An Evaluation of Senior High School Religious and Moral Education Curriculum: A Study in Brong Ahafo, Ghana

Eric Mensah

Department of Arts Education,
Faculty of Humanities and Social Sciences Education
College of Education Studies
University of Cape Coast, Ghana West Africa
Email: eric.mensah5 [AT] ucc.edu.gh

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ABSTRACT--- *This study aimed at evaluating the senior high school Religious and moral education curriculum(syllabus) in the Brong Ahafo region of Ghana. The study adopted Tyler's (1949) Objective-based curriculum evaluation model as the theoretical framework. The study was an evaluative study situated in the descriptive cross sectional survey design. Ten senior high schools that teach the subject were selected. Participants for the study were 300 students and 15 teachers from the 10 schools. They were selected using the simple random sampling and purposive sampling techniques. Two sets of questionnaires with a Cronbach Alpha reliability coefficients of 0.88 and 0.86 and document analysis were used to collect data. Data collected with questionnaire were analysed using SPSS version 22. Descriptive statistical tools like frequency, percentage and means were used to analysed questionnaire data. The RME syllabus was also used for content analysis. The results showed that the aims of the RME syllabus are well stated and also attainable. Also the content of the syllabus was well placed to help attain the aims, despites the exclusion of social and experiential topics. The results again showed that there was inadequate teaching and learning resources for the subject. It was recommended that, CRDD of the Ghana education service should endeavour to include topics like democracy, governance and politics in the content of the syllabus.*

Keywords--- Religious and Moral Education, Curriculum Evaluation, syllabus
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1. INTRODUCTION

The beginning of formal education in Ghana can be traced to the early 1840s when the Portuguese first arrived at Elmina in the Gold Coast, as Ghana was called then. The Portuguese King John III, made provision for the teaching of Arithmetic and English to the African boys around the castle. Later, the Dutch came to Elmina, the Danes to the Christiansburg Castle at Osu and the British to Cape Coast. These colonial masters brought into Gold Coast their own type of education until they left, except the British (McWilliams, & Kwamena-Poh, 1975). Successive governors of the Gold Coast, including Governor Burns and Guggisberg, introduced separate Educational Ordinances which had effects on the entire educational system in Ghana.

The spread of formal education from the coastal areas into the hinterland was partly the work of various religious groups. The Basel Missionaries started work at Christiansburg Castle in 1828. The Wesleyan Methodist missionaries first reached Cape Coast in 1835 but the main educational work was firmly established in 1845 by Thomas Birch Freeman. The Bremen missionaries of North Germany, working beyond the Volta from 1847 onwards soon opened their first school at Peki in an area which came under British control. In May, 1880, the Roman Catholic priest established a mission at Elmina to continue mission work (McWilliams, & Kwamena-Poh, 1975).

Religious education was one of the subjects that were introduced in the mission schools. In the beginning, it was basically the study of the Bible. Gradually, Religious education moved from the missionaries (when the missionaries left) into public education. In 1998, the Ghana Education Service officially announced that to help students acquire the capability and experiences to be able deal with issues of morality and religiosity they are introducing religious and Moral education as a Subject (Mensah, 2009). The Subject as a concept can be discussed under two main umbrellas: 'Religious Education' and 'Moral Education'. There have been attempts to put the two together, based on the hypothesis that, religious adherence or strict adherence to religious doctrine may lead to high morality; that is to say religiosity and morality are bed fellows.

Smart (1969), explains that, religion has been with humanity since the beginning of time and an unflinching feature of humanity. This means that religion has been part of humanity since the beginning of the world. In Ghana the three main religions are Christianity, Islam and the African Traditional Religion. Tillich (1958) opines that you cannot separate religion from ultimate concern; and ultimate concern also relates so much with secularism. From the above, it becomes clear that, the term religion defies a definition and the more scholars try to arrive at a definition, the more

complicated it becomes. In simple terms religion is the relationship that exists between the ultimate reality and man: the relationship between God and man.

