



RME Teachers' Subject-Matter Knowledge for Effective Delivery: A Study of Colleges of Education within the Bono Region of Ghana



Charles Kofi Twene ¹  & George Anderson Jnr. ² 

¹ St. Ambrose College of Education, Dormaa Akwamu, Ghana.

² Department of Religion and Human Values, University of Cape Coast, Cape Coast, Ghana.

ABSTRACT

Many perceive Religious and Moral Education (RME) as an accessible subject for educators, often deemed manageable without specialisation. This misconception has led to numerous educators entering the profession with limited experience and insufficient qualifications. Consequently, the teachers predominantly focus on Christianity, while many topics in Islam and African traditional religions are often neglected. This imbalance adversely affects students' understanding of the curriculum's aims. This paper adopts a quantitative approach to investigate the subject-matter knowledge of RME educators in Colleges of Education within the Bono Region of Ghana, evaluating their qualifications and pedagogical skills. The paper revealed that RME teachers in the Colleges of Education within the Bono Region exhibit a commendable level of knowledge and capability concerning the RME curriculum. Their understanding of critical elements related to subject-matter knowledge qualifies them as competent educators in this field. This paper is significant because its findings offer critical insights for the Ghana Education Service and policymakers, highlighting the urgent need to improve quality and qualifications among RME educators to improve educational standards in Ghana.

Correspondence

Charles Kofi Twene

Email:

ctwene.stu@ucc.edu.gh

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INTRODUCTION

Several studies in curriculum research focus on identifying the specific knowledge and skills required of RME teachers to effectively plan and deliver lessons that meet curriculum demands.¹ RME teachers must demonstrate behavioural professionalism and employ unique teaching approaches and resources. These competencies are essential for preparing prospective and proactive teachers to achieve the aims and objectives of the RME curriculum in basic schools. They reinforce social values, develop virtues, and address critical social-moral issues such as abortion, armed robbery, teenage pregnancy, bribery, corruption, and substance abuse.² According to Mumuni and Annobil, the professional delivery of the curriculum by RME teachers fosters specific attributes that enhance pre-service teachers' learning outcomes.³

¹ Sonia Guerriero, *Pedagogical Knowledge and the Changing Nature of the Teaching Profession* (Paris: OECD Publishing, 2017).

² Kenneth Kwaku Anti and Eric Bortey Anum, *Religion and Moral Education (Module for Centre for Continuing Education)* (Cape Coast: University of Cape Coast, 2003).

³ Seth Asare-Danso et al., *Religious and Moral Education for Colleges of Education* (Kumasi: Jerusalem Press, 2014).

Over the years, RME has faced significant criticism, with advocates calling for its maintenance and opponents demanding its removal from the school curriculum. Critics argue that the course has failed to positively influence the moral foundations of learners and society. However, the Right Reverend Nuh Ben Abubakr, Methodist Bishop of Kumasi, has advocated for reinstating RME in basic schools, stating that education should foster holistic individual development, incorporating moral, spiritual, and academic training.⁴ Amidst this debate, the Anamuah-Mensah-led educational reform in 2007 successfully retained RME in the curriculum, affirming its vital role in human, social, and national development. Today, Colleges of Education teach this subject as an integral part of the curriculum, preparing teachers to shape learners' character. It fosters awareness of their creator and existence, promotes tolerance and understanding of diverse faiths and cultures, and helps learners distinguish between acceptable and unacceptable behaviours while acquiring socio-cultural values from Ghana's major religions: Christianity, Islam, and African Traditional Religion.⁵

Teaching RME requires educators to possess adequate knowledge and skills, along with well-developed expertise for effective instructional delivery.⁶ Pauline Musset Pauline Musset This competence fosters quality teacher-student interactions that align with curriculum expectations, enabling teachers to handle the subject both experientially and practically.⁷ Yet, teaching RME is often perceived as an easy course, even by non-specialist teachers, including pastors and chaplains with scriptural knowledge. This misunderstanding has led many educators to enter the field without adequate experience or qualifications. Furthermore, instructors often focus predominantly on Christianity, neglecting topics related to Islam and giving minimal attention to African traditional religions. The ramifications of these issues weigh heavily on students, highlighting a significant disregard for achieving the holistic aims and objectives outlined in the curriculum for this subject.

