

Illustrations for Teaching Selected Religious and Moral Education
Values in Junior High Schools

by

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ABSTRACT

The use of drawings as a form of instructional medium is a helpful means in the teaching and learning of young students. Religious and Moral Education is one of the subjects studied in the Ghanaian School curricular. Moral values are taught at the three stages of the Junior High school level of education. The aim is to inculcate good moral values into the students to make them responsible people in the society. It has been recommended that pictorial illustrations be used as teaching aids in the teaching of the moral values but these materials are non-existent in the Junior High Schools. The lecture method of teaching is predominantly used to teach the moral values like love, peace, kindness, forgiveness, humility and patriotism. This study was carried out to identify the moral values specified in the RME syllabus, find out the kinds of illustrations that are being used to teach the moral values in Ayeduase R/C School, in Kumasi, and St. Louis Jubilee Junior High School, in Kumasi. Then appropriate sample illustrations were designed and developed to help in teaching the moral values that will excite students' interest and promote fuller participation of students in lessons. The study employed the descriptive method of quality research to describe the situation of the teaching of moral values in the schools. The research tools of observation, interview and questionnaire were used in this inquiry. The results indicated that teachers in the sampled schools taught the moral values verbally without the use of drawings to illustrate them. People were commissioned to produce sampled illustrations as an intervention to teach moral values. The sampled illustrations were tested in the sampled schools, and the results proved that students' participation was boosted when drawings are used in teaching the moral values. Teachers also spoke less during lesson delivery. The use of drawings in the teaching of moral values therefore engender effective and learning.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Religious and Moral Education is a course in the Ghanaian basic school curriculum. It involves the teaching of religious values to students at the basic school level. This is because religion has played and will continue to play a vital role in the upbringing of young people and behavioural control in society (Panest Ghana, 2010). Education of young people must not ignore moral training in its quest to train students intellectually.

The Anfom Commission of 1986 sought to ensure that Ghanaian schools teach students what is basic in our culture, which is a repository of the intellectual, political, ethical and creative development. This commission believed that it will enable the educational system to produce citizens imbued with a culture which is Ghanaian and can stand the test of time (MOE, 1987).

Upon the recommendation of the commission, the Provisional National Defense Council (PNDC) in 1987 introduced and implemented a new Educational Reform Programme. Cultural Studies was then introduced as a subject at the Basic level of education. In it religious studies was taught. Then in 1998, the Cultural Studies Programme was changed to Religious and Moral Education at the Basic and Senior High School Levels of Education (Asiedu, 2009). The belief of the Ministry of Education was that the educational system should be integrated with religious and moral beliefs and ideals, and good human values. This would ensure a holistic personality development, and good moral character (MOE, 1987).

Professor Stephen Adei, former rector of GIMPA, Ghana, on Wednesday, 5th March, 2014, on a GTV programme named “This is Life” said that secularization broke down the moral fibre of the schools when government took over the missionary schools. His argument was

that without moral values our schools will be training academic monsters. Indeed, the moral integrity of our society is breaking down now more than ever largely due to the vanishing of moral ideals from the hearts of people. The only way to remedy the situation is to infuse our educational system with good religious and moral education and ensure that students get to learn and practice what is taught them in the schools.

Unfortunately, Religious and Moral Education was scrapped from the curriculum of the Junior High Schools until it was reinstated in 2011. According to the Ghana News Agency (Nov., 2009), however, Mr. Samuel Bannerman-Mensah, the then Director-General of the Ghana Education Service, had reported that Religious and Moral Education (RME) had been fully re-instated as a subject for Junior High Schools. According to him, a new syllabus had been prepared and the West African Examinations Council (WAEC) would resume examining Basic Education Certificate Examinations (BECE) candidates in 2011 based on the new syllabus but RME would not be examined for the 2010 BECE.

The Religious and Moral Education programme for Junior High School aims at imparting religious and moral values into students. In the Ridge School in Kumasi for instance, the school's religious education programme is aimed at the development of moral and spiritual values. The subject aims to develop in each child a sense of personal worth, a sense of moral responsibility, devotion to the truth, respect for excellence, and sense of brotherhood and spiritual enrichment (sense of reverence and wonder for the whole creation and its creator - that is, God's world and ours).

Indeed, the RME programme teaches religious values to learners. These values include love, peace, unity, discipline, responsibility, forgiveness, kindness, self-control, humility, and care among others. These values are abstract but they must be conveyed in a manner that will

facilitate easy comprehension among learners. For learners to gain the best of what is being taught them they must be able to understand the values.

Making recourse to Howard Gardner's theory of multiple intelligences, it is worth noting that while some people easily comprehend abstract ideas, others learn by pictorial images (Gardner, 2010). The RME teacher therefore has the challenge of recognizing the different and various learning styles of his students so as to convey these RME values to them in a manner that is satisfying to them.

It is important to recognize the category of learners who learn by pictorial images and satisfy them. Those who are able to grasp abstract ideas can be so aided when these abstract religious and moral values are illustrated pictorially to them. Illustrations include drawings, paintings, photographs, carvings that are used to clarify text (Encyclopedia of Art Education, 2015).

1.2 Statement of the Problem

Since its introduction into Ghana's basic school curriculum, RME has been taught as a theoretical subject, and the moral values that the subject aims to impart to the learners, which are abstract in nature, have been taught literally. While students listen to their teachers explain these values to them, they have the extra burden of having to conceptualize and remember values like peace, love, honesty, and forgiveness, among others. Since Gardner (2010) mentions that some people learn best by demonstrations and graphical representation of whatever is being taught them, the theoretical teaching situation of RME in schools poses a problem for students who are visual learners. This problem is alluded to by Awuah and Afriyie (2006, p. 31) who say that "...teachers who rely solely on the oral presentation find that their pupils are frequently unable to relate effectively to the new learning in any well-

founded basic experience". In fact, Awuah and Afriyie (2006) recommend that to ensure effective teaching and learning, the teacher of RME must make use of teaching and learning materials like pictures, drawings and paintings. This, they say, will excite the senses of the children in order to facilitate fuller involvement in the lessons. This recommendation is justified by the RME syllabus which lists illustrations and drawings as examples of Teaching and Learning Materials (TLMs) for teaching the RME subject.

However, personal observation of RME lessons in some Junior High Schools in Kumasi, have shown that illustrations or drawings are conspicuously absent during lessons. A teacher of RME confessed that during her six years of teaching RME, she had never made use of any drawing or picture in teaching the subject (personal communication, 13th March, 2014). Furthermore, whilst the syllabus itself recognizes the importance of illustrations as a Teaching Learning Material in teaching RME and actually directs its use, the teaching and learning resources or materials that are recognized as available in the schools are syllabi, textbooks, audio-visual aids, religious objects like bible, rosary, crucifix, and religious sites and resource persons (M O E (CRDD), 2000; Awuah, 2000). These resources are used to teach other topics like religious practices, festivals, prayer, dressing, articles, and personalities.

The RME syllabus also lists values or themes like honesty, love, tolerance, forgiveness, hard work and truth, which are supposed to be taught specifically. However, there do not exist any drawings for teaching these specific values. The standard textbooks for the subject do not have drawings in them that illustrate these values. There are some books that are used to teach RME that have illustrations in them. Examples of these books are Religious and Moral Education for Junior High Schools by Joseph Yaw Kokobealowe; Religious and Moral Education for Basic Education Certificate Examination by William K. Nwinam; and

Religious and Moral Education In Scope for Junior High Schools by K.D. Twumasi and C. Adade. The drawings found in these books only illustrate themes like prayer, festivals, religious dressing, personalities and gestures and manners. There exists therefore a gap which requires to be filled- illustrations to teach specific moral values stated in the RME syllabus. This study therefore sought to design, develop and test appropriate illustrations for teaching selected RME values or themes in the Junior High School.

1.3 Objectives of the Study

The objectives of the research were as follows:

1. To identify and describe moral values specified in the RME syllabus.
2. To find out how moral values are taught in the Junior High Schools
3. To find out the kinds of instructional activities that are used in the teaching and learning of moral values in St. Louis Junior High School, and Ayeduase Junior High School in Kumasi?
4. To design, develop and test sample illustrations appropriate for teaching selected moral values in the selected schools.

1.4 Research Questions

The following are the research questions:

1. What moral values are specified in the RME syllabus for Junior High Schools?
2. How are moral values taught in the Junior High Schools
3. What are the kinds of instructional activities that are used in the teaching and learning of moral values in St. Louis Junior High School, and Ayeduase Junior High School in Kumasi?

4. What sample illustrations will be appropriate for teaching the specified moral values?

1.5 Delimitations

This study was limited to St. Louis Jubilee and Ayeduase Roman Catholic Junior High Schools in Kumasi. The two schools were chosen to respectively represent the two types of Junior High Schools in Kumasi - Public and Private. St. Louis Jubilee Junior High School is owned by a religious body - the Roman Catholic Church in Kumasi. As a result, RME is taken very seriously. As catholic private school, having students excelling in moral values is one of the cardinal interests of the school. The researcher therefore thinks that if teachers of RME can complement their teaching with appropriate illustrations, it will help in the achievement of the goal of the school in this wise. Again, the school was chosen over other schools because it is very well known to the researcher and where access to relevant data was easy to obtain.

The Ayeduase Roman Catholic (R/C) Junior High School was chosen due to its proximity to the researcher's residence and also because the researcher has close associations with the school. It was deemed a convenient school where access to the relevant data could easily be obtained for the study.

This study was also limited to the teaching and learning of religious and moral values in junior High Schools. This is because Religious and Moral Education (RME) is one of the subjects that involve issues for which teachers should employ illustrations to make its delivery effective.

1.6 Limitations

The researcher could not get the third RME teacher to test the sample illustrations developed for teaching the moral values specified in the RME syllabus because he had travelled at the time of the testing of those illustrations.

1.7 Definition of Terms

Illustrations: Pictorial drawings used to demonstrate an abstract idea

Values: Moral lessons that are specified to be taught by the Religious and Moral Education subject.

1.8 Abbreviations

RME: Religious and Moral Education.

JHS: Junior High School.

1.9 Importance of the Study

1. The sample illustrations will serve as good teaching and learning materials that the Ghana Education Service can adopt for the teaching of RME in JHS.
2. JHS students who are visual learners will be aided by the visual illustrations to better appreciate the rather abstract moral values.
3. Publishers of RME books will also benefit greatly from this study as they can write books that incorporate these illustrations.
4. Parents will also be guided to choose the right kinds of books to buy for their children for the RME course.

1.10 Arrangement of the Rest of the Text

In Chapter Two, literature regarding religious and moral education values, instructional media and their various forms, illustrations and drawings, and their use in the teaching and learning of moral values, is presented. Chapter Three lays out the methodology used for the study and gives information on the tools and materials used and the plan adopted to analyse the data. Chapter Four presents and discusses the findings from the data gathered from the two schools studied and the testing of the sample illustrations. In Chapter Five, the summary, conclusions and recommendations of the study are outlined.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This chapter reviews literature related to the use of illustrations for teaching and learning of Religious and Moral Education values. The review of related literature has been organized under the following headings and sub-headings:

2.1 Religion

2.2 Morality

2.3 Moral and Religious Values

2.4 Education

- i. Moral Education in Schools
- ii. Adolescent learning Style
- iii. The Religious and Moral Education Curriculum in Ghana

2.5 Instructional Media in Education

- i. Forms of Instructional Media
- ii. Importance of Instructional Media

2.6 Illustrations/Drawings for Teaching RME

- i. Illustration Brief

2.1 Religion

The phenomenon of religion is always difficult to define due to the empirical and the non-empirical dimensions attached to it. Religion is a broad phenomenon. The principles underlying its interpretation have multidimensional perspectives. The perception of an anthropologist and a theologian with respect to religion differ significantly. Macquarie (1972) writes that religion occurs in several forms and any attempt to give one perfect or befitting

explanation will be inadequate. This reflects the view held by Tracy (1975) that there is no universally agreed upon single definition for the human phenomenon called religion. For this reason Groome (1980) asserts that the great variety of definition of religion is due to different definitions of religion given by different academic disciplines. According to Groom (1980), people from different traditions of religion define it from their own experience. The anthropologist, sociologist or the scientist who may study this human phenomenon would therefore define religion according to their specific interests.

Nukunya (1993) describes religion as the beliefs and practices associated with the supernatural. Groome (1980) says it is the human quest for the transcendent in which one's relationship with an ultimate ground of being is brought to consciousness and somehow given expression. To Durkheim (1956), religion is a unified system of beliefs and practices relative to sacred things. In the view of Cox (1966), the concept of religion transcends human understanding; it is also inexplicable. If anything at all, it is fundamentally man's attempt to explain himself and the meaning and purpose of his own existence yet, since man is part of a much greater creation, he can only discover the purpose for himself by referring to the purpose of the world of creation. Cox explains further that religion aims at presenting to students what is worthwhile to them and useful to the community. Undoubtedly, religion belongs to the realm of feelings, values, judgment and opinions of people.

Otto as cited in Awuah-Nyamekye (2014) explains that religion is the consciousness that there is some reality beyond man. Whereas Carmody and Brink (2002) have defined religion as "a system of symbols, myths, doctrines, ethics, and rituals for the expression of ultimate relevance" (p. 1), Freud (as cited in Carmody and Brink, 2002) asserts that religion is a childish, obsessional neurosis which mankind will outgrow. As a psychoanalyst, Freud (1964) opposed the assertion of Carmody and Brink by saying that human beings are moved

by unconscious sexual and aggressive drives and that religion is simply one of society's apparatuses for controlling such drives. According to Freud, religion would fade and be replaced by science and technology. However, this conviction of Freud, when looked at carefully, cannot be agreed to because over the years, religious phenomena have become deeply rooted regardless of the advent of science and technology.

Religion cannot be simply defined but it can be described because religion is made up of doctrinal, ritual, mythological, ethical, experiential and social dimensions (Smart, 1968).

- The doctrinal dimension addresses the teaching of a religion to explain beliefs and religious faith.
- The ritual dimension is the real-world, or hands on dimension of religion, which involves rituals that are performed in physical terms such as prayers, libation, sacrifices, baptism and ablution but they have spiritual significance.
- The mythological dimension of religion is the oral tradition and traditional stories about heroes or supernatural beings, often attempting to explain the origins of the religion. For example the creation story in the different religions.
- The ethical element of religion addresses issues of morality or the rules and regulations which ensure acceptable conduct and behaviour of the members. It is the statutory codes that demands good conduct or behaviour of the members. It defines the moral principle of the religious believer.
- The experiential dimension encompasses the daily lives of religious believers. It involves observing the doctrines and paying homage to the deity, and day to day encounters with the spirit through miracles, and healings, experiences in the religion.
- The social dimension deals with human interaction, communication and relations.

This description (Smart, 1968) of religion makes it clear that there is no religion without all these elements. The premise is that of the different religions in the world, of which Christianity and Islam are the most popular, all religions have doctrinal, ritual, mythological, ethical, experiential and social magnitudes which could be used to describe religion.