Religious education can simply be said to be the inculcation of religious beliefs, values and practices into members of the religion. In secular usage, religious education is the teaching of a exact religion and its diverse aspects – its beliefs, doctrines, rituals, customs, rites, and personal roles (Religious Education, n.d.). Therefore, religious education is not the same as what is happens during teaching and learning. Over the years, there have been debates on what the content of religious education should be. Over the years, there have been debates on what the content of religious education should be. This has led to many changes in the content of the curriculum. Smart (1969) provides six dimensions as basis for religious education programmes. These are: the ritual; mythological; doctrinal; ethical; social; and experiential dimensions.

Morals emanate from culture, religion, philosophy, individual conscience and society. Despite these morality and moral actions are always assessed through logic, experience and proper judgment. In the universality of morality, it concerns itself with the right way to behaviour and conduct. It deals with the rightness or wrongness of an action or conduct. Whether an action is right or wrong; good or bad. This presupposes that morality thrives on the distinction between the two concepts (Williams, & Williams, 1970).

Inculcating good morals into the child means making the child aware of what is right and wrong so that the child is able to make the right choice. In education, the learner is supposed to be made knowledgeable and left to decide (autonomy). This idea is echoed by Wilson, Williams, and Sugarman (1997) when they said that, issues of morality and its principles are individualistic, relative and subjective. These things the individuals accept and believe themselves and therefore cannot be forced. But, how does the child choose the 'path of righteousness'? There have been arguments as to whether the child is a moral being from birth or not. This argument is quenched when Bull (1989) explains that, a child doesn't come into the world with already instilled moral values, but with those organic, purposive abilities that enables him to become a probable moral being. The Religious and Moral Education subject seeks to put these concepts (religion and morality) together and help learners acquire adequate knowledge in them.

The stated general aims of Religious and moral education curriculum for Senior High Schools are to help the students to:

1. develop an understanding and tolerance of other people's faith;
2. understand the differences between good and bad behaviours so that they can make the right decisions in many situations that will confront them;
3. develop an awareness of their Creator and the purpose of their very existence; and
4. become good and useful citizens of this country, capable of maintaining peace, understanding and order in their lives and in the lives of their families (RME syllabus for Senior Secondary School, 2007).

Since then, the subject enjoyed both massive support as well as a considerable amount of criticism. In early 2006, there were views that sought to indicate that the aims of the Religious and moral education curriculum are being realized and that learners were not exhibiting the behavioural changes expected. Due to this, the subject was removed from the national curriculum during a reform in 2006/7 by the NPP government led by President John Agyekum Kuffour. Subsequently, various stakeholders in education spoke against the removal of the subject.

Although later on, the subject was restored into the national curriculum, this led to several evaluation studies of the curriculum experts in religious and moral education at the Junior High School and College of Education levels (Annobil, 2005; Abrampa, 2006; Asare-Danso, 2011; Adarkwah, 2013) in Ghana. Results from these studies were divided in terms of whether the aims of the subject were being attained or not. While Annobil (2005) and Asare-Danso (2011) indicated that the implementation of the subject was successful and that Junior High school students had positive attitudes towards the subject, Abrampa (2006) saw otherwise. Abrampa (2006) indicated that a lot of factors including teacher preparedness, availability of teaching learning resources, and entry characteristics of learners are militating against the implementation of the subject. At the College of Education level, Adarkwah (2013) found that although the aims of the subject are well stated, students were doubtful with regards the attainment of the set aims.

2. CONTEXT AND PURPOSE OF THE STUDY

The issue of curriculum evaluation started immediately education started (Marsh, & Willis, 2003). Lewy (1977) gives us an idea for the emergence of Curriculum evaluation as a scientific discipline, "The expansion of curriculum development activities gave impetus to the demands for evaluating the educational programmes. Both the financing agencies and the consumers wish to obtain evidence that the new programme produced satisfactory results" (p. 4). In the case of African countries, most of the time because education is sponsored by donor agencies and the Government of the day, evaluation of educational programmes is mostly funded by Government. In relation to Religious Education, Dinama (2010) explored the understanding of teachers about the implementation of the multi-faith Religious Education curriculum. He conducted the study in Junior high schools in Botswana. The study revealed that there were no significant differences between the two categories of teachers in relation with how they understand the curriculum and how they

implement it in the teaching and learning activities. Again, it was found that, several factors account and affect the activities of teachers. These include their perspectives on multi faith doctrine, how to evaluate learning, the use of provided textbooks etc. Other studies (Kasomo, 2012; Comegys, 2010) have also evaluated the curriculum of Religious Education.