This paper investigates the subject-matter knowledge of teachers who instruct RME in Colleges of Education in the Bono region of Ghana, including St. Ambrose College of Education, Berekum College of Education, and Al Farouk College of Education. The purpose of this study is to determine whether these educators are adequately qualified and possess the necessary pedagogical skills for effective teaching. The findings will inform the Ghana Education Service and policymakers, highlighting the need to pay more attention to the quality and qualifications of RME teachers in Ghanaian schools.

LITERATURE REVIEW

Religious and Moral Education (RME)

RME was introduced into the Ghana Education Curriculum in 1999 as a compulsory subject for all students.⁸ According to Asare-Danso, the subject aims to enhance the religious and moral training received in homes and communities and cultivate responsible citizens who uphold ethical values in their actions.⁹ The subject is uniquely designed to instil society's cherished ideals and values, fostering social cohesion and moral living.¹⁰ It aids learners in moral development and judgment, shaping their behaviour. The curriculum explores concepts such as the existence of God, life's ultimate purpose, self and reality, morality, and humanity.¹¹ The subject, inter alia, provides opportunities for personal reflection, identity formation, psychological maturity, and spiritual growth, cultivating respect and sensitivity towards diverse faiths and beliefs.¹²

⁴ MyJoyOnline, "Bishop Reiterates the Call for the Reintroduction of RME," accessed October 20, 2023, <https://www.myjoyonline.com/bishop-reiterates-the-call-for-the-reintroduction-of-rme/>.

⁵ John W. Finney and Rudolf H. Moos, "Psychosocial Treatments for Alcohol Use Disorders," in *A Guide to Treatments That Work*, ed. P. E. Nathan and J. M. Gorman (England: Oxford University Press, 2002).

⁶ Pauline Musset, "Initial Teacher Education and Continuing Training Policies in a Comparative Perspective: Current Practices in OECD Countries," *Working Papers, OECD Publishing*, 2010.

⁷ Musset, "Initial Teacher Education and Continuing Training Policies in a Comparative Perspective: Current Practices in OECD Countries."

⁸ Ministry of Education, *A Background Paper Prepared for the Ministry of Education: National Education Forum* (Accra: Ghana, 1999).

⁹ Seth Asare-Danso, *Basel Mission Education in the Gold Coast/Ghana (1950–2007): Effects of Education Acts on Missionary Education* (Saarbrücken: LAP Lambert Academic Publishing GmbH & Co. KG., 2012).

¹⁰ Jamal Fawaz Alomari, Mansour Alomari, Mohammad Ibraheem Saleem Abu Jerban, & Abdullah Ahmed Abd Aleziz Al-Awamleh, "Moral Education." *International Journal of Education*, 3, no. 2 (2011): 1–12.

¹¹ Godwin Kwaku Nukunya, "Tradition and Change in Ghana: An Introduction to Sociology," (*No Title*), 1992.

¹² Charles Nyarko Annobil, "Implementation of Basic School Religious and Moral Education Curriculum in Cape Coast Metropolis, Ghana: The Learner Factor," *International Journal of Arts, Humanities and Social Sciences* 3, no. 7 (2018): 21–25.

