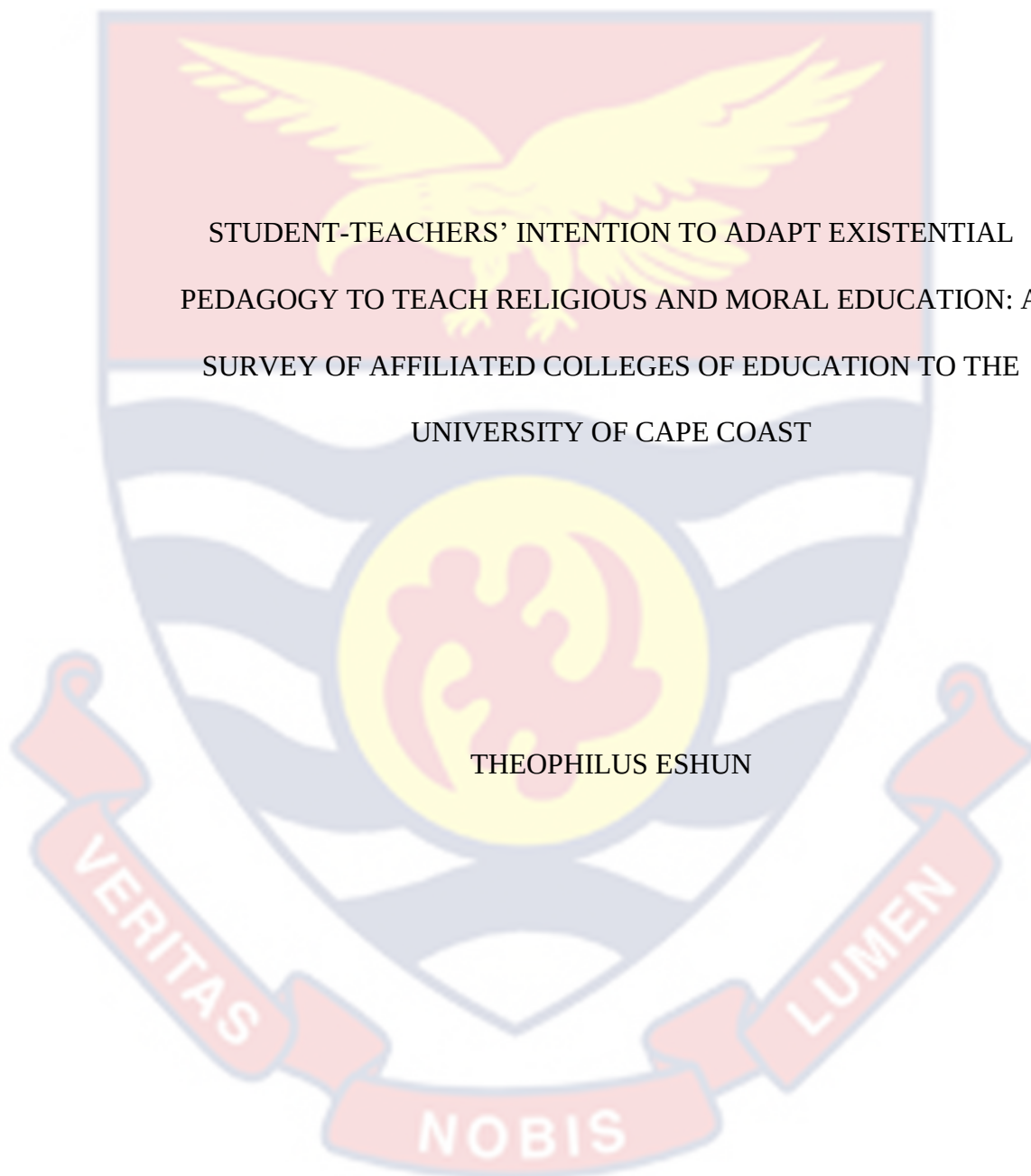


UNIVERSITY OF CAPE COAST

STUDENT-TEACHERS' INTENTION TO ADAPT EXISTENTIAL
PEDAGOGY TO TEACH RELIGIOUS AND MORAL EDUCATION: A
SURVEY OF AFFILIATED COLLEGES OF EDUCATION TO THE
UNIVERSITY OF CAPE COAST

THEOPHILUS ESHUN



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The background of the title page features a large, faint watermark of the University of Cape Coast crest. The crest is a shield with a red top section containing a yellow eagle with spread wings. The middle section has blue and white wavy horizontal stripes. The bottom section is a yellow circle with a red stylized figure. A red ribbon banner wraps around the bottom of the shield with the Latin motto 'VERITAS LIBERABIT VOS A LUMEN NOBIS'.

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UNIVERSITY OF CAPE COAST

BY
THEOPHILUS ESHUN

Thesis submitted to the Department of Business and Social Sciences
Education of the Faculty of Humanities and Social Sciences Education of the
College of Education Studies, University of Cape Coast, in partial fulfilment
of the requirements for the award of Doctor of Philosophy Degree in
Curriculum and Teaching

FEBRUARY 2024

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature:..... Date: 16/02/24

Name: Theophilus Eshun

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature:..... Date: 16/02/2024

Name: Prof. Seth Asare-Danso

Co-supervisor's Signature:..... Date: 16/02/24

Name: Dr. Eric Mensah

ABSTRACT

The study examined Religious and Moral Education (RME) student-teachers' intention to adapt the Existential Pedagogy to teach RME. The cross-sectional survey design was employed for the study. The proportionate sampling technique involved 183 respondents who answered a questionnaire. Descriptive (frequencies, percentages, means and standard deviations) and inferential (simple linear regression) statistics were used to analyse the data. Findings indicated that RME student-teachers have high intention to adapt existential pedagogy to teach RME. They also had high knowledge level of the pedagogy; however, attitude, subjective norm and perceived behaviour control towards adapting the pedagogy were all moderate. Their knowledge level of the pedagogy had statistically significant positive influence on attitude, subjective norm and perceived behaviour control towards adapting existential pedagogy. Again, attitude, subjective norm and perceived behaviour control towards adapting existential pedagogy had statistically significant positive influences on their intention to adapt the pedagogy. As part of their education and practices, stakeholders, including institutions such as the Colleges of Education, Ghana Education Service, National Council for Curriculum and Assessment, University of Cape Coast, National Schools Inspectorate Authority, and National Teaching Council should consider encouraging student-teachers to use the pedagogy; create awareness of the pedagogy's use, assist improvisation of available instructional and technological resources, review the indoctrinatory and teacher-centered milieu and the Methods of Teaching RME curriculum, as well as regularise teaching practices, supervisions and monitoring activities set to assist the implementation of RME curriculum for basic schools in Ghana.

KEY WORDS

Religious and Moral Education (RME)

Student-teachers

Theory of Planned Behaviour

Intention

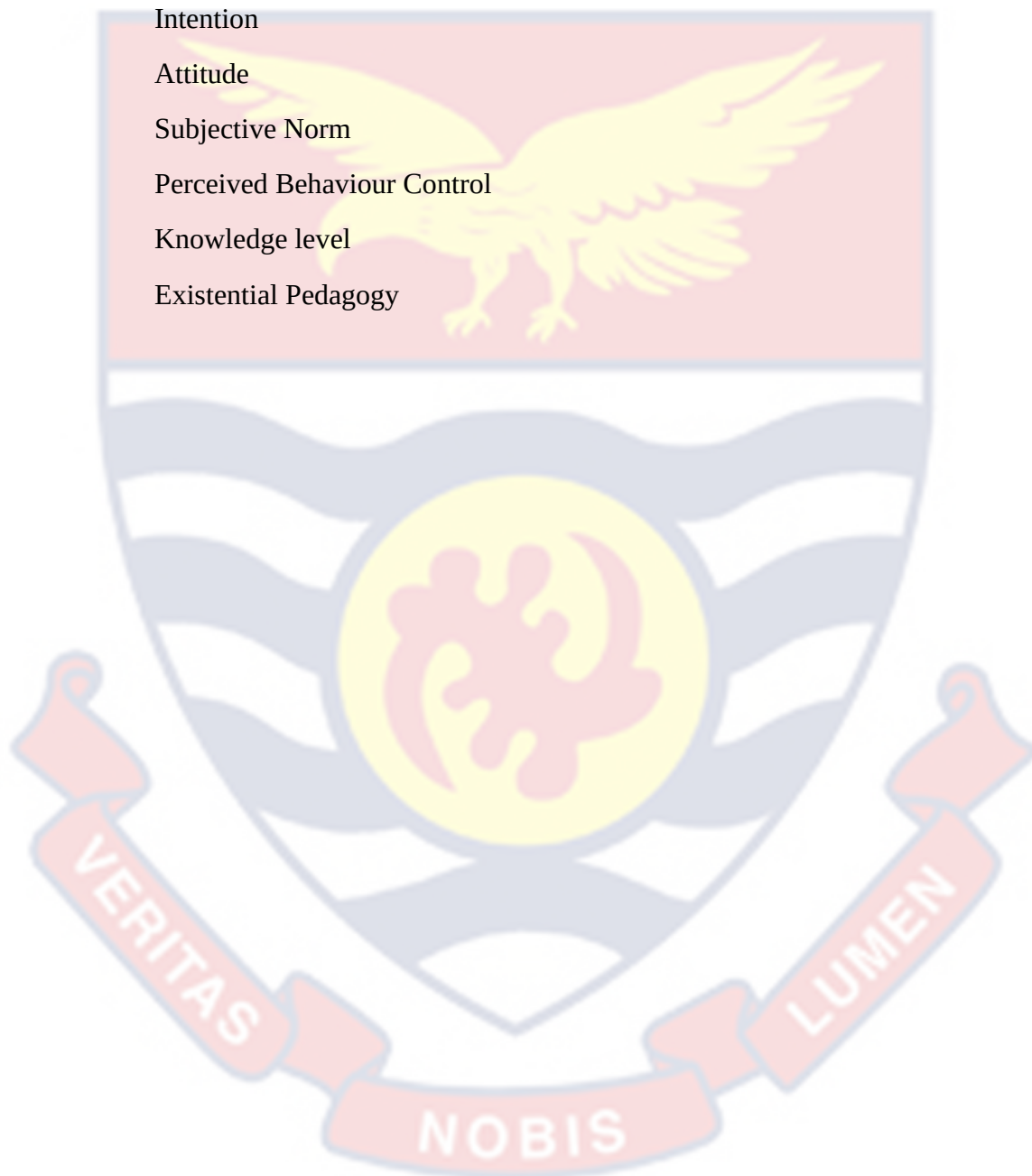
Attitude

Subjective Norm

Perceived Behaviour Control

Knowledge level

Existential Pedagogy



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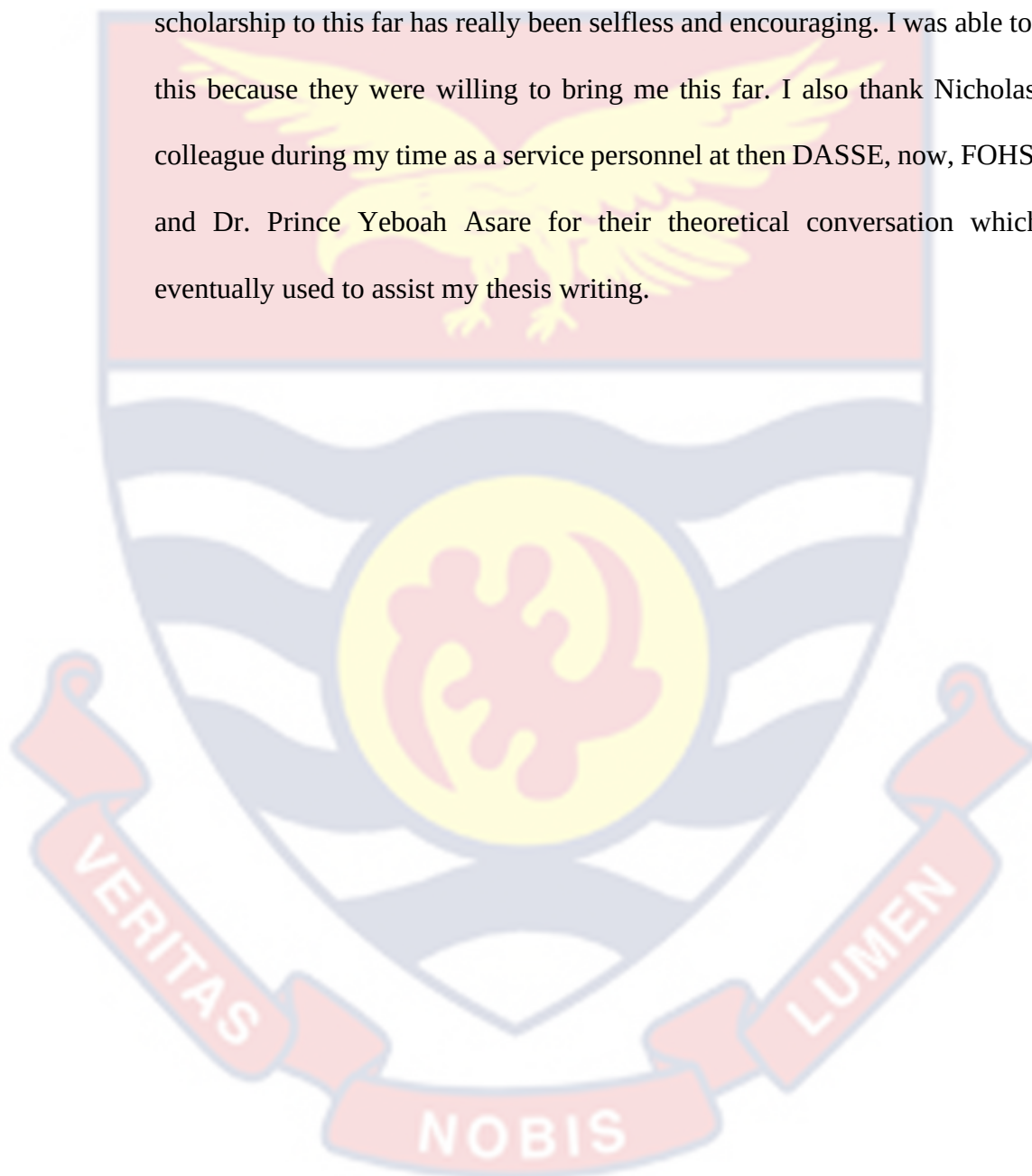


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CHAPTER ONE

INTRODUCTION

Evidence in the educational literature has shown the importance of using existential pedagogy to teach Religious and Moral Education (RME). Others have observed how certain teaching strategies seem to adopt existential pedagogy. However, it appears that none of the studies have found out whether student-teachers who are taught the aforementioned pedagogy are willing to use it to teach RME in a developing pluralistic society. Therefore, this study uses the Theory of Planned Behavior to ascertain RME student-teachers' intention to adapt existential pedagogy to teach RME in schools.