Many scholars have made attempts to describe the relationship between religion and morality. The idea is to establish whether it is likely to perceive ways of thinking and acting morally that is not dependent upon religious revelations. Kant (as cited in Smart, 1968) revealed that religion and morality are naturally linked but criticized religious excesses and fanaticism. According to Kant, God is the bedrock of religion and morality. In contrast, Marx (as cited in Carmody and Brink, 2002) views religion as the effort to support the norms and codes of the privileged strata and the ruling groups of societies. Marx does not justify this opposition to religion in terms of morality but criticizes the moral system and the moral philosophers of the day.

In analyzing the various definitions given to religion, Idowu (1973) contends that it is better to describe religion than to attempt to define it. This is because it is an almost impossible task. It can best be explained as a system of unity that comprises numerous implications for one's existence. It is a relationship between a person and his society, between people and their idols in terms of behaviour and conduct. Considering the issues raised in the discussion, it can be deduced that there is no clear-cut definition of religion. In applying the various points of view to the field of education, it is Cox's (1966) assertion that religion transfers to students what is worthwhile and useful to the community that helps us to understand the essence of this study, which related directly to the investigation of the teaching of Religious and Moral Education in Ghana's Junior High Schools. It is perhaps, in the light of this

description that the curriculum designers felt the need to introduce Religious and Moral Education into the school curriculum.

2.2 Morality

According to Lickona (1992), morality consists of judgments (rules, principles, ideas) that determine actions that are good, bad, right or wrong. Morality therefore explains actions or deeds that are socially and morally acceptable or unacceptable in one's dwelling place. It involves one's ability to distinguish between good and bad behaviour. In the light of this it can be argued that morality is a social construct. Societies have set moral codes by which human conduct is judged. Behaviours that are judged right are the ones that conform to the moral code of society. For example, people must understand the negative practices that hinder the wellbeing of others. Secondly, people must acquire good moral judgment or how to identify actions that may help others and do not impede their progress; and thirdly, people must acquire skills for implementing moral judgments and actions. Seifert and Hoffnung (1987) have explained that morality borders on a way of life; that is the knowledge of right and wrong. According to them, morality has various faces and to varying degrees, all require mental skills.

Rundell and Fox (2002) have explained morality as “a system of principles concerning right or wrong behaviour that is acceptable by a group of people” (p. 922). According to Bull (1973), the term ‘morality’ traces its source from the Latin word *mores*, which means ‘manners’ or ‘morals’, a word that is used to express the generally accepted code of conduct in a society, or within a sub-group of society. Thus, an individual is spoken of as leading ‘a moral life’ or of ‘public school morality’. To Bull (1973), morality refers to a person's ability to pursue a ‘good life’ – and that is by no means necessarily the same as following the

accepted social code. Indeed, there can be severe punishment for individuals who despise accepted moral codes of their day, and will suffer for doing so.

It can be deduced from these explanations that morality is relative. What is moral in one society may be considered immoral in another society. What is necessary about morality is that moral choice or action should be based on well informed reason. Morality is therefore generally defined as a society's system of rules for distinguishing right conduct from wrong conduct. School rules and regulations governing personal behaviour constitute a component of this system. Morality is thus perceived in the mind and becomes an act with either the inner state of mind or the outer act (Dewey, 1916). Again, the term morality has been explained and interpreted by many philosophers, psychologists, commentators and writers, each of whom makes analysis of the term according to their experiences, interest or concern. It has indeed become very difficult to exactly ascertain what constitutes the general notion of morality.

In philosophy, morality is an exclusive concept which extends beyond specific modes of behaviour. It involves every aspect of human life experience for which a person could be held responsible. This is the idea espoused by Downey and Kelley (as cited in Asiedu, 2007) who say that all morality consists in a system of rules and the essence of all morality is to be sought for in the respect which the individual acquires from these rules. In discussing morality, Peter (1963) as cited in Asiedu (2007) draws attention to the difference between what is right and wrong. Peter asserts that morality is concerned with the reason for doing or not doing, for bringing into or removing from existence. To this author, morality largely depends on one's ability to dichotomize between good and bad.

The relationship between moral values and moral principles is recognised by Sugarman (1973) who explains that moral principles are based on values but involve a different sort of

proposition. For example, if 'X' is preferred to 'Y', then a moral principle indicates that one ought to strive for 'A' since that is accepted by the society. Morality is also seen as the ability to gain social acceptance as a role partner, which depends on good measure or conformity to societal expectations, being able to present oneself as an acceptable person. It is clear from this assertion that societal norms and values are necessary to be adhered to because values and norms regulate one's conduct in the society. Values center on man's interests and actions done consciously and freely, without any form of coercion. Adherence to good moral principles in society therefore embodies one's effort to become truly human and well accepted in society.

The expression of one's true desire to live as a full and authentic human being is in living a morally good life (Genovesi, 1987) which implies that the struggle to be moral is in effect nothing other than the on-going pursuit of one's true human dignity. To Genovesi, morality involves a unique range of attitudes from sexual behaviour, integrity and honesty to such matters of selection of occupation and choice of friends, thus, the ability to acquire the right habits, values and attitudes of mind and patterns of behaviour, and experience that could ensure the individuals' moral suitability in society. The quality of goodness and badness is determined partially by code of rules in accordance with how people ought to live and by which their conducts and actions are judged. In line with this, Awuah (2000) postulates that the general code of conduct designed to ensure stability from society might be supported to justify explanation or motivate explanation. According to Awuah, to justify explanation is to show the consequence of obeying or otherwise of rules as society expects while to motivate explanation gives the individual a reason for doing what the rules demand. Furthermore, morality may be followed 'thinkingly or unthinkingly' – 'thinkingly' because after analysis, people find that the existence of code of rules is justified; 'unthinkingly' because people form a habit as they follow the code of rules.

Specific values and behaviours regarded as desirable vary among cultures but all societies have a system of rules about the rightness and wrongness of certain behaviours. What may be acceptable in one society may not be acceptable in another. The child is expected to learn these values and to experience emotional discomfort or guilt when violating them and satisfaction when conforming to them. Initial control over the young child's behaviour is maintained largely through immediate external social factors such as the presence of authority figures, or fear of punishment. However, with age the child's behaviour seems to be increasingly maintained by internalized standards of conduct that lead to self-control in the absence of external restraints. This shift from external factors to personal feelings and ethical beliefs as the basis of moral behaviour is called internalization. Many psychologists believe that internalization is the basic process in the development of morality (Hetherington & Parke, 1993).

Intent and conscience are inevitable in the discussion of morality. Niblett (1960) points out that actions that are moral are adopted, understood and practised by individuals intentionally or consciously. There are however, many unconscious elements in the situation and that there can be no morality without rational and personal decisions. An individual act can be properly called moral only when a man or woman deliberately chooses to follow convention in spite of a temptation to deviate from it. Morality therefore involves individuals being awake to responsibility and a willingness to make personal choices.

The discussion on morality show the diverse perspectives of sociology, psychology, philosophy, anthropology and theology which indicates different ideas about morality that ranges from morality being man's attempt to understand himself in relation to the transcendent to a system of rules and codes of conduct which aims at regulating the life of man in order to ensure peace and order in society. The common thread that runs through

these explanations given by the various disciplines deal with the transcendent (God), man's behaviour and society's peace. Morality can therefore be understood as referring to all the activities engaged in by human beings to express their faith in a superior power beyond themselves who controls their lives and ways of behaving in the society. This is why every religious endeavour aims at ensuring that its adherents live a life that seeks the interest of society.

2.3 Moral and Religious Values

Adejuwon (1991) maintains that value is the worth which we give to a person, thing, idea or event. We value some people more than others. We show that we value a person by showing them respect, helping them, speaking well of them or avoiding to hurt them. We value assets and properties for many reasons: one may value a car because it costs a lot of money; another may value an old bag, dress or shoe because his father gave it to him. Values imply that we have a positive attitude towards a person, things, ideas or events. The attitudes and behaviours that society sees as positive to its progress are held in high esteem-they are considered as values. They are therefore recommended and taught to children who are learning.

Moral values are the good manners and behaviour patterns of people which are considered acceptable by all and sundry in the society. A person is said to be of good morals when that person's behaviour agrees with the accepted standard of behaviour of the society. Jesus Christ, Prophet Mohammed and African Traditional Religious leaders teach their followers moral values such as generosity, respect for authority, justice, love, peace, responsibility (Nwinam, 2004). Society only consciously passes on to its young whatever it considers as noble and worth emulating. Religious education, according to Rossiter (1981), actively promotes the values of truth, justice, respect for all and care for the environment. It inculcates

into learners values that are society-friendly and religiously and socially acceptable. It places specific emphasis on people valuing themselves and others, the role of the family and the community and the celebration of diversity in society through understanding similarities and differences, and human stewardship of the earth. These are the things that the peace and progress of every society rests on. It is important therefore that a nation's educational enterprise makes it a point to teach these to students who are learning.

In explaining religious values, Carmody and Brink (2002) have disclosed that religion deals with values. However, not all values are religious. Religion deals with values that are relevant in the realm of the spirit. Among the things we find significant to us in our daily lives are less ultimate, although they may be relevant and essential. In this wise Keenan (1992) has outlined eleven different virtues necessary for all citizens no matter what society they belong to. Among them are friendship, magnanimity, respect and practical wisdom. These values may not necessarily be related to the spiritual. They are behaviours and attitudes that are gleaned from daily, practical living and experience. Other cardinal virtues are prudence, justice, temperance and fortitude or bravery. According to Hannon (1992), any immorality by nature can destabilize the very existence of society.

The three main religions recognized and taught in Ghanaian schools teach moral values to students. One significant moral value that is taught is fairness. It simply means maintaining balance in judgment in two opposing situations. Fairness has proven to be one sure way of improving human relationship which ultimately brings about peace and harmony. When there is fairness among people, there is love and no hatred which leads to conflict. Vincent (1999) for instance indicates that it is important to maintain fairness and balance in one's presentation of different religious traditions. He further explains that where religion has caused conflicts, for instance, students need to be discouraged from entrenched specific

religious differences which will cloud their understanding beyond such conflicts. The interest of peaceful society should be paramount beyond any religious belief. Teachers must ensure that they exhibit this fairness as they teach the students the various religious beliefs that the syllabus indicates, and encourage students to be fair also in their dealings. According to Anum and Anti (2003), when a person is taken through Religious and Moral Education (RME), he or she is equipped to make better moral judgment.

Another moral value that is taught in schools is responsibility (Twumasi & Adade, 2011). Students who study RME at school and acquire sound religious and moral principles are not only guided in their behaviours, but they are also assisted to carry out their responsibilities as members of a social group (Afriyie, 2006). In this sense, a responsible person is one who carries out his or her duties assigned to him or her diligently. In every social group individuals have things they are required to do to ensure the stability and continuous existence of the group. In Ghana, for instance, citizens have the responsibility to pay taxes to enable developmental projects to be carried out. All citizens would be acting responsibly if they take part in the processes of electing leaders to lead the country. Also, it is the responsibility of every member of the country to report crime and expose evil wherever it is seen being perpetrated. Afriyie (2006) believes that RME helps to develop a sense of responsibility in learners from the domestic home

to the national level. For instance, it exposes children to the need to perform house chores or duties at home and schools. They are taught the need to engage in communal labour for society's development then ultimately, they would see the need to perform their duties well when they grow up to occupy responsible positions in the nation.

Love is another moral value that the three religions teach their followers. According to C. S. Lewis (1960), a religious theoretician who devoted an entire book to the discussion of types

of love, draws on earlier distinctions made by Greek philosophers and proposed four main varieties of love. The final love type mentioned is *Charity*, a selfless and “Divine Gift-love” that has no expectation of reward and desires only what is “simply best for the beloved” (p. 128 as cited in Hendrick & Hendrick, 1990). According to these authors, this type of love arises when one unconditionally cares for somebody. One’s care and kindness towards one is not based on what one will get from the fellow who is being loved. Christians refer to this kind of love as “Agape” love.

According to Niko Kolodny (2003), at first glance, love seems to be a psychological state for which there are normative reasons: a state that, if all goes well, is an appropriate or fitting response to something independent of itself. Love for one’s parent, child, or friend is fitting, one wants to say, if anything is. According to the “quality theory,” for example, reasons for love are the beloved’s personal attributes, such as his or her wit and beauty. On reflection, however, Niko Kolodny maintains that it is elusive what reasons for love might be. Some philosophers also deny that there are reasons for love. Harry Frankfurt, for example, contends that love is a structure of desires for states of affairs involving the person one loves, a structure of desires that is not a response to some antecedent reason. These philosophers therefore agree with Hendrick and Hendrick (1990) and Niko Kolodny (2003) that love is an unconditional affection for someone. Inherent in this understanding of love is the fact of even enduring pain to serve the interest of the other. Christian love for instance, requires suffering. If there is no pain, there is no love. Love without suffering is impossible. No person can or will always meet one’s expectations. Suffering long is tolerating injury, sacrificing desires, and seeing little success.

In the Holy Bible (1Corinthians 13:4-7), the Apostle Paul emphasizes this point by saying “love is not easily provoked, it bears all things, believes all things, hopes all things, and

endures all things. Love gives and sacrifices for its object". This is extremely important which implies that love does not say "I'm not going to put up with that", "she doesn't have the right to do that" or "I can't let her get away with that." The Book of Proverbs (Proverbs 10:12; 14:29; 15:1; 15:18; 17:9; 17:14, 19:11) also enumerates the qualities of love with citations of "it takes two to fight but love covers sins and ends fights while hatred stirs up strife". Obviously some offences must be judged but love ensures that most personal offences can be suffered and covered. Love ends strife as quickly as possible. It shows its glory by passing over transgressions and deferring anger. Love means covering an offence completely and never repeating it; reacting slowly toward those we love. This means love takes a long time to get angry and add to strife.

In James 1:19, we are exhorted to be slow to speak and diffuse the anger of those we love. Love suffers long works so you win your object of love (Ecclesiastes 10:4). These citations encapsulate what the Christian faith teaches about love. Using the RME subject to teach these values to young adolescent students is a good opportunity to produce citizens who are not opportunists, but those who love and care for their nation and their fellows without counting the cost.

The RME subject also teaches the moral value of kindness. Kindness is being honorable towards one's neighbour. Any act that goes to benefit and satisfy the interest of one's fellow human being is considered a kind act (Rushdy et al., 2005). The Holy Prophet Mohammed (Peace be upon him), teaches that next to faith in Allah is the value of kindness. He says that when a person ill-behaves towards his neighbour, he should be quick to perform a good act to the person. The prophet teaches that a neighbor has rights, and whoever believes in Allah and the Day of Judgment should not hurt his neighbour. Islam recommends this to all human beings if they want to receive blessings from Allah. At the formative years of the life of the

child, exposure to good values like kindness will eventually ensure that the child grows to assume that persona of being kind to, and with people.

The various leaders of African Traditional Religion such as Okomfo Anokye, Tweneboa Kodua, Togbe Tsali, and Egya Ahor, also teach values like love, righteousness, patience, justice, freedom, hardwork, and service to humankind (Twumasi & Adade, 2011). The lives, the things accomplished and the way the lives of these leaders ended epitomizes their moral teachings. When Tweneboa Kodua had to sacrifice his very life to ensure victory for Asanteman against the

Denkyiras, it became clear his conviction of the value of love for one's people and selfless service.

