



The Actualisation of the Aims of the Christian Religious Studies Curriculum by Senior High School Students: The Affective Domain Inquiry

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ABSTRACT

This study focused on the attainment of the aims of the Christian Religious Studies (CRS) Curriculum from the perspectives of Senior high school students in Cape Coast. Particular attention was given to the role the aims play in shaping the affective domains of the students. The cross-sectional survey design was used to conduct this study. Data were collected with a 42-item questionnaire (Cronbach Alpha reliability coefficient of 0.79) from 200 CRS students in Senior high schools in Cape Coast who were sampled through the proportionate simple random sampling procedure. Descriptive statistical tools (frequency, percentages, mean and standard deviation) were used to analyse and interpret the data with the help of SPSS (version 25). Results from the study indicated that CRS students in Cape Coast have a low understanding of the biblical texts that are highlighted and read in the specified themes in the CRS curriculum. Also, CRS students in Cape Coast to a low extent embrace healthy attitudes and skills learnt from the Bible in their lives. It was therefore recommended that CRS teachers should also encourage and expose students to the need to develop and uphold good behaviours. Also, teachers of CRS should use approaches to teaching that foster understanding of passages that are read in class.

Keywords: Aims, Christian Religious Studies, Curriculum, Students, Affective domain

I. INTRODUCTION

England in the 19th Century, introduced religious education in their schools. This was a collaboration between the state and religious groups. This occasioned the development of religious education curriculum (Jackson, 2013). Since the creation of the world, religion has played a very essential role in the life of man in society. Religion gives direction to the daily activities of human beings. Bulkeley (2001) viewed religion as something that exerts a certain social control and defined it as a belief about the unseen, with such attendant feelings as fear, wonder, reverence, gratitude, and love and such institutions as prayer, worship, and sacrifice. Mbiti (1969) observed that religion has the greatest influence on the life of the people and it inculcates values and knowledge in every generation which is a requirement for any society to prosper. Gilgoff and Ginwright (2013) affirm that religion produces public direction in humanity. Religion gives importance and pilots the social behaviour of people in society.

In Africa, Christian Religious Studies (CRS) as introduced in the Kenyan Educational system prior to their political freedom. The missionaries aimed to add value to education for character formation both secular and religious purposes. This education was purposed to produce socially, morally, and mentally developed persons. Learners were exposed to the logic of duty, and ideas of rights about the environment and were instructed with abilities necessary for life and services. One of the subjects the missionaries left on the shores of Nigeria was CRS. They introduced the subject to give the people the needed knowledge and skills to help them with their work as missionaries. It was developed to expose the indigenous people with good behaviour, moral values and norms. In a broader sense, it was targeted at making students develop a good moral life, and help them to rationalise their views, character, ethics, and ambitions. Many people have questioned the relevance and effectiveness of moral education in Tanzania. This is as a result of the widespread and daily reports of immoral acts in the society. To the extent that it has gained international attention.

Places like the Lake Zone where albinos are killed for rituals as well as violence against children (Ingber, 2013; Gilgoff & Ginwright, 2013; Lindner, 2014). These incidents are likely to impend harmony, coherence, and calmness which are critical causes of national growth as well as for the progress of people (Sulaiman, 2016). Since the aim of both research and education is to solve societal problems, these disturbing circumstances demand that researchers, moral educators and relevant partners in education develop strategies that would ensure that students come out of school disciplined and cultured (Amare, 1964). This paper seeks to find out how best CRS is helping instil good behaviours in the lives of the students. Wanjau and Begi (2019) emphasized that religious education is one of the academic subjects taught in pre-tertiary schools in different countries due to its intended purpose to instil moral uprightness and discipline among students.