The RME curriculum encompasses two essential components: Religious Education (RE) and Moral Education (ME). The RE component is designed to impart the values and practices associated with significant religious traditions, specifically Christianity, Islam, and the African Indigenous Religion, as observed in Ghana. In contrast, the ME component addresses moral concerns, with a focus on fostering individuals who exhibit commendable behavioural traits. As articulated by Asare-Danso, Annobil, Afiriye, and Agyemang, the ME component aspires to cultivate individuals who demonstrate a resolute commitment to moral values, effective communication skills, tolerance of diverse viewpoints, and empathy for others.¹³ Additionally, the curriculum encompasses moral theories, behavioural norms, and societal challenges, both historical and contemporary. RME plays a pivotal role in addressing critical societal issues, including abortion, armed robbery, teenage pregnancy, sexually transmitted diseases, bribery, corruption, and substance abuse. Although the origins of human interest in RME remain uncertain, it has been a foundational component of formal education since its inception. Awuah-Nyamekye contends that RME imparts essential religious and moral principles, guiding learners in their behaviour and responsibilities as members of society.¹⁴

As Asare-Danso elucidates, RME has undergone significant transformation through various titles and designations under different political administrations in Ghana.¹⁵ Initially referred to as Religious Knowledge (RK), Religious Instruction (RI), and Bible Knowledge (BK), this subject matter was predicated on the assumption that learners lacked experience in making life choices, necessitating the use of biblical texts to shape their character development. The subject has also been designated as Scriptures, Divinity, and Religious Education (RE), highlighting the notion that rote learning of biblical scriptures provides learners with an opportunity to embrace the Christian faith along with its multifaceted components. More contemporary titles, such as Bible Knowledge (BK), Moral Teaching (MT), Cultural Studies (CS), and RME, reflect an evolving educational paradigm that acknowledges the integration of religion, morality, culture, and music as essential components of the curriculum. These recent titles aim to provide students with a comprehensive understanding of concepts related to religion, morality, and education, thus empowering them to make informed and independent life choices.

Following Ghana's independence, teacher education reform has been significantly shaped by socio-political dynamics within the country. This phenomenon indicates that successive governments have implemented reforms that impact teacher education frameworks. In particular, these reforms have presented challenges to the instruction of RME. In 2002, President Agyekum Kuffour established a committee tasked with reviewing the educational system. Despite the myriad difficulties encountered by the RME curriculum over the years, it has played a pivotal role in addressing students' moral, cultural, and ethical development, particularly in decision-making processes. Furthermore, it has facilitated the exploration of diverse religions and their practices, independent of any specific beliefs and values.

Teacher Expectations and the RME Curriculum

In light of the pivotal role that RME teachers play in fostering human and moral development, they must possess an extensive and nuanced knowledge base to deliver high-quality instruction within this domain. Their accumulated expertise, which encompasses both content-specific and pedagogical knowledge, equips them to effectively address the intellectual, religious, moral, and psychological needs of their students, thus facilitating the achievement of curriculum objectives. As articulated by Asare and Nti, such qualifications enable educators to cultivate individuals who exhibit exemplary behavioural traits.¹⁶

Furthermore, RME teachers must exhibit not only knowledge and capability but also expertise and skill, alongside the intellectual acumen necessary to elucidate complex terminologies. As primary facilitators of learning, their comprehensive understanding of the teaching and learning philosophy, as well as the rationale and objectives of the subject matter, is crucial. This depth of knowledge empowers educators to pose critical inquiries, including: Is the acquisition of knowledge in this subject feasible?

¹³ Asare-Danso, *Basel Mission Education in the Gold Coast/Ghana (1950–2007): Effects of Education Acts on Missionary Education* .

¹⁴ Samuel Awuah-Nyamekye, "Salvaging Nature: The Akan Religio-Cultural Perspective," *Worldviews: Global Religions, Culture, and Ecology* 13, no. 3 (2009): 251–82.

¹⁵ Seth Asare-Danso, "Moral Education and the Curriculum: The Ghanaian Experience," 2018.

¹⁶ Kwame Bediako Asare and Seth Kofi Nti, "Teacher Education in Ghana: A Contemporary Synopsis and Matters Arising," *Sage Open* 4, no. 2 (2014): 2158244014529781.