Another moral value that RME teaches is truthfulness (Nwinam, 2004). To be truthful means to tell of an issue as it is. Telling the truth is saying all the facts about an issue or situation. A person who is not truthful is a liar. He is disloyal and cannot be trusted. In fact, Islam sees falsehood as one of the biggest sins that are inimical to the progress of society. The prophet Mohammed even warns that anyone who believes in Allah and the last Day should either speak the truth or keep silent (Rushdy et al., 2005).

Discussing further the moral values, mention can also be made of patience. According to Spiegel (2010), patience is a virtue that enables one to endure discomfort situation without complaint. A very essential element of patience is discomfort. He relates a situation that when a person supposedly awaits the arrival of a friend from out of town, and she spends the time happily reading or watching television, we wouldn't say that, simply because she is not complaining, she exhibits patience in this case. The essential element of discomfort must be present. It is because a circumstance is unbearable for someone that we find her refusal to complain remarkable and thus regard her as patient.

It is a virtue that makes one love somebody to the point of tolerating the fellow even when the person is hurting one. It is the ability to exercise self-control, and therefore not rushing into conclusion. Patience is the ability to be calm in hurting and upsetting situations, the ability to build patience with calmness and peace around a person. In effect, patience is enduring discomfort without complaint. Other virtues that are associated with patience are self-control, humility, and generosity.

Moral values therefore can be said to be all the good behavior and attitudes that society sees as positive to the progress of an individual and his or her society. Society treasures these attitudes and upholds them, and teaches them to members. In religious circles when people put up behaviours that are contrary to the moral values they treasure, they are considered sinners. The moral values are that by which society measures and judges members' attitudes. In this case, morality can be said to be equal to "goodness" or "rightness". A person is said to be immoral if he or she consciously acts in contravention to morality.

2.4 Education

UNESCO (2000) describes education as a powerful agent which provides mental, physical, ideological and moral preparation to individuals, so as to enable them to have full consciousness of their task, of their purpose in life and to equip them to achieve that purpose. It is an instrument for the spiritual development as well as the material fulfillment of human beings. It is the fundamental for the construction of a dynamic society. For individuals and for nations, education is the key to creating, applying, and spreading knowledge. Tuan (2009) also defines education as the transfer of survivalist skills and advancement of culture from one generation to another. This means education is a process through which the intellectual and moral capacities of individuals are developed, so as to make them cultural members of their society.

According to Kneller (1963), education can be categorized into two senses, one broad and the other technical. In its broad sense education concerns any practices and experiences that have formative effects on the mentality or physical appearance of a person. In this sense, education never ends because we “learn from experience” throughout our lives. Education can occur in all spheres of life. All kinds of experience can be educative from reading a book to travelling abroad, from the views of our acquaintances to a chance remark overheard in a market. In its technical sense, education refers to the process of deliberately handing down from one generation to another its cultural heritage, its accumulation of knowledge, values and skills by means of schools, colleges, universities, adult education and other organized media.

Education is both a product and a process. As a product education is what a person acquires through learning - the knowledge, ideals and techniques that are taught. Also as a process, it involves the act of learning itself that is done by observing, listening, writing, or reading. Dewey (1916) defined “education as a process of constant rebuilding of experience with the purpose of maximizing or increasing its social content while at the same time the individual gaining control of the methods involved “. To Farrant (as cited in Awuah-Nyamekye, 2014), education may be seen as a gradual process of changing behaviour patterns of people by exposing them to a kind of knowledge, which is worthwhile and capable of achieving a voluntary and committed response from the learner. Farrant identifies what is worthwhile as specific modes of thought and awareness such as science, history, mathematics, religious and aesthetic awareness together with moral prudential and technical form of thought and action.

Furthermore, Peters (1983) states that education requires that the outcomes of beings initiated into a mode of thought should be geared towards a positive change of attitude of people. It should make a difference to a person and the difference should be considered desirable. Peter argues further that for a particular activity to be considered as education a minimum

knowledge and understanding must be shared. Also, the knowledge and understanding should have the capacity to widen and deepen the child's cognitive perspective in a unique way. Finally, Peters observed that education at least rules out some procedures on the ground that they lack willingness and voluntariness on the part of the learner". This means the definition of education may differ from people to people as it encompasses a wide range of issues. However, it is generally agreed that education is a process. For Peters (1983), education is "an initiation into worthwhile pursuits". Thus, education concerns itself with "initiating young people into what is "worthwhile".

Emile Durkheim (as cited in Awuah-Nyamekye, 2014) defines education as the systematic socialization of the younger generation by which the later learn religious and moral beliefs, feelings of nation and collective opinion of all kinds. The traditional Ghanaian people whose education is basically informal, is meant to prepare the young ones to fit into their respective societies. This type of education is all-encompassing – extending from religious, social, economic and other dimensions.

This study adopted Durkheim's definition of education, for it fits into the scope of Ghana's Educational Philosophy. Following from the definitions of religion and education, Religious Education can be defined as any conscious effort to transfer various belief systems and cherished values of the people in a living community or nation.

2.4.1: Adolescence and Adolescent Learning Characteristics

Adolescence is a stage of transition between puberty and adulthood. It involves the age group of 13 to 19 years (Khurshid & Aurangzeb, 2012). According to <http://www.Adolescence.edu> (as cited in Owusu-Koranteng, 2010), adolescence is the transition period between childhood and maturity. Anyango (2000, as cited in Owusu-Koranteng, 2010) considers adolescence as the time when a person changes and grows physically, psychologically and mentally from

being a child to become an adult. At this stage, people conceive alternate possible changes in reality and begin deductive thoughts (Cohen & Gain, 1995 as cited in Owusu-Koranteng, 2010). It is also the stage of life between the ages of 10 and 19 years. At this period, the adolescent goes through a lot of changes and becomes curious to know new things. The changes that go on in the life of adolescents should be studied critically in order to understand and help them.

Microsoft Encarta Encyclopedia (2003) describes adolescence as the stage of maturation between childhood and adulthood. The term denotes the period from the beginning of puberty to maturity and usually starts at about age 14 in males and age 12 in females. The transition to adulthood varies among cultures, but it is generally defined as the time when individuals begin to function independently of their parents. However, no dramatic changes take place in intellectual functions during adolescence. In adolescence, the ability to understand complex problems develops gradually but ability to solve complex problems depends on their accumulated learning and education.

Adolescents come to the learning environment with varied learning styles. Learning styles is the characteristic ways people acquire, retain, and retrieve information. Students learn in many ways: seeing and hearing; reflecting and acting; reasoning logically and intuitively, memorizing and visualizing. Jung (1971) identifies sensory learners as people who learn through observing, and gathering data through the senses. They tend to be concrete. Intuitive learners tend to be abstract and imaginative. Kolb (1984) identifies another group of adolescent learners as active learners. This group of adolescents learn by doing something physical with parts of their body. The converse of this group of learners is reflective learners who learn best by thinking and reflecting.

Gardner (2010) has identified eight learning styles that learners come into the learning environment with. The learning styles are explained as follows:

1. Linguistic learning style

This type of learners prefers learning tasks to be put in written language. They communicate and make sense through language. The teaching strategies that satisfy the linguistic learning style are reading books, storytelling, discussion, and debates.

2. Musical learning style

These learners learn by communicating and make meaning through sound. To facilitate learning in these people, material to be learnt should be put in music. These learners fare well with teaching strategies of plays and drama.

3. Logical mathematical learning style

This type of learners appreciate abstract ideas. They prefer logical games, brainteasers, and detective games.

4. Spatial intelligence learning style

These are learners who perceive visual and spatial information. Films, slides, videos, diagrams charts, graphic designs, drama are the teaching strategies that make learning possible for them.

5. Bodily-Kinesthetic learners

Giles, Pitre and Womack (2003) describe kinesthetic learners as people who learn through movement of parts of their body. They are good at activities like swimming, gymnasiums, crafts, modeling clay, machines, and drama.

6. Naturalistic intelligence learning style

This learning style deals with people who learn through features of the environment. They like to undertake field trip and interact with the environment.

7. Intrapersonal learning style

This is a learning style that distinguishes among the individual's own feelings and makes decisions about their lives. They prefer teaching instruction that is self-paced. They like to engage in individualized projects.

8. Interpersonal learning style

This type of learner is able to make decisions about other people's feelings and intentions. To meet the learning style of these learners, learning activities must be put in groups and made to undertake group projects.

Salyers and McKee (2007) point out that adolescent learners are generally motivated by what they believe makes meaning to them. They learn best by what creates fun. As a result pictures and videos excite their learning. Adolescents are also a group of learners who want to actively take part in the learning experience. Adolescents prefer active learning because their minds are so preoccupied with other issues that they tend to forget easily. Aligning this view with Gardner's perspective of the diversity of learners in the school environment, it is important that the education of adolescents in particular, take the different learning styles into consideration as teachers plan instructions for them. Checkly (2004) says this will ensure that instructions are tailored to suit students' needs and their learning styles.

With respect to Religious and Moral Education which involves the teaching and learning of subjects that deal with love, fairness, honesty and other abstract moral values to adolescents, it is also very critical that curriculum delivery is based on active learning experiences. This

demands the use of instructional media and student-centred teaching strategies such as dramatization, role play, storytelling, discussion and pictorial illustrations to ensure that students with different learning styles can be taught effectively.

2.4.2 Moral Education in Schools

According to Ryan and Lickona (1992), moral education offers young learners a sense of civility, ethics and maturity and also empowers them to make decisions that are morally acceptable in society. This enhances a person's relationship with others and also encourages peace and harmony in the society. Teaching and learning values is very imperative because teaching and values intertwine in the sense that all teachings reflect someone's or a group of people's values. Young (1996) points out that there are seven essential values that can be transmitted with integrity by schools, colleges and universities. These essential values are justice, truth, freedom, individualism, service, equality, and service to community. Young (1996) concludes that the growth and development of every society rests on these virtues.

2.4.3 The Religious and Moral Education Curriculum in Ghana

Religious and moral education forms an integral part of indigenous education in Africa. Religion is understood in Ghana to permeate every facet of the Ghanaian's life. Religious and Moral Education is therefore taught in Junior High Schools in Ghana with the aim of instilling morality among the youth and thereby promote discipline in the nation. The major sections of the teaching syllabus (1999) for the subject named Religious and Moral Education (RME) encompasses the following topics:

1. God, His Creation and His Attributes.
2. The Family, Religious Home and Obedience.
3. Religious Practices and their Moral Implications.
4. Manners: Dressing, Greetings and Eating Habits.

5. Work, Money, Time and Leisure.
6. Moral Teaching and Commitment.

Religious and Moral Education was previously taught to pupils in Ghana's basic schools as an aspect of 'Cultural Studies', a subject that was recommended by the Evans-Anfom Commission as part of the new Educational Reform Programme and implemented in 1987 by the Provisional National Defense Council (PNDC) that was governing the country at that time. In 1998, Cultural studies was changed to Religious and Moral Education and taught in both Basic (primary and junior high) and Senior High School levels of education in Ghana in line with Ghana's philosophy of education that says 'to create well-balanced (intellectually, spiritually, emotionally, and physically) individuals with the requisite knowledge, skills, values and aptitudes for self-actualisation and for the socio-economic and political transformation of the nation' (Asiedu-Kotoku, 2009).

Ghana's Ministry of Education believes that religious and moral beliefs and ideals and good human values need to be integrated into the curriculum to ensure a holistic personality development, and good moral character development (Anamuah-Mensah Report, 2007). In implementing the Religious and Moral Education curriculum therefore, the teaching syllabus recommends that teachers of RME teach adopt illustrations such as drawings, role play and drama to facilitate the learning of the moral values of love, fairness and other virtues specified in the syllabus. This essentially implies the use of instructional media to ensure effective learning among the pupils who are the target beneficiaries of RME.

2.5 Instructional Media in Education

Teaching and learning resources are very crucial in the success of any educational programme. No matter how knowledgeable or skilful the teacher is, he would not make much headway if quality and adequate resources are not provided. Instructional Media refers to

anything or instrument that instructors use to send message(s) to their students so that learners' thoughts, feelings, and interests will be lubricated to enable them learn what is taught (Sadiman et al., 2008). For effective learning to take place, it is important that instructional content be understood by learners. Learners' interest in what is being taught is crucial in their ability to assimilate the particular content. Instructional media therefore performs, among other roles, the function of encouraging interest in instructional content. In this regard, Mankoe (2002) has suggested that teaching and learning resources must be provided to promote effective teaching and learning. Bruce (1997) has emphasized the fact that greater availability of texts and reading materials raises the quality of learning activities to increase achievement.

According to Zimmerman (1964) as cited in Annobil (2005), a resource is something, material or abstract in nature, which can be used to satisfy some human wants or deficiencies. Jarolimick and Foster (1965) have also explained that in any learning environment, there must be quantity of good quality materials suitable for a wide range of abilities and learning styles. Reading resources play a leading role in the teaching and learning of any subject. According to Anti and Anum (2003), the task of the teacher is to arrange instructional materials to meet the needs and interest of students. The most significant instructional media for teaching RME subject is the syllabus which refers to a list or plan of topics to be treated over a period of time. It indicates topics to be treated at each level of the school system. Instructional media available for teaching RME are syllabi, textbooks, audiovisual aids, religious objects, religious sites and resource persons (Curriculum Research and Development Division [CRDD of Ministry of Education], 2000; Awuah, 2000).

Textbooks provide additional information on topics outlined in the syllabus. Argarwal (2002) asserts that textbooks remain essential tools for preserving and diffusing the world's

storehouse of knowledge and wisdom. Altbach (1983) has cited that nothing has ever replaced the printed word as the key element in the educational process, and as a result, textbooks are central to schooling at all levels. He adds that textbooks substitute for gaps in teachers' knowledge and skills. The availability of textbooks affords teachers and students the opportunity to read in advance before lessons are held. Heynemann et al (1981) add that the availability of textbooks to a student should be the principal concern of educational planners and administrators.

2.5.1 Forms of Instructional Media

There are various kinds of Instructional media which include Visual aids, Audio-visual aids, Audio aids, Concrete objects, and the Flannel board. Aggarwal (2002) has identified various media resources that could be used in classroom instruction as including audio resources, visual media and audio-visual media. These resources are used to convey instructional content to learners, and to facilitate easy association with what is being taught. However, visual aids are identified as the appropriate media for learners, particularly young learners. Visual Aids are materials used in teaching that have neither sound effect nor the function of moving. They are still objects even when they are projected on a screen. Examples of visual aids are pictures, drawings, paintings, the chalkboard, photographs (Afriyie, 2006). Drawings are identified as one of the forms of visual aids that are commonly used for teaching subjects that are particularly abstract in nature (Nuhung, Muhyidin & Waluyo, 2009).

Audio aids are also an important resource to the RME teacher. They include tape recorders, radio cassette players and disc recorders. In the view of Tamakloe, Amedahe & Attah (1996), radio broadcasts are powerful audio aids which seek to reach schools with programmes that are nationalistic in nature. They add that recordings on tapes are generally more suitable for

class teaching than individual teaching. Again, programmes could be recorded on cassette players during school excursions and played back to the class at a suitable time.