Background to the Study

Teaching and learning are two sides of a coin. The process is expected to involve activities, participatory strategies, methodologies, approaches, pedagogies and resources that are known, required and intended to be performed in order to cater for different situations and experiences teachers and learners may encounter in the classroom (Ajzen, 2020; Irfan, Kusumaningrum, Yulia, & Widodo, 2020). The teaching process is expected to satisfy and bridge issues of diversity, inclusivity, equality, and equity in the classroom and society (Banks, 2015; Sensoy & DiAngelo, 2017). In a pluralistic society where religion and moral issues are always a concern for educational, political, economic and social views and values, there are high expectations and benchmarks for individuals' development (Arthur, Kristjansson, Harrison, Sanderse, & Wright, 2016).

For learners in classrooms, benchmarks for development are hinged on teaching processes. The processes entail what to learn (content), how teachers teach what to learn (methodology), and resources to be used in teaching. They

also make use of approaches that both learners and teachers would adapt to enjoy the knowledge, values, and skills being inculcated. These are to address tolerance, diversification, inclusivity and equity (Addai-Mununkum, 2019), which are among the values of the new RME curriculum's aims (Ghana Education Service, 2020; Ministry of Education, 2018).

Such practical approaches are conceptualised, adapted, and adopted for successful teaching. And when the appropriate approaches taught to student-teachers during their education are not known or never used for effective teaching in the classrooms, teaching expectations do not materialize; therefore, teaching and learning suffer (Shadlow & Doel, 1992). If these aforementioned values are recognised as holistic educational principles for teaching and learning, chiefly aimed at assisting teachers and student-teachers in understanding the best teaching pedagogies, it is essential to incorporate these principles or values into classroom teaching activities, especially during teacher education processes. These values ought to be identified as important and held as norms for learners (student-teachers), guiding them to adhere fervently. When adhered to, support must be extended to student-teachers and practicing educators to ensure the sustained implementation of these values, through effective teaching and learning just as has been expected and enshrined in the RME subject taught in Ghanaian schools.

At the end of every RME curriculum implementation year, learners in the classrooms would be encouraged and equipped to address society's deficiencies and challenges based on their accrued and caught experiences, values, and competencies. Teachers in the service would also benefit in order to address differentiation and encourage scaffolding from their teaching

perspectives. They would again make use of relevant resources and pedagogies that could be adapted to holistically address and achieve educational needs, including indicators and standards developed for the RME curriculum for basic schools. Student-teachers who also visit such schools during their teacher education and through Supported Teaching in Schools (STS) will also benefit. (Ministry of Education, 2018).

In such a milieu, teaching would have to be recognized as an attempt that ought to involve a willing individual who would passionately assist learners to acquire knowledge, skills, and values with effective resources and pedagogies, knowledge, values, and skills to inform the contents of society. But when the aforementioned become unimportant for the betterment of society, they need to be reviewed to suit the continual development of learners, teachers and society at large. An example of such a milieu is the recent educational review Ghana had starting in 2018, with senior high schools expecting their full implementation in 2024.

The new curriculum, with its prescribed contents and learning experiences for teaching and learning, requires learners to be put in the best milieu to ensure holistic nurturing and equipment with skills and essential attributes that are prudent to assist development and social transformation (NaCCA, 2020). This transformation includes the incorporation of morals and religious values into the learning process (Adegoke, 2003; Asare, 2011; Tamakloe et al., 1996). They are also holistically fused into the implementation practices in teacher education institutions so that student-teachers will be equipped with skills and both content and pedagogical knowledge (Abdulai, 2021) to address religious and moral issues confronting society. The

transformation of skills, content, and pedagogical knowledge manifest as a teaching activity carried out by an experienced and knowledgeable individual whose aim is to assist inexperienced learners to also become experienced and knowledgeable (Brown, Lee & Collins, 2015).

Therefore, one observes that the experienced and knowledgeable person would have to be equipped with skills and knowledge of different methodologies and approaches, including subjected related pedagogies. The person would have to employ or adapt available learning experiences that the period of learning would present so that the person would be able to assist effective learning and cater for learners' urgent needs. In the long run, the individual's teaching process would assist him or herself and colleague teachers to successfully implement the RME curriculum and, thereby, achieve its aims and objectives (Stronge, 2018).

When such knowledge levels on effective teaching approaches including skills to employ the approaches, are high, teaching would be envisioned as a dynamic process aimed at being performed continuously and routinely. The process would need to be adapted to achieve specific objectives or standards set for a subject. It would be observed to be a pathway that does not automatically transfer knowledge to learners without teachers' holistic devotion. This teaching process, now preferred to be called facilitation, would always require teachers to involve creative and dynamic activities intended to obtain effective interactions between teachers and learners (*ibid*; Ajzen, 2020).

As a process, it transforms into procedures that hang on the necks of teachers to use adapted varieties in order to positively instigate teachers and learners for development and social transformation. It admonishes the teachers

not to incorporate ineffective strategies and pedagogies into their teaching processes but makes them passionate about the profession and involves learners (Hare, 2013; Kochhar, 2009). Just as a coach in the field of football would do: stand in the technical area, direct and supervise players to do their best to score goals and win matches; such is a similar role of the teacher or facilitator (Siedentop, 1991, as cited in Albert, 1992). The teacher would have to establish the required methods and strategies to be used to arrive at set goals, standards and objectives based on the differences among learners. The facilitator must be dynamic to ensure the participation of all learners.

Unfortunately, teachers in Ghana replicate outdated methodologies and approaches to teaching in their teacher education practices. New teachers and student-teachers are found to learn such archaic strategies from their mentors in the course of their professional education (Owu-Ewie, 2010). These practices (perceived behaviour control and intention), perceptions (attitude) and social pressures (subjective norm) (Ajzen, 1991) affect the teaching fraternity very much. The practice should have been that when teaching approaches become irrelevant, especially in the twenty-first-century classrooms, they ought to be adapted or changed. However, literature suggested that most of the methodologies and approaches, including pedagogies, used in classrooms continue to employ the same unproductive strategies. They are not adapted to address differences and encourage scaffolding principles for teaching and learning. And as a result, eventually corrupt the teaching process (NTC, 2017).

Again, informal discussions and conversations with student-teachers on Observations (Internships) and Teaching Practicum, all found under the Supported Teaching in Schools (STS) suggests expectations for teaching are not

being achieved in most RME classrooms. It is worrying to hear how the same ineffective and teacher centered teaching practices are speculated to engulf the teaching processes in RME classrooms. One observes more notes writing, rote learning, and memorizations from textbooks and markerboards especially in the basic schools (Kwakye, 2020). Learners are also involved in passive teaching and learning practices that are geared towards passing examinations instead of a process encouraged with knowledge, skills, and values acquired through application, comprehension, and critical thinking, just to mention a few competencies attained from effective teaching (Deodat Otami, 2019; Owu-Ewie, 2010).

These attitudes and curriculum pressures that corrupt teaching also create extra responsibilities for enthusiastic teachers to continually improve their teaching practices. Such enthusiastic individuals would have to explore more teaching strategies to increase their knowledge level, skills, and values about approaches and methodologies that have been proven to be worthwhile and promising. Such a refined attitude towards teaching would have to be aligned with curriculum pressures like setting professional learning goals that would make teachers to adapt better and learner centered pedagogical methodologies and approaches (Awudi, 2019; Nacino-Brown et al., 1990) combined with technological resources. The refined teaching strategies and resources can also assist in reflecting teachers' effectiveness and readiness, a term Ajzen (2002) conceptualised as perceived behaviour control in his Theory of Planned Behaviour.

This context which should have been part of the reality in most Ghanaian classrooms, especially the RME classrooms, seems like an educational mirage. This is because there have been several curricula and social challenges or pressures that are dwindling the RME teaching fraternity. Ajzen (1991) pinpoints such issues in his Theory of Planned Behaviour (TPB) under the concepts of attitude, subjective norm and perceived behaviour control towards intention, and then behaviour performance. These concepts explain that for one to act in a certain manner, their perceptions (attitude), the pressures surrounding the behaviour (subjective norm) and one's ability to perform the behaviour (perceived behaviour control) culminate in thoughts (intention) about whether to perform the behaviour or not, and when the thoughts are convincing and doable, the behaviour is performed.

In RME classrooms, it seems there is an absence of adaptation of known and effective pedagogies and advanced technological resources for teaching. There are inadequate resources and the few available seem not employed, especially in an era when such teaching resources are common and easy to use. There are issues with the use of the Information and Communication Technology (ICT) resources. Some of the resources are established in schools but are never put to use. Some teachers also appear to be unknowledgeable about using basic and advanced ICT resources to facilitate teaching (Asare-Danso & Mensah, 2021). There are concerns about the need to re-educate teachers on effective pedagogies and use of available resources to assist them in creating quality learners who are ready for societal development (McFarlane, 2011). There are challenges, such as inaccessibility to electricity to assist the use of teaching and learning resources, especially in remote areas.

The time allocated to teaching RME is also inadequate. There are concerns that some schools do not have the number of periods apportioned to the RME curriculum (Mensah, 2009). Again, there are poor attitudes from both learners and teachers toward the environment, and religious exclusivism appears in many forms, tainting the growing pluralistic milieu, which could ensure diverse attitudes toward diverse religious practices and many other religious and moral issues that are creaking the Ghanaian community (Annobil 2017; Mensah 2021).

Furthermore, there are low levels of knowledge about adapted modern methodologies and approaches to teaching especially with student-teachers who have been suggested to sparingly comprehend the scope of teaching RME and unable to adapt learner centered teaching methodologies and pedagogies (Kochhar, 2009; Mumuni 2006; Zonyra 2017). Again, there are negative attitudes towards religious education: individuals blindly, wrongly, and uncritically following foreign cultural practices; corruption on the rise and youth engagement in immoral activities, including drug abuse escalating in Ghanaian society (Asante & Kugbey, 2019; Asare-Danso, 2017; Ghana Education Service, 2020; Nkyi, 2014).

Literature suggests that though some of the approaches RME teachers use are not teacher centered methodologies, the manner in which they are currently utilised give the impression of predominantly teacher centered process. Teaching RME is described as predominantly relying on preaching and indoctrinating learners (Afari-Yankson 2021; Agyemang, 2022; Asare-Danso & Mensah, 2021; Asiedu, 2009; Eshun, 2018a; Mensah & Ampem, 2023; NaCCA, 2020). There are also issues with supervision and monitoring of

curriculum processes. The activities seem to be presented on paper but are not holistically achieved in the field. It appears curriculum supervisory officers never do their work or the work is done sparingly.

It should be noted that these widespread issues on religious education in Ghana could easily contribute to society's change for the worse, especially in a time where religious exclusivism and other negative religious philosophical perspectives continue to evolve within the educational sector and the Ghanaian community in general. All of these perceptions (attitude), challenges or pressures (subjective norm) culminate in the reasons educationists need to ensure there is quality and holistic religious education, through teaching and adapting known learner-centered methodologies and approaches. Utilising these methodologies and pedagogies serves as a means to address societal challenges encountered through development, and effective application of these methodologies should be supported with all available resources.