To some extent, some countries have not made CRS a compulsory subject especially in secondary schools, (Ngussa & Role, 2015), even though it is full of moral values. Jain and Jain (2012) have maintained that some immoral acts are perpetrated by the educated and therefore there is the need to integrate moral education into the school curriculum. Findings show that there is high level of immorality in societies because of the neglect of moral education in the school curriculum (Harish, 2011). Religious education is seen as the only panacea to the plethora of moral decadence in the world and the core of moral values (Ilechukwu & Ugwuozor, 2014; Musongole, 2010). CRS has not been properly integrated into the secondary school curriculum in Tanzania. According to the ministry, statistics have shown that most of the students decide not to take the subject (Ngussa & Role, 2015).

In Ghana around 1951 and 1966, the late Dr. Kwame Nkrumah instigated the Accelerated Development Plan where CRS was taught under the auspices of Religious Studies. In 1960, the name changed to Scriptures and the content was the Bible (Asare-Danso, 2011). Since then, it has always been part of the elective subjects for the General Arts programme in senior high schools in Ghana. The rationale for teaching and learning CRS is to help students understand the role the Bible plays in the lives of people as a source of guidance, direction, and counsel on the various problems facing the world today. It added that CRS is based on the Holy Bible as a framework for handling a good deal of teaching about personal and social values that are essential for individuals and societal growth and development as enshrined in the Curriculum Research and Development Division (CRDD, 2010).

Christian religious studies as one of the subjects taught in most of the secondary schools in Ghana is one of the means to ensure spiritual well-being and instil a high level of morality in students to affect their life and the society in which they live. This is made clear in the aims of the CRS curriculum which include; demonstrating knowledge, understanding, and appreciation of the Biblical texts as set in the selected passages, analysing the religious and social background of the specified themes/passages, applying the religious and moral lessons in the set passages or themes in their lives, adopting healthy attitudes, concepts, and skills acquired from the Bible for their personal living and impact on society (CRDD, 2010; Teaching Syllabus for CRS).

The aims of a subject are mainly driven by the rationale established. Aims direct teaching and learning are the spirit that backs the curriculum. Therefore, a teacher who teaches without knowledge of the rationale and aims of the subject is likely to fail in the classroom. Mensah and Owusu (2022) have recognized that a teacher's knowledge of the aims of a subject is critical to the success of both the curriculum and learners. This is why it is important that out-of-field teaching should not be encouraged (Owusu & Mensah, 2022). It is relevant to establish that, the aims of CRS are targeted at moulding the lives of its students, using the religious and moral characters and lessons from the Bible. The attainment of these aims by students would go a long way to establish and produce students who are morally developed, with good healthy attitudes, and impact positively on society. Teachers' knowledge of the aims and their ability to develop lessons and assess learning is very crucial. The assessment of these aims in the teaching and learning of CRS for the development of the students be based on three domains of learning; cognitive, affective, and psychomotor. Nti (2012) regretted that for many years assessment in schools was limited to paper and pen only. That is, an assessment was done on testing students' cognition neglecting the affective and psychomotor learning. To correct this, the National Policy of Education (NPE) (2004), states that attitudes, values, physical skills, and abilities are equally important.

Several studies (Biesta, 2017; Román, Sundberg, Hirsh, Forsberg, & Nilholm, 2021; Mensah & Akorful, 2018; Oluoch-Suleh & Ekene, 2020; Njoku & Njoku, 2015; Eshun, 2018) have been conducted in many subject areas with a focus on the importance of aims of the curriculum in general in the lives of the learners. Whiles some (Biesta, 2017) focused on the generality of aims in shaping the character of learners, others (Mensah & Akorful, 2018; Oluoch-Suleh & Ekene, 2020; Ezeobi, 2022; Njoku & Njoku, 2015; Eshun, 2018) specifically focused on CRS as a subject both from the African and Ghanaian perspectives. Although these studies looked at the aims of the CRS curriculum, the focus was on implementation strategies that would aid its attainment. Most of these studies indicated that the aims of CRS are being attained. But what is the impact on the students? Although literature abounds in Ghana on the implementation of the CRS curriculum and the attainment of the aims, there has not been much focus on the impact of the subject on the lives of the students. Looking at the aims of CRS, it is important to find out how important these aims are in shaping the

lives of the students. What contribution have these aims made to improve the lives of these students? How do these students perceive the CRS?