In Ghana, the rationale of the Religious and Moral Education subject indicates that it seeks to reinforce the informal religious and moral training that children acquire in their respective homes. In other words, the subject recognizes that children go through an informal moral training in their respective homes which is now formalized in the school. Due to public perception that the subject was not living up to expectation, there were calls to leave religious and moral training in the hands of the home, religious bodies and other stakeholders of education, rubbishing the role of the school in promoting the religious moral development of the child. This led to a lot of studies (Annobil, 2005; Abrampa, 2006; Asare-Danso, 2011; Adarkwah, 2013) to evaluate the subject to ascertain whether the aims of the subject are being attained or not.

However, in Ghana, nothing is known about the attainability of the aims of the subject at the senior high school level since none of the studies was conducted at that level. The question then is, 'Is the RME subject of Senior high school attaining its set aims? Can the topics in the syllabus help teachers to attain the aims? There is the necessity therefore, to seal the holes in the literature and also find out the state of teaching and learning of Religious and moral education in Senior high schools in Ghana.

To be able to answer the question and also fill the gaps in literature, the objective-based curriculum evaluation model propounded by Tyler (1949) was adopted as the theoretical basis for the study. Tyler stated that, four major questions that should engage the school which is going to use the curriculum or which the curriculum is being designed for. The questions are:

1. What educational purposes should the school seek to attain? (Defining appropriate learning objectives/aims)
2. How can learning experiences be selected which are likely to be useful in attaining these objectives? (Introducing useful content/learning experiences)
3. How can learning experiences be organized for effective instruction? (Organizing content/experiences to maximize their effect)
4. How can the effectiveness of learning experiences be evaluated? (Evaluating the process and revising the areas that were not effective).

In other words, the four questions that the school should consider when developing or evaluating the curriculum should comprise: objectives, content, teaching and learning experiences and evaluation techniques.

The objective-based curriculum model engages itself with the determination of the extent to which the aims of the curriculum are being attained or not through teaching and learning (Tyler, 1949). From Tyler's comment, we come to the realization that the approach is basically concerned with the attainment of objectives of a programme. Since the present study is concerned with finding out if the aims of the Religious and Moral Education Syllabus (curriculum) for Senior High Schools are being attained or not, this model for evaluation best suits the study. With the objective based model, the evaluator cross checks or finds out if the objectives have been achieved. In the situation of curriculum evaluation, the approach enables the evaluator to look at the general aims/objectives stated and the outcome of instruction and checks if they are the same. Cobbold (1999) explains that, with this model the aims of the curriculum are acknowledged and described in behavioural positions that are related and significant to students' behaviours are evaluated using a benchmark through accepted tools. In this study, the aims of RME for senior high school syllabus are defined in behavioural terms and relevant students' behaviour are measured to find out if the aims are being attained or not. The four questions formulated by Tyler (1949) were used as a basis for the study.

The research was therefore directed by these research questions:

1. How are the aims of the Religious and moral education syllabus for Senior high schools stated?
2. What are the views of Religious and moral education teachers on the achievability of the aims of the senior high school Religious and moral education Syllabus?
3. To what extent are students exhibiting traits indicating attainment of the aims of the senior high school Religious and moral education syllabus?
4. How well does the content of the Religious and moral education syllabus for Senior high schools help in achieving the aims?
5. How well are teachers resourced to help achieve the aims of senior high school Religious and moral education syllabus?