The teachers in the field of RME are to be knowledgeable and willing to effectively adapt the methods and approaches for teaching. According to Bandura (1986, as cited in McCormick, Tanguma & López-Forment, 2002), the performance of such teaching behaviour would have to be intended by a behaviour performer who is believed to have accrued enough knowledge and, based on the knowledge, has developed a high attitude, subjective norm (social pressures) and perceived behaviour control (resources and readiness) towards the intention (Ajzen, 2020) to teach. Literature has also suggested that adapting ideal learner-centered religious education pedagogies (Rieckmann 2012) such as existential pedagogy, life themes, gift to the child approaches, just to mention a few, are some approaches a teaching process could adapt in pluralistic

classrooms so that learners can address negativities society is being creaked with (Asare-Danso, 2009, 2010; Grimmitt, 2000; Owusu, 2012) so far as the teaching of RME is concern.

Evidence has also been provided that many of the religious education pedagogies could assist teachers to indoctrinate learners when not adapted appropriately to teach (Grimmitt, 1973, 2000; Nlovu, 2009) a scope, as found with RME in Ghanaian classrooms. The attitude teachers in Ghanaian classrooms have had towards the religious education curriculum does not encourage effective religious education (Eshun, 2018a). However, teachers are advised to adapt effective pedagogies since they have been educated throughout curriculum development stages such as implementation and reviews (Ministry of Education, 2018); a situation that is engulfed in the perceived behaviour control component, in which users of a behaviour assess their capabilities before practicing or intending a behaviour (Ajzen, 2020).

In the Colleges of Education and basic schools, tutors and teachers are mandated to continually engage in professional development from traditional universities, educational agencies, schools, and college-based seminars and workshops in order to improve their professional status and teaching in the classrooms. The Continuous Professional Development (CPD) is a requirement from the National Teachers Council (NTC) for pre-tertiary and tertiary teachers' upgrades and promotions (Asare & Nti, 2014). Thus, RME teachers appear to have gained enough knowledge, skills, and values for effective teaching. They have also had mastery in making dynamic reviews on how teaching ought to be done in classrooms with learners' experiences (Agyemang, 2020; Appiah, 2022).

However, for RME student-teachers who would definitely be employed into the teaching fraternity after their teacher education, right from their first year to fourth year of teacher education, these dynamisms might be affected. This is because at that juncture, they tend to either catch the wrong teaching values they are observing and eventually practice or they intend to bring on board best practices for teaching. Therefore, RME student-teachers are encouraged to adapt strategies to effectively affect their practices. They are to be examined to find out their capabilities to employ religious education pedagogies to influence learner centered teaching and learning in classrooms since such practice is deemed effective for teaching.

One of the proposed categories of pedagogies is Grimmitt (1973, 2000)'s developed and adaptable religious education pedagogy. A particular approach in this category that fits the teaching of RME strands in the basic schools is existential or experiential pedagogy (Asare-Danso, 2009; Asare-Danso & Mensah, 2021). It is a holistic pedagogy that can be used to teach RME strands in the classroom (Appiah, 2022; Zonyra, 2017). Based on a number of reforms and policies that evolved around its use in Europe for religious education (Engebretson, 2009; Grimmitt, 2000), it is envisaged that using learner-centered pedagogies can facilitate successful classrooms teaching and learning.

Based on existentialists philosophy, existential pedagogy is envisioned as one of the appropriate pedagogies for teaching the new RME curriculum instead of a teaching process based on memorization, rote learning and note-taking (Kwakye, 2020). The pedagogy is said to assist teachers in inculcating skills learned and experienced through peer teaching and day-to-day

interactions with society through the environment. It is known to present a teaching platform that does not hinge on indoctrination and preaching. This rather encourages holistic cultural education in classrooms to bring about societal development (Asare-Danso, 2009; Asare-Danso & Mensah, 2021; Grimmitt, 2000).

It is an interactive kind of pedagogy that allows teachers and learners to engage in concrete activities aimed at learning essential values, skills and knowledge for societal development. In a classroom scenario, learners tell the class what they have observed, heard from people in society, and experienced in a related strand or topic taught. The teacher, who serves as a facilitator, must fine-tune the things observed, the knowledge acquired, and the values and skills experienced by the learners. This is because the teacher is believed to have seen, heard, known, and experienced more than the learners.

A teacher with presumed greater experience might not necessarily have encountered, gained, and experienced certain content, learning experiences, skills, and values acquired by learners. As such, there is room to ensure reliance on both teachers and learners through the provision of a learner-centered teaching and learning atmosphere. Learners, therefore, see themselves as the medium of learning, and so they learn best from their active involvement in the teaching process, and teachers also learn from their learners.

Again, the existential pedagogy is claimed to be important for the pre-tertiary-level teaching (Asare-Danso, 2009; Asare-Danso & Mensah, 2021; Grimmitt, 2000). In Ghana, this level is equivalent to basic schools and senior high schools. This is from basic one to nine, and senior high school one to three (Ministry of Education, 2018). RME is taught from basic one to nine (primary

schools one to six and Junior High School one to three). It is also going to be optional for senior high schools who would have teachers available to teach starting later 2024 when the new curriculum is implemented. At the former level, learners are still learning essential values from the family, school, and community. Learners are not mature enough to be recognized as adults, although there are exceptional cases where few learners are grown above the expected age for the levels. However, since the pedagogy could be adapted for every level of education, a teacher could be interested in its use to make instructional periods activity-driven (Asare-Danso & Mensah, 2021).

The existential pedagogy has also been identified as thriving on the basis of three themes: depth, symbol and language, and situational theme. These themes align themselves for users to inculcate learner-centered teaching methodologies and approaches. The researcher admonishes teachers to adapt all three themes in a lesson or decide to use one particular theme in a lesson, as has been the practice for adoption. The depth theme could be used at the introduction of the lesson; the symbol and language theme could be used as the main teaching phase along with the situational theme and in the conclusion phase of lessons (Dinama, 2013; Deodat Otame, 2009 in Zonyra, 2017). The pedagogy could also assist learners and teachers to achieve the core competencies enshrined in the reviewed RME curriculum for Ghana amidst many global expectations to teaching religion in pluralistic societies (Ellethy, 2014; Grimmitt, 2000, 1973; Van der Kooij, de Ruyter & Miedema, 2017). The themes are found to create and imbibe in learners both religious and secular experiences that the pluralistic society establishes so that learners are tolerant and practice inclusivism (Jackson, 2004).

These themes are also in line with humanistic and social-constructivist theories for teaching and learning. They assist learners in reflecting on situations and in making moral decisions. They give both professional and nonprofessional teachers the ability or basic skills to teach RME. The three themes ensure that there is cultivation of mutual respect, equality as a caught value, trust for both teachers and learners, and other individuals in society (Grimmitt, 2000, 1973). All these competencies are envisaged to establish inclusivism and equity among learners for the development of society at large, as expected with education in Ghana (Ghana Education Service, 2020; Ministry of Education, 2018).

According to Assiedu-Kottwi and Duah (2008), learners learn better from what they engage in and practice more than from what teachers teach them to learn. As the Chinese philosophy of learning also indicates, learners hear and forget, see and remember, do and understand, so it would be appropriate when learners are involved in teaching activities. They would learn better to develop society. If the observed expectations are not practiced, learners would hear, see, and forget what is taught. Teaching and learning will continue to be teacher-centered and abstract for learners. Learners would not be critical of thoughts, creative, responsible, tolerant or honest. They would also not be critically sound when making moral decisions. They would continue to wrongfully follow foreign cultures and possibly affect the continuous implementation of the RME subject, since it would be irrelevant to society and the nation as a whole.

The global citizenship conceived for Ghanaian learners with the new curriculum would be a futile standard due to the fact that in countries such as the United States of America, Finland, Germany, and especially in the United

Kingdom, religious education takes the form of classroom interactions and activities, including learners and teachers' worldviews (McKenna, Neill & Jackson, 2009). Currently, in the United Kingdom, religious education is taught from the perspective of the learners' worldviews. (Cooling, 2020). Studies have been conducted on adaptation of Grimmer's religious education pedagogies to fine-tune religious education. Learners and teachers in these areas engage in more activity-driven lessons and use technological resources and religious educational worldviews, experiences, and knowledge. Even when learners are not taken out of the classroom to observe or interact with the learning environment, teaching processes are performed using videos and resources. Occasionally, the objects or resources for learning are brought to the classroom for learners to interact and learn (Engebretson, 2009; Gaffas, 2019; Henaku, 2020). This shows that teachers and student-teachers have high knowledge levels, attitudes, subjective norms and perceived behaviour control about the best pedagogies to employ to teach their learners.

However, the literature on RME student-teachers' adaptation to religious education pedagogies in Ghana leaves several unanswered questions since there are no study on student-teachers but a few on in-service RME teachers and employment of existential pedagogy (Agyemang, 2020; Appiah, 2022; Asare-Danso, 2009; Zonyra, 2017;). Therefore, there are gaps especially on student-teachers' knowledge levels on religious education pedagogies, attitude, social pressures, resources and willingness to employ or adapt religious education pedagogies. One cannot extensively help but ponder on student-teachers' knowledge of religious education approaches for teaching, although they are presumed to have been taught during student-teachers' professional

education; their attitudes to adapt learner centered religious education pedagogies especially, when literature is silent on the extent to which such knowledge of pedagogies could influence their intention to teach; whether the curriculum and society's expectations back adept learner-centered religious education approaches (subjective norm) to assist effective RME teaching.

It is interesting to note that a number of studies have called on the Ghana Education Service (GES), the National Council for Curriculum and Assessment (NaCCA), and other educational stakeholders and institutions, especially the Colleges of Education, to educate, expose, and encourage student-teachers to incorporate knowledge and attitude; effective, modernised and subject-related teaching strategies or pedagogies for learner-centered teaching and development in their professional skills and knowledge. This could ensure that products (undergraduate student-teachers) would be admonished to appropriately adapt and master subject-specific pedagogies to engage learners' attention, interests and attitudes especially for RME subject area (Abudulai, 2021; Amuah, 2021; Amuah, 2012; Asiedu, 2009; Awudi, 2019; Eshun, 2018b; Mensah & Ampem, 2023; Mumuni, 2006; Segkulu, Emmideme & Atibiya, 2022).

Furthermore, there is gap to assess student-teachers' willingness or readiness (perceived behaviour control) amidst confirmed literature gaps such as inadequate resources for teaching and to assess the extent student-teachers could deal with the situation to influence their intention (Ajzen, 2020; Johnson & Christensen, 2018) to use learner centered religious pedagogies to teach. To prevent potential gaps in the future, addressing in-service teachers who might not adapt teaching strategies introduced in seminars and workshops post

professional education is crucial. Post training modifications has been ascertained to be less effective, as habits formed during training might persist throughout a teacher's career (Awudi, 2019). It is therefore essential to examine whether student-teachers would intend to integrate knowledge and skills related to learner-centered pedagogies in religious education during training, rather than waiting till they are already in the teaching service.

It is also possible that student-teachers might find RME strands in the new curriculum, difficult to teach. This is because RME teachers have been found to face difficulties when teaching aspect of the old curriculum and unable to incorporate new teaching approaches to what they already know (Asiedu, 2009; Awudi, 2019; Owusu, 2015). One of the reasons that were ascertained were that RME teacher education curriculum continues to have the same contents and pedagogical knowledge taught to student-teachers since 2008, and the possibility that student-teachers would also find it difficult to teach or incorporate new approaches could be established. Besides, the new RME curriculum for basic schools still has the old strands and sub-strands without any new content, which is why student-teachers might also find it difficult to teach aspect of the new curriculum. Therefore, there should be an empirical study to examine whether student-teachers would intend to teach the strands and sub-strands in the new curriculum without difficulties and be willing to align with a pedagogy that had not been extensively used to teaching in a developing pluralistic society like Ghana.

These issues are what the researcher finds prudent to investigate in this current study especially, in a time when knowledge, attitude and social pressures on teaching, methodologies, approaches, including resources for

teaching still persist as challenges or problems to the teaching of RME. So that literature would be informed on the relevance of some of the confirmed issues from previous studies and their impacts on present RME classrooms. Again, it would address contrasting issues on adapting existential pedagogy to teaching strands and sub-strands in the new RME curriculum and ascertain whether teaching would be intended to be learner-centered and not indoctrinatory, especially in a rapidly growing pluralistic society like Ghana. The study is finally envisioned to provide knowledge to improve inclusivity, equity and diversity within the Ghanaian and global context of religious education in schools and among teachers and for that matter, student-teachers during their teacher education through STS (Ghana Education Service, 2020; Patel & Correia-Harker, 2020; Poulter, Riitaaja & Kuusisto, 2016; Valk, 2007).

Statement of the Problem

The gaps identified in the entire RME teaching fraternity, researches and recommendations that are made for student-teachers, which includes adapting best strategies during teaching, and researcher's interactions with some student-teachers at the Colleges of Education on Supported Teaching in Schools (STS), micro- and macro-teaching practices suggest the teaching of RME is still teacher-centered and indoctrinatory (Abudulai, 2021; Agyemang, 2022; Amuah, 2021; Annobil, 2017; Mensah, 2021;). For the in-service teachers, several interventions have been done to assist eliminate the problem (Awudi, 2019; MoE, 2018; NaCCA, 2020; NTC, 2017; Zonyra, 2017). However, it still persists and if not curtailed by suggesting a solution, this time, with RME student-teachers who would be starting teaching right from level 300 of their

teacher education, teaching in RME would continue to be teacher centered and indoctrinatory.

