

## **Is My Christian Religious Studies Teacher Morally Educated? Views of Senior High School Students**

Martin Owusu (Ph.D.)

*Lecturer, Department of Arts Education, University of Cape Coast, Ghana*

**Abstract:** *This study was set out to find out if CRS teachers meet the standards set by the Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education. Christian Religious Studies (CRS) teachers are expected to assist their students to apply moral teachings. In this case, the views of students as to whether their teachers are morally educated apparently gives a clear indication of how best teachers can implement the CRS curriculum. This study employed the descriptive cross-sectional survey design. In all, 285 students out of 1100 were selected through simple random sampling to participate in the study. Data for the study were gathered with a questionnaire and analysed through means, standard deviations, independent samples t-test and one-way ANOVA. It was found that CRS teachers in the Mfantseman municipality were morally educated as most of the students agreed that they meet the standards set by ASCD Panel on Moral Education. Male teachers were more morally educated than their female counterparts. Again, there is no statistically significant difference in CRS teachers' level of moral education based on their religious affiliation. Lastly, there is a statistically significant difference in CRS teachers' level of moral education based on their years of teaching experience. It is recommended that the Ghana Education Service should organise refresher courses for CRS teachers to update their level of moral education as they keep long in the service.*

**Keywords:** *Christian Religious Studies, moral education, teacher, human dignity, individual interest.*

---

### **I. Introduction**

Moral Education (ME) involves a study based on morality. It is defined as what society does to introduce the young to its values and to teach them its morality (Ryan, 2016). It is strategic teaching of basic values and principles such as fairness, honesty, and respect for others that would develop in learners a sense of social and personal responsibility (Straughan, 2020). It seeks to impart knowledge, values, beliefs, and attitudes that help learners become informed, concerned, responsible, caring citizens who understand and believe in the concepts of justice, fairness, and human welfare (Nucci, 2007, p. 86). For this, it should aim at promoting in the individual a desire to gain the greatest possible knowledge and understanding of his ability whatever kind, which will help within the framework and interest. Thus, it involves the internalization of the societal values in relation to the dos and the don'ts of a given community to her citizens.

Without a certain level of adherence to these values, no community would survive and thrive. It involves the development of responsible attitudes towards others and the skill of moral judgment about what is right and wrong. Moral Education implies helping children acquire those virtues or moral habits that will help them individually live good lives (Nucci, 2001). The first task of moral education is to nurture children those virtues and values that make them good people. The second task of moral education is to provide students with the intellectual resources that enable them to make informed and responsible judgments about difficult matters of moral importance. Both are proper and important tasks of senior high schools-and both cut across the curriculum. Senior high schools have a moral ethos embodied in rules, rewards and punishment, dress codes, student government, relationships, styles of teaching, extracurricular emphases, art, and in the kinds of respect accorded students and teachers. Senior high schools convey to children what is expected of them, what is normal, and what is right and wrong. Thus, through their ethos, senior high schools socialize children into patterns of moral behaviour (Noddings, 2005).

### **II. Research Question/Hypothesis**

1. What is the level of moral education of CRS teachers in the Sunyani municipality?

H<sub>1</sub>: There is no statistically significant difference between male and female CRS teachers in terms of the level of moral education

H<sub>2</sub>: There is no statistically significant difference in the level of moral education of CRS teachers in terms of religious affiliation.

H<sub>3</sub>: There is no statistically significant difference in the level of moral education of CRS teachers in terms of years of teaching experience.

### **III. Literature Review**

#### **3.1 Concept of Moral Education**

According to Peters (1970), Education is Moral Education if we are to include the pursuit of good morals and not just confine it to codes and more general dealings with other men. Peters went further to say that a minimum task of moral education is sure to equip people so that they will not be perpetually bored. Confining moral education to the inculcation of codes will be problematic due to the relativity in morality. In this case, moral education should strive to promote autonomy and not infringe on the freedom of those who go through it. Dupuis and Gordon (2010) also posited that the general aim of moral education is right conduct and action in conformity with the standards and ideals of a sound morality. It is to prepare the children and the youth for a good life and to live up to standard moralities. In the same vein, moral education, sometimes understood as character building or value education is designed to influence the character and well-being of the younger generation in a positive manner (Ryan & Lickona, 2012). The younger generation has the future of the country they live in, in their hands meaning, if the older ones refuse to teach them morality their future is bound to be ruined with rampant crime.