II. CONTEXT AND PURPOSE

It is believed that the sole aim of education is salvation. Echoing the voice of Socrates, 'life well examined is life worthwhile'. This clearly states that the totality of human existence hangs on the choices we make when we are brought to this earth. Assessing our day-to-day conduct is so paramount that, it informs us how we are either progressing or retrogressing (Yeboah, 2010). The level of moral uprightness has reduced drastically in our societies leading to high levels of moral decadence. This has led to a total deterioration of social values, norms and ethics (Njoku, 2016). The situation is not different from what is happening in the Senior High Schools in Cape Coast and Ghana as a whole. Most senior high students in Cape Coast breach school regulations, insult authorities, engage in robbery, prostitution, etc. The focus of students is on their grades and not the application of the knowledge and experience they acquire, especially from CRS.

WAEC Chief Examiner's report (2020) on CRS reports that the behaviours and attitudes of students are reflected in their performance. While a few of the candidates perform excellently, the majority perform averagely. Students are not able to apply the concepts in CRS in practical scenarios. The report further indicated that students of CRS are yet to attain the third and fourth aims of the CRS curriculum. Students are not able to apply the religious and moral lessons in the set passages or themes in their lives and adopt healthy attitudes, concepts, and skills acquired from the Bible for their personal living and impact on society. This assertion is supported by Afari-Yankson (2021) who found that students of CRS in Cape Coast have difficulty in understanding and applying the aims highlighted in the syllabus in their lives. According to Okeke and Okoye (2016), the inability and lack of the CRS curriculum application is the obvious cause of moral decadence among students in senior high schools.

Several studies (Mensah & Akorful, 2018; Mensah, 2018; Oluoch-Suleh & Ekene, 2020; Njoku & Njoku, 2015; Eshun, 2018) have indicated that the aims of CRS are been attained. However, the behaviours (hooliganism, disrespect for school authorities, rape, armed robbery, stabbing of students, etc.) of Senior high school students who read CRS, coupled with the Chief Examiner's report on CRS leave a lot of questions unanswered. Can it be that the attainment of the aims of CRS does not relate to the lives of the students? Are the successes of the implementation of the CRS curriculum only tagged to the cognitive domain of the students? How well do the aims of CRS impact the lives of the students who study it? What is the role of the aims of CRS in the lives of these students who study it? The need to get information and answers to these questions related specifically to CRS students in senior high schools in Cape coast necessitated this study. To do this, the following research questions were formulated;

1. To what extent do CRS students apply the religious and moral lessons in the set passages in their lives?
2. What is the level of CRS students' understanding of the Biblical texts that are highlighted in the specified themes in the CRS curriculum?
3. To what extent do CRS students adopt healthy attitudes and skills acquired from the Bible for living?

III. METHODOLOGY

From the positivist orientation to research, this study hinged on the quantitative approach to research. In the positivist paradigm, it is believed that a phenomenon can be observed, measured, and understood to gain knowledge and understanding (Cohen, Manion, & Morrison, 2018; Babbie, 2021). In this study, data was collected from CRS students in senior high schools in cape coast to determine the impact the aims of CRS have had on their lives. The study employed a descriptive cross-sectional survey design A cross-sectional survey study produces a 'snapshot' of a population (Leavy, 2017; Creswell, 2014). This design because, it helped collect data for both retrospective and prospective inquiry into the role of the aims of CRS in the lives of students, despite the known demerits.

3.1 Sample

The population comprised all form two and three Christian Religious Studies students in the various Senior High Schools in the Cape Coast Metropolis. There were 290 Form Two and Three students of CRS in Senior high schools in Cape coast for the 2022 Academic Year (Cape Coast Metropolis office; GES). The Form Two and Form Three CRS students were chosen for this work because they have been taught CRS for a year or more. With the help of Adam (2020), 200 students out of 290 were selected for the study. The selection of the CRS students was done using the proportionate simple random sampling technique. CRS students from the SHS in Cape Coast that teach CRS were selected based on the proportion of a school's population to the entire aggregate of students forming the population (Neuman, 2014). The number of students to be selected from each school was determined and was the core for

approximating the sample size for each based on the total sample size of 200. In each school, the table of random numbers through a simple random sampling technique was employed to select CRS students.