It must be noted that student-teachers who are being mentored by in-service teachers during student-teachers' initial teacher education practices through the Supported Teaching in Schools (STS) are expected to adapt best strategies during their teacher education. Yet, the problem encountered is one suggested to coerce student-teachers to learn from RME in-service teachers who have been identified to struggle to adapt best practices for teaching (Awudi, 2019; NTC, 2017). Therefore, RME student-teachers might eventually make employment of teacher centered and indoctrinatory practices they encounter, thereby intending to adapt such strategies known to creak the teaching of RME. Thus, since these student-teachers are taught the use of learner-centered methodologies and pedagogies for teaching the subject- amongst them, the existential pedagogy known for its alignment with best practices- the researcher sought to determine if RME student-teachers have knowledge of the pedagogy in order to intend (Ajzen, 1991) teaching the subject with the pedagogical model.

Again, RME student-teachers are mentored by tutors and their colleagues especially during Supported Teaching in Schools (STS). They are envisaged to learn from these individuals including the religious education pedagogical strategies they are taught. However, such skills, knowledge, and attitude to teach with the intention of adapting a learner-centered pedagogy that could do away with the problem of indoctrination and teacher-centered teaching in RME are not known in the literature among student-teachers. There seems to be no literature to confirm such knowledge about their practices.

Some RME student-teachers shy away from being branded religious educators because of perceived social pressures and attitudes towards the holistic milieu surrounding the subject and for that matter, religious education in Ghana (Eshun, 2018a,b). It is therefore, not certain whether those who have had such pedagogical education, mentorship and skills to improvise resources for teaching of the new RME curriculum's content, pedagogical knowledge, and National Teaching Standards (NTS) would turn the coin by developing a positive attitude, subjective norm, perceived behaviour control, and intention to adapt the existential pedagogy to ascertain learner-centered teaching in the classrooms.

Also, the scope of teaching RME is to engage learners on strands and sub-strands (topics) from the three mainline religions (African Traditional, Christianity, and Islamic), including their practices, and secular issues in society (Ghana Education Service, 2020). The contents are to be taught adapting effective, inclusive, diversified and equitable methodologies and religious education pedagogies, which would reinforce the informal religious and moral training young learners acquire from their homes and society. This rationale, objective or standard falls in line with the existential pedagogy. However, a few studies have been done in RME to ascertain whether these standards are met and if so, whether teaching RME would confirm the perceptions held about the subject.

Also, RME student-teachers are found incapable to use religious education pedagogies because the practice is said to be time consuming (Mumuni, 2006), so, they are not taught the pedagogies in the Colleges of Education in order to save the time for other teaching activities. Therefore

solving the issue with those who are having their initial teacher education in content and pedagogy, should be determined from whether they will find the teaching process difficult or easy adapting existential pedagogy during their practicing of the learned skills and knowledge in the teaching field (Asiedu, 2009; Awudi, 2019).

Furthermore, it seems there has never been empirical data on whether there are influences or effects from what RME student-teachers know about a learner centered pedagogy on their perceptions, pressures from society or the curriculum demands and one's ability to performing a said behaviour. In recent times, literature has confirmed extends such developments are taking shape within the Ghanaian society. Since this is a new study in the area, the study had hypotheses to assist add to literature knowledge on such relationships: knowledge of the pedagogy on attitude, subjective norm, perceived behaviour control toward teaching; attitude, social pressures and perceived behaviour control towards intention when adapting the existential pedagogy. These relationships would provide a clear picture of the extends variables established their effects on outcome variables in RME.

Purpose of the Study

The purpose of the study was to find out RME student-teachers' intention towards adapting the existential pedagogy to teach. The theoretical framework by Ajzen (1991), Theory of Planned Behavior and its relationships including empirical studies guided the study. Based on this purpose, the following specific research objectives were formulated:

1. determine RME student-teachers' knowledge level on the existential pedagogy.

2. find out RME student-teachers' attitude toward adapting existential pedagogy to teach.
3. determine RME student-teachers' subjective norms towards adapting existential pedagogy to teach.
4. ascertain RME student-teachers' perceived behaviour control towards adapting existential pedagogy to teach.
5. find out RME student-teachers' intention towards adapting existential pedagogy to teach.
6. examine whether there is a statistically significant effect of RME student-teachers' knowledge level on their attitude towards adapting the existential pedagogy to teach.
7. ascertain whether RME student-teachers' knowledge level has a statistically significant effect on their subjective norm to adapt the existential pedagogy to teach.
8. establish whether RME student-teachers' knowledge level has a statistically significant effect on their perceived behaviour control to adapt the existential pedagogy to teach.
9. establish whether there is a statistically significant effect of RME student-teachers' attitude on their intention to adapt existential pedagogy to teach.
10. ascertain whether there is a statistically significant effect of RME student-teachers' subjective norm on their intention to adapt the existential pedagogy to teach.

11. examine whether there is a statistically significant effect of RME student-teachers' perceived behaviour control on their intention to adapt the existential pedagogy to teach.

Research Questions

To address the problem, the following research questions guided the study:

1. What is the knowledge level of RME student-teachers of the existential pedagogy?
2. What is RME student-teachers' attitude towards adapting existential pedagogy to teach?
3. What is RME student-teachers' subjective norm towards adapting existential pedagogy to teach?
4. What is RME student-teachers' perceived behavioral control towards adapting existential pedagogy to teach?
5. What is RME student-teachers' intention towards adapting existential pedagogy to teach?

Research Hypotheses

To establish the relationships among the TPB's variables including empirical reviews made from literature, RME student-teachers' knowledge level was assessed to ascertain the extends its statistically significantly influence their attitudes, subjective norms, and perceived behavior control, and the latter three's statistically significantly influence their intention to adapt the existential pedagogy to teach, the following hypotheses were formulated and tested to inform the study:

1. Ho: There is no statistically significant effect of RME student-teachers' knowledge level on their attitude to adapt existential pedagogy.
2. Ho: There is no statistically significant effect of RME student-teachers' knowledge level on their subjective norm to adapt existential pedagogy to teach.
3. Ho: There is no statistically significant effect of RME student-teachers' knowledge level on their perceived behaviour control to adapt existential pedagogy to teach.
4. Ho: There is no statistically significant effect of RME student-teachers' attitude on their intention to adapt existential pedagogy to teach.
5. Ho: There is no statistically significant effect of RME student-teachers' subjective norm on their intention to adapt existential pedagogy to teach.
6. Ho: There is no statistically significant effect of RME student-teachers' perceived behaviour control on their intention to adapt existential pedagogy to teach.

Significance of the Study

The study was relevant to RME student-teachers, practicing RME teachers, education institutions, curriculum and policymakers, and researchers in diverse ways. First, the findings of the study established certainty that the teaching and learning of RME at all levels of education in the country would continually be done with employment of learner centered pedagogies especially the Existential Pedagogy among respondents of the study. The practice is

envisaged to ensure that RME continues to be implemented among the country's curriculum learning areas and thus it looked possible it would not be curtailed as was experienced in 2007 when it was supposedly concluded to be underachieving the developed rationale and objectives planned for the education of the Ghanaian child.

The study had ascertained that some of the teaching activities found in the classrooms concerning RME were not teacher centered and indoctrinatory as attested in the literature. It established that further teaching processes would continue to be more learner centered. It was a mixed feeling to ascertain that there were growing positive attitude towards RME among direct stakeholders to the teaching of RME however, it was still unfortunate to establish from some of the respondents that the RME subject was still not valued among some stakeholders in the educational sector. And the likelihood that it would continue not given the priorities other subjects enjoy especially with subject related to policies like Science, Technology, Engineering and Mathematics (STEM) individuals, groups, and institutions would still soar.

It was envisaged that majority of the respondents who ascertained there were values from society, important individuals, groups and institutions for RME would continue to spread such values that have been cherished among other learners they would come in contact with. Student-teachers are therefore admonished with the attention created to make the teaching of RME using the Existential Pedagogy a priority as they had intended to become a behaviour. And that would give room for teaching processes to be purely done with learner-centeredness. At the end of every teaching, learners would be envisaged to have

achieved the holistic competencies, skills, values and knowledge in the subject area more than using other teaching approaches deemed to be teacher-centered.

The study drew attention to literature and the knowledge in the society by the obtained high intention of respondents to adapt the Existential Pedagogy to teach although the predicted effects from respondents' Attitude, Subjective Norm and Perceived Behaviour Control were moderately low. The data had established that student-teachers would adapt the pedagogy to teach in order to alleviate teacher centered teaching and indoctrinatory milieu associated with the teaching of RME. The study had also informed literature that student-teachers have desired to use subject related pedagogies. It had further clarified the literature assumption held about the Volta region, Akatsi, basic school teachers who had graduated from the colleges that student-teachers might not have been taught the use of Existential Pedagogy, a reason when they became professional teachers, religious education pedagogies and especially the Existential Pedagogy was not used. However, respondents established they were taught the use of the Existential Pedagogy and further studies after the Akatsi study had observed its employment. And so, the practices among the teaching professionals should inform the teaching processes of RME and latter teachers who would be deployed to the field of teaching soon so that they also ensure the effective teaching processes envisaged.

Furthermore, the study had confirmed with mixed evidences among respondents and teachers on the field concerning their methodologies and approaches adapted for teaching. The study confirmed some teachers use teacher centered approaches whilst some do not. Hence, the attention of National Teaching Council (NTC) and Ghana Education Service (GES) are

called upon to improve their standards through the profession's development employing seminars and workshops in order to professionally develop both future and present teachers' skills. This is envisioned to assist learners solve societal problems and not to only pass examinations.

The Ghana Education Service (GES) in collaboration with National Schools Inspectorate Authority (NaSIA) and National Teaching Council (NTC) attention are drawn to ensure that schools without unprofessional RME teachers and thus, not upgrading their practices of teaching, including those seeking for recruitment are not given such priorities. As ascertained from the respondents: statistically teaching was not entirely preaching-like and teacher centered; there were few of the important others for the student-teachers perspective (subjective norm related to teachers on the field) who had their practices still being teacher centered and indoctrinatory. That benefit was an indication that such teachers might continue to corrupt the learners and such individuals are needed to be assisted to behave rightly in order to improve their teaching skills and so, the aforementioned institutions are called upon.

The National Council for Curriculum and Assessment (NaCCA) attention is also drawn to ensure approving material resources for teaching and learning in the RME learning area. The study confirmed absence of resources to improve teaching and thus had culminated to reasons why some teachers resort to teacher centered and indoctrinatory teaching practices. Again, the researcher anticipate in the next review of the curriculum, that RME experts are invited and made to lead the review of the curriculum in order to ensure effective reformation or development of the curriculum. And should it be necessary to inculcate other religious studies to the RME curriculum because of

the increase in respondents whose religions are not studied and might affect their interest in teaching and learning of RME; that could be proposed and developed. Attention is drawn that such would improve the nation's inclusivity from the diversities in religious worldviews and holistically address the plurality of the society since there are other religions in the society and very soon, they might be calling for their inclusion in the national curriculum for RME.

The study had established that although respondents intend to use the Existential Pedagogy to teach, their social pressure to use the pedagogy was moderately low and that indicates either less or no employment of the Existential Pedagogy should respondents be even left to willingly use the pedagogy. National Teaching Council (NTC) is also admonished to organize series of seminars and workshops in order to educate and refresh field teachers on teaching approaches especially the subject related ones in order to affect their teaching in their classrooms. Since these workshops have been sanctioned to be a path to achieving promotions among teachers, it would be a right call to attain upgraded skills and knowledge for effective teaching and learning.

The study statistically ascertained that some respondents were not seeing their colleagues student-teachers employing the Existential Pedagogy to teach and so, they were not instigated to also adapt and use. However, tutors or lecturers were observed to be adapting some of the themes of the pedagogy to teach and had been admonishing learners to use the pedagogy. That confirmed the benefits associated with the intended behaviour. The teacher education institutions such as the colleges of education and the teacher education universities' attention are drawn to the current study to ensure that through the Supported Teaching in Schools (STS), micro and macro teaching practicum and

project work writing, student-teachers would be engaged to plan and implement teaching hugely based on subject related pedagogies and methodologies that are hugely learner centered oriented in order to not only equip them with the knowledge and skills for teaching using the methods and pedagogies but to address society's problems through the teaching experiences they would acquire in the colleges or school.

Delimitations

The study was delimited to the RME teaching fraternity and adaptation of existential pedagogy among student-teachers. It must be noted that student-teachers are to be on the teaching field as a result of their Supported Teaching in Schools (STS) programme from year one to four. They are engaged with teachers and learners on the field and in the classrooms. They are also practicing what they are learning. However, as Awudi (2019) found with RME in-service teachers, they find it difficult inculcating new practices even when they have the knowledge of its benefits to teaching. It was prudent to delimit to student-teachers who are still undergoing their education and would be teaching starting their second semester of level 300, and might intend adapting any of the learner centered pedagogies taught them, here, the existential pedagogy, in order to address the problem encountered with teaching.