According to Farrant (1995), audiovisual resources are those which cater for both audio and visual perceptions. Examples include film strips, slide projectors and televisions. Lessons may be prepared based on these resources and broadcast outside school hours. Most of the vital information needed for effective teaching, which is out of reach because of distance and unavailability can be managed in the classroom through audiovisual aids. For example, a video clip or documentaries on traditional religious festivals, naming ceremonies, and puberty rites could be shown in class for students to see the process involved and their significance. Furthermore, religious objects are also used as teaching learning resources. These resources are referred to as religious objects because they are mostly used for religious purposes. They include rosaries, crucifix, cowries, whisks, candles, traditional drums, models of animals and plants considered as totems, sacred stools and animal skins (Ministry of Education [MOE], CRDD 2000; Anti & Anum, 2003).

Religious sites are historic sites and worship centers which teachers and students could occasionally visit to acquaint themselves with what goes on there. These sites include churches, mosques, shrines, archives, museums, cultural centers, and other places of great historic and geographical importance. Religious ceremonies could also be used as teaching learning resources. They include religious festivals, rites of passage, enstoolment and enskinment of chiefs and other forms of drama.

Resource persons are also an important source of information for teaching and learning RME. Human resource constitutes an important instructional resource in the teaching and learning process. Resource persons are usually believed to have richer experiences or knowledge in their area of study than the teacher. They include leaders in the community such as chiefs,

politicians, administrators and social workers. The appropriate use of resource persons in the teaching learning process helps in developing interest of students in what they learn. The approach helps to make lessons practical, meaningful and efficient. Also resource persons may be invited to break the monotony which occurs when students continually see and hear the same person all the time (Tamakloe et al, 1996).

2.5.2 Importance of Instructional Media

Sieber and Hatcher (2012) have explained that teaching with photographs shares many of the rewards of teaching with objects. The chance to learn from primary sources catches students' interest, they experience the excitement of participating in detective work, and they discover that they already have the skills and knowledge to learn from these items. Unlike objects, most of the information in photographs is gained from studying the image rather than the physical aspects of the photograph. Photographic study thus offers an excellent opportunity for learning the challenge of accurate description.

Working with photographs also adds another layer of complexity to the lessons, because every photograph was created at one point in time, in a particular place, of a chosen subject, by a particular photographer, for a specific purpose, and using a particular technology. Each of these elements can be so important to understanding a photograph. Kindergarten, elementary, middle school, and high school classrooms can all benefit from the use of photographs or illustrations in teaching. The range of subject areas for which these techniques can be used is also broad: studies in history, community, culture, art, language, mathematics, and science can all include objects and photographs (Sieber & Hatcher, 2012).

Media has an undoubted role to play in contemporary scholarly endeavours. This is more so, in the formative learning years where learners are able to learn more through audio visual devices as opposed to mere abstraction of facts (Ayoti & Poipoi, 2013). Instructional media,

also called Teaching and Learning Materials (TLMs), are used to make teaching and learning more meaningful. TLMs help children have a focused attention on the lesson, thereby captivating their interest. The different backgrounds from which the learners come makes it even more important to make use of pictures or drawings to help children focus attention more on the new religion being taught (Owusu & Owusu-Awuah, 2006). According to Owusu & Owusu-Afriyie (2006, p. 31), "...teachers who rely solely on the oral presentation find that their pupils are frequently unable to relate effectively to the new learning in any well-founded basic experience". They recommend that to ensure effective teaching and learning, the teacher of RME must make use of teaching and learning materials like pictures, drawings, and paintings. This, they say, will excite the senses of the children in order to facilitate fuller involvement in the lessons.

Teaching with objects arouses curiosity. This makes it an ideal forum for encouraging students to develop their own questions about the items they are exploring, and to learn to develop strategies for answering those questions. Learning with objects creates fun. Educational experiences that encourage the best aspects of play are exploration and discovery (Sieber & Hatcher, 2012). Sieber (2012) believes that teaching and learning materials help learners to think deeply and understand concepts easily. Therefore, learning materials are an important part of teaching and learning process. Teaching with objects is also a powerful way to facilitate concept learning, the skill of classification which helps children develop high levels of reasoning and assessment abilities. Teaching with objects is an excellent means to enhance students' sensory literacy, allowing them to develop the ability to compile evidence through sight, touch, hearing, smell, and even taste, and to analyze and articulate that evidence (Sieber & Hatcher, 2012).

The absolute relevance of instructional media or illustrations requires that care is taken to choose the right ones for classroom use. Farrant (1995) lists the following as features instructional media should possess in order to appropriately be used in classroom lessons:

- | | | |
|---------------------|----------------|------------------------|
| i. Accuracy | iv. Boldness | vii. Clarity |
| ii. Appropriateness | v. Briefness | viii. Cleanliness |
| iii. Artistic | vi. Brightness | ix. Carefully finished |

In sum, instructional media are all the means through which teachers instruct their students. They are usually materials used in teaching that make lessons clearer and come alive. Instructional media have the basic characteristic of illustrating theoretical concepts and ideas. This makes the use of the various forms of instructional media relevant for young learners who learn best by what they see and touch. The instructional media does not only make it easier to understand theoretical concepts but also students' interest are lubricated by them. They are able to sustain learners' attention throughout the period of lessons. Due to the fundamental relevance of instructional media in teaching and learning, schools must be equipped with these resources to enhance effective teaching and learning.

2.6 Drawing as Instructional Media for teaching RME

Drawing basically is defined as a form of purposeful and meaningful mark-making that would satisfy many people (Hope, 2008). This implies that any mark that is done on a substrate consciously to express an idea can be termed as drawing. Marks haphazardly made on a surface without any effort and intent to convey an idea therefore cannot satisfy the above definition of what drawing is. The Encyclopedia Britannica (2007) states that drawing essentially refers to the skill of making pictures or designs with a drawing tool such as pen or pencil. It is a formal artistic creation which serves as a means of visualizing ideas, a production of a successful planning as well as an interactive tool between draftsmen and their

environment. Drawing is also described as a picture drawn by hand and printed in books or magazines or the use of lines to represent forms on a surface to create images (Bommer, 1999). Drawing comes from within the drawer. He or she reproduces graphically whatever image he holds in his mind. Drawing therefore becomes a window to what the mind holds (Harper, 2003).

Essentially, drawing is a language to express and convey thoughts and feelings (Harper, 2003; Hope, 2008). According to Tanyer (2003), drawing is a form of communication just like writing or speech. Just as there are several ways of expressing one's self so drawing can be multi-faceted and very diverse as a means of expression of our observations, thoughts and feelings. Drawing serves many natural purposes such as teaching aids to intercede between the conceptions of "apprentices" or "students" and a master's finished works (Wilson, Hurwitz & Wilson, 1999), hence a tool for education. Drawing is also meant to achieve an imitation of existing references in nature, to track down the illusion of visual experience of the material world, and communication of multifaceted intellectual and spiritual significance (Miller, 2008).

Across the broad field of art and design, artists and designers use drawing as a specific tool for visual communication, and at the same time use a wide spectrum of drawing techniques to express, develop, and present their ideas and work to the viewer for whatever reason. Therefore, it is impossible to make a drawing unless the artist has a clear understanding of the type of drawing that is to be created, and the visual language that is to be used which will give form and expressive dynamics to the drawing. To ensure successful drawing of the moral values specified for Religious and moral Education therefore, it is important that drawers or illustrators are provided with specifics on how the drawings should be. In this respect, the abstract moral values that Religious and Moral Education seeks to inculcate into

students can be most effectively conceptualized in the minds of students if instructional media such as drawings or illustrations are used to express the values graphically.

Moral values are realities to man though they exist in the abstract. We cannot reproduce these realities; we can only make a mark or a statement that acts for them. Truth for example is a moral value that is taught in Ghanaian schools. Instead of teaching students theoretically and allowing students to imagine the idea of truth, teachers should be embracing the medium of drawing and using it for a purpose that fulfils the need to understand (Tanyer, 2003). Drawings or Illustrations are remembered far better and longer than verbal instructions. When drawings accompany text, memory of that material can be substantially improved (Briton et al., 1993). The challenge to keep in memory what is being taught is really felt when the subject being taught is abstract. Thus, RME teachers who solely rely on abstract teaching their students realize that their students find it difficult to relate their new learning experience with realities in the world. This is why teachers of RME are encouraged to employ visual aids, illustrations and drawings in teaching religious values if memory of the values can be guaranteed.

Paintings, for instance, are identified by Carney, Carney and Levin (2002) as serving as “adjunct aids” to storytellers, thus playing a role in humankind’s development. Paintings help in making clearer stories that are told literary; like drawings they make graphic what listeners could have only imagined in their minds’ eyes. Owusu and Afriyie (2006) therefore encourage teachers to imbibe the use of illustrations. Pictures have been a part of our more recent development.

Although the empirical research evidence strongly indicates that storybook pictures may interfere with “learning to read” (that is, the initial stages of extracting words and meaning from text, Levie (1987), Samuels (1970) and Fang (1996, p. 136) for instance, suggest that

“.....the contributions of pictures to the overall development of children’s literate behavior seems to be overwhelmingly greater than its potential dangers.”

In this regard, Fang (1996) lists the roles that pictures play in storybooks as: Pictures may serve to help (a) establish the setting, (b) define/develop the characters, (c) extend/develop the plot, (d) provide a different viewpoint, (e) contribute to the text’s coherence, and (f) reinforce the text. Fang goes on to list several benefits that pictures provide, including such things as motivating the reader, promoting creativity, serving as mental scaffolds, fostering aesthetic appreciation, and promoting children’s language and literacy. Also supportive of pictures in children’s storybooks are Goodman *et al.* (1994) who decry the way in which illustrations have been altered in order to force them into a basal format. Describing storybooks as both “an art form and a genre of literature” (p. 20), Goodman et al argue against such alteration and advocate the use of storybooks in their original format as part of the reading curriculum.

Picture storybooks are sometimes called “twice-told tales” because both mediums, verbal and pictorial, may tell the story. Such pictures are representational in nature, illustrating what is described in the text. Further, the pictures in storybooks may go beyond this role by adding additional details (Stewig, 1992). As Patricia Gauch, an author of children’s books, has observed, “Art, when it’s really good, doesn’t imitate or mirror the text. Rather, it adds a new dimension that goes way beyond the words” (Raymond, 1995, p. 64). To ensure that the most appropriate drawings are used in the classroom, precise instructions (called illustration briefs) must be given to illustrators to guide them in the production of drawings that should explain text or ideas.

The discussion shows the important role drawings and pictorial illustrations play in illuminating text. In the case of children it helps them get graphical representation of

whatever the text is intending to convey to them. The relevance of illustrations and drawings in the teaching and learning of RME is even more crystallized because of the abstract nature of the values that the subject seeks to impart into learners. It is a most strong vehicle in conveying these principles to young learners to enhance clarity and understanding.

2.6.1 Illustration Brief

Illustration brief is a detailed description written out for the attention of an illustrator to guide the production of an illustration to meet the specification of a client (Chua, 2014). Illustrators are normally contracted by clients to produce illustrations for them. To get into the mind of the client to produce the work according to his specification requires getting much information. The more information the illustrator gets, the better the illustrator can come out with illustrations that mirror the idea of the client (www.justcreative.com).

Illustration brief, which can either be short or long, possesses the following qualities:

1. Self and business introduction; here, the client identifies himself or herself for the illustrator to know exactly the person he is dealing with. It assists the illustrator to have an idea about the background of the client. The work is then be produced with the client's peculiarity in mind. The client will also do well to furnish the illustrator with what the business is into.
2. Description of the project; the client provides details about the work to be done. The overall goal of the illustration is also provided here for the attention of the illustrator. The exact idea the client wants to communicate must be specified under this section.
3. Who is the target audience? The brief must include information about the final consumers of the illustrations. Mention must be made of their age, gender, tastes, and attitude.

4. What are the specifications? The size of the illustration, where it is going to be printed, and the colours are all detailed under this section.
5. What is the deadline? The illustrator is given a deadline within which to deliver the final work. In doing this due consideration is given to the various stages the production of the illustration will go through so as to set a realistic deadline for the illustrator.
6. The budget for the work. Provision of the budget will help the illustrator to know what to include or leave out in order not to bloat the client's resources meant for the project.
7. Provision of reference to the illustrator. If the client has a copy he or she wishes to give to the illustrator to serve as a guide it can be made available.

These attributes give the illustrator detailed information about the illustration he or she is expected to produce for the client. Effective illustration therefore depends chiefly on a good illustration brief (Chua, 2014) which suggests the need for illustration briefs to be created to enable an illustrator provide illustrations that suit the purpose for which illustrations are required.

CHAPTER THREE

METHODOLOGY

3.0 Overview

This chapter deals with the research design, the population and sample studied, data collection procedures and how the data were analyzed.

3.1 Research Design

The research adopted the qualitative research method. Merriam (2009, p.13) opines that “qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experiences they have in the world”. In this case, qualitative research is using methods such as participant observation or case studies which results in a narrative, descriptive account of a setting or practice. Therefore the descriptive and exploratory research methods under qualitative research design were used for the study.

3.1.1 Exploratory research method

Kowalczyk (2003) explains exploratory research as the initial research into a hypothetical or theoretical idea. This is where a researcher has an idea or has observed something and seeks to understand more about it. The exploratory research method was employed to understand more about the teaching of Religious and Moral Education (RME) in Junior High Schools and most importantly, whether the teachers use illustrations in teaching the moral values that are specified in the syllabus. This was done to help the researcher to design and produce the best illustrations for teaching RME lessons on love, fairness, forgiveness, humility, kindness, patriotism and unity to adolescent JHS students.

3.1.2 Descriptive research method

Kowalczyk (2003) defines descriptive research as attempts to explore and explain while providing additional information about a topic. This is where the researcher describes what happens in more detail, filling in the missing parts and expanding understanding. This is also where as much information is collected as possible on the phenomenon being studied. In this regard, the researcher sought to describe the teaching of RME values of love, fairness, forgiveness, humility, kindness, patriotism and unity in Junior High Schools. Adopting the descriptive research method enabled the researcher to vividly describe how the teaching of the specified moral values, including the teaching strategies and instructional media that teachers in the selected schools employed to teach the moral values at the different class levels of Junior High School. The general classroom environment in the two schools was also described in detail to provide as much information as possible about the teaching-learning situations.

3.2 Population of the Study

Population is the precise group of people or objects that possess the characteristics that are questioned in a study. To be able to clearly define the target population, the researcher must identify all the specific qualities that are common to all the people or objects in focus (Explorable.com, 2009). A population consists of all the subjects a researcher wants to study. A population comprises all the possible cases (persons, objects, events) that constitute a known whole (Yount, 2006). Population has two levels: target and accessible. In this study the target population consisted of all RME teachers and all Junior High School students in the Kumasi Metropolis.

3.2.1 Accessible Population

The accessible population for the study comprised the teachers and students of St. Louis Jubilee Junior High School, and Ayeduase Roman Catholic (R/C) Junior High School in the Kumasi metropolis. This was the population that was readily reachable for the study.