Table 1: Demographic Characteristics of CRS students (n=200)

Variable	Subscale	N	%
Gender	Male	94	47
	Female	106	53
Age Group	12-14 years	12	6
	15-17 years	110	55
	18 and above	78	39

3.2 Instrument for Data Collection

A structured questionnaire was developed for data collection. The questionnaire was made up of 42 items and was divided into four sections, that is Sections A, B, C, and D. Section A consisted of two items to collect information on students' demographic characteristics. Sections B (16 items), C (11 items), and D (13 items) consisted of items on how CRS students apply the Religious and Moral lessons in the set passages in the Bible in their lives in the learning of CRS in Cape Coast, the level at which CRS students understand the Biblical texts that are highlighted in the specified themes in the CRS curriculum, and the extent to which CRS students adopt healthy attitudes and skills acquired from the Bible for their personal living respectively.

3.3 Validity and Reliability

The validity of the questionnaire was ensured by matching each item to the objectives of the study. This helped to check for both face and content validity. As a result, some items were rephrased, reworded and some realigned. Again, some ambiguous words and items were disambiguated as a result of the responses from a pilot study conducted in 3 senior high schools in the Abura Asebu Kwamankese District in the Central region with 68 CRS students. Their responses illuminated items and words that needed to be reviewed. The pilot test helped in the determination of the reliability of the questionnaire. The questionnaire was deemed to be reliable because the composite Cronbach Alpha reliability coefficient was determined to be 0.79 (Leavy, 2017; Cope, 2015).

3.4 Ethical Issues

It is important to be mindful of ethical issues in research. Ethical issues like, informed consent, confidentiality, anonymity, etc were taken into consideration and ensured. The respondents were made aware that they were at liberty to decide on participation or responding to the items. Permission was sought from the headmasters of the senior high schools that were involved in the study. In each school, the CRS teachers were consulted for information on days and times that would be convenient for sampling and data collection. After all these, data was collected from CRS students with the help of the teachers.

3.5 Data Analyses

Data collected from the 200 CRS students in senior high schools in Cape Coast was processed and managed by coding and editing where appropriate. The data was fed into Statistical Package for the Social Sciences software (SPSS version 25) to run the data for analysis. Descriptive statistical tools (frequency, percentages, mean and standard deviation) were used to analyse and interpret the data.

IV RESULTS AND DISCUSSION

4.1 To what extent do CRS students apply the religious and moral lessons in the set passages in their lives?

This research question was aimed at unearthing whether CRS students can apply the life lessons they experience during CRS lessons in class to their lives in and outside the school setting. This is a very important factor in determining whether the aims of CRS are playing any role in their lives. The students were required to indicate their agreement or disagreement (5=Strongly agree; 4=Agree; 3=Undecided; 2=Disagree; 1= Strongly disagree) to 16 statements that were carved out of the third aim of the CRS curriculum. The responses of CRS students are detailed in Table 2. The mean scores were interpreted as follows: 4.50-5.0= Very High Extent, 3.50-4.49 = High Extent, = 2.50-3.49 = Undecided, 1.50-2.49 = Low Extent, and 1.00-1.49 = Very Low Extent.