What delineations should be established concerning the scope of learning? Are there distinct categories of knowledge that are anticipated to be acquired? What foundational forms of knowledge are essential for the study of this subject? This inquiry-oriented approach not only enriches the educational experience but also reinforces the teacher's role as an intellectual guide.¹⁷

METHODOLOGY

This study was conducted in the Bono Region of Ghana, which shares borders with the Savanna region to the North, La Côte d'Ivoire to the West, the Bono East region to the East, and the Ahafo region to the South. The primary objective of this paper is to investigate the subject-matter knowledge of educators teaching RME in the Colleges of Education within the Bono region. This investigation aims to determine whether these educators possess the necessary qualifications, knowledge, and pedagogical skills for effective instructional delivery.

The research encompasses three Colleges of Education (CoE) located in distinct districts within the Bono region: Berekum, St. Ambrose, and Al Farouk Colleges of Education. These institutions were established in 1953, 2009, and 2016, respectively. In particular, Berekum and St. Ambrose Colleges are affiliated with the University of Cape Coast, whereas Al Farouk College is associated with the University of Development Studies, Tamale. Both Berekum and Al Farouk Colleges offer programmes in Early Childhood, Primary, and Junior High School (JHS) education, while St. Ambrose College exclusively provides Primary and JHS education programmes. The Berekum and Al Farouk Colleges each employ three RME teachers, whereas St. Ambrose College employs four RME teachers.

The research employed a quantitative methodology, facilitating the distribution of frequencies and percentages of respondents and variables. A descriptive survey design, which according to Kothari is concerned with elucidating the characteristics of specific individuals or groups was adopted. In contrast, diagnostic research studies focus on the frequency and associations of particular occurrences. A total of 270 participants were involved, comprising students enrolled in RME courses and teachers of RME across the three Colleges of Education. The selection of students was appropriately derived using Krejcie and Morgan's sample determination table, while the teachers were selected via a census method. Students from levels 200, 300, and 400 participated, with first-year (level 100) students excluded due to their insufficient experience. The perspectives of the educators were solicited to discern the extent to which they corroborate or refute the opinions of the students. An open-ended questionnaire served as the primary research instrument for data collection from both participant groups. Field data were subsequently analysed using the Statistical Package for Social Sciences (SPSS) version 22, with findings presented in tabular form, accompanied by analytical commentary.

Ethical Considerations

The study observed the ethical principle of voluntariness, ensuring that participants were not coerced into participation.¹⁸ They were guaranteed confidentiality and anonymity and informed of their right to discontinue their involvement at any time, though none chose to opt out. Participants received thorough briefings on the study's focus and its significance to academia and educational policy in Ghana before data collection.¹⁹ The principle of justice/fairness was also upheld, granting each individual an equal opportunity to express their views without resentment or marginalisation, and respecting their rights with dignity.²⁰ Consequently, the exact responses from participants were utilised in this research.

¹⁷ Linda Darling-Hammond, *Powerful Teacher Education: Lessons from Exemplary Programs* (San Francisco: Jossey-Bass, 2006).

¹⁸ Tom L. Beauchamp and James F. Childress, *Principles of Biomedical Ethics* (Oxford: Oxford University Press, 2019).

¹⁹ Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education* (London: Routledge, 2018), <https://doi.org/10.4324/9781315456539>.

²⁰ John Rawls, *A Theory of Justice* (Cambridge: Harvard University Press, 1971).

PRESENTATION OF RESULTS AND DISCUSSION

The following table delineates the demographic characteristics of the participants.

Table 1: Sample Distribution of RME Students and Teachers in Bono Colleges of Education

Colleges	Level 200		Level 300		Level 400		RME Teachers in the Colleges
	N	S	N	S	N	S	
Berekum CoE	50	44	50	44	35	32	03
St. Ambrose CoE	30	28	20	19	25	24	04
Al Farouk CoE	20	19	25	24	40	36	03
Total	100	91	95	87	100	92	10

Source: field data (2024)

The table presented below evaluates whether the participants of the study perceive their RME educators as sufficiently informed about the curriculum and possessing the requisite subject-matter expertise.