3.3 Sampling Design

According to Toribio, Firestone, Dhand and Ward (2008), sampling is the selection of a given number of units of analysis (including people, households, or firms), called cases, from a population of interest. Generally, the sample size is chosen in order to reproduce, on a small scale, some characteristics of the whole population.

The purposive sampling technique was employed for the study. This is a sampling technique whereby the researcher decides what needs to be known and sets to find people who can and are willing to provide the information by virtue of knowledge or experience (Bernard, 2001). As the ones who manage the teaching of Religious and Moral Education (RME), the teachers were naturally selected as respondents of the study because they were in a better position to provide the relevant information needed for the study. In this case, the only teacher of RME in St. Louis Jubilee Junior High School and the two RME teachers of Ayeduase R/C Junior High School (Ayeduase R/C = 2; St. Louis Jubilee School = 1).

Although the teachers formed a very small sample, they were the right people to contact for in-depth investigation of teaching of moral values with or without illustrations as specified by the RME syllabus. Moreover, RME teachers everywhere in the country use the same syllabus that governs the teaching and learning of RME in Ghana's Junior High Schools. It must be noted here that as subject specialists, RME teachers are few across Junior High Schools in Ghana. The three RME teachers surveyed offered a very convenient sample for the researcher to deal with for firsthand information.

Out of the twelve JHS classes of the two schools with a student population of 377, the convenience sampling technique was used to select 113 students who represent 30% of the population of JHS 1 – 3 classes. Convenience sampling method is a nonprobability sampling method in which people are sampled because they are convenient sources of data for research (Lavrakas, 2008). The convenience sampling technique was used to select students who could really read and understand text and provide appropriate answers or data for the research. In this case 113 student respondents were hand-picked in the two schools - 56 from Ayeduase R/C, and 57 from St. Louis Jubilee schools. The 30% sample size was arrived at based on Annku's (2007) suggestion that the minimum percentage for any major research consideration is 30%. The class distribution of students is shown in Table 1.

Table 1: Accessible Population for Ayeduase R/C School

Forms	Class names	No. of students in class	No. of RME teachers
Form 1	A	28	1
	B	24	
Form 2	A	31	1
	B	31	
Form 3	A	22	0
	B	24	
Total		160	2

Ayeduase R/C JHS has three groups of students spread in Forms 1 - 3. Each form is divided into two classes (A and B). As indicated in Table 1, Form 1B had the lowest number of students (28) whilst the Form 2A and 2B had the highest class size of 31 students each. The six classes of the school had a total population of 160 students with two teachers teach RME in all the six classes.

Like Ayeduase R/C, St. Louis Jubilee Junior High School also had two streams of Form 1 to 3 classes. Unlike Ayeduase R/C School, each class in St. Louis had been given special names of different plants or flowers as indicated in Table 2. The number of students in Forms 1 and 2 were 79 respectively but Form 3 had fewer students - 57, with the least number (27) in the Hyacinth class, which corresponds to Form 3B in Ayeduase school. The total population of 217 students for the six classes in St. Louis had only one RME teacher.

Table 2: Target population for St. Louis Jubilee Junior High School

Forms	Class names	No. of students in class	No. of RME teachers
Form 1	Cassia	40	1
	Begonia	39	
Form 2	Ivy	39	
	Jasmine	40	
Form 3	Pansy	32	0
	Hyacinth	27	
Total		217	1

All the 113 students were sampled for the study because they all study RME from JHS Form 1 to 3. The 113 students presented a manageable number for convenient data collection by the researcher. The accessible population of 113 students formed a fair and honest representation of the total population of 217 students in the twelve (12) classes of the two schools.

3.4 Data Collection Instruments

Interview and questionnaire were the predominant data collection instruments used for the study. An interview guide (see Appendix A) was developed and administered to the three teachers. The 20 questions were mostly open ended. This was to enable the teachers provide as much necessary information as possible on the teaching of RME. The questions were designed to reflect the research questions for the study. The interview guide was structured into four main sections: Section One sought for the biographic data of the respondents while Sections B-D elicited data on the teaching and learning of RME as outlined in the research questions for the study. The questions asked bordered on the following issues:

- i. The moral values that are specified in the RME syllabus for Junior High Schools.
- ii. How RME values are taught in the Junior High Schools.
- iii. The kinds of instructional activities that are used in RME lessons in teaching of moral values, and how are they are used.
- iv. The appropriate sample illustrations for teaching moral values.

The research questions that were designed for the students were a mixture of both open-ended and closed-ended questions. Nine questions were set for the students, and they reflected the research questions for the study. In this regard, data was sought concerning the teaching strategies that are used by teachers in teaching moral values to students and the kinds of illustrations that teachers employ in the teaching of values. Also, some questions sought data on how illustrations for teaching moral values should look like so that the appropriate illustrations could be produced to reflect the moral values the RME teachers have to teach their students.

3.4.1. Interviews

Interview is a conversation that has a structure and purpose (Kvale, 2000). Interviewing is one of the most common ways of understanding human beings. It can be used to collect and present data of persons, events, activities, feelings, motivations, and concerns (Welsh, 2006). The aim of interview is to obtain information from the storehouse of the interviewee's knowledge. In this study, the three RME teachers in the two schools were interviewed with the aid of an interview guide. Questions asked by the interviewer were patterned on the research questions. The teachers' interview schedule was in four sections that included their biographic data.

3.4.2 Observation

Osuala (2001) contends that direct observation is suitable for gathering information on a given situation for a specific period of time, and therefore describes the behaviour, qualities or changes that may be observed. Direct observation enabled the researcher to study Junior High School teachers and students in the context of the classroom vis-à-vis the teaching and learning of moral values with or without the use of illustrations in Religious and Moral Education (RME) lessons observed in the St. Louis Jubilee and Ayeduase R/C schools. Observation of lessons was done with the aid of an observational guide (see Appendix B) and recording of data through field notes. First, the researcher sat in the classrooms and assumed the posture of a passive observer to see the kind of illustrations that were used by the RME teachers to teach moral values specified in the RME syllabus. The students were also observed to see how they responded to lessons.

Second, lessons were observed by researcher standing outside the classrooms while making sure that he was not seen by the students and teachers. This was done to capture the natural reaction of students towards lessons with or without illustrations that the teachers used in

teaching the moral values. In this covert situation, the researcher took pictures to ensure sincere description of the classroom environment.

3.4.3 Questionnaire

A questionnaire is a means of eliciting the feelings, beliefs, experiences, perceptions, or attitudes of some sample of individuals. As a data collecting instrument, it could be structured or unstructured (Key, 1997). In the view of Leedy and Ormrod (2005), questionnaires offer participants the advantage of answering questions with the assurance of anonymity for their responses. Questionnaires are fast and convenient and given the readability level of the selected students in the two schools, it was not likely for them to misinterpret the questions and give misleading answers. In all, 160 copies of the designed questionnaire (See Appendix C) which had both open ended and closed items were distributed to students in the two sampled schools.

3.5 Types of Data

Information derived from teachers and students of Ayeduase Roman Catholic (R/C) Junior High School and St. Louis Jubilee Junior High School constituted the primary data for the research. Books, journal publications, reports, and theses information retrieved from Internet sources provided the secondary data.

3.6 Administration of Instruments

The researcher interviewed the three teacher respondents based on the interview schedule designed for the study to solicit their views on the use of illustrations in the teaching of Religious and Moral Education values. The questions and the responses given were recorded on tape and later played back and transcribed into notes according to the individual responses given to the questions. Also, the questionnaire that was disseminated to the students solicited their views on the use or otherwise of illustrations during the teaching of RME values. The

questionnaire was personally administered on the 113 students (56 in Ayeduase R/C and 57 in St. Louis Jubilee).

Data on RME lessons were sought using an observational guide that was personally developed and followed as the basis for describing the classroom environment and the interactions that were observed during the lessons. Four different RME lessons in each of the two schools were personally observed, giving a total of eight lessons from the two schools. This was done to ensure that the researcher had adequate data to support or refute claims made in the interview and questionnaire, and also to validate data gathered through observation of RME lessons with or without the use of illustrations or any form of drawings.

3.7 Data Collection Procedures

Permission was sought from the headteachers of both St. Louis Jubilee Junior High and Ayeduase R/C Junior High Schools respectively before the teachers were interviewed and students were served with the questionnaire. This was done to assure the respective schools that the study was for academic research purposes to ensure confidentiality was fully assured. The teachers were called by the heads and assured of confidentiality of any data given. They were also encouraged to cooperate with the researcher and be forthcoming with the needed information the researcher would require from them. The students were encouraged to offer their maximum cooperation to the researcher after they had been assured that nothing of what they write will be used against them in any way. This assurance of confidentiality was made graphic as respondents were not required to provide their names on the questionnaire sheets.

3.8 Data Analysis Procedure

The researcher employed the thematic analytic method to analyze and report on the data collected by means of questionnaire and interviews. According to Braun and Clarke (2006), thematic analysis identifies, analyses and reports patterns (themes) within data. In line with

this method therefore, the identified themes that were evident in the data gathered were gleaned and captured to highlight the details in relation to the research questions and coded according to the patterned responses or meaning within the data set. These themes were organized and described in detail, and interpreted in line with the research objectives.

3.9 Design and Development of Illustrations

Inputs from teachers and students on how illustrations meant to facilitate understanding of moral values should look like in order for them to appropriately convey the moral values to be taught were deduced from the responses given to the questionnaire and interview. These were used to prepare illustration briefs for the final version of illustrations designated for teaching moral values in RME to JHS pupils. Also, students' perception about specific values they were taught were also sought through one-on-one interview. These were noted down and served as a guide in the writing out of the illustration briefs for the illustrator. After the illustrator had translated the briefs into drawings, the finished samples were given to the RME teachers to test their usefulness in the teaching of moral values. The sampled students' and teachers' reactions to those drawings were observed and personally recorded as field notes. The effectiveness or otherwise of the illustrations in the teaching and learning of selected moral values were then ascertained from the field notes for the individual school reports.

3.10 Data Analysis Plan

The primary and secondary data obtained from the two schools were analyzed and presented with the thematic analysis plan where data was organized under themes and analyzed. Rather than presenting data in tables of statistics and in the form of graphic display of numerical data reports, these were presented in the natural language of the respondents in the study as drawn from interview data and questionnaire (De Walt & De Walt, 2002; Denzin & Lincoln, 2000).

Numerical measures that were used in this study were few and included percentages that were used to describe quantities in some situations. The detailed analysis of the data has been presented in Chapter Four.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Overview

This chapter presents the analysis and discussion of data collected for the study and the findings of the research. The research sought for data on the use of drawings in the teaching of religious and moral education values in the Junior High schools in Kumasi. Data was sought from teachers, students, and personal observation of the teaching of Religious and Moral Education (RME) lessons. Interviews were used to gather data from the teachers, whilst questionnaire was used to gather data from the students. The researcher observed RME lessons with the help of an interview guide. The researcher sat in some of the classes whilst other lessons were observed while standing outside the classroom without the teachers and students knowing. The data gathered were analyzed in accordance with the research questions set for the study. The analysis was done based on the following themes:

1. The moral values that are specified in the RME syllabus for Junior High Schools in Ghana.
2. The teaching of specific moral values in the Junior High Schools.
3. The kinds of instructional activities used in the teaching of moral values.
4. The appropriate sample illustrations for teaching moral values.

4.1 Characteristics of the Study Schools

Ayeduase Roman Catholic Junior High School

Ayeduase Roman Catholic(R/C) Junior High School is located at Ayeduase, near Kwame Nkrumah University of Science and Technology, Kumasi. It is a public school under the

management of the Catholic Education Unit. It is the only public school in Ayeduase. The school was established around 1945 by the Catholic missionaries first to educate children of members of the church, but later extended it to admit all members of the community (personal communication with Mr. Nicholas Osei Manu, opinion leader in Ayeduase). The school used to run the shift system but now runs a single stream. The school has classroom blocks with adequate furniture. It has a playing field for the children to play on. The school has three classes for the JHS and each class is divided into two (A and B). The class numbers are as follows: Forms 1A =28, 1B = 24; Form 2A =31, 2B = 31, Form 3A = 22 and 3B = 24. As a public school it accepts children from all faiths. The school follows the curricula provided by the Ghana Education Service. Ayeduase R/C School has a computer laboratory stocked with few computers. The staff common room is yet to be furnished. The school has a big compound but has no gate at the entrance. This occasionally allows unauthorized people to enter the school during school hours. Classes start from 7:30am and closes at 2:00pm from Monday to Friday.

St. Louis Jubilee Junior High School

St. Louis Jubilee Junior High School is a Catholic private school located at Oduom in Kumasi. The study respondents explained that the school was established in 1997 by the Sisters of St. Louis. The aim of establishing the school was to help raise the falling standards of education in the basic schools which was rather precarious in the 1990's by providing education of the highest quality that will inspire its pupils to live a positive and successful life. Currently, the school has a population of over 1,000 pupils whose ages range from three to 15 years and spread across Nursery, Primary and Junior High School (JHS) levels. The school is co-educational and accepts children from all faiths. Teachers from all faiths are also employed but they first promise to obey the disciplinary and religious regulations of the

school. Teachers are not supposed to impose on any student. Admission to the school is based on the results of an entrance examination. The school follows the curricula prescribed by the Ghana Education Service.

A variety of assessment strategies are implemented by the school to ensure the success of the students. This includes the use of formal and informal evaluation of the students' performance each term. At least five assessments occur within a term for each major subject area. From JHS 1 to 3, the school does subject teaching. The school has a playing field for students' recreation. The school opens to staff and students at 6:30 am from Monday to Friday. St. Louis Jubilee has classroom blocks with adequate furniture for students, a library and science laboratory center and a computer laboratory. The school is walled all over with a gate which is always locked to prevent intruders during school hours. As a missionary school, the Mass (worship) is organized for students and teachers once a week. For class numbers for the JHS see Table 2. Teachers' qualifications range from Certificate 'A' to University degree. Teachers are employed based on their subject specialization. As indicated in Table 3, St. Louis has one RME teacher

Table 3: Background Characteristics of Teacher Respondents

School	St. Louis Jubilee	Ayeduase R/C	
Number of Teachers	1	1	1
Name	Male Teacher	Male Teacher	Female Teacher
Age	34	33	40
Religious Affiliation	Baptist	Catholic	Catholic
Academic Qualification	Diploma In Education	B.A Theology	Diploma in Basic Education

Source: Fieldwork, 2014.

The following sections are based on the various responses the sample teachers and students gave concerning the following themes; moral values in the RME syllabus, how RME is taught, the types of illustrations that are used in the sampled schools, and the appropriate illustrations for teaching moral values.

4.2 Objective One: To identify and describe moral values specified in the RME syllabus.

According to the Religious and Moral Education (RME) syllabus for Junior High Schools (Curriculum Research and Development Division, 2008), the moral values identified to be taught to students in the Junior High Schools are love, forgiveness, honesty, kindness, humility, obedience, fairness, faithfulness, peace, among others. These values are abstract ideas. The three RME teachers confirmed during interviews that the RME syllabus also specifies patriotism, tolerance, and patience as the moral values to be taught to students in JHS. They indicated that owing to the abstract nature of these values, the syllabus specifies that teachers should teach them with the aid of visual aids like illustrations in the form of drawings and pictures.