Gustafson (1970) in his book "Education for Moral Responsibility" states that "what we seek in moral education is to develop or influence persons in such a way that their action is morally responsible" (p. 14). Thus, moral education should impact the learner positively and make him or her stand in the position to be a responsible person. When someone goes through Moral Education, it should reflect in the actions and in-actions of that moral agent.

According to Hirst (1974), "the school must therefore express a clear content structure that in both content and manner of exercise, that is rationally defensible and appropriate for moral learning" (p. 104). This means that content and methodology in the school systems should help the learners to be moral. The methodology that comes to mind first is definitely the formal, classroom ones namely: lecture, demonstration, question and answer, brainstorming, debate and so on. Even though these methods are tried and tested in teaching Moral Education that of the informal methods cannot in any way be downplayed since they may be the most effective for this computer age at a certain point in time.

Loubser (2016), argues that since schools are about learning and organisation specially designed for the promotion of learning, they might be in a more favourable position to promote moral development especially the development of moral reasoning. This attests to the fact that the role of the school in promoting Moral Education cannot in any way be overemphasized. In fact, if the country wants to teach its children to have socially acceptable habits in specific situations, the right way is to teach Moral Education in schools.

In a related development, a pastoral letter issued by the Catholic Church of United States stated that an education that quickens the intelligence and enriches the mind with knowledge but fails to develop the will to direct it to the practice of virtue may produce scholars but it cannot produce good men (as cited by Marique, 1970). Thus, the education that fails to address issues on morality and religiosity fail to lead to the holistic development of the individual to face challenges in society. The exclusion of moral training from the educative process is more dangerous because it will send pupils into life with false ideas which cannot be corrected easily. In fact, an education that tries to incorporate moral elements is the best for citizenship.

### **IV. Methodology**

This study employed a descriptive survey design. Descriptive design made room for the concepts and issues to be well assessed by the researcher. The study made use of the quantitative method. The quantitative method made use of questionnaires. The total population of the students were 1000. However, the researcher decided to increase it to 1100 to cater for external validities. In selecting the sample size for the study, the researcher used the sample size determination table given by Krejcie and Morgan (2006). According to them, a sample size of 285 is appropriate for a population of 1100. In all, 285 students were selected through simple random sampling to participate in the study. The questionnaire was administered personally by the researcher. After the collection and coding of quantitative data, an analysis was done using a software package known as the Statistical Package for Social Sciences (SPSS version 27.0). Data for the study were analysed through means, standard deviations, independent samples t-test and one way ANOVA.

### V. Results and Discussion

Data was analyzed and presented systematically in agreement with the research question and the hypotheses formulated to guide the study. Table 1 shows the descriptive statistics of CRS teachers as to whether they show respect for human dignity.

**Table 1: Descriptive Statistics on Respects for Human Dignity**

Statement	Mean	Std. Deviation
My teacher promotes human equality	4.33	.93
My teacher avoids deception and dishonesty	4.30	.92
My teacher shows regard for the worth of all persons	4.10	1.03
My teacher shows regard for the rights of all persons	4.09	1.09
My teacher respects freedom of conscience	4.03	1.12
My teacher works with people of different views	4.00	1.19
My teacher refrains from prejudiced actions	3.60	1.44
Mean of Means/Average Standard Deviation	4.06	1.10

Source: Field Data (2021)

Scale: 1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

From Table 1, mean of means of 4.06 and SD of 1.10 were achieved for items under the CRS teachers respect for human dignity. It indicates that the majority of students agreed to the assertion that CRS teachers in the Mfantseman municipality have respect for human dignity.

From the foregoing, it can be concluded that the teachers show respect for human dignity. This hinges on the findings that, the teachers promote human equality; avoid deception and dishonesty; show regard for the worth of all persons; and show regard for the rights of all persons. Also, the teachers respect freedom of conscience; work with people of different views, and refrain from prejudiced actions. According to Rónay (2019), respect for human dignity is closely related to the concept of protection of human life. The scholar added that body and soul are inseparable, thus if one is violated, they are both violated. In addition to the above, Baurain (2017), opined that teachers who have respect for human dignity ensure that they promote equality in the classroom and show regard for the rights of all students.

Table 2 presents the descriptive statistics as to whether CRS teachers care about the welfare of others.