Table 2: Level of RME Teachers' Knowledge of the Teaching Philosophy

Familiarity with the RME teaching philosophy	SA%	D%	U%	A%	SD%
Student Responses			8(3.0)	172(63.7)	90(33.3)
RME Teachers Responses			1(10.0)	4(40.)	5(50.0)

Source: field data (2024) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

Table 2 presents the responses from teachers and students engaged in the RME programme across three Colleges of Education in the Bono Region. A significant majority of the students, comprising 172 individuals (63.7%), concurred that RME educators within their institutions demonstrate proficiency in implementing the teaching philosophy of the RME curriculum during instructional sessions. Additionally, 90 students (33.3%) expressed strong agreement with this assertion, while a minority of 8 students (3.0%) remained uncertain regarding their stance.

In terms of the educators' perspectives, five teachers strongly affirmed their familiarity with the teaching philosophy of the RME curriculum, while four expressed agreement. Notably, only one teacher (10%) indicated uncertainty about this matter. The comparative analysis of both groups' responses indicates a consensus that RME teachers in the Bono Colleges of Education effectively apply the teaching philosophy pertinent to RME lesson delivery. This finding aligns with the assertions made by Darling-Hammond, Acland, Grimmitt, Owusu, and Fridland & Strasser, who emphasise that curriculum objectives, teaching philosophy, and related components should be predicated on the quality of subject matter knowledge possessed by the educator.²¹

Table 3: RME Teachers' Knowledge of the Learning Philosophy of RME

Knowledge of the learning philosophy	SA%	D%	U%	A%	SD%
Student Responses			7(2.5)	160(59.3)	103(38.3)
RME Teachers Responses				3(30.0)	7(70.0)

Source: field data (2024) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

In examining the data presented in Table 3, it is evident that a significant majority of students, specifically 160 (59.3%) and 103 (38.2%), expressed agreement and strong agreement, respectively, with the assertion regarding the competence of RME teachers in relation to the philosophy underpinning the RME curriculum. Cumulatively, this reflects that 263 (97.4%) of the students endorsed the statement

²¹ Darling-Hammond, *Powerful Teacher Education*, 2006; Acland, *We Teach Them Wrong*, 1963; Grimmitt, *Pedagogies of Religious Education*, 2000; Owusu, *Contemporary Moral Education in Ghana*, 2015; Fridland & Strasser, *Teaching Ethics Effectively*, 2012.

asserting that “RME teachers possess adequate knowledge of the learning philosophy of the RME curriculum.” Notably, there were no recorded instances of disagreement; only 7 (2.5%) students indicated uncertainty regarding this assertion. The overwhelmingly positive response indicates a robust conviction among students concerning the proficiency of RME teachers’ understanding of the relevant pedagogical principles.

Conversely, the responses from the teachers reveal unanimous agreement (n = 10, 100%) with the aforementioned item. A closer examination reveals that 7 (70.0%) of the teachers strongly agreed, while 3 (30.0%) agreed. This alignment suggests a shared pedagogical practice among the teachers, characterised by an active engagement strategy that includes facilitating learning through various interactive methods such as dance, dramatization, drawing, model-making, singing, collaboration, and assuming leadership roles during RME lessons. This finding corroborates the assertions made by Grimmitt and Owusu who contend that a teacher’s comprehension of the philosophical framework of their subject significantly informs their capacity to pose critical inquiries regarding the nature and boundaries of learning.²²

Table 4: RME Teachers’ Knowledge of the Aims for Teaching RME

Knowledge of the aims	SA%	D%	U%	A%	SD%
Student Responses			2(0.7)	152(56.3)	116(43.0)
RME Teachers Responses			1(10.0)	9(90.0)	