The behaviour component of the Theory of Planned Behaviour was also muted. This is because the first four components of the theory had been identified as very enough to predict whether a behaviour would be performed or not. So, the researcher decided to delimit the study to the intention component in order to predict RME student-teachers adaptation to the behaviour of inclining to the existential pedagogy to teach. Again, since immediate data was

needed to predict student-teachers intention, it was prudent to delimit the behaviour component of the TPB. Another reason for the behaviour's delimitation was the research design used. The cross-sectional survey ascertains data within a short period of time. It was noted that the design does not do well with longitudinal studies, and the behaviour component is one component that works best with a longitudinal study (Cohen, et al., 2018; Creswell, 2009). So, since the study is time-bound (three years) it was necessary to delimit such a component of the TPB.

Furthermore, the researcher limited the study to JHS education RME student-teachers. The JHS level starts from basic school (BS) seven (7) to basic school (BS) 9 and a reason for the delimitation was that Grimmitt (1973) aligned ages to the three pedagogical themes. For Situational theme, the last, learners were to be 11 years and older before they could be adapted to teach them. Ideally, most learners in Ghanaian basic schools at the age of 11 years and older might be in basic schools six (6), or seven (7), and even beyond. So, if student-teachers would intend, the best category to assess from are those reading JHS education and not primary education who might never make use of the situational theme should they intend adapting the pedagogy.

Finally, the study was delimited to University of Cape Coast affiliated Colleges of Education because the other colleges did not have Methods of Teaching RME as a course for study among their pedagogical courses. Unlike the University of Cape Coast affiliates, which have both general and particular pedagogical courses for studies, the other Colleges of Education not affiliated have only general pedagogical courses for student-teachers who opt to read any subject area for the basic schools including RME. This create a deficiency in

skills and content mastery within the subject area. Therefore, it was prudent to rely on a group of colleges that have the pedagogical course for such a pedagogical model being taught the RME student-teachers in order to ascertain their peculiar intention.

Limitation

One major limitation of this study was the instrument for data collection. The use of questionnaires hindered students from providing in-depth responses and expressing their views. Again, the instrument used limited student-teachers responses to items on emotions and reactions. So, the researcher was not in the best position to pay attention to respondents' body expressions, truth or bias unlike using a qualitative instrument (Eriksson & Kovalainen, 2008). This likely affected the measure of the attitude component of the adopted theory for the study, Theory of Planned Behaviour (TPB).

Also, the period for the collection of data was met with tutors' industrial strikes, so some of the student-teachers had gone back to their respective homes away from the colleges. That limited the number of respondents to randomly sample from using the proportionate sample technique adopted for the study. Although the size for each school was maintained, it affected the respondents who were willing to provide data for the study. The population from each college of education was therefore limited or few to choose from.

Furthermore, the sample technique made the study expensive, although the design used was noted to be cheaper for the research study's adoption. This was because the colleges were spread across the country, Ghana, and the researcher had to select fewer respondents (a proportion of the sample) from the

colleges to represent the few who found themselves reading RME among the colleges in order for them to respond to the questionnaires.

Organization of the Study

Chapter one provided background to the study, a statement of the problem, the purpose of the study, research objectives, research questions, research hypotheses, the significance of the study, delimitation, limitation and organization of the study. The chapter two was made up of the reviewed literature related to the study. It entailed a theoretical, conceptual, and empirical review of the literature. Chapter three focused on the methodological approach the study was directed at, described the research methods the researcher employed to address the research problem- research design, study area, population, sample and sampling procedure, data collection instrument, data collection procedure, ethical consideration, and data analysis. Chapter four was based on the discussion of the results obtained from the field. The last chapter, Chapter five, was based on summary of the study, conclusions, and recommendations, and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

Overview

The study's aim was to ascertain RME student-teachers' intention to adapt to the use of existential pedagogy to teach RME strands. The Theory of Planned Behaviour (TPB) was used as the theoretical framework for the study. The chapter therefore reviewed literature in three broad areas: the theoretical, conceptual and empirical reviews of related studies. The divisions provided an in-depth understanding of the TPB influence on the teaching behaviour of using existential pedagogy and provided same understanding for empirical studies related to the study.

Theoretical Review

Ajzen's Theory of Planned Behaviour was used to find out how RME student-teachers of the Colleges of Education would intend to adapt the existential pedagogy to teach. The expectation was that student-teachers would anticipate making teaching of RME learner-centered, free from indoctrination and assist learners to achieve the objectives set for RME curriculum during implementation. The theory has been extensively researched and used in a number of studies concerning behaviour since it was conceptualised in the late 20th century by Ajzen and Fishbein. This provided the focus and direction for this facet of the study.

Theory of Planned Behaviour

The Theory of Planned Behaviour (TPB), was developed by M. Fishbein and I. Ajzen in 1975. It was a review of the Theory of Reasoned Action (TRA), which was developed by Fishbein in 1967. TRA is a theory used to explain the

intention behind respondents' choice to perform certain behaviour. Fishbein and Ajzen developed the TRA to explain the psychological activities behind the assumption that for one to behave in a certain manner, it starts from the person's thoughts about the behaviour, with intention(s) emanating from the person's belief about the behaviour and its outcomes (Ajzen & Fishbein, 1970). From this belief in attitude, there is also what society's thoughts are concerning the would-be-behaviour. These two components influence one's intention to perform a behaviour (Ajzen & Fishbein, 1967 as cited in Ajzen, 2012).

It is from this theoretical concept that Icek Ajzen added a third component, perceived behaviour control, to the TRA, making TPB an extension of TRA and, thus, the theory to predict intention and behaviour (Ajzen, 2012). The interest of the third component is ascertaining the capacity of an individual's intention to perform a behaviour, ascertaining whether the one intending to perform a behaviour has what it takes to conduct the behaviour and whether external factors that could be considered would affect a particular behaviour (Ajzen, 2001; Salehudin & Luthfi, 2010). TPB is therefore, one of the best social psychological theories used in predicting human behaviour (Sommer, 2011). It is known to provide quality information on attitudes and social characteristics that influence or affect behaviour. The three components together shape an individual's behaviour's intention and closely instigate the individual to perform a behaviour.

Again, TPB is a theory designed to predict and explain human behavior in specific contexts. It is a framework for dealing with complex issues which surround the behaviour of people. It predicts deliberate actions or behaviours that could occur when attitude, subjective norm and perceived behaviour control

affect, relate to, or influence an individual's intention to act on any matter or behaviour. The purpose of TPB, therefore, is to ascertain respondents' intention to use or accustom themselves to a particular behaviour in which, hitherto, they were not involved or had not planned to behave (Ajzen, 2012). This situation was anticipated to be seen in the study. It was assumed that student-teachers did not intend to use religious education pedagogies, especially existential pedagogy, to facilitate the teaching of RME strands in basic schools. Hence student-teachers' knowledge of existential pedagogy, and their intention to adapt the thematic components of Grimmit's existential pedagogy to teach RME strands and sub-strands should be found out.

TPB is also known to necessitate situations where an individual is more likely to engage in a certain behaviour and has been extensively used to find out how an intention influences individuals' choice to perform a behaviour or not. Other scholars have used TPB to ascertain how individuals and organizations' characteristics influence job recruitment and selection procedures. Researchers have used TPB to find out how people's intention are formed, especially on decisions to work for a particular company and how job seekers intend to apply for a particular job (Luthfi & Salehudin, 2011; Schoderbek & Deshpande, 1996; Sommer, 2011).

The Theory of Planned Behaviour (TPB) hinges on three beliefs or components: attitude, subjective norm and perceived behaviour control. The beliefs or components play a central responsibility in providing knowledge, understanding and application, including attitude and values, which serve as the foundation for intention and, further on, performing a behaviour. This foundation is established by hosts of information that are very important and

beneficial to understanding every behaviour envisaged to cause a positive change or to instigate people to bring about change. It should be noted that people can hold onto many beliefs or behaviours, but in the long run, only a few are performed.

In the same vein, there are many pedagogies to use in teaching RME; however, student-teachers could align with any of them to teach. To the researcher, the encouragement one could get from this milieu is that of all the religious education pedagogies available to teach RME, the one which could assist teaching RME effectively is the existential pedagogy. This pedagogy conforms to learner centered teaching and an indoctrinatory-free teaching environment when teachers channel the right attitude into its use.

Attitude

Attitude is the first core component or belief in predicting intention when one observes the TPB framework. This component is also known to be the cognitive aspect of finding out how people form their personalities and intend to perform a particular behaviour. It is interested in the nature or the relationships that exist or surround one's perception of intention to perform a behaviour or not, the belief an individual would have regarding a behaviour one intends to put into action, which is influenced by beliefs that could be accessed (Ajzen, 2014).

In contrast, it is said that accessible beliefs about attitude are always subjective because they are always based on an individual's perspectives and line of thinking about an intended behaviour (Ajzen, 2012). Therefore, for attitude to be accessible, there should be a situation where a respondents would have had the thoughts, knowledge or, better yet, intention to perform the

behaviour that has been in mind for a while before such an individual could tell their attitude towards the intended behaviour (Ajzen, 2001; Ajzen & Fishbein, 2005).

RME student-teachers are said to first establish knowledge on what the existential pedagogy entails, skills on how the pedagogy could be used to facilitate the teaching of RME strands, and the benefits the pedagogy gives to users in and around the classroom climates. What is not known is whether the knowledge level on adapting to existential pedagogy to teach is detailed or shallow; whether student-teachers could combine the themes of the pedagogy to facilitate a lesson; and whether they have the intention to use the pedagogy to teach when they are to use the pedagogy either before field experience or when they are to go to the field to teach.

Attitude is considered to be a long-term belief, expected to stay with a performer of a behaviour for a long time. And must align with certain identified factors. According to Mumuni (2006), in-service teachers who use the existential and other religious education pedagogies, believe that religious education pedagogies were time-consuming. It should be noted that that had happened because of the intention of in-service teachers, which influenced their long-term attitude towards using existential pedagogy, which had also been affected by the knowledge level established over the behaviour.

That is, if student-teachers have not been taught how to employ existential pedagogy and its use, a researcher could condition users to influence their knowledge and use of the pedagogy by organising a focus group presentation after assessing student-teachers' knowledge level on existential pedagogy and ascertaining a very low level. Then there would be the

intervention, where a researcher presents the model for the behaviour in order to find out the initial challenges with users and how to address the challenges obtained. After the intervention, the respondents could have the opportunity to practice teaching using the said pedagogy in order to fully conceptualize their attitude towards the intended adaption to the said pedagogy in order to facilitate RME strands in lessons.

Moreover, it is said that attitude is used as a measure of the extent to which student-teachers use the pedagogy or not (Ajzen, 2014). The limited literature in Ghana on the use of the pedagogy among teachers and even student-teachers has been a factor hindering the assessment of the usefulness of the pedagogy. It appears there is no study that has proven whether the use of the pedagogy is really taking place or not, among student-teachers. It is therefore necessary to ascertain with this study by assessing the attitude component of TPB in order to confirm whether student-teachers would intend to use the pedagogy or not and to predict what might happen in the future in terms of its becoming a behaviour. Again, it is to examine whether respondents would be using the pedagogy during in-service practices of their profession. This is why there should be others who have the knowledge and willingness to perform such a behaviour. Ajzen (1991) called this intuition the subjective norm.

Subjective Norm

This is the second component of the TPB. It is known to come from the perceptions society carries and what they expect concerning an intended behaviour. A study conducted in Ghana found a bit of practices of existential pedagogy among teachers but not concrete evidence that teachers use the pedagogy as required. Those who were supposed to teach the pedagogy with

other religious education pedagogies did not teach them (Zonyra, 2017). Appiah (2022) also suggested that the pedagogy and another religious education pedagogy were used by Ghanaian RME teachers in the field. Other conclusions on existential pedagogy's employment from literature on its use also established the difficulty or ease behaviour intenders could face.

The subjective norm also constitutes social factors which are believed to have bearings on a behaviour. It refers to the thoughts and ideas surrounding social pressures to perform or not perform a behaviour. It could also be said that the element is interested in finding out the expectations of other people to predict the intention of a behaviour. Some examples also include how tutors teaching student-teachers on the use of existential pedagogy would want users to use the behaviour. Are in-service teachers using the pedagogy for student-teachers to emulate during STS and macro teaching practices? To what extent are student-teachers encouraged to use this and other religious education pedagogies? When these pressures are actualized, then one would attest to the influence that subjective norm plays for individuals and researchers to intend performing a behaviour. This study would therefore assist the literature to provide answers to all that readers are to know concerning subjective norm on existential pedagogy to teach RME strands and sub-strands.

The component has two elements. These are the normative beliefs and the subjective norm. They are also known as injunctive and descriptive norms respectively (Ajzen, 2006). The normative beliefs are concerned with what the individual intending to perform a behaviour thinks others expect him/her to do. So, for example, student-teachers would be asked whether their colleagues feel

enthused and thus would want to see them adapting the existential pedagogy to teach.

The second, subjective or descriptive norm, which looks at one's willingness or motivation to comply or not with the norm of the behaviour, also indicates the extent the individual cares about what others think of him/her concerning the intention. Here, student-teachers would be looking at whether tutors would technically assist them in using the pedagogy or not. And whether the tutors would be using the pedagogy to facilitate teaching, thereby assisting intenders of the behaviour to try using them. When the two are combined, they provide detailed comprehension for predicting intention from the perspective of the social pressures concerning the intended behaviour.