**Table 2: Descriptive Statistics on whether CRS Teachers care about the Welfare of others**

Statement	Mean	Std. Deviation
My teacher works to help others reach maturity	4.43	0.76
My teacher takes pleasure in helping others	4.25	1.05
My teacher seeks social justice	4.13	1.12
My teacher cares for one's country	3.94	1.30
My teacher recognizes interdependence among people	3.85	1.28
Mean of Means/Average Standard Deviation	4.12	1.10

Source: Field Data (2021)

Scale: 1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

From Table 2, most of the students agreed to the fact that CRS teachers in the Mfantseman municipality care about the welfare of other people. Here, a mean of means of 4.12 was obtained while a 1.10 average standard deviation was attained.

It can be concluded that the teachers care about the welfare of others. This is because, the teachers: work to help others reach maturity; take pleasure in helping others; seek social justice; care for one’s country; and recognize interdependence among people. In consonance with the above, Moodley (2015) found that teachers who care for the welfare of others make sure that they; help others to become mature, take satisfaction in helping others, seek common justice and take cognizance of interdependence among people. Gilligan (2018) also found that teachers who care for the welfare of others are always interested in helping other people. Table 3 presents the descriptive statistics on how CRS teachers integrate individual interests and social responsibilities.

**Table 3: Descriptive Statistics on how CRS Teachers Integrate Individual Interest and Social Responsibilities**

Statement	Mean	Std. Deviation
My teacher displays self-regarding and other-regarding moral virtues-self-control, diligence, fairness, kindness, honesty, civility in everyday life	4.22	1.05
My teacher fulfils commitments	4.20	0.85
My teacher develops self-esteem through a relationship with others	4.07	1.22
My teacher does a fair share of community work	3.61	1.30
My teacher becomes involved in community life	3.50	1.47
Mean of Means/Average Standard Deviation	3.92	1.18

Source: Field Data (2021)

Scale:

1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

Table 3 indicates that the majority of students agreed that CRS teachers in the Mfantseman municipality integrate individual interests and social responsibilities into their day-to-day life. A mean of means of 3.92 falls on the scale of four (agreed). An average standard deviation of 1.18 was obtained. Further discussions are presented in the paragraphs below.

From the above discussions, it can be concluded that the teachers integrate individual interests and social responsibilities. With this, the teachers: display self-regarding and other-regarding moral virtues (e.g. self-control, diligence, fairness, kindness, honesty, civility in everyday life, etc.); fulfil commitments; develop self-esteem through a relationship with others; do a fair share of community work, and become involved in community life. These findings are in line with that of researchers who have carried out researches on the subject under study. Notable among them is Chen and Ennis (2016), who found that teachers who display self-regarding and other-regarding moral virtues are those who are able to integrate individual interests and social responsibilities. For Thomas and Madison, teachers who integrate individual interest and social responsibilities are those who have the following characteristics; they fulfil commitments, develop self-esteem through a relationship with others, do a fair share of community work and become involved in community life.

Table 4 presents the descriptive statistics on how CRS teachers demonstrate integrity.

**Table 4: Descriptive Statistics on how CRS Teachers Demonstrate Integrity**

Statements	Mean	Std. Deviation
My teacher displays moral courage	4.17	1.04
My teacher takes a stance for moral principles	4.09	1.11
My teacher accepts responsibility for one's choices	4.06	1.29
My teacher knows when to compromise	4.04	1.22
My teacher knows when to confront	4.03	1.08
My teacher practices diligence	3.86	1.31
Mean of Means/Average Standard Deviation	4.04	1.18

Source: Field Data (2021)

Scale:

1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

Concerning how CRS teachers demonstrate their integrity, a mean of means of 4.04 was attained with an average standard deviation of 1.18 in Table 4. This means that majority of the students in the Mfantseman municipality agreed to the contention that CRS teachers demonstrate good integrity in their day-to-day life.

It can be concluded that the teachers demonstrate integrity. This is because the teachers: display moral courage; take a stance for moral principles; accept responsibility for one's choices; know when to compromise; know when to confront; and practice diligence. In agreement, Owens, Coles, Evans, Himawan, Girio-Herrera, Holdaway and Schulte (2017), mentioned that teachers demonstrate integrity by displaying moral courage, taking a stance for moral principles, accepting responsibility for one's choices, knowing when to compromise, knowing when to confront and practising diligence.

