and enhances cognitive processing.

Further corroboration emerges from studies conducted in West Africa. Research in Nigeria revealed that secondary school students believed that field trips provided meaningful insights that clarified doctrinal teachings and enhanced understanding of the application of Christian principles within communities (Ojo et al., 2022). This parallels the current finding that students value the practical dimension of field trips as a means of deepening comprehension. Studies in Ghana have similarly shown that exposure to a range of religious sites enriches conceptual grasp and supports measurable improvements in assessment performance, reinforcing the pedagogical value of experiential learning. The impact on motivation identified in the present study is also consistent with findings from Canada, where participation in field trips was associated with increased enthusiasm for CRS and stronger emotional connections to religious content, both of which contributed to improved academic engagement (Thompson et al., 2024). Additional evidence from India underscores the benefits for higher order thinking, as field trips were found to promote inquiry based learning that strengthened critical reasoning in the interpretation of religious texts (Patel et al., 2023). Taken together, these studies provide robust support for the claim that CRS field trips enhance interest, understanding, and recall.

The findings offer clear implications for theoretical interpretation. The positive perceptions of engagement and motivation corroborate Herzberg's Two Factor Theory. The stimulating, practical, and interest generating character of field trips aligns with motivator factors that encourage intrinsic satisfaction and meaningful learning. The finding that students' motivation rises when the learning environment becomes more interactive and experiential reinforces Herzberg's argument that genuine engagement stems from enriched learning experiences rather than from basic instructional conditions alone. The results also support Social Capital Theory, which emphasises the role of social interaction and shared experiences in building knowledge. Field trips create bonding capital through closer teacher student interactions and bridging capital through contact with broader religious communities. These interactions facilitate collaborative meaning making, thereby strengthening students' understanding and recall.

The implications for policy and practice are substantial. Educational managers should strengthen the integration of experiential learning within the CRS curriculum by ensuring that field trips are systematically planned and embedded as core instructional activities rather than supplementary events. Schools should provide appropriate training for teachers to maximise the pedagogical value of field trips, particularly focusing on pre visit preparation and post visit reflection to consolidate learning. Investment in diverse and contextually relevant site visits would further enhance students' interest and conceptual depth. By institutionalising structured experiential learning, policymakers can improve comprehension, support motivation, and foster more meaningful engagement with CRS content.

#### **4.4.3 Effect of field trips on students' academic performance in CRS**

The third and final objective of this study was to examine the perceived impact of field trips on students' academic performance in Christian Religious Studies in Mission Senior High Schools in Cape Coast. Students perceived CRS field trips as highly beneficial to their academic performance, with strong indications that such experiences enhance learning outcomes. They believed that field trips improve their examination performance, support assignments, strengthen critical thinking, and make difficult topics easier to understand. Students also felt more confident during assessments and viewed field trips as contributing positively to their overall academic achievement.

The findings of this study are consistent with study in the United States indicated that students who participated in well-structured field visits achieved significantly higher post-instruction assessment scores compared to those who remained in classroom settings, demonstrating that experiential learning enhanced comprehension and knowledge retention (Thompson & Lee, 2020). This aligns with the present study's observation that field trips improve examination performance and facilitate understanding of challenging topics. Similarly, research in Canada found that students viewed field trips as crucial for clarifying abstract doctrinal content and supporting assignments, providing concrete experiences that enriched written analyses (Nguyen et al., 2021). The improvement in academic confidence identified in this study is consistent with findings from Australia, where repeated exposure to authentic religious contexts reinforced long-term content retention and strengthened students' self-assurance during assessments (Garcia & Martinez, 2022).

Evidence from Nigeria further supports this link, showing that students associated field-based experiences with higher CRS grades, often attributing improved performance to real-life engagement with religious teachings (Ojo et al., 2022). Research in South Africa and India also highlights complementary benefits. South African studies indicated that field trips stimulated critical thinking by encouraging students to analyse religious concepts in relation to social realities, reflecting the current study's findings on enhanced analytical skills. In India, emotionally engaging field experiences were found to enhance learning outcomes, suggesting that both cognitive and affective factors contribute to academic improvement (Patel et al., 2024). Collectively, these studies demonstrate that field trips support academic achievement through deeper understanding, increased motivation, and greater confidence.

The findings provide a solid basis for theoretical interpretation. Herzberg's Two Factor Theory is reinforced, as field trips act as motivators that enrich learning experiences and directly contribute to academic performance. The observed increases in confidence, engagement, and interest reflect intrinsic motivators that enhance meaningful learning. At the same time, the findings align with Social Capital Theory, which emphasises the role of social interactions, shared experiences, and collaborative learning in academic success. Field trips facilitate bonding capital through peer collaboration and teacher guidance, while bridging capital emerges from interaction with religious communities and exposure to diverse practices. These networks foster reflective thinking and expand students' interpretive frameworks, further supporting academic achievement.