3. METHODOLOGY

The study was an evaluative research, situated in the descriptive cross sectional survey design and sought to evaluate the Religious and moral education curriculum/syllabus for Senior high schools. Data was collected from both teachers and students of Religious and moral education in senior high schools in the Brong Ahafo region to find out if the aims of the curriculum/syllabus are being attained or not. Leedy and Omrod (2005) described this design and said it comprises finding out the nature of an identified phenomenon and also studying possible relationships that exist between and among variables. Therefore, descriptive studies always describe situations as they are. The population consisted of all Senior high school teachers and students of Religious and moral education in the Brong Ahafo Region.

3.1. Sample

Data from the regional education office indicated that there are 62 senior high schools in the region. And from this, only 10 teach Religious and moral education. Therefore, the 10 schools were purposively selected. These schools teach the subject as a core for only first year senior high students. On the average, there were 150 first year students in each school. This gives a total of 1,500 students in all the 10 schools. Using the balloting method under simple random sampling technique, 30 students out the 150 students were selected from each school. Therefore 300 students were selected from the 10 senior high schools. This technique was used to ensure that each member (student) of the population was given a fair, equal and independent chance of being selected. Five of the schools had one Religious and moral education teacher each while the other five had two religious and moral education teachers each. All the 15 teachers were purposively selected for the study. In all, the sample size for the study was 315, comprising 300 Senior high school students and 15 Senior high school teachers of Religious and moral education in the Brong Ahafo region.

3.2. Instruments

The study employed two data collection techniques. These were the content analysis technique for data collection and two sets of questionnaires. The Content analysis facilitates the collection of collect data from documents, teasing out themes that emerge, as well as key features. It can also be used to transform textual data into quantitative data (Krippendorf, 2004). The syllabus (curriculum) for Religious and moral education for Senior high school was the material used for the content analysis. The content analysis technique was to help collect information to answer research questions one and four.

There were two set of questionnaires. One for teachers and another for students. The questionnaires contained both closed and open ended items. The questionnaire for teachers focused on their views on the achievability of the aims Religious and moral education syllabus and also how well they (teachers) are resourced to help attain the aims of the syllabus. The questionnaire for students also focused on their traits indicating attainment of the aims and also how resourced their teachers are. The questionnaires were pilot tested in two Senior high schools in the Cape Coast Metropolis of the Central Region, that teach subject. The schools were St. Augustine's College and Holy Child College. This was to ensure validity and reliability of the instruments. The Alpha Cronbach reliability for both instruments, after the pilot data was analysed, were 0.88 for teachers' questionnaire and 0.86 for that of students' questionnaire.

3.3. Analysis of Data

Data collected through content analysis of the syllabus for teaching Religious and moral education for senior high schools were analysed by extracting major themes and key words. How the aims were stated were analysed against set criteria for statement of aims by Pratt (1980). The content of the syllabus was also analysed. Data collected from teachers and students with the questionnaire were analysed with SPSS version 22. Descriptive statistics (frequencies, percentages and Bar chart) were used for analysis.

4. RESULTS AND DISCUSSION

4.1. How are the aims of the Religious and Moral Education Syllabus for Senior High Schools stated?

Results from the analysis of the aims of the Religious and moral education syllabus/curriculum showed that the aims meet all the criteria for the formulation of aims propounded by Pratt (1980). The aims passed the first criterion set by Pratt (1980) which is *intention*. The four aims clearly have an intention of helping students acquire skills and knowledge to cause a change in behaviour. Print (1993) is of the view that, developing countries are mostly faced with the development of educational programmes without specific intentions and this does not indicate a good practice. Again, a critical look at the aims of the Religious and moral education syllabus/curriculum for Senior high schools reveals that the intentions of the developers of the subject was to bring about *significant changes* in the student. This is so significant that Pratt (1980) stresses, "the aim identifies the overall change that the curriculum is intended to bring about" (p. 148).

Conciseness and *exactness* are the next combined criteria for the statement of aims. From a critical analysis of the results of the content analysis of the syllabus/curriculum, it was found that all the aims of the Religious and moral

education subject were concise and exact. The aims are straight forward, communicating exactly the intentions of the subject. Noddings (2007) has indicated the importance of stating curriculum aims in precise and concise manner. He opines that "Aims and goals are often brushed aside in favour of objectives, because the first two are "vague" and the last can be cast in language conducive to measurement" (p.8). The aims were not ambiguous, too wordy or double barrelled.