Table 2: CRS Students' Application of the Religious and Moral Lessons in their lives

Statement	Mean	SD
My behaviour has changed positively since I started learning CRS	4.0	0.9
The passages in the Bible relate to my life	3.5	0.5
Every day, I do my best to apply lessons from CRS to my life	2.5	0.2
CRS has motivated me to work for positive social change	4.2	0.5
Studying CRS has helped me to reinforce social unity and stability	3.5	1.5
CRS has helped me to challenge stereotypes and tackle extremism	3.5	0.3
I can promote cohesion because of CRS	4.5	0.5
I can coexist with people from different religions because of CRS	4.5	0.2
I have developed personally since I started learning CRS	2.8	1.2
My religious and spiritual development has improved because of CRS	3.7	0.5
The lessons in CRS have promoted my mental wellbeing	4.7	0.8
CRS has promoted my physical wellbeing	3.7	0.5
I frequently do apply some of the lessons taken in class in my daily life	3.9	0.6
I relate to certain topics being taught in class based on experience	3.8	0.2
I have become a better person as a result of CRS	3.3	0.4
I am now able to relate with my family well since I started learning CRS	3.6	0.4
	3.73	0.6

Source: Field Survey (2022)

Results in Table 2 indicate CRS students' responses to statements regarding the extent to which they apply the religious and moral lessons in the set passages in their lives. The results show their disagreement or agreement with these statements and it is used as a yardstick to determine the extent of application. It is seen that majority of CRS students either strongly agreed or agreed that the lessons in CRS have promoted their mental well-being ($M=4.7$, $SD=0.8$). Similarly, the majority of CRS students either strongly agreed or agreed that they can promote cohesion ($M=4.5$, $SD=0.5$) and coexist with people from different religions ($M=4.5$, $SD=0.2$) because they study CRS. Again, the results show that majority of the students agreed that CRS has motivated them to work for positive social change ($M=4.2$, $SD=0.5$) and their behaviour has changed positively because of CRS ($M=4.0$, $SD=0.9$). Also, most of the students agreed that they frequently apply some of the CRS lessons in class to their lives ($M=3.9$, $SD=0.6$) and relate to certain topics taught in class due to their past experiences ($M=3.8$, $SD=0.2$). Interestingly, some CRS students either disagreed or were undecided about having had personal development due to CRS ($M=2.8$, $SD=1.2$).

Putting the means of the individual statements together, an overall mean of means of 3.7 ($SD=0.6$) was attained. From this, the overall results indicate that CRS students in Cape Coast to a high extent do apply the religious and moral lessons in the set passages of CRS in their lives. This finding may be due to the strategies that CRS teachers adopt to teach. Also, most of the students are from religious homes where religious and moral principles are always enforced. This has been found to influence their attitudes toward religious issues. This finding corroborates the findings of previous studies (Mensah, 2019; Smith, 2003; Yenilmez, Ayranci, Ay, Erkaya, Ozdemir, & Kaptanoglu, 2006; Awopetu, & Fasanmi, 2011; Kasomo, 2012; Arndt, & Bruin, 2006; Mukama, 2010). This finding also confirms what Owusu and Asare-Danso (2014) found when they explored the use of Life themes pedagogy in teaching CRS. They found that Students can apply the religious and moral lessons from CRS when teachers use the life themes approach to teach.

4.2 What is the level of CRS students' understanding of the Biblical texts that are highlighted in the specified themes in the CRS curriculum?

The study also sought to find out how well CRS students understand the texts in the bible that are referred to during CRS lessons. Understanding biblical texts are the foundation for the ability to apply religious and moral lessons in their lives. CRS students were to indicate their agreement or disagreement (5=Strongly agree; 4=Agree; 3=Undecided; 2=Disagree; 1= Strongly disagree) to 11 statements carved out of the first and second aims of the CRS curriculum. Table 3 details the responses of CRS students. The mean scores were interpreted as follows: 4.50-5.0= Very High, 3.50-4.49 = High, = 2.50-3.49 = Undecided, 1.50-2.49 = Low, and 1.00-1.49 = Very Low.