The syllabus also suggests that RME teachers adopt the following strategies in teaching these values: drama, role play, pictures, drawings, stories, discussions, and brainstorming. In JHS 1, the syllabus has suggested the use of discussions and role play for the teaching and learning activities related to moral values. For JHS 2, the syllabus suggests that teachers make use of role play, scenario and discussion among others while in JHS 3, the syllabus suggests discussion of traditional moral sayings, role play, and brainstorming. The syllabus is however, silent on descriptions of the specified moral values. The teachers therefore rely on explanations and descriptions given by the RME textbooks that guide their teaching, and their own understanding of these values to explain what the specified values mean. The following are some of the descriptions that the three RME teachers gave for selected moral values:

- **Love:** “This value means sacrificing for the interest of others. Showing charity, spending time to help somebody. This is a value that forms students to be selfless in their dealings with people. A loving person thinks of the interest of other persons before his. In carrying out every venture one must ask himself ‘how will this action of mine benefit my neighbor?’” This question, the teachers said, can only be asked if the individual has formed himself not to consider his interest first but that of the other person. Without illustrations, a student who is taught this value would have to picture in mind how being ‘selfless in dealing with people’ means. This is because love is an abstract concept that the adolescent student who learns best by what is seen will have difficulty understanding what he is taught.
- **Kindness:** “Good gestures extended to someone out of fellow-feeling. Kindness defines the things we do for people to benefit them because they need help. These good deeds must arise from feeling the particular need of the person. It is the ability to put oneself in the shoes of the person in need, and feel the way the person is feeling. What this means is that any good deed that is extended to one that is not based on fellow feeling for the person cannot be termed as kindness. Every individual must be trained to cultivate such a disposition. Kindness is being honorable towards one’s neighbor”. This explanation of what kindness means reflects the explanation given by Kokobealowe (2005) who says kindness is any act that goes to benefit and satisfy the interest of one’s fellow human being.
- **Fairness:** “Maintaining a balance in judgment in two opposing situations. Fairness does not necessarily mean equality on all occasions. Rather it means offering what a situation truly deserves in two circumstances. Giving what is due every person is what is referred to as fairness”. It avoids the buildup of hurt which results from the feeling of injustice and cheating. Again, fairness ensures that people give others the benefit of

the doubt in their religious and ideological differences. Lack of this virtue can cause religious conflicts among people. This is what Vincent (1999), warns against when he advises that students should be discouraged from religious fanaticism that does not observe respect for others' religious beliefs.

The interest of peaceful society should be paramount beyond any religious belief. Teachers must ensure that they exhibit this fairness as they teach the various religious beliefs that the syllabus indicates to students, and encourage students to be fair also in their dealings. According to Anum and Anti (2003), when a person is taken through Religious and Moral Education, he or she is equipped to make better moral judgment.

- **Honesty;** “Truthful to self and to others. This value requires self-discipline. This is a value that ensures that students grow up to be dependable adults that can be entrusted with responsibility and be assured that they will execute it with honesty and truthfulness”.
- **Patience:** “It is a virtue that makes one love somebody to the point of tolerating the fellow even when the person is hurting one. It is the ability to exercise self-control, and therefore not rushing into conclusion. Patience is the ability to be calm in hurting and upsetting situations. The ability to build patience will engender calmness and peace around a person. In effect, patience is enduring discomfort without complaint. Other virtues that are associated with patience are self-control, humility, and generosity”.
- **Patriotism:** “Having the interest of one's nation at heart, and seeking the development of the nation always in all that one does”.
- **Humility:** “The attitude of not thinking so highly of oneself because of one's achievement or status. When one still shows respect to people especially those who

are below one's social standing or achievement, that person is referred to as a humble person".

These descriptions that the RME teachers gave as stated in this section indicate that the teachers understand the moral values they have been assigned to teach their students in Ayeduase R/C and St. Louis Junior High Schools.

4.3 Objective Two: To find out how RME is taught and specifically the values

From the observation of lessons in the two schools, it was realized that the teachers mostly taught the moral values verbally. In other words, the lecture method was the most observed lesson delivery strategy that the teachers used to teach the specified moral values. The teachers taught theoretically whilst the students sat and listened to their teachers. It was also observed that some of the students who sat behind the class stretched their necks constantly in order to see properly the teacher's writing on the board. The teachers employed stories, role plays, scenarios and drama to illustrate the moral values they were teaching.

After the stories and scenarios, the teachers asked the students to comment on the stories and apply the lessons to real life situations. For example, to illustrate the importance of honesty, a story was told of two brothers who lived with their old grandmother. The older one was not honest whilst the younger was. The older brother would always keep the change anytime the old woman sent him. He would return to lie to his grandmother that the money got missing on his way back home. But the younger brother would always bring the change back to his grandmother but their grandmother knew that the older grandson was being dishonest. She warned him severally to stop that attitude of dishonesty but he would not listen. It happened that one day the old woman fell very ill and when she was dying she called the two children and gave a gold chain to the younger one because of his honesty and gave silver chain to the older grandson because of his dishonesty. After the teacher told this story to the students, he

advised the students to be honest always since honesty brings about reward whilst dishonesty brings about shame.

The RME syllabus for Junior High School however, mentions the use of illustrations in the form of drawings for teaching moral values as one of the teaching methods that teachers should employ for their lessons. Though teaching aids like the bible, rosary, crucifix and textbook were observed in the two sampled schools, only the textbook and bible were being used as reference materials by teachers.

The interviews held with the teachers to find out the means by which they teach the moral values to their students and the responses they gave to the questionnaire that sought to find out from students the methods their teachers employ when teaching the moral to values to them revealed various answers. It was realized from the interviews held with the RME teacher in St. Louis Jubilee School that he teaches moral values to students by employing demonstrations, group discussions, and lecturing. He also said he puts the value in a story form and tells it to the students, and sometimes relates a real life incidence to illustrate a particular value to the students.

The teacher in Ayeduase R/C mentioned that she, over the years, has taught her students RME by means of role play, drama and storytelling. According to this teacher, during moral values lessons she puts the students into groups and assigns them various values to discuss. This situation was also personally observed during RME lessons in the two schools sampled. Sometimes, the teachers put the particular value being discussed in a drama form and make students play the role of various sections of the drama. After the drama the teacher leads the class to discuss the drama. The teachers said that by these ways the students are likely to remember the particular value they role played, and also because children learn best by practice, they are likely to understand the moral values they dramatized in the role play. The

teachers said that some of the dramas they employed are existing well known dramas, whilst others are formulated by themselves.

From the questionnaire responses given by the teachers and the observation of teachers' delivery of RME lessons, it was clear that the three RME teachers do not teach moral values with any drawings or pictorial illustrations. The teachers only used role plays, drama, storytelling, real life situations, discussions and lecturing to illustrate their lessons.

From the questionnaire responses given by the 113 student respondents on how the moral values specified in the RME syllabus are taught them by their teachers, 107 said their teachers taught them verbally and four students mentioned that their teachers use role plays to teach them. Two students did not respond to the question, and none said drawings are used to teach them the moral values. This suggests that the moral education values in the RME syllabus are mainly taught theoretically by the teachers in the two sampled schools, implying that they do not follow the policy that teachers must use visual aids in the form of drawings as the RME syllabus suggests. The use of role play was also observed on few occasions.

Whilst teachers' interviews pointed out storytelling, relating real life situations, discussion, and role play as ways by which they teach the moral values to their students, only role play was mentioned by the students in their responses to the questionnaire. The observation of RME lessons confirmed the students' assertion that their teachers only teach the moral values theoretically. It is possible students consider storytelling, discussions, and relating life situations as theoretical since the teacher delivers his lessons with words. Effective teaching of the moral values demands the use of appropriate pictorial illustrations in order for effective learning to take place among the students.

4.4 Objective Three: To find out the kinds of instructional activities that are used in the teaching and learning of moral values in St. Louis Junior High School, and Ayeduase Junior High School in Kumasi.

The RME syllabus for Junior High School (Curriculum Research and Development Division, 2008), directs that visual aids, which include pictures, drawings, religious sites, religious articles, and religious persons must be used by teachers of RME to teach their students. However, the teaching and learning materials that were observed in the classrooms were textbook and religious articles like bible, the crucifix, the Quran, the rosary. There were no pictures and drawings meant to teach RME found in the classrooms.

Interviews with the teacher in St. Louis Jubilee revealed that he does not use pictorial illustrations in his lessons because there are no drawings for teaching in his school. According to the RME teacher in Ayeduase R/C, even though she is aware that the syllabus directs teachers of RME to use drawings to teach the subject, she does not make use of drawings in her lessons. Her reason was that her school does not have drawings for teaching the moral values. She also finds it difficult to make the drawings she needs. The other teacher said he had never seen any drawings meant for teaching RME values anywhere. Though he had been teaching the subject for years and was aware of the syllabus requirement for the use of illustrations in RME lessons, he teaches without drawings because none of the schools he had taught in had any drawings.

The interview with the three RME teachers indicated that they do not make use of pictorial illustrations in their lessons. Their reasons were that drawings are non-existent in their schools and drawings are also difficult to improvise. This finding suggests that only teaching and learning materials that are available in the schools would be used by the teachers.

On whether drawings are relevant at all in the teaching of the moral values, the teacher in St. Louis Jubilee said that drawings are relevant in teaching moral values to students. According to him drawings make the values more real and cemented in the minds of students. He added that drawings stick in the minds of adolescents more than verbal delivery. This, he said, is the reason why the syllabus specifically states that drawings must be used by teachers to teach moral values to students.

The teacher in Ayeduase R/C said drawings are important in the teaching of moral values especially because the values are principally abstract ideas. To him, drawings make it easy to convey the abstract ideas of the moral values more graphically. This reflects what Harper (2003) says about drawings serving as a language to express and convey thoughts and feelings. According to this teacher, pictures and drawings are more engaging to young students and that drawings encourage students to follow lessons being taught. Where available, pictorial illustrations enable students who sit at the back of large classrooms to see the content of drawings and thereby participate in class discussions.

The second RME teacher in Ayeduase School agreed to the relevance of drawings in the teaching of RME. According to him, drawings that are hung on the board generate interest and excitement which encourages the students to pay attention to whatever the teacher says about it. To him the students are more likely to remember the graphical representation of what is being taught than the verbal presentation. The idea is that drawings serve students better in getting them to understand and remember easily what they are taught. In effect, all the three teachers agreed that the use of drawings to teach RME values is very relevant because it enables young students to remember easily what they have seen in pictures.

The relevance of pictorial illustrations in the teaching and learning of RME values should interest school managers so they can take measures to provide these teaching aids to their schools to ensure effective teaching of RME.

4.5 Objective Four: To design, develop and test appropriate sample illustrations for teaching selected moral values.

To develop sample illustrations for effective teaching of RME values, it was important for the researcher to seek the opinions and ideas about how the required illustrations should look like in order to be considered appropriate for teaching the moral values specified in the RME syllabus. To gain insight into this issue, the teachers were interviewed and students were given a questionnaire to answer. Table 4 sums up the descriptions the teachers and their students provided on appropriate illustrations for teaching RME values.

Table 4: Features of appropriate illustrations for teaching RME

RESPONSES	LABELS
Size	Big, large
Appearance	Paper should be white, writings should be bold and legible, beautiful, colorful, must have images of human beings, drawings must be simple,
Substrate	strawboard, wood
Theme	Must be realistic (reflect real life situations in the society)

As Table 4 shows, the three teachers agreed that the drawings should be large and big enough to be seen by students from all sides of the classroom. This is because large illustrations can be seen by students who sit in the back of large classrooms. Also, the teachers said that to ensure visibility, the colour of the substrate on which the drawings are made should be white. The writings to accompany the drawings, the teachers said, should be bold and legible. The

images should be of human beings, colourful and beautiful. The teachers were of the opinion that because the target audience is young adolescent people, it is important that the drawings for teaching moral values should make meaning and create fun. A review of literature on adolescent and their learning styles reveals that young students retain better information that is meaningful and fanciful (Salyers & McKee, 2007).

Two of the three teachers suggested that the material on which the drawings would be made should be strawboard whilst the third teacher said it should be done on wood. According to the three teachers whatever theme is drawn should reflect real life situations as this would help the student to better identify with the drawings than themes they will find difficult to understand and conceptualize.

From the responses the students gave to the questionnaire, it was realized that 112 of the 113 students who answered the question on how an illustration or drawing should look like in order to be appropriately used to teach the moral values, 109 students responded that the illustrations should be big enough to be seen by students who are sitting at the back of the classroom. All the 112 students said that the drawings which should be of human beings engaged in real life activity should be colourful and beautiful. They mentioned that drawings should be realistic but simple and easy to understand. The students also said that strawboard, paper, wood and metal should be used to make the drawings. They added that toys and sketches would also be welcome but the writings that accompany the drawings should be bold. A graphical representation of how the students want the illustrations to be (Table 5).

Table 5: Students' responses on how illustration should be

Responses	Label
Appearance	Colourful and beautiful, images of human beings, toys and sketches.
Theme	Engaged in real life activity, drawings should be realistic but simple to understand.
Substrate	Paper should be used specifically strawboard, wood and metal.
Lettering	Bold and legible

By comparing the features identified by both the teachers and their students, it is evident from Table 5 that both groups wanted colourful drawings with bold writings and human beings who are engaged in real life situations. The students said that in addition to human beings, the drawings could be presented in the form of toys and sketches. Whilst the teachers suggested strawboard and wood to be used as substrate on which drawings could be rendered, the students added metal as an alternative material.

4.5.1 Design and development of sample illustrations

An Illustration brief was designed for the attention of the illustrator commissioned to produce illustrations for teaching moral values. The simple form of illustration brief was preferred and adopted for this study. This is because the illustrations are for classroom teaching purposes. It was also to satisfy the features mentioned by the RME teachers and their students. Two people were commissioned to develop the illustrations since the researcher is not a professional illustrator himself. One was a national service person in the Department of Publishing Studies, KNUST in Kumasi. The second one was a student of the Department of Industrial Art, KNUST. As the sampled teachers and students requested, human figures were the preferred images, bright colours and drawings on strawboard was the material the illustrator was instructed to use. Bold and legible text was to accompany the drawings to facilitate reading by students who sit at the back of the classroom. Informed by the inputs

and opinions of the RME teachers and their students, and the literature reviewed on illustrations (Chua, 2014; Tanyer, 2003), the researcher developed briefs that included all the details that had been pointed out in the schools.

Sketches were first developed by one of the illustrators commissioned to do the work. The researcher personally guided him to produce the sketches according to specifications. The sketches were done with Adobe Illustrator. After this, the sketches were sent to the second resource person who did the painting in Adobe Photoshop. The colours used were from digital swatches in Photoshop. To monitor progress of the work, the illustrator sent the work at every stage to the researcher for further directions, discussion and corrections until the final one was approved. The illustrations were then printed on stickers and pasted on strawboards measuring 40"x30". Table 6 provides the illustration briefs.