Finally, Pratt (1980) again indicated that the aims of the curriculum should be *complete* and *acceptable*. From the analysis of the aims of the Religious and moral education syllabus/curriculum for Senior high schools, it was found that aims were complete and acceptable. This is because, each aim emanated from the rationale for teaching the subject. The rationale entails the specific reasons and justifications for the subject. And so if the aims cover all the essential issues in the rationale then it can be said to be comprehensive and therefore complete. Therefore, the results from analysis revealed that all the four aims for teaching the Religious and moral education for Senior high schools are well stated, using Pratt's (1980) criteria for the statement of syllabus/curricula aims.

4.2. What are the views of Religious and moral education teachers on the achievability of the aims of the senior high school Religious and moral education Syllabus?

This research question sought to find out from teachers of Religious and moral education if the aims of the syllabus/curriculum are attainable or not. Results from the analysis of data from teachers showed that most of the teachers believed the aims of Religious and moral education. Out of 15 teachers, 10 (66.7%) said the aims of the subject were attainable whiles 5(33.3%) said the aims are not attainable. This showed that there were some factors that may inhibit the attainment of the aims. It became evident that some of the teachers were not familiar with the aims of the subject since they are 'out of field' (*not trained to teach the subject)* teachers. Again, it became evident from the data collection exercise that some of the teachers were chaplains of the schools. Since most of the schools were mission, they did not encourage the teaching of other perspectives from the other two (Islam and Traditional African) religions. One of the teachers wrote;

'I am a man of God and I don't see why I should teach the students about African Traditional Religion and Islam, they are not so important for me'.

But this is a teacher of religious and moral education, who is to help students understand and tolerate other peoples' faith. Despite these factors, the results indicated that majority of the teachers were optimistic of the achievability of the stated aim of the Religious and moral education syllabus/curriculum for senior high schools.

4.3. To what extent are students exhibiting traits indicating attainment of the aims of the senior high school Religious and moral education syllabus?

This research questions also sought to find out if students are exhibiting traits that show whether the aims of Religious and moral education syllabus/curriculum are being attained or not. To this end, students were asked to respond by indicating yes or no to questions showing change in behaviour, carved from the aims of the subject. Table 1 shows details of the results of students' responses.

Table 1: Attainment of the aims of RME Syllabus by Students

Questions	Yes	%	No	%	Total	%
Did you act indifferently towards people who were not members of your religion before taking RME?	203	67.7	97	32.3	300	100
Do you have friends who are not members of your religion?	231	77	69	23	300	100
Are you able to tolerate people from other religions now?	247	82.3	53	17.7	300	100
Do you understand other people's faith and religion now?	218	72.7	82	27.3	300	100
Do you believe that world was created by God?	206	68.7	94	31.3	300	100
Are human beings supposed to worship the creator and take care of his creations?	247	82.3	53	17.7	300	100
Do you sometimes stop doing something because you see it to be wrong?	218	72.7	82	27.3	300	100
Are you able to use your moral sense of judgement?	247	82.3	53	17.7	300	100
Do you know about some of the teachings/doctrines in other religions apart from yours?	231	77	69	23	300	100
Would you say RME has imparted positively on your life?	272	90.7	28	9.3	300	100

Results from Table 1 indicate that almost all the students exhibited change in behaviour reflected in their traits. This is reflected in their responses to questions asked. These questions were formulated based on the aims of the subject. This implies that the aims of the Religious and moral education syllabus/curriculum for senior high schools are being attained. Therefore, to a very large extent, students exhibited traits (responses) that indicate the attainment of the aims of the senior high school Religious and moral education syllabus/curriculum.

4.4. How well does the content of the Religious and moral education syllabus for Senior high schools help in achieving the aims?