Table 3: CRS students' understanding of the Biblical Texts in the CRS curriculum

Statement	Mean	SD
I can read the biblical texts highlighted in CRS	2.5	0.4
The language of the RSV Bible aids my understanding of the texts	3.2	0.3
I learn a lot about God in my study of CRS	3.1	1.0
My understanding of the passages and stories in the bible has increased	2.1	0.3
I don't struggle to relate the text and stories to the current situation	1.3	0.2
I learn a lot about prominent people in the Bible in my study of CRS	2.3	0.8
My teacher makes understanding stories in the bible very easy	2.5	0.9
I don't struggle to answer comprehension questions in CRS	2.8	1.1
I understand most of the themes of the Bible that I have been taught in CRS	2.7	0.9
My appreciation of the knowledge I acquire from the Bible is top notch	2.3	1.0
Relating the themes of the Bible is very easy for me	2.4	1.2
	2.4	0.7

Source: Field Survey (2022)

Results in Table 3 show CRS students' responses concerning their agreement or disagreement with statements related to their understanding of the biblical texts that are highlighted in specified themes in the CRS curriculum. Their responses are used as a yardstick to determine their level of understanding of the biblical texts used in the teaching of CRS. Most of the CRS students were undecided that the language of the RSV bible helps them to understand the texts ($M=3.2$, $SD=0.3$) and that they have learnt a lot about God through CRS ($M=3.1$, $SD=1.0$). These students may already have difficulty reading or know how to read already so their comprehension of the texts of the bible may not be due to the language used to write the text. As said earlier, most of the students are from religious homes and have been exposed to the attributes of God already. Again, most of the CRS students either were undecided or disagreed that they understand most of the themes of the bible in CRS ($M=2.7$, $SD=0.9$), that they do not struggle to answer comprehension questions ($M=2.8$, $SD=1.1$), that their teachers make understanding of texts very easy ($M=2.5$, $SD=0.9$) and that they can read biblical texts highlighted in CRS ($M=2.5$, $SD=0.4$).

The overall mean of means was 2.4 ($SD=0.7$). This result indicates that CRS students in Cape Coast have a low understanding of the biblical texts that are highlighted in the specified themes in the CRS curriculum. This may be due to the entry behaviour of the students as well as the strategies and methods the teachers of CRS use in teaching CRS. Several studies (Mensah & Akorful, 2018; Owusu & Mensah, 2022; Mensah & Owusu, 2022) have bemoaned the lack of qualified teachers to teach CRS in Senior high schools in Ghana. But if the students have a low understanding of these texts, then how are they able to apply the religious and moral lessons in the set passages in their lives? This confirms the speculation earlier that, most of the students are from religious homes where religious and moral principles are always enforced. This finding confirms the findings of Oluoch-Suleh and Ekene (2020) who revealed that, most CRS students are able to read the bible texts but are not able to appreciate the contextual meanings attached.

4.3 To what extent do CRS students adopt healthy attitudes and skills acquired from the Bible for their living?

The study finally sought to determine if CRS students can adopt healthy attitudes and skills from their experiences and exposure to CRS lessons and also the extent to which they can do so. CRS students were to respond in terms of their agreement or disagreement (5=Strongly agree; 4=Agree; 3=Undecided; 2=Disagree; 1= Strongly disagree) to 13 statements carved out of the fourth aim of the CRS curriculum about their ability to adopt these attitudes and skills. It is only when students can find strategies to adopt these attitudes and skills that the aims of the CRS curriculum can be actualised in their lives. The responses of CRS students are detailed in Table 4. The mean scores were interpreted as follows: 4.50-5.0= Very High Extent, 3.50-4.49 = High Extent, 2.50-3.49 = Undecided, 1.50-2.49 = Low Extent, and 1.00-1.49 = Very Low Extent.

Table 4: CRS Students' Adoption of Healthy Attitudes and Skills for their Personal Living

Statement	Mean	SD
I have developed communication skills from my experience with bible stories	2.5	0.3
CRS has helped me develop the ability to cope with a variety of situations	2.2	0.6
I have become disciplined due to the values taught in the Bible stories	2.5	0.6
I have realised through CRS that loyalty is very key to family and friendship	3.1	0.8
I have learnt a lot of leadership skills through CRS	1.5	0.6
My decision-making skills have been sharpened by CRS	1.9	0.9
My respect for my mates and other people in society has increased through CRS	2.6	0.4
I pay more attention and respect to authority because of CRS	2.0	0.2
CRS has taught me to care for other people and the environment	2.0	0.2
I have developed an attitude of fairness since I started learning CRS	2.5	0.5
It is important to seek the well-being of others and society at large	2.8	1.2
CRS has taught me that good citizenship is key to the development of society	3.0	0.3
CRS has taught me to cherish human values	3.1	0.2
	2.4	0.5