The implications for policy and practice are substantial. Educational stakeholders should systematically integrate field trips into the CRS curriculum to strengthen both cognitive and affective learning outcomes. Establishing clear institutional guidelines for regular and well-structured excursions would ensure students benefit from consistent experiential learning opportunities. Teacher training should emphasise linking field experiences to assessment objectives and fostering critical thinking. Investment in diverse and pedagogically relevant field sites would allow students to contextualise complex content effectively. By embedding experiential learning within curriculum planning, education managers can enhance student achievement, boost confidence, and improve overall instructional quality in CRS.

#### **4.5 Chapter Summary**

The purpose of the study was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools, Cape Coast. The data were analysed using frequencies, percentages, means, and standard deviations. The analysis was conducted using the Software Package for Social Sciences (SPSS). The findings from the study revealed that students hold positive perceptions of CRS field trips, highlighting strong teacher support, effective communication, and exposure to diverse religious sites. Students considered the trips engaging, practical, and motivating, as they enhanced interest, deepened understanding, and improved recall of religious concepts. However, students felt that the number of field trips was insufficient for optimal learning. Overall, students perceived CRS field trips as highly beneficial to academic performance, as they improved examination outcomes, strengthened critical thinking, supported assignments, and increased confidence, thereby contributing positively to their overall academic achievement.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter concludes the study by presenting a summary of the key findings, drawing conclusions based on these insights, providing recommendations, and identifying areas that require further exploration.

#### 5.2 Summary

The purpose of the study was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools, Cape Coast. Primary data were collected through a questionnaire, employing a quantitative approach and a descriptive design. Utilising multi-stage sampling technique (stratified sampling, purposive and simple random sampling), a sample of two hundred and fifty (250) respondents were used for the study. Descriptive statistics, including frequencies, percentages, means, and standard deviations, were used to analyse the data, with assistance from the Statistical Package for Social Sciences (SPSS).

#### 5.3 Key Findings of the Study

The key findings of the study are:

1. The findings show that students generally view CRS field trips positively, noting strong teacher involvement and clear communication. They agree that the trips are varied, relevant, and conducted annually, with exposure to different religious sites. However, some uncertainty exists about how regularly the trips are organised, and students feel the number of trips is inadequate for effective learning.

2. Moreover, the findings indicate that students hold highly positive perceptions of CRS field trips as effective learning tools. They view the trips as engaging, practical, and motivating, enhancing their interest in the subject. Students also believe that field trips improve their understanding of religious concepts, deepen their knowledge through real-life exposure, and strengthen their recall during assessments.
3. Finally, the findings indicate that students perceived CRS field trips as highly beneficial to their academic performance, with strong indications that such experiences enhance learning outcomes. They believed that field trips improve their examination performance, support assignments, strengthen critical thinking, and make difficult topics easier to understand. Students also felt more confident during assessments and viewed field trips as contributing positively to their overall academic achievement.

#### **5.4 Conclusion**

In conclusion, the study underscores the instructional value of experiential learning approaches in enhancing students' engagement and academic development in Christian Religious Studies. Field trips serve as an important bridge between theoretical instruction and real life experience, promoting deeper understanding and meaningful learning. Their integration into the teaching process contributes to improved student motivation, confidence, and overall academic growth. However, maximizing their educational impact requires consistent planning and increased opportunities for student participation. Strengthening the implementation of field trips as a complementary instructional strategy can therefore enhance the effectiveness of CRS teaching and support improved educational outcomes.

## 5.5 Recommendations

The following suggestions are offered for your consideration in light of the study's conclusions.

1. Headmasters and stakeholders should establish a clear policy framework that outlines the expected frequency, scheduling, and scope of CRS field trips. Strengthening institutional planning will address uncertainties about regularity and help ensure that trips are organised often enough to meet learning needs. Allocating dedicated resources and clarifying responsibilities can support consistent implementation that aligns with curriculum objectives.
2. Given the strong evidence that students view field trips as effective learning tools, headteachers and stakeholders should integrate experiential learning more formally into curriculum planning. Headteachers should encourage teachers to design pre-trip and post-trip activities that reinforce classroom instruction and enhance knowledge retention. Support for staff training in experiential pedagogy would further strengthen the educational value of field trips.
3. Finally, since field trips are perceived to improve academic performance, headteachers and stakeholders should consider incorporating them into broader strategies for raising achievement. This may involve linking field trip outcomes to assessment standards, encouraging reflective tasks, and ensuring alignment with key competencies such as critical thinking. Stakeholders should also monitor the impact of these activities to inform long-term planning and resource allocation.