This research question sought to find out if the Religious and moral education syllabus/curriculum for senior high schools has the appropriate content that will enable the attainment of its aims. To this end, the content analysis approach was adopted by critically examining the content (topics) of the syllabus/curriculum. Table 2 shows some of the topics found in the Religious and moral education syllabus/curriculum for senior high schools.

Table 2: Senior High School RME Topics

FORM ONE	FORM TWO	FORM THREE
1. God, his creation and his attributes	1. Work, money, time and leisure	1. More teachings and commitment
2. The family, religious home and obedience.	2. Responsibility, human rights and privileges	2. Reward and punishment
3. Religious practices and their moral implications	3. Religious personalities	3. Religious youth organisations
4. Manners	4. Religious festivals	4. Decency and substance abuse
	5. Rites of passage	
	6. Chastity and immorality	

Results from Table 2 shows that the syllabus/curriculum has topics that touch on religious, moral and social issues. A critical look at the topics and the aims of the syllabus/curriculum indicates that, the content can help attain all the aims.

The first aim is for students to develop an understanding and tolerance of other people's faith. Topics like Religious homes, Religious practices, Religious personalities, etc. can help students attain this aim. Taba (1962) observed that the content selected affects the learning experiences (activities and methodologies) as well evaluation techniques. Therefore, the teaching strategies adopted by the teachers will ensure these topics are treated from the perspectives of the three main religions (Christianity, Islam and traditional African) in Ghana. The second aim is also attainable through topics like manners, chastity and morality, responsibility, human rights and privileges and reward and punishment. These topics are well placed to help the students understand the difference between good and bad behaviours and be able to make the right decisions.

Again, a look at the topics in Table 2 reveals that the third aim of the Religious and moral education syllabus/curriculum is attainable. A topic like God, his creation and his attributes will definitely help students develop an awareness of the creator and the purpose of their very existence. The last aim of the Religious and moral education syllabus for senior high schools is also attainable through topics like Manners, Family, Rites of passage, teachings on commitment etc. to help students become good citizens.

4.5. How well are teachers resourced to help achieve the aims of senior high school Religious and moral education syllabus?

This research question sought to find out if the teachers have the requisite training and competencies for the teaching of Religious and moral education in senior high schools. It also sought to find out if they had adequate teaching learning resources and support from the schools.

Demographic data collected from teachers showed that only five (33.3%) of the teachers had training to teach the subject. These teachers had Bachelor of Education (Arts) with specialisation in Religion from the University of Cape Coast. The 10 teachers (66.7) indicated that their training was to make them specialise in other subject areas and not religion.

Most (66.7%) of the teachers indicated that, teaching and learning materials for teaching Religious and moral education in their schools were inadequate. In the same way, they (66.7%) said the school lacked facilities that enhance teaching and learning of the subject. Teachers were asked the type of support they get from the school. Figure 1 gives details of their response.
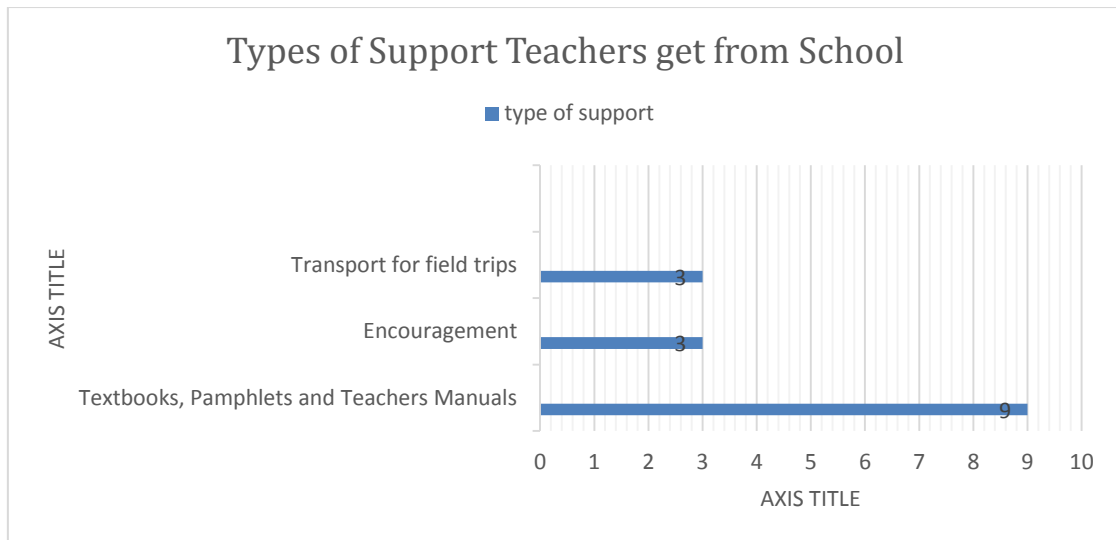
Figure 1: Bar Graph showing types of Support given to Teachers