Source: Field Survey (2022)

Results from Table 4 represent the responses of CRS students about their agreement or disagreement with statements on their ability to adopt healthy attitudes and skills acquired from the Bible for their living. Their agreement or disagreement with these statements is used to determine the extent of adoption. The mean scores show that most of the CRS students were undecided that CRS has taught them to cherish human values ($M=3.1$, $SD=0.2$), that through CRS they have realised that loyalty is key to family and friendship ($M=3.1$, $SD=0.8$) and that CRS has taught them that citizenship is key to the development of society ($M=3.0$, $SD=0.3$). Some of the students either disagreed or were undecided about the importance of seeking the well-being of others and society ($M=2.8$, $SD=1.2$), that their respect for their mates and others has increased ($M=2.6$, $SD=0.4$), and that they have developed good communication skills from experiences with bible stories.

The overall mean of means was 2.4 ($SD=0.5$). The results indicate that CRS students in Cape Coast to a low extent adopt healthy attitudes and skills acquired from the Bibles for their living. Thus, they do adopt these healthy attitudes and skills but not that much. This finding does not surprise me as it is already established that CRS students have a low understanding of the biblical texts used in the teaching and learning of CRS. If they do not understand, how do they interpret and identify the various values, attitudes, and skills embedded in the curriculum? This certainly would lead to poor performance as intimated by the findings of Kesmen and Mellemut (2022). They attributed the poor performance of students in CRS to lack of relevant effective teaching methods and strategies, moral decadence, etc. Itolondo, (2012) is of the firm assertion that the curriculum's role in the lives of students transcends into society and transforms. Wanjau (2019) opines that religious education is key to transforming students and society by instilling moral uprightness and discipline among students.

V. CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

The findings of the study imply that CRS students in Senior high schools in Cape Coast are religious and morally developed. This is because they are able to apply the religious and moral lessons inherent in the passages they read during CRS lessons. Based on the conclusion, it is expected that these students would exhibit good moral characters contrary to what is witnessed. Also, based on the findings it can be concluded again that, teaching and learning of CRS in senior high schools in Cape Coast is not effective. The CRS students do not understand what they read so how can they gain the expected experiences intended in the CRS curriculum? This also implies that the first and second aims for teaching CRS is not being attained in senior high schools in Cape Coast. Again, it is evident from the findings that, CRS students in Cape Coast do not exhibit healthy attitudes and skills in their daily lives. These healthy attitudes and skills are embedded in the lessons on CRS and are expected to be acquired through the experiences these students encounter in the classroom. This implies that the fourth aim for teaching CRS is not being attained in senior high schools in Cape Coast. It can generally be concluded that although CRS students are religious and morally developed, their behaviour

and lives both in school and outside school do not reflect and give indication of the attainment of the aims of teaching and learning CRS.

5.2 Recommendations

CRS teachers in Cape Coast should adopt appropriate teaching strategies in teaching CRS. This will ensure that CRS lessons are not reduced to reading of biblical texts but delving deep into the stories to bring out the essential life lessons that can help build the students religiously and morally. Also, teachers should also encourage and expose students to the need to develop and uphold good behaviours. Teachers of CRS should use approaches to teaching that foster understanding of passages that are read in class. They should adopt techniques of expository discourse and explanation. Again, Teachers of CRS should help their students to read during lessons through model reading. The concept of language across the curriculum is very essential when it comes to reading subjects like CRS. Teachers of CRS should endeavour to highlight healthy attitudes and skills that are inherent in the CRS lessons and their benefits in class. This can be done if they employ the appropriate teaching methods and approaches.

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