In this study, those important individuals whose perceptions would influence the respondents of the study to perform the intended behaviour as discussed above cannot be overlooked because of their knowledge level about the pedagogy in question. These significant individuals in the Colleges of Education are the tutors who teach RME and RME student-teachers themselves. Again, there is that milieu of looking at how the tutors influence or admonish student-teachers who themselves and their colleagues plan on employing the pedagogy to teach. It is after this knowledge and practice that student-teachers are presented with the opportunity to go to the field to practice their teaching based on what they have learned.

The perception of the important individuals here - the tutors, in-service teachers, colleague RME student-teachers, and the entire school environment - are all envisaged to give users of an intended behaviour the ability or skills to perform the behaviour. Student-teachers are envisaged to adapt the existential

pedagogy by using the pedagogy's three themes - depth, symbol and language and situational - for the three teaching phases, respectively. Through this adaptation to teaching, other RME teachers and student-teachers would be influenced to do the same by adapting the pedagogy to teach RME. In the National Teachers' Standard (NTS), National Teaching Council (2017), it was opined that teachers could be corrupted with their teaching strategies. And so, if that corruption speculation could be possible this time around, for the good, the practice could then make the RME student-teachers who would intend adapting the strategy to teach RME to also grow confidence and further influence other colleague student-teachers to gain perfection in using or adapting existential pedagogy to teach strands and sub-strands in the RME curriculum.

Another dimension of the subjective norm involving the social pressure one is faced with when adapting the pedagogy evolves around curriculum expectations. These expectations evolve around how student-teachers should teach strands and sub-strands, adapting the pedagogy to establish learner-centered teaching. There are other expectations on how learners should learn what they ought to be taught; whether those they ought to be taught are necessary for society's development or not, and how the atmosphere of the classrooms should be conceptualised so that teaching would bring every learner on board to participate in learning: inclusivity (Sanger & Osguthorpe, 2005). All these and more need the milieu of confidence and resources to really make student-teachers willingly or intend to take up the behaviour of adapting the existential pedagogy to teach. Then later, when the intention is highly ascertained, there could be an established prediction that the addition of what

Ajzen conceptualised, created, and reviewed in attitude, subjective norm and perceived behaviour control has been positively intended and ascertained through the actualized behaviour.

Perceived Behaviour Control (PBC)

The third component influencing intention according to the TPB is perceived behaviour control which refers to the ease or difficulty an individual would have in performing a behaviour or an action. It is theorised to reflect experiences that have happened in the past as well as challenges envisaged to happen in the future (Ajzen, 2002). Peoples' actions or behaviour are influenced by certain questions such as; how can users or appliers of this specific teaching behaviour use the pedagogical behaviour to teach? What resources would make student-teachers willing to use existential pedagogy be able to perform or intend to perform the behaviour? Such questions help perceive the behaviour of others.

The literature on existential pedagogy has not provided enough evidence concerning perceived behaviour control. It seems the available studies were not able to give answers to all questions raised in the previous paragraph on perceived behaviour control. It therefore appears there is no study that has been reviewed to establish the concerns raised in the objectives on perceived behaviour control (PBC) for this study. A few of the studies that ascertained bits about existential pedagogy have assumed that some reasons teachers and student-teachers are not applying the pedagogy, including other religious education pedagogies, may be that these pedagogies are time-consuming and users have little knowledge on their effective application amidst the integration of advanced technological resources (Mumuni, 2006).

Moreover, the perceived behaviour control is the only component among the three which can directly determine intention and, a behaviour to be performed by bypassing intention to directly influence or make a behaviour be performed without the persons intending to perform the behaviour. This happens as long as an individual has what it takes to perform a particular behaviour (Ajzen & Fishbein, 1980, as cited in Ajzen, 2006, 1991). It involves an individual's belief about the sufficiency of resources required to perform an intended or unintended behaviour..

Furthermore, the perceived behavioural control component is noted to refer to the degree to which a person believes that he or she could perform a behaviour. It involves the individual's perceived ability to perform a specific behaviour with or without resources. It also involves environmental factors, which could cause a particular behaviour to be performed. Here and with this study, one could talk of resources which could be used in order to actualize a behaviour or even the needed time or duration to perform a behaviour (Johnson & Christensen, 2018). Again, the relationship and emotional issues of teachers and learners could be perceived to be a yardstick for the performance of a behaviour (Pekrun, Elliot & Maier, 2009).

Another significant aspect of teaching and learning that could make student-teachers intend to use the pedagogy as far as perceived behaviour control is involved is the type of curriculum and instructional engagements' strategies, including teachers' adaptation to learners' indulgence in the classroom, which are factors that could influence a behaviour. Lastly, giving feedbacks and ensuring assessments of the entire curriculum are all variables indicating this last component of intention or direct behaviour (Black &

William, 2009; Fredrick, Blumenfeld & Paris, 2004; Hattie, 2009). As a self-directed component, in terms of measuring items which are to be used on an instrument for data collection, the component assists researchers in obtaining rich data and has an influence on intention (Ajzen, 1991). There is also rich content and skills to be obtained by student-teachers because they would grow in confidence to perform a behaviour no matter the prior or identified challenges.

Some studies on TPB have established that besides using the third component, perceived behaviour control, another theory which could be used is Albert Bandura's Self-Efficacy Theory (SET) (Fishbein & Cappella, 2006). In some cases, SET could be used to back up the third component of TPB (Ajzen, 1991), although there appears to be no study that has done such replacement. However, since TPB was propounded earlier than SET and literature has proven the similarities, any further study interested in finding out the ease or difficulty an intended performer of a behaviour could apply SET as the only theory for such willingness' measurement.

As a relation and subset of social cognitive theories, SET is interested in peoples' thinking capabilities. Self-Efficacy Theory also refers to a person's expectation to master a behaviour depending on the conditions available to them. Therefore, an individual could act or behave in a manner that is the result of some external motivations or benefits (Bandura, 1977, cited in Fishbein & Cappella, 2006). Fishbein and Cappella (2006) also affirmed that both SET and perceived behaviour control influence an individual's choice of activities, preparation of activities, efforts spent during performance of activities, patterns of thinking towards activities, and emotions performers put in activities. One

could therefore be convinced that he or she could either use the self-efficacy theory alone instead of the perceived behaviour control component when a study would want to look at only that aspect of TPB or any other study that would require the principles of the perceived behaviour control component to comprehend a phenomenon.

Ajzen (1991) asserts that for an individual to have perceived behavioural control, directly achieving or predicting intended behaviour performance, should be based on two hypotheses. The first hypothesis looks at how one's effort could assist the one in achieving success over the intended behaviour to be performed. So, in this current study, when the researcher ascertains that there are student-teachers who would be willing to use the intended pedagogy or adapt the existing pedagogy to teach RME strands and sub-strands and will confidently perform the activity that might encourage their colleagues to also master the process and skills to perform the intended behaviour, PBC would therefore be said to have influenced behaviour from the prediction. Therefore, the behaviour of teaching and employing existential pedagogy could be said to be done or performed. However, with the self-efficacy theory, the indication is that a person would definitely perform better because of the conceptions the performer had or conceived of the behaviour performed. This therefore means, that constant practices would make users of a behaviour better performers of the said behaviour.

The second hypothesis is the substitute for the actual control being measured from a perception (Ajzen, 1991). This means that instead of measuring an intention before identifying whether a behaviour would be performed or not, the PBC component could be a replacement for finding out

whether a performance of a behaviour is likely to be done or not. Therefore, if a performer of a behaviour seems to be content with the perception of performing an activity based on resources available and not any other factor, that perception becomes enough for the performer to decide whether to get the behaviour performed. This is evidently diagrammed for comprehension under the theoretical framework.

Interestingly, the adaptation of the existential pedagogy for teaching is such that there is little or no pressure on users to use any advanced resources (if the performer chooses not to) to influence their behaviour actualization. This is because most of the resources to influence teaching are either familiar to users or very basic to acquire for teaching processes. Most of them being books, resource persons, pictures and videos (Asare-Danso & Mensah, 2021).

Perceived Behaviour Control (PBC) finds out performers' capabilities for performing a behaviour (Ajzen, 2006). In this study, the performers would be the respondents for the study, and so PBC finds out whether users are familiar with the content for how the existential pedagogy should be used. Zonyra (2017) contemplated that perhaps student-teachers in the colleges who happened to be taught pedagogical and content knowledge and skills to teach in the basic schools might be sparingly taught religious education pedagogies; therefore, teachers at Akatsi seem not to know how to use the pedagogy to teach. As a result, teachers in the Akatsi south district of the Volta region do not make teaching learner-centered.

Again, the researcher's teaching experience in the college establish the milieu that religious education pedagogies are not taught wholesomely. One of the reasons appears to be the quantity of contents a tutor has to teach and engage

student-teachers to comprehend lessons. There also seems to be a difference in the duration and quality of student-teachers admitted for the four-year bachelor degree programme. Therefore, student-teachers appear to pay attention to the traditional teaching methodologies and approaches (Kochhar, 2009) instead of subject related pedagogies ascertained with studies and also concluded to be learner-centered. Such pedagogies could be said to corrupt student-teachers, especially in terms of the kinds of processes to choose and use when teaching. As suggested in the National Teacher Standards, National Teaching Council (2017), attitudes towards teaching, especially with student-teachers, might be corrupted. They might deviate from learner-centered principles for teaching which could ensure learner-centered teaching and later rely solely on teacher-centered pedagogies.

Furthermore, the component makes practitioners of the theory think of achieving success with a behaviour when they are being motivated. Motivation is said to assist teachers and learners in focusing their attention on key goals or outcomes (DeLoatch, Smothers, & Tolley, 2018). It is believed that when people are motivated, distractions are not possible. Therefore, good results are always achieved. This concept therefore implies that the number of studies that have proven the existential pedagogy to be beneficial and learner-centered should serve as extrinsic motivations for readers and be seen by the researcher as such. This motivation should involve student-teachers to accustom them to also use the three themes of the pedagogy as a holistic teaching strategy to get learners to learn.

Student-teachers could also be motivated intrinsically. The researcher envisages that because student-teachers have the knowledge on the use of the existential pedagogy to be one that could be used in facilitating RME, teaching that would be based on the pedagogy's use could make learners in classrooms share their experiences. The learners in the classrooms would feel part of the teaching process because the pedagogy is learner-centered and their experiences would be the reference point for comprehension of the strands taught in the classrooms.

When applying the Theory of Planned Behaviour (TPB), it is attested that a particular behaviour affords a person complete control over the performance of the behaviour. Again, intention should be enough to predict the behaviour. In the same vein, perceived behaviour control increases one's willingness to perform an activity. However, Ajzen (1991) stipulates that research works that were done before the latter half of the 20th century probably did not see the effect of the perceived behaviour control component. Today, in the 21st century, PBC is evidently effective for behaviour prediction since over two decades of literature and a number of studies have proven its worthiness (Armitage & Conner, 2001; Rhodes, Courneya & Jones, 2006). A part of the TPB that necessitates attention is that it has been observed not to do well when its components are compared against each other, although each could provide independent contributions (Ajzen, 2006).

Another dimension of TPB worth observing is its role in morality and the extent to which morality could influence student-teachers decisions about performing a behaviour. This moral aspect is also attached to perceived behavioural control (PBC) and requires performers of a behaviour to allow their

personal feelings to morally instigate them to become responsible for a behaviour performed or not (Gorsuch & Ortberg, 1983 in Ajzen, 1991). So, when the behaviour is not appropriate, one's conscience should lead the person to forfeit performing the behaviour, otherwise, the behaviour should be performed.

The student-teacher of RME is not forced to use any particular strategy to perform teaching during micro and macro teaching done outside the Colleges of Education, this time in the classrooms of partnered schools. However, student-teachers are to ensure effective implementation of the curriculum with learner-centered teaching pedagogies in order to achieve the standards and specific aims set for the RME curriculum. Hence, when teaching processes continue to be teacher-centered and indoctrinatory in a pluralistic subject like RME and a society like Ghana, student-teachers and teachers in general are to allow their conscience to sway them in order to ensure the best teaching strategies are adapted. This conscientization could bring respondents to the best practices by ensuring their learners establish the best educational practices so that holistic education through RME might be done to address inclusivism and equity in addition to the number of values, skills, and knowledge to be learned from schools and their environmental factors.

PBC usually marks performers of a behaviour to either have a high or low level of behaviour control based on one's intention or ability in performing a behaviour or predicting a behaviour. Such weighting of a behaviour is one of the reasons why the researcher decided to align with the quantitative design as a methodology for the research. This is because such a prediction of either a high or low could establish reality rather than explain with words alone when a

writer expresses the magnitude of the impact of a behaviour. Besides, qualitative approach would not entirely weigh such a quantifiable prediction of a behaviour (Eriksson & Kovalainen, 2008). This appears to be one of the reasons more studies have been done on TPB, applying quantitative designs and approaches to prove why PBC is worthwhile (Conner, Sparks, & Povey, 2005; Hagger & Chatzisarantis, 2014). Again, that could be why it is worthy to present perceived behaviour control with numbers so as to understand the extent to which it can predict a behaviour with or without intention (Sheeran, Webb, & Gollwitzer, 2005).