Source: field data (2024) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

A significant majority of students, comprising 152 individuals or 56.3%, concurred that the teachers of Religious and Moral Education (RME) exhibited an adequate understanding of the objectives associated with the teaching and learning of the RME curriculum. Furthermore, an additional 116 students, representing 43%, expressed strong agreement with this assertion. Collectively, approximately 268 students, or 99.0%, indicated agreement with respect to the proficiency of RME teachers in this area, with only 2 students (0.7%) remaining uncertain. In parallel, a notable 90.0% of RME teachers affirmed their knowledge regarding the aims of the RME curriculum. The analysis of responses from both students and teachers suggests that the RME educators across the three colleges possess a commendable level of expertise in fostering students’ literacy, problem-solving abilities, and creative thinking, which is essential for their active participation in the advancement of Ghanaian society. This finding substantiates Darling-Hammond’s assertion that teachers’ comprehensive understanding of curriculum objectives significantly enhances their students’ capacity for self-directed learning.²³

Table 5: RME Teachers’ Awareness of the Rationale for Teaching RME

Being aware of the rationale for teaching RME	SA%	D%	U%	A%	SD%
Student Responses			6(2.2)	144(53.3)	120(44.4)
RME Teachers Responses					10(100)

Source: field data (2024) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

Table 5 illustrates that a substantial majority, comprising 264 students (97.8%), agreed with the fourth item, which posits that Religious and Moral Education (RME) instructors possess an understanding of the rationale underpinning the teaching and learning of the RME curriculum. Of these respondents, 144 (53.3%) indicated agreement, while 120 (44.4%) registered a strong agreement. Only 6 students (2.2%) remained uncertain about their stance. In stark contrast, all participating teachers (n = 10, 100%)

²² Darling-Hammond, *Powerful Teacher Education*, 2006; Acland, *We Teach Them Wrong*, 1963; Grimmitt, *Pedagogies of Religious Education*, 2000; Owusu, *Contemporary Moral Education in Ghana*, 2015; Fridland & Strasser, *Teaching Ethics Effectively*, 2012.

²³ Darling-Hammond, *Powerful Teacher Education: Lessons from Exemplary Programs* .

unequivocally expressed strong agreement with the aforementioned item, revealing an absence of uncertainty or dissent among their responses. The pronounced consensus observed among both student and teacher participants signifies a robust awareness among RME educators regarding the vital role of RME in reinforcing the informal religious and moral training that young individuals receive within their homes and communities. Such findings are consistent with the assertions made by Asare-Danso et al.²⁴ which highlight that this competency is pivotal in fostering individuals capable of exhibiting commendable behavioural traits.

Table 6: RME Teachers' Knowledge of Types and Use of Assessment Types

Knowledge of the assessment techniques in RME	SA%	D%	U%	A%	SD%
Student Responses			2(0.7)	122(45.2)	146(54.1)
RME Teachers Responses			1(10.0)		9(90.0)

Source: Field Data (2024) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

The findings reveal that a substantial proportion of students, specifically 146 (54.1%), expressed strong confidence in the RME teachers' proficiency regarding the requisite assessment techniques pertinent to the subject area. Additionally, nearly half of the respondents (n = 122, 45.2%) concurred with this assertion, while a mere 2 (0.7%) indicated uncertainty. Collectively, this results in a notable 268 (99.3%) participants who support the claim. In parallel, the teachers exhibited a similar pattern of agreement, with 9 (90.0%) expressing strong agreement and 1 (10.0%) remaining uncertain. This alignment between students and teachers, evidenced by the respective agreement rates of 99% and 90%, underscores the shared recognition of the RME teachers' considerable knowledge concerning various assessment techniques, including Assessment for Learning (AfL), Assessment as Learning (AaL), and Assessment of Learning (AoL). The robust numerical representation of participants who endorse this item underscores the skill of teachers in utilising these assessment types to facilitate student progression in learning. These results corroborate Darling-Hammond's assertion that effective assessment practices are instrumental in enhancing student learning outcomes.²⁵

Table 7: RME Teachers' Knowledge of the Curricular Structure of the RME Curriculum

Knowledge of the structure of the RME curriculum	SA%	D%	U%	A%	SD%
Student Responses			1(0.4)	124(45.9)	145(53.7)
RME Teachers Responses					10(100)

Source: Field Data (2023) = Questionnaire (April, 2024) Key: SD = Strongly Disagree (1.00 – 1.50); Disagree (1.51 – 2.49); U = Uncertain (2.50 – 3.49); A = Agree (3.50 – 4.20); SA = Strongly Agree (4.21 – 5.00); (%) = Percentage