## **5.6 Suggestions for Further Research**

Future studies should examine the perspectives of teachers, school leaders, and community partners to gain a broader understanding of the organisational factors that shape the success of these trips.



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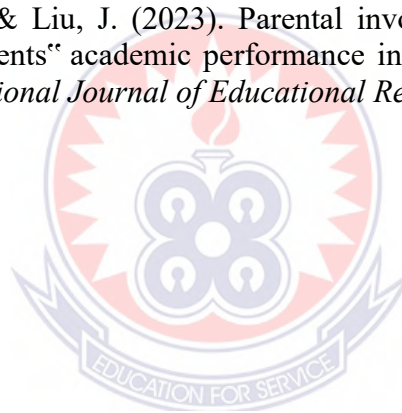
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## APPENDIX

### QUESTIONNAIRE FOR SENIOR HIGH SCHOOL STUDENTS

#### UNIVERSITY OF EDUCATION, WINNEBA EVALUATING FIELD TRIPS' ROLE IN TEACHING CHRISTIAN RELIGIOUS STUDIES IN MISSION SENIOR HIGH SCHOOLS, CAPE COAST

Dear respondent,

The purpose of the study was to evaluate the role of field trips in teaching Christian Religious Studies in Mission Senior High Schools, Cape Coast.

Please read carefully and tick (✓) the appropriate response/column for each statement. All information gathered shall be used purely for research purpose and shall be treated with confidentiality.

Thank you.

#### SECTION A (DEMOGRAPHIC DATA)

1. **Gender:** Female [ ] Male [ ]
2. **Age:** Below 13 [ ] 13-15 [ ] 16-18 [ ] 19-21 [ ] Above 21 [ ]
3. **Form:** SHS1 [ ] SHS 2 [ ] SHS3 [ ]

#### SECTION B: FREQUENCY AND TYPES OF FIELD TRIPS ORGANISED FOR CHRISTIAN RELIGIOUS STUDIES STUDENTS

**Kindly indicate how much you agree with these statements about frequency and types of field trips organised for Christian Religious Studies students.**

Please use the following scales.

Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA).

STATEMENT	SD	D	N	A	SA
4. Field trips are organised regularly for CRS students in my school.					
5. My school provides a variety of field trip experiences for CRS students.					
6. CRS field trips are conducted at least once every academic year.					
7. The types of field trips organised for CRS students are diverse and relevant.					
8. Teachers frequently plan field trips as part of the CRS curriculum.					
9. The number of field trips organised for CRS is adequate for effective learning.					
10. CRS field trips cover different religious sites and institutions.					
11. Students are often informed about upcoming CRS field trips in advance.					

**SECTION C: STUDENTS' PERCEPTIONS OF THE EFFECTIVENESS OF FIELD TRIPS IN ENHANCING THEIR UNDERSTANDING OF CRS**

**Kindly indicate how much you agree with these statements about students' perceptions of the effectiveness of field trips in enhancing their understanding of CRS.**

Please use the following scales.

Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA).

STATEMENT	SD	D	N	A	SA
12. CRS field trips help me understand religious concepts better.					
13. I find CRS field trips more engaging than classroom-only lessons.					
14. Visiting real religious sites deepens my knowledge of CRS topics.					
15. CRS field trips make learning more practical and meaningful.					
16. Field trips improve my ability to recall CRS content during exams.					
17. I understand CRS teachings better after participating in field trips.					
18. Field trips help me connect theoretical knowledge to real-life practices.					
19. CRS field trips motivate me to learn the subject more actively.					

**SECTION D: PERCEIVED IMPACT OF FIELD TRIPS ON STUDENTS' ACADEMIC PERFORMANCE IN CRS**

**Kindly indicate how much you agree with these statements about perceived impact of field trips on students' academic performance in CRS.**

Please use the following scales.

Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA).

STATEMENT	SD	D	N	A	SA
20. Participating in CRS field trips has improved my academic performance.					
21. My test and examination scores in CRS increase after field trips.					
22. CRS field trips help me perform better in assignments and projects.					
23. I am better able to answer CRS exam questions based on real-life observations from field trips.					
24. Field trips enhance my critical thinking skills in CRS.					
25. Field trips make it easier for me to understand difficult CRS topics, improving my grades.					
26. I feel more confident during CRS assessments after field trips.					
27. CRS field trips contribute positively to my academic achievement in the subject.					