Intention

Another component to predict the performance of a behaviour is intention, a person's readiness to perform a behaviour. It measures how individuals who are prepared to behave in a certain manner are willing to perform the particular planned behaviour (Ajzen, 1991). In the current study, intention encompasses how prepared student-teachers who have been taught the use of existential pedagogy would be willing to facilitate teaching RME lessons with the intention to adapt the pedagogy.

Intention is achieved when a person decides to perform a behaviour or otherwise, intention is said to be fully achieved. This is because all the components discussed would have been effected in the environment of the intended behaviour. And the behaviour performance could be triggered from the intender's intention which is also influenced by motivational factors such as the time one would use to teach, the extent to which funds are available to assist in performing the intended behaviour, skills to apply for effective application, the teaching and learning environment, relationships between stakeholders in the

teaching process, feedbacks intenders get, assessments, and the cooperation of others involved with the intended behaviour (Black & William, 2009; Fredrick et al., 2004; Hattie, 2009). A student-teacher can also weigh the teaching periods to find out whether the pedagogy is implementable, his or her skills to perform the behaviour, the skills and practices of the supervisors who observe their teaching and use the pedagogy to teach.

In Ajzen (1991), attitude and subjective norm were the driving components for intention and perceived behaviour control, supporting the theory to predict behaviour. Further studies confirmed that without the combination of the first two (attitude and subjective norm) with perceived behaviour control, the likelihood of predicting a behaviour would not be wholesome (Ajzen, Brown & Carvajal, 2004; Armitage & Conner, 2001; Rhodes et al., 2006). This research would therefore be aligned with these stated findings and other readings on how to relate TPB to advanced technological resources to ascertain the extent all the three components could predict the performance of an intended behaviour.

In order to justify the combined component's claims and how teaching could also be factored into the prediction, the researcher made the assumption that without the use of resources in the application of existential pedagogy to teach, a student-teacher's intention to use activity-driven strategies for teaching will not be achieved in RME. This is because indoctrination as well as teacher-centered teaching would be the order of teaching in RME. This is why the importance of perceived behaviour control, which is a requirement for intention and sometimes a straight predictor of behaviour is stressed by the researcher.

Furthermore, intention is found out to be the central motivational factor for the performance of a behaviour (Ajzen, 1991; Ajzen, Brown & Carvajal, 2004) by admonishing a performer of a behaviour to perform no matter the difficulties the person would experience when trying to perform the behaviour.

These motivational factors cut across both learners' and teachers' passion for the learning and teaching of RME in the classrooms. When teachers understand and accept the burden of shaping the next generation of our societies by inculcating in them, knowledge, skills, and attitudes for nation-building, RME teachers will be motivated to use methodologies or pedagogies that are learner-centered in order to assist learners' comprehension during teaching and learning (Deci & Ryan, 2000). On the other hand, it is that zeal that admonishes one not to perform a behaviour based on how low perceived behaviour control functions or propels a performer of a behaviour not to perform the behaviour.

It is observed that when a behaviour is not a serious problem to be solved, intention is considerably more acute to predict behaviour (Ajzen, 2012). So, a person could rely on only the attitude or subjective norm components to predict a behaviour without adding perceived behaviour control to influence what intention would be (Ajzen, 1991). Of course, this study wants to solve a serious problem in teaching, where RME teachers are assumed to use teacher-centered methodologies and approaches that indoctrinate learners (Agyemang, 2022; Appiah, 2022, 2023; NaCCA, 2020). The researcher therefore wants these assumed practices to halt by equipping student-teachers who would be deployed anew to the various classrooms in Ghana with the thoughts and willingness of teaching RME applying the Existential Pedagogy which incorporate learner-centered teaching strategies and indoctrinatory-free processes. The intended

behaviour would be established after this current study when predicted as a high adaption of the Existential Pedagogy by student-teachers to teach RME.

Ajzen et al. (2004) claimed that the stronger the intention an individual has to perform a behaviour, the more likely the behaviour would be performed. Besides, there are other contributors that contribute to the strengthening of the intention such as the availability of requisite opportunities and resources like time, money, skills, and the cooperation of other colleagues and helpers to perform a behaviour. There are also concerns about ensuring equity and differentiation in teaching, and assessment and feedbacks to put learners on the right track (Ajzen, 2012). Eventually, when all these come together, a strong zeal to perform a behaviour is assured.

However, when the climates of schools and the entire Ghanaian curriculum community appear to suggest a look down on a subject, especially from teachers of other subject areas, learners, administrators and other stakeholders in education and curriculum, there is a drawback to the teaching and learning of the subject (Eshun, 2018b). There is also hindered provision of resources, encouragements and feedbacks to assist in the succession of the subject (Richardson, 1998; Wubbels, Brekelmans & Hooymayers, 1991). What is even more worrying is the number of applying student-teachers who would want to pursue further studies in the subject. One typical example of a subject that underwent this effect is RME. When one compares the numbers with other subject areas, there is very little recognition for individuals who rise to top within the subject (Wang, Hall & Goetz, 2018). It was not long ago in 2022 when the country, Ghana, even had its first professor in RME. This is part of

the reasons why it is equally important to encourage a behaviour change with this study starting with teaching.

Behaviour

This is the last component of the Theory of Planned Behaviour (TPB).

The behaviour is the observable or reflective aspect of the entire theory. This is a response to a situation that is planned. It is an individual's agreed intention to perform a behaviour. It must be noted that perceived behaviour control moderates the effect of intention on a behaviour with its strong or low responses that make intention favorable to having a behaviour performed (Ajzen, 2005). This is where almost every user of the theory ends, and there are some features associated with the component.

First, the behaviour to be performed is defined in terms of action, target, context, and time (Ajzen, 2014) where the action is the teaching behaviour, which is expected to be the style student-teachers would adapt to. The target is the RME learners in the basic schools who, through the study, are expected to become active learners because of the demands of the pedagogy on student-teachers who would eventually become RME teachers. The context is the adaptation to the existential pedagogy for teaching RME. This is what the researcher envisages student-teachers of RME would accustom to as a teaching style. The time is the period spanning from assessing student-teachers' knowledge level to the very end of their professional journey with teaching. What this means is that the researcher could assess the behaviour component of student-teachers anytime within the next three to four decades of their teaching practices when teaching and learning in RME is still deemed teacher centered and indoctrinatory.

One thing to note about the context is that it is an element that could be omitted from a study depending on the researcher's objectives or expectations. However, if the behaviour component were assessed in a study, the researcher would have to include the context aspect because of its importance (Ajzen, 2012) because the context becomes the aim of a study. Again, the behaviour component is very important because the whole study peaks on it to ascertain the importance of the adaptation envisaged by the researcher for the teaching of RME by student-teachers in the Colleges of Education, including the need to have next generational learners developed for national development. Time is that aspect of the behaviour that ensures grooming of the behaviour with various skills, knowledge and attitudes. This is because it is the period when the observable behaviour is performed, and researchers, including users, are made to wait on respondents of a study to master the acquired behaviour in order to achieve success with such a behaviour.

All four elements of behaviour are to be realised in any instruments used or to be used when data collection is done by researchers on the component. Sometimes, past behaviour is observed to be a sure card in performing a behaviour. However, the theory observes that it is not always the case that one might have performed a behaviour, and the result of that past performance instigated the performer of the behaviour to perform an activity or behaviour (Ajzen, 2005).

There are hidden reasons and variables that could make people act in different situations and contexts (Ajzen, 2014). People are known to act based on biological determinants, cultural perspectives, and situational characteristics. All these influence peoples' attitude, beliefs, values, goals, interests and plans.

According to Ajzen (1988), a person's attitudes, traits, social norms and values, and the environmental conditions surrounding the person are factors that can be used to predict human behaviour. According to a handful of scholars who decided to find out about the behaviour component, human behaviour is determined by individuals' intentions, interests and motivations (Beck & Ajzen, 1991). Again, studies have established various relationships and tested hypotheses in order to ascertain how there could be relationships between intention and perceived behaviour control in the determination of a planned behaviour (Ajzen & Fishbein, 2005; Doll & Ajzen, 1990).

The researcher, based on the knowledge on behaviour, concluded that adding available resources, both advanced and low-tech, for teaching can have a better influence on successful teaching and learning. So, respondents' intending effective adaptation of existential pedagogy could end in learner-centered teaching, just as envisaged in the study that integrated ICT into teaching RME (Appiah, 2023). The conclusion therefore created an additional variable (knowledge level) to find out from student-teachers the content they have been educated on existential pedagogy, alongside the two direct components for intention and perceived behaviour control (PBC).

Theoretical Framework of the Theory of Planned Behaviour



Source: Ajzen (1991)

Figure 1: The Theory of Planned Behaviour's Theoretical Framework

Conceptual Framework of the Intention to Adapt the Existential Pedagogy

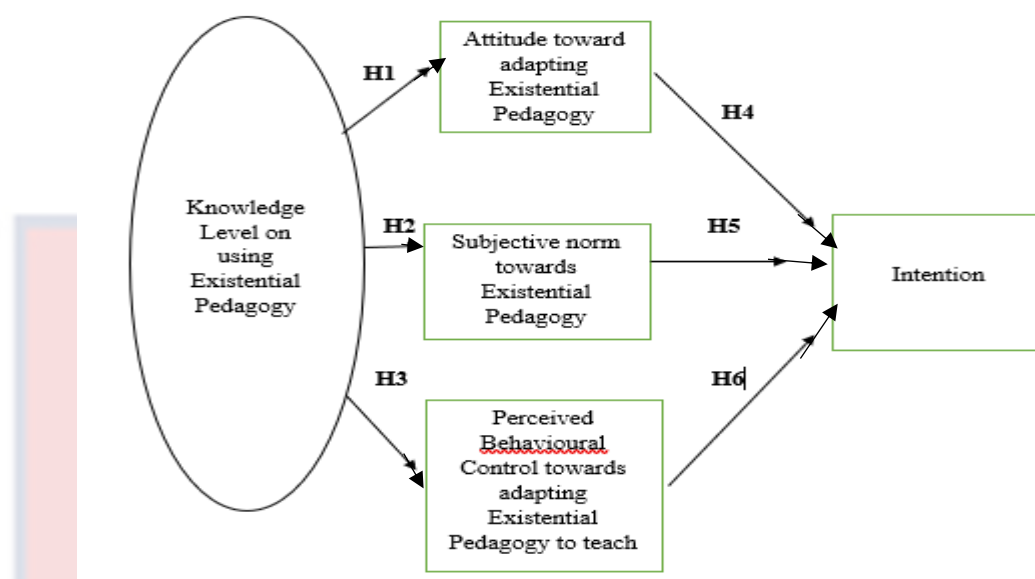


Figure 2: Adapted Theory of Planned Behaviour for the Current Study

Source: Theory of Planned Behaviour, Adapted from Icek Ajzen, 1991 by the researcher, (2023).

The researcher employed all the components of TPB apart from the behaviour component and added another variable in order to find out the extent to which student-teachers have accrued knowledge on the existential pedagogy adaptation in RME. The added or external variable was the knowledge level. This addition was made possible because the theory is flexible in adaptation to any or particular context. Besides, TPB's structured framework in assisting testing hypotheses established a predictive route to extend the framework based on empirical literature. In finding out the knowledge level, the researcher was interested in assessing the student-teachers' past experiences on the content of the intended behaviour. According to Bandura (1986 in McCormick et al., 2002), previously acquired knowledge is an important source to look at when one wants to find behavioural control beliefs. This therefore mediate between

the extent one would intend a planned behaviour and subsequently, the performance of the behaviour.

Van Ryn and Vinokur, (1990 in Ajzen, 1991) indicated that among the many challenges that the TPB has established with its use, there have been vast usefulness in understanding behaviours. It also helps researchers implement interventions which could be effective in changing a specific behaviour. This is among the reasons why the researcher chose the theory in order to guide what the researcher wants to achieve in the pedagogical shift with RME implementation in Ghanaian basic schools so that the concept on the pedagogy would be ascertained and whether student-teachers would be familiar with the knowledge to inform intention to teaching RME strands by adapting the existential pedagogy.

Conceptual Review

The concept that informed the current study involved religious education pedagogies designed for RME student-teachers' education on pedagogical knowledge. The focus was on Grimmitt (1973)'s existential pedagogy, also known as experiential pedagogy (Asare-Danso & Mensah, 2021). The concept has been used in various studies conducted in Europe (UK, Sweden, Finland, Norway just to mention a few), the United States of America, and a few of them across other parts of the globe. In Africa, a few studies have been done, as far as the available literature can confirm (Appiah, 2022; Asare-Danso 2009; Zonyra, 2017). These studies provided direction and focus for the conceptual framework of this study.