Table 6: Illustration brief

Moral Value	Activity	Special characteristics
Love	Draw two people, one being stabbed by the other. The attacker tries to prevent a removed wooden slab with sharp objects from harming his attacker. He ignores his situation and raises a hand to his enemy being harmed.	Paint the knife and the sharp objects in ash colour, make the attacker look angry.
Fairness	Draw a boy who is sharing baskets of apples between two people, one neatly dressed and the other poor looking. Let the boy give a bigger portion of the bread to the poor looking girl and a small portion to the rich looking man.	Make the one sharing the fruits be younger than the two. Let him look straight and not at any of the two people. Let both baskets of fruits look equally attractive.
Humility	Draw a king who removes his crown and bows low to greet a poor man he meets on the street.	Let the chief's cloth be red, yellow and green colours. Give the poor man bald head, and grey hair. Let his dress be blue in colour. Let the chief bend a little to greet the man. A third person should be bearing the umbrella which should be on the three people in the drawing.
Unity	Draw different people dressed differently to depict variation in cultural backgrounds, gender and race, holding hands and smiling to each other.	Let the one in the middle wear the Ghanaian colours of red, yellow and green with the black star in it. Let the Asian wear a turban on the head.
Kindness	Draw a man who removes his slippers and hands them over to a poor girl. Make the poor girl look shabbily dressed and looking downcast.	Let the girl be wiping her tears. Let the man showing kindness bend down and remove one slipper and holding it out to the girl.
Forgiveness	Draw two scenarios; one having a lady slapping a gentleman. The second scenario having the lady being embraced affectionately by the man. Make the lady wear a smiling face at this time.	In the first scene let the man wear blue suit. In the second scene let the man wear short sleeves. In the embrace of the second scene let the lady wear a smiling face.
Patriotism	Draw a neatly dressed man picking rubbish which is being thrown out of a moving vehicle onto a street.	Let the man wear suit with tie. Let him bend down collecting the rubbish into a bag. Let him be gesturing to the people to stop.

Plates 1-7 show the sample illustrations developed for RME lessons on unity, fairness, love, kindness, forgiveness, humility and patriotism.



Plate 1: **UNITY**: Plate 1 shows a drawing with five people of five different nationalities: Arabian, American, African, Asian, European, both male and female, holding hands joyfully walking in line showing togetherness and unity despite their diversity.



Plate 2: **FAIRNESS**

Plate 2 shows a boy giving baskets of fruits to two people: the man on his left who looks neatly dressed whilst the girl on his right is looking poor. The boy is giving a bigger portion of the fruits to the poor girl and a smaller portion to the 'rich' man. This is because the poor girl is in more need of help than the rich man who can afford to buy fruits. This shows fairness because the man is sharing the fruit in accordance with the one who is really in need.



Plate 3: **PATRIOTISM**

Table 3 shows a neatly dressed man picking rubbish thrown out of a moving vehicle onto a street. The interest and cleanliness of his country is so dear to him that he does not care about the fact that he is neatly dressed but goes the extra mile to pick the rubbish in order to keep his environment clean.

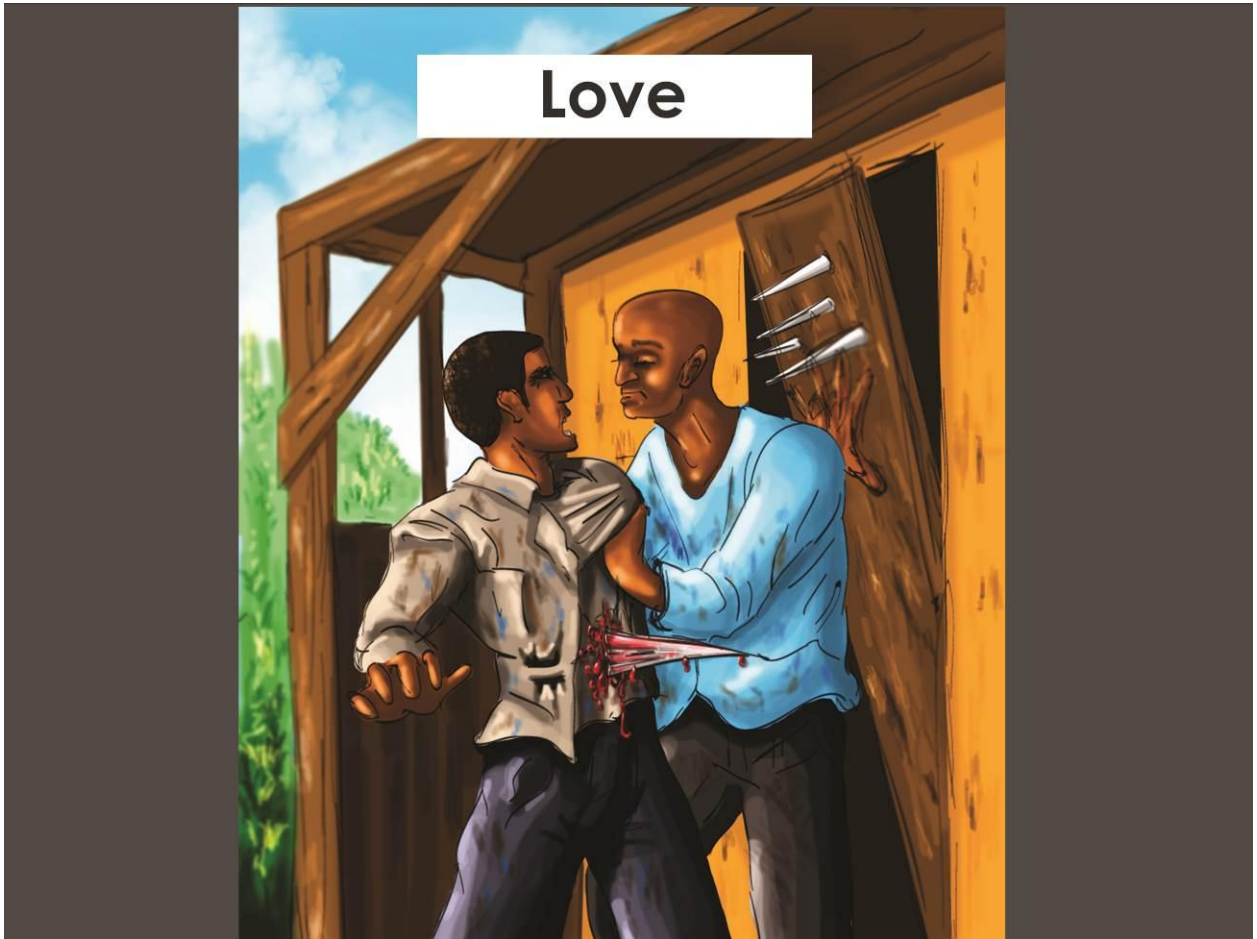


Plate 4: **LOVE**

Table 4 shows two men, the one in the grey shirt is being stabbed from the back by the man in the blue shirt. Meanwhile, a wooden slab with dangerous sharp objects is falling behind the attacker in blue shirt. The man in grey shirt ignores his hurt and puts out his left hand to block the slab from harming his attacker. This is love-caring for the interest of even your enemies.



Plate 5: **FORGIVENESS**

Table 5 shows two scenes or situations. The one on the left shows a lady in the process of slapping a man without the man fighting back as he turns aside. In the second scene, the man embraces the lady affectionately depicting forgiveness and cordiality.

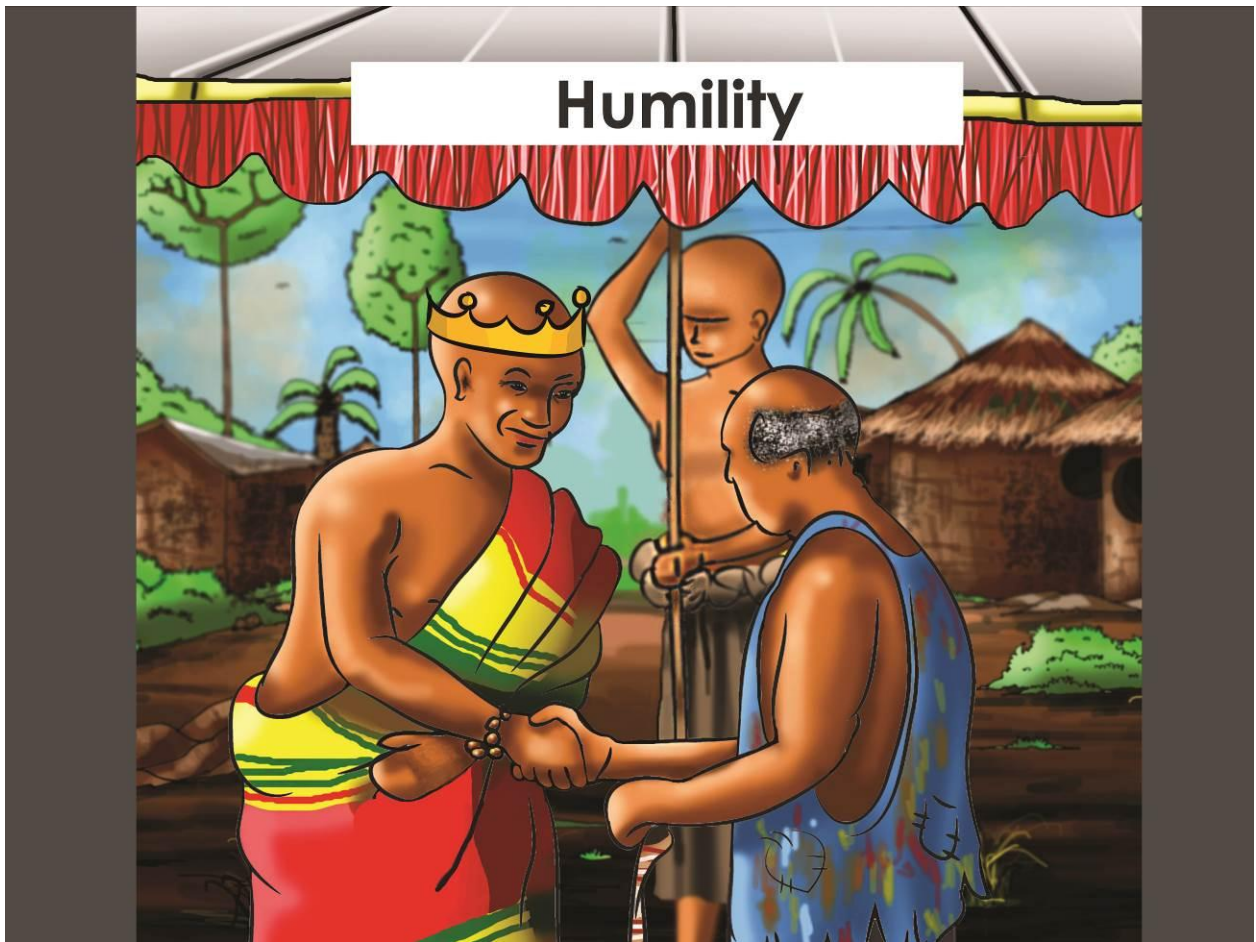


Plate 6: **HUMILITY**

Plate 6 shows a chief bending down under an umbrella greeting a poor, old man. The chief is disregarding his position as a chief and bends low to greet the poor man. This is a show of humility. This scenario however, does not reflect the traditional norms in Ghanaian culture.



Plate 7: **KINDNESS**

Plate 7 shows a man giving out his slippers to a poor girl who is bare footed. This is showing the kindness of the man to the poor girl.

4.5.2 Testing the developed illustrations

The drawings were shown to RME teachers individually to observe and comment on. Each teacher was made to comment on each one separately. All the three teachers observed and commented on each of the seven sample drawings produced for teaching specific values. Their comments were recorded in a notebook and later written out. The labeling of each drawing was covered and the drawings were shown to them to identify the values they show. The teachers commented freely on what they saw and what they thought it was showing. This

was done in the teachers' staff common room in each school. The school's break times were used for this exercise.

The students were shown the illustrations in groups of five. They were asked to identify the drawings and the values the drawings depict. Students were allowed to comment freely on each of the drawings without the intervention of the researcher, and to tell stories they can associate with each drawing. This activity was done in the schools to get students' understanding of the illustrations outside of the classroom lessons.

4.5.3 Teachers' Understanding of the sample Illustrations

In commenting on the drawings the RME teacher in St. Louis Jubilee School said "they easily show the values they seek to illustrate; the activities engaged in by the characters depicted in the drawings are everyday life experiences; they are activities teenagers are familiar with". Moreover he pointed out that the colours were bright, colourful and beautiful. The teacher commented that the images were big enough, bold and simple; the drawings spoke for themselves and the strawboard on which the drawings were rendered did not only make it easy to carry but also made it durable. Other comments focused on the attractiveness of the drawings, which the teacher said will motivate him to teach. According to him, the nature of the drawings, the colour and its attractiveness will whet the appetite of students even before lessons on those values get going.

Commenting on the drawing that stress Unity (Plate 1), the teacher said that the drawing shows oneness as people of different religious ideologies and beliefs (depicted by their dressing) were holding hands, smiling, and walking along. It also relates how harmoniously people of different ethnic and racial backgrounds, without any feelings of superiority or inferiority can live together. To him this drawing will bring home to students the need to

cherish and celebrate unity in diversity. As he commented on the drawing that depicted fairness (plate 2), he said fairness has been taught students as maintaining equality and balance in two situations and often teachers find it difficult to demonstrate this value to students, and students find it equally difficult to conceptualize the idea.

According to this teacher, the drawing depicted correctly that fairness does not necessarily mean giving equal proportion of things to people, but instead providing opportunities to people in accordance with their need. He maintained that the value of fairness helps to bridge the gap between the rich and the poor in society. He continued that when love is taught students, it is often made to appear as though love means receiving items or gifts from people in return for the good deeds done one. As a result our society admires and loves people who give back love in proportion to what is given out. Commenting on the drawing that showed love (plate 3), the teacher said that the drawing made the meaning of love clearer as it portrayed clearly that love is the most difficult and greatest of all virtues which must be demonstrated to all people including even one's enemies. He said that this comes out clearly in the drawing as the sufferer overlooked the intensity of the pain inflicted on him by his enemy to make attempt to save his enemy's life from the unnoticed danger behind him.

The female teacher in Ayeduase easily identified the moral values that the various illustrations were meant to demonstrate without any assistance of the researcher. The researcher covered the names of the values that have been written on the drawings before the teacher was asked to identify them but this identification was done with ease. In commenting on the drawings she said "the drawings are light and portable and easy to hang on the board without the assistance of anybody". Also she pointed out that the activities engaged in by the characters are everyday life experiences that students are familiar with, and therefore are very realistic. They are simple and students can easily associate with them. The

teacher however expressed reservation with regard to their preservation and storage since most of the schools did not have places to keep things like that. She preferred that the drawings were done on wood. She felt that would be more durable than the strawboard which nonetheless was portable.

Observing and commenting on the drawing that illustrates love (see Plate 4), the teacher was of the opinion that it brings out more clearly the meaning of the value of love than she had taught over the years. She confessed that in her teaching and explanation of love and kindness, they were often explained to mean the same. She said “it is often taught that love is showing kindness, being charitable, offering gifts to someone, but the two drawings show that love and kindness are different”. To her love is deeper than mere showing of kindness to someone; love is caring for the interest of even one’s enemies. She was of the opinion therefore that students who hitherto confused the two values will find the drawings very helpful.