Table 5 shows how the lives of CRS teachers reflect on their moral choices.

**Table 5: Descriptive Statistics on how the Life of CRS Teachers Reflect on their Moral Choices**

Statement	Mean	Std. Deviation
My teacher recognizes the moral issues involved in a situation	4.01	1.21
My teacher thinks about the consequences of decisions	4.00	1.26
My teacher seeks to be informed about important moral issues in society and the world	3.90	1.33
My teacher applies moral principles (such as the golden rule) when making moral judgements	3.90	1.24
Mean of Means/Average Standard Deviation	3.95	1.26

Source: Field Data (2021)

Scale:

1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

With regards to Table 5, a greater number of the students agreed to the fact that the life of CRS Teachers in the Mfantseman municipality reflects their moral choices. A mean of means of 3.95 falls into scale four (Agree). An average standard deviation of 1.26 was achieved.

Based on the foregoing discussions, it can be concluded that the lives of the CRS teachers reflect on their moral choices. This hinges on the findings that, the teachers recognize the moral issues involved in a situation; think about the consequences of decisions; seek to be informed about important moral issues in society and the world, and apply moral principles (such as the golden rule) when making moral judgements. Campbell (2018), posited that the lives of teachers reflect on their moral choices when the teachers recognize the moral issues involved in a situation, think about the consequences of decisions, seek to be informed about important moral issues in society and the world and apply moral principles.

Table 6 shows how CRS teachers seek peaceful resolution of conflict.

**Table 6: Descriptive Statistics on how CRS teacher seeks Peaceful Resolution of Conflict**

Statement	Mean	Std. Deviation
My teacher works for peace	4.41	1.00
My teacher listens carefully to others	4.17	1.19
My teacher avoids physical and verbal aggression	4.16	1.06
My teacher strives for the fair resolution of personal and social conflicts	4.10	1.20
My teacher encourages others to communicate	4.08	1.25
Mean of Means/Average Standard Deviation	4.18	1.14

Source: Field Data (2021)

Scale:

1 = Uncertain; 2= Strongly Disagree; 3= Disagree; 4= Agree; 5= Strongly Agree

Looking at Table 6, a mean of means of 4.18 and an average standard deviation of 1.14 was achieved. This shows that a maximum number of the respondents agree to the point that CRS teachers in the Mfantseman municipality seek peaceful resolution of conflict in their everyday life. The following paragraphs discuss the details of the individual items.

It can be concluded that the lives of the CRS teachers seek peaceful resolution of conflicts. This is because the teachers: work for peace; listen carefully to others; avoid physical and verbal aggression; strive for the fair resolution of personal and social conflicts, and encourage others to communicate. Wheeler and Stomfay-Stitz, (2016) postulated that teachers who seek peaceful resolution of conflict are the ones who work for harmony,

listen attentively to others, avoid physical and verbal aggression by controlling their tempers, strive for the fair resolution of personal and social conflicts and encourage others to communicate.

**5.1 Gender of CRS Teachers and Moral Education**

H<sub>0</sub>: There is no statistically significant difference between male and female CRS teachers’ levels of moral education.

This research hypothesis sought to find out whether there was a significant difference between male and female CRS teachers’ levels of moral education. The independent sample T-test was used in the analysis. Findings from the study are presented in Table 7.

**Table 7: Independent Samples T-test on the Gender of CRS Teachers in terms of Moral Education**

Gender	M	SD	T	df	p	Eta squared
Male	136.79	17.87	5.584	281.866	<.001	.097
Female	124.06	20.59				

Source: Field Data (2021)

\*\* significant at p=0.05 (2-tailed)

Table 7 shows the results of the independent sample t-test on male and female CRS teachers in terms of their level of moral education. The test shows that there is a statistically significant difference between the male ( $M = 136.79, SD = 17.87$ ) and the female ( $M = 124.06, SD = 20.59$ ) CRS teachers’ level of moral education,  $t(281.866) = 5.584, p < .001(2-tailed)$ , eta squared = .097. The magnitude of the difference is moderate (eta squared = .097) by recourse to the effect size guideline by Cohen (1988). Therefore, the formulated null hypothesis is rejected. In other words, equal variances were not assumed equal.

Table 8 presents the ANOVA on the level of moral education of CRS teachers in terms of religious affiliation.