Majority (9) of the teachers, said the school supports them by providing textbooks, pamphlets and teaching manuals to aid the teaching and learning of Religious and moral education in their school. Results from Figure 1 also shows that some of the teachers receive support in terms of provision of transportation for field trips. The rest (3) said they receive just words of encouragement from the school.

Results from students' response indicated that the schools did not have enough teaching and learning resources including textbooks. They indicated the effect this has on their learning of the subject. Table 3 provides details of the responses of students.

Table 3: Effects of Inadequate Teaching Learning Resources on Students' Learning.

Effect	No.	%
No books to read	182	64.1
Low interest in the subject	46	15.3
Bad grades	62	20.6
Total	**300**	**100.0**

Results from Table 3 shows that majority (182) of the students struggle to get textbooks on the subject to read. Again, 62 of them said lack of textbooks makes them get poor results in the subject. Also, 46 of them said the lack of textbooks and other materials has made them loose interest in the subject. For the successful implementation of any syllabus/curriculum, Pratt (1980) emphasised the provision of resources like textbooks. Without this it becomes difficult to attain the set aims. In the nutshell, the results indicate that teachers are not adequately resourced in terms of skills and competencies for teaching the subject, availability of teaching and learning resources, as well as, support. This finding confirms the findings of Abrampah (2006) and Adarkwah (2013) who indicated that there is inadequate supply of teaching learning resources for the subject in the Colleges of education.

5. CONCLUSIONS AND RECOMMENDATIONS

The aims of the Religious and moral education syllabus/curriculum for senior high school are well stated and attainable. This is because they meet the criteria set for formulating curricula aims and also, both teachers and students confirm that the aims are attainable and being attained. Also the content/topics in the syllabus/curriculum are well placed and in line with the aims or intentions of the syllabus. The topics however do not include issues on social and experiential dimensions of religion. Despite all these, there is inadequate resources for the teaching and learning of the subject, which is attributable to the level of importance schools and stakeholders in education attach to the subject. No doubt, this affects teachers' and students' interest in the subject and consequently the attainment of the aims.

In order for the content of the Religious and moral education syllabus for senior high schools to take care of the social and experiential dimensions of religious education, the Curriculum Research and Development Division of Ghana Education Service should endeavour to include topics like democracy, governance and the act of politics in the syllabus/curriculum. So that students will acquire knowledge on issues they lack in the current syllabus. The nature of the subject demands that only teachers who are trained in the techniques of teaching the subject teach it. In the light of most teachers not have the requisite training, the Ghana Education Service and Heads of schools should ensure that teachers of

Religious and Moral Education in their schools have the requisite qualification and content knowledge. Again, teachers of the subject should be provided with adequate teaching and learning resources to help in the attainment of the aims of the subject. The Ghana Education Service and the Curriculum Research and Development Division should endeavour to provide teachers and students with the necessary textbooks and other teaching and learning materials.

Not much studies have been conducted in this area. The few conducted have similar findings on the issue of evaluating the Religious and moral education syllabus/curriculum. However, none of these studies was conducted on the subject in senior high schools. Despite this, the findings of this study confirm as well as contradict some of the findings of these studies. This study attempted to add to the existing knowledge on the status of the subject in the senior high schools. Conclusions and recommendations are based on the findings, sample and study location.

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