Commenting on the drawing that stresses fairness (Plate 2), the teacher said that the drawing makes it clear that fairness is not only expected to be shown in the political circles and in the court rooms but also in everyday life. This includes showing kindness to two or more people who are not equally endowed in a way that satisfies them according to their levels of need. She said it is not a value that is far-fetched and that everybody is called upon to practice it in his or her daily life. Other comments she made concerned the size of the drawings, which she said was big enough to be viewed by all students in her class for instance, since she had a large class number.

The male teacher in Ayeduase School, commenting on the drawings said that “the drawings are very catchy and ‘attention grabbers; the characters, the activities and the paintings make one want to turn to watch again”. To him the sticker on which the drawings were rendered

made the drawings particularly advantageous in water resistance. He said when water splashes on it one can easily rob it off without it wetting and destroying the drawing. According to him, the particular values that are illustrated in the drawings are very difficult to teach verbally because they are difficult to conceptualize. The drawings bring them alive. He said that the value of humility (Plate 6) illustrated in the drawing is particularly intriguing. He stated that it is just impossible to have a chief meet an ordinary man on the street and stop to shake hands with him. The drawing therefore shows the absolute humility of the chief which is depicted by the superior stooping to identify with the lowly. He also said that this kind of humility is something that is rare in our society. To him it is unusual to see people in authority such as chiefs showing such respect to old and wretched-looking people. He maintained that the reverse is what is practiced. He added that the drawing depicts true humility where regardless of one's position or social status, one should learn to lower oneself to communicate and relate with people no matter their social standing.

Commenting on the drawing that demonstrates forgiveness (Plate 5), the teacher said “generally speaking, the value of forgiveness without the drawing is perceived as a situation where forgiveness will mean a matter of choice depending on the gravity of the offence”. He said that the drawing however makes it understandable that real forgiveness is an attribute of both the weak and the strong in the society; it is a mutual activity. He comments thus: “when the strong (lady) realized the need for reconciliation, the weak (man) did not reject the offer by deciding to retaliate; he readily forgave her”. To him the drawing will help students to better understand that forgiveness is a shared responsibility and virtue. According to him the drawing on patriotism (plate 3) makes it easier to comprehend the idea of patriotism which is voluntarily offering his or herself to protect and maintain national property. He said that the man in the drawing was picking the rubbish on the road because he sees the negative impact of throwing rubbish anyhow on the environment and takes action to remedy the situation.

This means that patriotism involves willingly protecting one's country and its assets from destruction.

4.5.4 Students' Understanding of sample Illustrations

The drawings were shown to the students in both schools whilst covering the labeling. The students were asked to first identify what value they saw the drawings portraying. Five students were selected from each of the six classes from each of the sampled schools to make up a number of sixty students for this exercise. Each of the five groups were gathered around a table and given a drawing to observe and comment on. Students' reactions and comments were noted down and later written out. Fifty one students in all could identify all the values that were depicted in the drawings. Nine students, seven from Ayeduase JHS and two from Louis Jubilee JHS could not identify the values of love and fairness. Apart from these two, the other students could identify all drawings without referring to the labeling. The following were some of the general comments from the 60 students who were grouped for the assessment exercise:

- i. The colours are very bright and attractive.
- ii. The size is good and big enough, and the colour too is nice.
- iii. The drawings showing human beings engaged in activities show that they are actions that we can all practice.
- iv. The drawings are irresistible.
- v. The drawings make one think critically
- vi. The boy sharing the baskets of fruits is bias
- vii. The man being stabbed is a fool.

Table 7 shows some of the Students’ comments on the individual values drawn.

Values	Comments
Forgiveness	<ul style="list-style-type: none"> i. when someone offends you, ignore the hurt and go back to reconcile with the person ii. scene two of plate 5 is the direct opposite of scene one iii. scene one of Plate 5 shows a man who is being beaten by the lady without the man making any attempt to retaliate but in scene two he forgives her without holding any grudge against her. iv. due the man’s love for the woman, he forgets about what the woman has done to him and forgives her. v. love covers all hurt and pain. Love makes us forgive.
Love	<ul style="list-style-type: none"> i. this is not possible ii. this doesn’t happen in real life iii. the man is overlooking his pain to save the life of his attacker iv. the man who is being stabbed is being silly v. the man who is being stabbed is not thinking about himself vi. the man who is being stabbed does not want his enemy to die
Unity	<ul style="list-style-type: none"> i. oneness, togetherness. Different people from different countries, background but remaining together. ii. togetherness of people from different places iii. sticking together despite differences, love for one another iv. coming together of people of different colour, gender and race.
Fairness	<ul style="list-style-type: none"> i. non-partiality. ii. offering to one what each one deserves. iii. satisfying people according to their levels of need. iv. not favoring people because they are famous and privileged.

4.6 Impact of sample illustrations on students and teachers in the context of classroom lessons

As teachers were trying to position the drawings (Plate 2) on the board, the whole class got excited and came alive. As students were asked to comment on what they saw in the various drawings, everybody in the class raised up the hand to be given the opportunity to comment (ref. Plate 3). The students commented on the drawings and discussed the values lively. The teachers spoke very less. They only facilitated the free discussion of the class. The few arguments that were engendered among students who were seeing differently made the class more interesting. The arguments and comments from diverse views of students brought out new, interesting and thought provoking ideas about the various values that were never envisaged. Teaching without drawings, teachers used a lot of words and did a lot of talking. However, with the use of the drawings it was realized that teachers spoke less. The drawings communicated for themselves.

As the teachers taught with the drawings, they did not struggle to catch the attention of students as it was the case when teachers were teaching verbally. The students were very attentive and all their attention was on the drawings pasted on the board (see Plate 4).

The drawings did not make teachers do much talking to personally excite and motivate the class. Students were self-motivated by the excitement that the drawings created in them (see Plate 5). More so, with the use of the drawings, the teachers, especially in Ayeduase School, with large class numbers did not have to shout for students behind the class to get to hear them. Also, they did not need to stand in the middle of the class so as to be seen by all students. The hanged drawings could be seen by all students no matter where they were sitting. This avoided the occasion of distractions caused by teachers who would walk through the class during lessons. When teachers used stories as illustrations, after relating the stories

and scenarios students were asked to comment on the stories and apply the lessons to real life situations. Here, it was observed that only a few of them could talk, but when the drawings were hanged and students were asked to comment on them every student was eager to speak, and students commented freely and happily.

Additionally, it must be stated that when means like stories, and real life examples were employed to make the teaching of the moral values lively and interesting to students, some of the students were talking and doing their own thing behind the class when lessons were going on, probably it was partly because there were not auditory learners. This made it difficult for these students to relate the lessons or the stories told them. Some of the students gave the reasons that they did not understand the stories, whilst others said they did not remember the stories. However, when teachers taught with the drawings all the students had their attention on the board. In the last five minutes when the teachers were reviewing the lessons, all the students remembered the content of the lessons. This was demonstrated by the active involvement of the students and their contributions to the closing discussions (See Plate 13). Plates 8-13 show the testing of sample illustrations in one of the two schools.



Plate 8: Displaying fairness illustration for students to identify



Plate 9: Students observing with interest hanged drawing



Plate 10: Students enthusiastically commenting on the drawings



Plate 11: Students attentively observing displayed drawings



Plate 12: Students with teacher observing displayed drawing



Plate 13: A student commenting on illustration

The chapter has looked at how the drawings depicting the various values selected for the study came to be developed. An illustration brief was developed for the attention of an illustrator. The illustration brief was informed by the inputs of both teachers and their students. Two people were commissioned by the researcher to do the illustrations by using a digital technology. The teachers and their students were made to comment on the finished drawings. The comments of teachers and students showed that the drawings met their expectation and they made the teaching and learning of the RME values easier and interesting. A practical testing of the developed illustrations was conducted in the context of classroom lessons. The use of the drawings made teachers speak less and encouraged students' participation in lessons.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 INTRODUCTION

The study investigated illustrations for teaching Religious and Moral Education values in the Junior High Schools. The purpose of the study was to find out whether teachers make use of illustrations in the form of drawings to teach moral values to their students. In the light of which appropriate sample illustrations were designed and developed for teaching the moral values.

5.1 Summary

The research was conducted in two Junior High Schools – St. Louis Jubilee an Ayeduase Roman Catholic Junior High Schools in the Kumasi Metropolis of Ashanti Region. A sample of three Religious and Moral Education (RME) teachers and 113 students were selected for the study. An interview schedule was designed for the teachers but a questionnaire was administered to collect data from the students. There were twenty (20) items for the teachers and eleven (11) items for the students. The teachers' interview questions were mainly open-ended questions.

The findings of the study were that:

1. The teaching and learning of RME values was done without teachers making use of illustrations in the form of drawings. The teachers and students were sure that the situation has a lot of negative effects on teaching and learning of the subject since the values that the RME syllabus seeks to impart into students are abstract and require graphical presentations to make them more understandable to adolescents especially, who understand graphical things better than abstract concepts.

2. The teachers knew the RME syllabus states that they make use of drawings to teach but because the schools do not have these teaching aids, and they also do not know how to improvise such drawings, they teach their lessons without illustrations.
3. The teachers and students agreed that the benefits of using drawings to teach the moral values are enormous and subsequently made suggestions on how drawings should look like in order to appropriately illustrate the specific values they are to illustrate.
4. The teachers mostly used the lecture, discussion and dramatization methods for teaching RME lessons. The teaching and learning resources or materials that were available in the schools were the teaching syllabus, the RME textbooks, Bibles, and Quran. Very few teachers said they used pictures but most of them used the RME textbook to illustrate their lessons.
5. The teachers recommended the use of drawings in the teaching of the moral values. Almost all the students recommended the use of drawings in the teaching of the values because that would make the values clearer. However, a few students were comfortable with the use of the lecture, discussion, role play and story-telling methods of teaching the values.

5.2 Conclusions

On the basis of the findings deduced from the study, the following conclusions were arrived at:

Both teachers and students were sure that no drawings existed in their schools for the teaching and learning of RME values in the Junior High Schools. Teaching and learning materials or resources should be made available for the teaching and learning of RME in the

schools especially audio visual aids. This will ensure that our Junior High Schools are resourced with the relevant teaching learning materials for teachers to use.

Both teachers and students agreed that without the use of drawings in the teaching of moral values, some students are disadvantaged as they find it difficult to grasp abstract concepts like the moral values very easily. It is therefore important that teachers explore this other methods of teaching so that students who are visual learners can better understand the lessons.

The making of simple drawings for use as TLMs should be incorporated into the training of teachers. This will ensure that in situations where these teaching aids are not available in the schools teachers could fairly improvise illustrations from available resources.

Both teachers and students are positive about the use of drawings to enhance the teaching of religious and moral values to Junior High School students. Schools should make attempts to produce drawings for use in the Junior High Schools a worthwhile exercise.

5.3: Recommendations

1. In designing the programme, provision should be made for teaching/learning resources for the teaching of moral values. The findings of the study revealed that the only teaching/learning materials available in the schools were the syllabus and the textbook and religious articles like the bible. Therefore, drawings for teaching RME values should be made available at the schools by the Ghana Education Service.
2. The Ghana Education Service should organize workshops, in-service training and seminars for teachers on the use of drawings.
3. The views of students and teachers should be taken into consideration in designing drawings for use in the teaching of moral values. This will ensure that the drawings

meet the interest of those who are going to be using them, in this case the students and teachers.

4. Teachers should combine teaching values with the aid of drawings and making use of the traditional method of illustrating these values like drama, stories, role play and the literal method of content delivery. This will ensure that students who are literal learners will not be disadvantaged.

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APPENDICES

APPENDIX A

INTERVIEW GUIDE FOR TEACHERS

INTRODUCTION

The information in this questionnaire is being sought for the purposes of research work. Your honest answers to these questions will be a contribution towards the effective teaching of RME through the use of illustrations.

Thank you for your co-operation

Emmanuel Abbem

Section A: Background Characteristics

1. Name:

2. Name of School:

3. Sex:

4. Age:

5. Religious Affiliation:

6. What is your highest academic qualification?

Response:

7. Do you teach any other subject apart from R.M.E.?

Response:

8. If yes, please specify?

Response:

9. What are some of the moral values that are specified by the RME Syllabus to be taught students?

10. Can you describe briefly what these values are and what they seek to impart into learners?

11. Are you aware that the syllabus states that illustrations/drawings be used to teach these specific moral values?

12. How have you been teaching these values to your students?
13. In your opinion have these values been effectively taught?
14. If Yes why?
15. If No why?
16. What do you think are some of the things that make the teaching of these specific values less effective?
17. What is the relevance of these values on students?

What types of Illustrations are used in the teaching of moral values, and how are they being used?

18. Do you use any kind of illustrations/ drawings in teaching RME values?
19. If Yes which type?
20. If No why?
21. Are there drawings/illustrations in your school for teaching RME values?
22. Is there any kind of illustrations/drawings you think would have helped you to teach the values better?
23. Do you think it is relevant to employ drawings in teaching moral values to JHS students?
24. If Yes why?
25. If No why?

What are the appropriate illustrations for teaching RME?

26. How do you expect an illustration/ drawing to look like in order to appropriately teach moral values?
27. What qualities do you think an illustration/drawing should possess in order to appropriately teach moral values?
28. What do you think are the factors to be considered in determining an appropriate illustration for teaching RME values?

APPENDIX B

OBSERVATION GUIDE

School.....

Teacher.....

Subject.....

Date.....

Time.....

1. Check the size of the class
2. Observe the kinds of teaching learning materials present or available for teachers and students?
3. Observe the presentation of lessons on moral values and their explanations.
4. Observe examples/illustrations that are given and if they are able to facilitate students' understanding of what is being taught.
5. Check the textbooks that are used whether they have illustrations in the form of drawings for teaching specific moral values
6. Were teachers using any form of drawings to teach specific moral values?
7. Was the teacher clearly heard by all students in the class?
8. Observe students' and teacher's responses and reactions towards lessons?
9. Observe teacher's command over the subject matter?
10. Did the teacher present the specific moral value in a lively and enthusiastic manner and were the students actively participating in the lesson?
11. Were students able to ask questions based on what was being taught them?
12. Did the questions prove that students understood lessons that were being taught them?

APPENDIX C

STUDENTS' QUESTIONNAIRE

Section A: Background Characteristics

1. Name:
2. Name of School:
3. Form:
4. Sex:
5. Age:
6. Religious Affiliation:
7. Do your teachers use drawings to teach you moral values? Yes No
8. If Yes what kind of drawings? Humans Toys Other figures
9. When your teachers teach you the moral values do you understand? Yes No
10. If Yes why
11. If No why
12. When your teachers teach you the moral values without using drawings do you understand?
Yes No
13. What are some of the topics you would like your teacher to use drawings to teach you?
.....
14. How should a drawing look so as to help you understand a moral teaching that it is being used to teach?
.....
15. How does your teacher teach you moral values? Literally With drawings
Role plays