**5.2 Level of Moral Education of CRS Teachers in terms of Religious Affiliation**

H<sub>0</sub>: There is no statistically significant difference in the level of moral education of CRS teachers in terms of religious affiliation.

This research hypothesis sought to find out whether there was a significant difference in the level of moral education of CRS teachers in terms of religious affiliation. The ANOVA was used in the analysis. Results are illustrated in Table 8.

**Table 8: Summary of One-Way ANOVA**

	Sum of Squares	Df	Mean Square	F	Sig	Eta squared
Between Groups	772.506	2	386.253	.928	.396	.007
Within Groups	117314.568	282	416.009			
Total	118087.074	284				

Source: Field Data, 2021

An ANOVA test was conducted to examine the differences in CRS teachers’ level of moral education based on their religious affiliation. The test shows that there is no statistically significant difference in CRS teachers’ level of moral education based on their religious affiliation,  $F(2, 282) = .928, p = .396$ , eta squared = .007. The non-significant results observed is confirmed by the small variation (eta squared = .007) explained in teachers’ level of moral education by their religious affiliation. Hence, the null hypothesis was not rejected. This implies that equal variances were assumed equal.

Table 9 presents the ANOVA on the level of moral education of CRS teachers in terms of years of teaching experience.

**5.3 Level of Moral Education of CRS Teachers in terms of Years of Teaching Experience**

H<sub>0</sub>: There is no statistically significant difference in the level of moral education of CRS teachers in terms of years of teaching experience.

This research hypothesis sought to find out whether there was a significant difference in the level of moral education of CRS teachers in terms of years of teaching experience. The ANOVA was used in the analysis. Results are illustrated in Table 9.

**Table 9: Summary of One-Way ANOVA**

	Sum of Squares	Df	Mean Square	F	Sig.	Eta squared
Between Groups	8697.417	3	2899.139	7.447	.000	.074
Within Groups	109389.657	281	389.287			
Total	118087.074	284				

Source: Field Data, 2021

An ANOVA test was conducted to examine the differences in CRS teachers' level of moral education based on their years of teaching experience. The test shows that there is a statistically significant difference in CRS teachers' level of moral education based on their years of teaching experience,  $F(3, 281) = 7.447, p < .001$ , eta squared = .074. By the effect size estimate (.074), teaching experience explains 7.4% of the variation in teachers' level of moral education; this is considered moderate according to Cohen (1988). Consequently, the null hypothesis is rejected. To identify where the differences lie, Tukey HSD multiple comparisons was run and the results are presented in 10.

**Table 10: Multiple Comparisons**

	(I) 3. Teaching experience	(J) 3. Teaching experience	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tukey HSD	less than 5 years	6-10 years	-21.17320*	4.48513	.000	-32.7649	-9.5815
		11-15 years	-18.38247*	4.46843	.000	-29.9310	-6.8340
		16-20 years	-18.13768	7.02610	.050	-36.2964	.0211
	6-10 years	less than 5 years	21.17320*	4.48513	.000	9.5815	32.7649
		11-15 years	2.79073	2.49643	.679	-3.6612	9.2427
		16-20 years	3.03552	5.96921	.957	-12.3917	18.4628
	11-15 years	less than 5 years	18.38247*	4.46843	.000	6.8340	29.9310
		6-10 years	-2.79073	2.49643	.679	-9.2427	3.6612

	16-20 years					
		.24479	5.95667	1.000	-15.1500	15.6396
16-20 years	less than 5 years					
		18.13768	7.02610	.050	-.0211	36.2964
	6-10 years					
		-3.03552	5.96921	.957	-18.4628	12.3917
	11-15 years					
		-.24479	5.95667	1.000	-15.6396	15.1500

\*. The mean difference is significant at the 0.05 level.

---

The test identified teachers with less than 5 years of teaching experience to be statistically higher than the other groups (6-10 years, 11-15 years and 16-20 years). This means that teachers with less than 5 years of teaching experience have higher levels of moral education than those in 6-10 years, 11-15 years and 16-20 years.

## VI. Key Findings

It was found out that CRS teachers in the Mfantseman municipality were morally educated as most of the students agreed that they meet the standards set by the Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education.

It was also found out that there is a statistically significant difference between the male and female CRS teachers' level of moral education. Male teachers were found to be more morally educated than their female counterparts.