In the presented data, a substantial majority of 145 respondents (53.7%) strongly affirmed that the RME teachers possess a thorough understanding of the structure of the RME curriculum. Additionally, 124 respondents (45.9%) agreed with this assertion, culminating in a remarkable total of 269 respondents (99.6%) who concurred with the statement. Only a single respondent (0.4%) indicated uncertainty about this matter. Such results are unsurprising, as the ten educators (100%) unequivocally asserted their belief in the superior knowledge of the RME teachers on the structure and scope of the RME curriculum. These findings align with the assertions of Acland²⁶ and Goldman,²⁷ who emphasise

²⁴ Asare-Danso et al., *Religious and Moral Education for Colleges of Education*.

²⁵ Linda Darling-Hammond and John Bransford, *Preparing Teachers for a Changing World: What Teachers Should Learn and Be Able to Do* (John Wiley & Sons, 2007).

²⁶ Acland. *We teach them wrong*, 1963.

²⁷ Ronald Goldman, *Readiness for religion: A basis for developmental religious education*. (London: Routledge & Kegan Paul, 1965).

that RME teachers must possess the requisite knowledge, abilities, and skills necessary to adequately address the diverse needs of students while fulfilling the stipulations of the curriculum.

CONCLUSION

This paper investigated the subject-matter knowledge of educators teaching RME in selected Colleges of Education within the Bono region of Ghana, specifically Berekum, St. Ambrose, and Al Farouk. The primary aim was to ascertain whether these educators possess the requisite qualifications and pedagogical skills necessary for effective curriculum delivery. The significance of this investigation stems from the prevalent belief that RME is an easily teachable subject, often perceived as accessible to individuals lacking formal pedagogical training or educational qualifications. This misconception has led many educators to enter the profession without adequate experience or credentials.

Moreover, it has been observed that many instructors predominantly emphasise Christianity, frequently overlooking Islamic perspectives and minimally addressing African traditional religions. The findings of this study reveal that RME teachers in the colleges of education examined exhibit a commendable level of knowledge and capability regarding the RME curriculum. Their understanding of critical elements related to the knowledge of the subject-matter qualifies them as competent educators. Consequently, it can be concluded that teachers in the selected Colleges of Education possess the essential subject-matter knowledge required to effectively prepare and deliver the RME curriculum, thereby fostering quality interactions between educators and students that align with established curriculum expectations.

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ABOUT AUTHORS

Charles Kofi Twene is a Lecturer at the Department of Social Science, St. Ambrose College of Education, Dormaa Akwamu, Ghana. He has a Bachelor of Arts (B.A) Degree in Study of Religions and Philosophy from the University of Ghana, Legon; Post Graduate Diploma in Education (PGDE) from the Catholic University of Ghana; Master of Philosophy in Curriculum Studies (With specialization in Religious and Moral Education) from the University of Cape Coast and currently a Ph.D. Candidate of Curriculum and Teaching (With specialization in Religious and Moral Education) at the University of Cape Coast. His area of specialization lies in Curriculum issues in Religious and Moral Education, Teacher Education and Foundations of Education in general. He has publications in some reputable journals and he is currently working on Contributions of Tutors' Demographic Characteristics in Enhancing Their Teaching Quality in Colleges of Education in Ghana.

Dr. George Anderson Jnr. is a Lecturer at the Department of Religion and Human Values, University of Cape Coast, Ghana. He obtained his Bachelor of Education (Arts) and a Master of Philosophy in Religion and Human Values from the University of Cape Coast, and a Ph.D. from the Kwame Nkrumah University of Science and Technology. His area of specialisation lies in the intersection between religion, Christian Ethics, the Commercialisation of religion, and Neo-Prophetic Christianity. He has published widely in reputable journals and is currently researching on Religion, Ethics, Law and Commercialisation of religion in African Pentecostal Christianity.