Again, there is no statistically significant difference in CRS teachers' level of moral education based on their religious affiliation

Lastly, there is a statistically significant difference in CRS teachers' level of moral education based on their years of teaching experience. Teachers who had less than 5 years had a higher level of moral education than those with more than 6 years of experience. It is recommended that the Ghana Education Service should organise refresher courses for CRS teachers to update their level of moral education as they keep long in the service.

## VII. Recommendations

It is recommended that the Ghana Education Service should organise refresher courses for CRS teachers to update their level of moral education as they keep long in the service.

Again, there should be regular monitoring by the Ghana Education Service in schools in order to ensure teachers behave themselves within the tenets of a morally educated person as prescribed by the Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education.

## References

- [1]. Baurain, B. (2017). Christian witness and respect for persons. *Journal of Language, Identity, and Education*, 6(3), 201-219.
- [2]. Campbell, E. (2018). The ethics of teaching as a moral profession. *Curriculum Inquiry*, 38(4), 357-385.
- [3]. Chen, A., & Ennis, C. D. (2016). Teaching value-laden curricula in physical education. *Journal of Teaching in Physical Education*, 15(3), 338-354.
- [4]. Dupuis, A. M., & Gordon, R. L. (2010). *Philosophy of education in historical perspective*. University America: University Press.
- [5]. Gilligan, R. (2018). The importance of schools and teachers in child welfare. *Child & Family Social Work*, 3(1), 13-25.
- [6]. Gustafson, Y. (1970). *Education for moral responsibility*. New Jersey: Prentice Hall.
- [7]. Hirst, P. H. (1974). *Knowledge and the curriculum*. London: Routledge.
- [8]. Krejcie, R. V., & Morgan, D. W. (2006). Determining sample size for research activities. *Educational and Psychological Measurement*, 30. 607-610.



- [9]. Loubser, J. J. (2016). *The contribution of schools to moral development: A working paper in the theory of action*. University of Toronto: University Press.
- [10]. Moodley, R. (2015). *Understanding the role of teachers in providing welfare care for learners: A teacher's self-study*. Unpublished master's thesis. University of KwaZulu Natal.
- [11]. Noddings, N. (2005). *The challenge to care in schools: An alternative approach*. New York: Teachers College Press.
- [12]. Nucci, L. (2007). Synthesis of research on moral development. *Educational Leadership*, 44(5), 86–92.
- [13]. Nucci, L. P. (2001). *Education in the moral domain*. Cambridge: Cambridge University Press.
- [14]. Owens, J. S., Coles, E. K., Evans, S. W., Himawan, L. K., Girio-Herrera, E., Holdaway, A. S., & Schulte, A. C. (2017). Using multi-component consultation to increase the integrity with which teachers implement behavioural classroom interventions: A pilot study. *School Mental Health*, 9(3), 218-234.
- [15]. Peters, R. S. (1970). *Psychology and ethical development*. London: George Allen & Unwin.
- [16]. Rónay, Z. (2019). *Respect for human dignity as a framework and subject of education in the light of present challenges*. Retrieved from <https://core.ac.uk/download/pdf>
- [17]. Ryan, K. (2016). The new moral education. *Phi-Delta-Kappan*, 68(4), 228–233.
- [18]. Ryan, K., & Lickona, T. (2012). *Character development in schools and beyond*. Washington: The Council for Research in Values and Philosophy.
- [19]. Straughan, R. (2020). *Beliefs, behaviour and education*. London: Cassel Educational Limited.
- [20]. Thomas, V. G., & Madison, A. (2010). Integration of social justice into the teaching of evaluation. *American Journal of Evaluation*, 31(4), 570-583.
- [21]. Wheeler, E., & Stomfay-Stitz, A. (2016). Voices from the field: Teachers talk about strategies for peace and conflict resolution. *Childhood Education*, 82(3), 162-169.

#### APPENDIX A

Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education.

The morally educated person habitually:

1. Respects human dignity, which includes;

- showing regard for the worth and rights of all persons
- avoiding deception and dishonesty
- promoting human equality
- respecting freedom of conscience
- working with people of different views
- refraining from prejudiced actions

2. Cares about the welfare of others which includes;

- recognising interdependence among people
- caring for one's country
- seeking social justice
- taking pleasure in helping others
- working to help others reach moral maturity

3. Integrates individual interest and social responsibilities which include;

- becoming involved in community life
- doing a fair share of community work
- displaying self-regarding and other-regarding moral virtues- self-control, diligence, fairness, kindness, honesty, civility in everyday life.
- fulfilling commitments
- developing self-esteem through a relationship with others.

4. Demonstrate integrity which includes;

- practising diligence
- taking a stance for moral principles
- displaying moral courage
- knowing when to compromise and to confront and
- accepting responsibility for one's choices

5. Reflect on moral choices which include;
  - recognising the moral issues involved in a situation
  - applying moral principles (such as the golden rule) when making moral judgments
  - thinking about the consequences of decisions
  - seeking to be informed about important moral issues in society and the world
  
6. Seeks peaceful resolution of a conflict which includes;
  - striving for the fair resolution of personal and social conflicts
  - avoiding physical and verbal aggression
  - listening carefully to others
  - encouraging others to communicate and
  - working for peace

ASCD Panel on Moral Education

**APPENDIX B**  
**UNIVERSITY OF CAPE COAST, GHANA**  
**DEPARTMENT OF ARTS EDUCATION**

Christian Religious Studies (CRS) teachers' level of moral education SURVEY – 2020

**Introduction**

Thank you for accepting to participate in this study. The study seeks to examine CRS teachers' level of moral education. Responses collected from you will only be for academic purposes. As such, kindly feel comfortable in providing responses by reflecting on your personal experience in your school concerning the teaching of CRS.

There are two main sections in this survey. In section A, **scale anchors** and instructions to use to provide responses have been provided. **Kindly use the scale anchors for each sub-section in the tables accordingly.**

SECTION A  
 DEMOGRAPHIC DATA

1. Gender    Male [ ] Female [ ]
2. Religious affiliation
  - African Traditional Religion [ ]
  - Islam [ ]
  - Christianity [ ]
  - Others .....
3. Teaching experience
  - 1-5 years [ ]
  - 6-10 years [ ]
  - 11-15 years [ ]
  - 16-20 years [ ]
4. Professional qualification
  - Diploma in education [ ]
  - Graduate certificate in education [ ]
  - Post graduate certificate in education [ ]

SECTION B

No	(Respects human dignity, which includes) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
5.	My teacher shows regard for the worth of all persons					
6.	My teacher shows regard for the rights of all persons					

*Is My Christian Religious Studies Teacher Morally Educated? Views of Senior High School Students*

7.	My teacher avoids deception and dishonesty					
8.	My teacher promotes human equality					
9.	My teacher respects freedom of conscience					
10.	My teacher works with people of different views					
11.	My teacher refrains from prejudiced actions					

No	(Cares about the welfare of others which includes ;) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
12.	My teacher recognizes interdependence among people					
13.	My teacher cares for one's country					
14.	My teacher seeks social justice					
15.	My teacher takes pleasure in helping others					
16.	My teacher works to help others reach moral maturity					

No	(Integrates individual interest and social responsibilities which includes ;) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
17.	My teacher becomes involved in community life					
18.	My teacher does a fair share of community work					
19.	My teacher displays self-regarding and other-regarding moral virtues- self-control, diligence, fairness, kindness, honesty, civility in everyday life.					
20.	My teacher fulfils commitments					
21.	My teacher develops self-esteem through a relationship with others.					

No	(Demonstrate integrity which includes;) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
22.	My teacher practices diligence					
23.	My teacher takes a stance for moral principles					
24.	My teacher displays moral courage					
25.	My teacher knows when to compromise					
26.	My teacher knows when to confront					
27.	My teacher accepts responsibility for one's choices					

No	(Reflect on moral choices which include ;) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
28.	My teacher recognizes the moral issues involved in a situation					

*Is My Christian Religious Studies Teacher Morally Educated? Views of Senior High School Students*

29.	My teacher applies moral principles (such as the golden rule) when making moral judgments					
30.	My teacher thinks about the consequences of decisions					
31.	My teacher seeks to be informed about important moral issues in society and the world					

No	(Seeks peaceful resolution of a conflict which includes;) Statements	Uncertain (U)	Strongly Disagree (SD)	Disagree (D)	Agree (A)	Strongly Agree (SA)
32.	My teacher strives for the fair resolution of personal and social conflicts					
33.	My teacher avoids physical and verbal aggression					
34.	My teacher listens carefully to others					
35.	My teacher encourages others to communicate					
36.	My teacher works for peace					