Pedagogies of Religious Education

Pedagogy is known as a theory of teaching and learning which includes aims of a teaching process; contents to be taught and methods to ensure knowledge are acquired, skills are developed and attitudes are caught (Simon, 1981 in Grimmer, 2000). The subject matter is also defined as the art and science of teaching; using methods, strategies and styles to teach learners. It deals with ways or processes a teacher could use to teach and the principles to teach with contents. It comes from the Greek word “paidagogeō” and translated into English, to mean, “To lead a child”. The word was derived from a myth told of a slave who was to cater for a master’s son and educate the master’s son with the culture and the society’s values that the slave (teacher), the master and the son found themselves. The act of doing such activity became the word, pedagogy, and had been continually used to tell of a person’s way of leading learners to learn (Asare-Danso & Mensah, 2021).

Asare-Danso and Mensah (2021) outlined seven features that educators could rely on to recognize an action of a teacher to be a pedagogy:

1. Pedagogy is seen as a slave and scholar relationship.
2. It is about a service a person renders.
3. Pedagogy is an educative journey.
4. It involves building on existing relationship for the better.
5. It deals with communication.
6. Pedagogy is about persuading the learner to something worthwhile.
7. It is about making the learner know how much you love them.

According to the features, when a teacher wants to deal with a particular pedagogy or use to teach, especially in religious education, the kind of

interaction between the learners and religious contents must be weighed to find out the extent a learner would not be indoctrinated or marginalized. Again, the instructional style which the teacher uses to assist learners in the class needs to be activity oriented for the various lessons planned and taught. There is also room to always achieve professionalism. A teacher is to acquire positive attitude in terms of the profession he or she has chosen and thus, holistically live one's life to represent the values that the profession demands from the individual.

Teachers are expected to be knowledgeable, passionate and skillful so far as their education is involved in becoming professionals to lead a transformative education directed at effective pedagogical shift. The process should be envisioned such that they would be seen to be ready for the role of teaching. This role requires effective teaching practices and constant research. The practices are to be geared towards constants improvements on what had been done in teaching and learning and lastly, contents that would suit the style adapted for lessons. When all these are reviewed, a willing teacher could teach for learners' critical developments on skills, attitude and values in any learning area and so far as religious education is key for national development.

Many pedagogies for religious education have been conceptualized although there is no consensus on how many there are available that are said to be learner-centered. These could be categorized under inquiry-based, problem-based, collaborative, reflective, dialogue-based, personalized, interpretive, theological, critical, narrative and experiential pedagogies. All these forms are widely becoming popular because of their capabilities to promote engagements, motivate and challenge learners to find out in-depth knowledge and to make

active learning with teaching and learning widely based on practical activities and learners' engagements.

Categories of Pedagogies for Religious Education

The inquiry-based pedagogies for religious education ensure that learners are encouraged during teaching and learning to ask questions, explore religious concepts and practices, investigate and develop critical thinking skills on religious and secular matters. Teachers who use pedagogies under this theme could facilitate teaching and learning by making learners use project works, group discussions and debates in order to challenge their understanding and knowledge acquisition during teaching and learning of religious contents (Dobber et al, 2017). One example of such pedagogies is the neo-confessional pedagogy.

There are problem-based pedagogies that also give learners the opportunity to be presented with real-life religious and secular issues as well as guide learners to find solutions to the real-life religious and secular issues (Hmelo-Silver, 2004) An example of such pedagogies is the phenomenological pedagogy which is used to study a particular religion by either bracketing one's faith or using Edmund Hursel's research principles of epoche and eidetic. The idea is that the researcher who is studying the religion would present exactly as seen or observed from the practitioners being studied (Agyemang, n.d.).

There are also collaborative pedagogies which mandates that learners be grouped for discussions and cooperative activities in order to achieve teamwork and develop social unity among learners when used to teach. Learners are able to communicate and improve their skills when working in groups. Again, there is another group of pedagogies that share qualities of collaborative pedagogies

known as dialogue-based pedagogies (Magnisalis, Demetriadis, & Karakostas, 2011). These pedagogies give users the opportunity to make teaching learner-centered. However, when used in teaching RME, and employing other traditional methodologies like discussion, learners could likely be led to adapt religious exclusivism during teaching and learning. One of the reasons this is possible is that pedagogies are used to train learners to defend their religious faith. The application of these pedagogies is to be done in a more respectful and accommodating manner. Some examples of religious education pedagogies that fall under this umbrella are neo-confessional and confessional pedagogical approaches.

Furthermore, there are other pedagogies that are referred to as personalised learning pedagogies. These share qualities with reflective religious education pedagogies. They involve teaching learners along with learners' interests, needs, and capabilities and above all, encouraging originality among learners so that teaching appears to be connected to learners' contexts of comprehension. One example of personalised religious education pedagogies is the symbolic mind propounded by Susanne Langer. This pedagogy was known to have influenced teaching and learning of religions (Innis, 2009). There is also the critical-realist approach by Andrew Wright and constructivist models that necessitate narratives from both religious language and disciplines of study. Lastly, there is one called Conversations that is used to teach mankind's experiences (Erricker et al, 1997; Wright, 1997; 1998). Where such pedagogies are rightly seen are in churches and mosques and during personal experiences shared and are related to religious and secular issues.

Other learner-centered examples of pedagogies that pick cues from the aforementioned examples just like the existential pedagogy are dimensional or structural explanatory pedagogy developed by R. Ninian Smart and gift to the child pedagogy by Trevor Cooling. There are others that share similarities to the personalized pedagogies discussed above like interpretive, theological, critical and narrative pedagogies. Interpretive pedagogies, for example, are those that call for teaching to be related to learners but ought to be dynamic all the time. Their dynamism in nature is such that a teacher would not conform to a particular style of teaching rather choose a variety of teaching strategies. It is also expected that teachers will realise they are repeating their teaching strategies and will feel admonished to change these strategies of teaching almost all the time (Everington, 2009; Jackson, 1997). These categories of pedagogies were used among churches and seminaries for the teaching of Christianity in the early timelines of religious education in the United Kingdom, the rest of Europe, and the United States of America.

There are also experiential pedagogies. These ensure learners are provided with life experiences or opportunities which would allow them to deepen their understanding and personal relationship with religious practices and concepts, including society's issues. According to Grimmitt (2000), the pedagogies involve service learning that allow learners to get involved in community activities such as communal labour and volunteerism. These and more life engaging activities allow learners to clean their frontages and communities a become agents of change. They also get involved in ritual simulations and engage in religious activities such as prayers; role playing and field trips just to mention a handful of examples. Again, the pedagogies ensure

learners engage with religious concepts and practices in a meaningful and personal way. However, most of the aforementioned pedagogies that have been developed for religious education outside the Ghanaian context of teaching RME are likely to lead employers of the pedagogy to use teacher-centered and indoctrinatory teaching strategies. And to do away with this, it is important student-teachers adapt to a globally contextualize learner-centered pedagogies that would encourage effective teaching and learning of RME in Ghana. Such is what the researcher aligns with in the Existential Pedagogy.

Learner-Centered Pedagogies for Teaching RME

In the latter half of the 20th century, scholars in the United States of America and in Europe, especially in the United Kingdom such as Michael Grimmit, Trevor Cooling, John Hull, R. Ninian Smart, just to mention a few of religious education scholars, had contributed massively to teaching religion in primary and secondary schools. In this era, these scholars found themselves recognising the pedagogical shift from a particularistic religious education where teacher-centered pedagogies were reliably used and thought to be efficient to a more universalistic teaching engulfed with learner-centered teaching pedagogies. Although Christianity was massively taught, the shift inculcated other religions (Grimmitt, 2000; Wright & Brandom, 2005).

The practices in the United States of America and the United Kingdom were no different from the practices in Ghanaian classrooms. Religious education had undergone a shift from Christian teaching to inculcating other religions in the latter half of the 20th century, when educational reforms were taking shape. There seems to have been a huge amount of RME lessons based on Christian-related exemplars, to the detriments of the other mainline religions

indicated to be the scope of teaching and learning of RME in Ghana. Again, in the early 21st century, a number of religious education pedagogies under the categories discussed above had been reformed and retheorized in the classrooms. Among them were learner-centered approaches to teaching such as life theme, concept-cracking, gift to the child, values clarification, dimensional or structural explanation and existential pedagogy; the few noted and used in Ghana.

Thanks to the pivotal roles played by scholars such as Langer, Kohlberg, Bond, Cooling and Grimmer, learner-centered pedagogies that could be applied on teaching variety of religions had weighed in on the teaching process. This time, teaching involved studies on religions, religious concepts and practices, and secular education. Some of the named pedagogies above that are learner-centered have affected seasons and decades of religious education, and in an era where some are still realised to be holistic, inclusive (Engebretson, 2009) and relevant for religious and moral education in Ghana, some studies have identified and stipulated that they are still used. A few of these which have been researched in Ghana and could be used to teach RME would be discussed in the following paragraphs.

Life Theme Pedagogy

Life theme have been said to be propounded between the 1950's and 60's and used by the Roman Catholic Church. The essence of its conceptualization was to ensure particularistic religion teaching, specifically, teaching Christianity. It ensured that biblical stories were related to the existential experiences of learners. This gave learners the opportunity to explore their personal lives in order to develop an understanding of themselves and the

immediate environment in relation to biblical contexts. When using the pedagogy, teachers and learners were expected to engage sub-strands such that learners would be able to explore aspects of their lives which eventually becomes the focus of the day's lesson (Owusu & Asare-Danso, 2014). Currently, this pedagogy is still used to teach various religions though teachers are advised to improvise when using it to teach pluralistic learning area like RME.

To properly use life theme pedagogies, one must first try to make teaching and learning a discussion of human experiences. This is done by situating the discussion within a religion of interest. It is then followed by using the religion's context to discuss and comprehend the lesson. Then, there is descriptive engagement in line with the contents of the religion, where learners discuss social issues in relation to religious issues. Lastly, users of the pedagogy are to reflect on the moral values and teachings that learners would adapt from the lesson. And when employed to teach RME, this is where teachers could mostly align with examples from a particular religion instead of the pluralistic milieu expected with RME teaching in Ghana (Osongo, 2002 in Owusu, 2012)

One of the criticisms raised against this pedagogy is that teaching could wholly lead to indoctrination (Osongo, 2002) hence, not ideal for the pedagogical shift. The possibility that during descriptive engagement on the three religions as found in RME, teaching could lead to constant ejection of a particular religion's contents to be discussed based on the teacher's or a religion majority group in the classroom.

As a pedagogy developed for teaching Christianity, teachers who may adapt this pedagogy, especially in teaching the three major religions and other secular issues as slated in the Ghanaian RME curriculum, could face the situation of concepts division. This is where there is division among learners about the same religion being discussed, involving their practices and secular issues. Again, in a context where one might see religion on one hand and experience life on the other, there would not be serious application of knowledge and values; rather, attention would be given to the cognitive development of learners, and learners would be set to only acquiring knowledge and not apply or develop positive attitudes to teaching and learning (Agyemang, 2020).

Another setback is the possibility that the process would encourage the implementation of objective based curriculum developmental activities which could lead to a loss of interests in RME for learners who might not end up being indoctrinated with the teacher's values and religious practices. It is therefore important that teachers who employ it weigh the pedagogy and seek to address the challenges it comes with.

Concept-Cracking Pedagogy

This was adapted by Trevor Cooling for religious education. It is a pedagogy that emphasises breaking down of complex ideas or concepts into their simplest forms for learning. It was used in teaching science, technology, engineering and mathematical content. Cooling (1994) adapted, developed, and contextualised it to a particularistic religious education pedagogy used in the Christian enclave to assist comprehension of Christianity through the study of theology. It was basically a doctrinal dimension for teaching, such that users

were to project a religion under study, and learners would appreciate and have an interest in the particular religion being taught. It was also used to discuss secular concepts in education. One expectation with its use is that learners will have the opportunity to learn their religion. With the acquired knowledge, they would be able to assist or contribute to wider arguments about other religions.

When applying the pedagogy to teach RME, teaching is expected to be done based on identification of key concepts in a particular religion of study. The concepts are to be appropriately interpreted or discussed among learners. Teaching is to be done by teaching exactly what a text in a scripture or any other text stipulated for learners' understanding. Again, teaching is purely to be done based on concepts and not practices; however, RME sub-strands involve practices beyond the scope of religions taught. It is evident from this knowledge to categorize the pedagogy as one used to assist cognitive development although aspects of its use could be learner-centered. There is therefore a likelihood that the texts could lead to indoctrination since one has to strictly follow the demands in a text, either for knowledge acquisition or attitude and skills building.

Again, as briefly stated, RME strands are combined with religious concepts and practices, and since the pedagogy works well with only concepts, it is not advisable to be adapted entirely for the teaching of all the strands and sub-strands found in the RME curriculum. Furthermore, the pedagogy seems to demand rote learning, so where the environment for teaching and learning lacks comprehension of particular experiences from learners concerning a concept, learning would be greatly disadvantaged (Cooling, 1995; Grimmitt, 2000).

When using this particularistic pedagogy for teaching Christianity, teachers are to ensure they follow the USER acronym. This is where they would unpack a concept, for example, respect, humility, sin, and any other concepts that could fall under a particular sub-strand. Then, one or two concepts discussed under the sub-strand are chosen or selected to be the focus for discussion or teaching the day's lesson. The discussion on the selected concept becomes the engagement step for the pedagogy- the third step. Here, learners' experiences are discussed and explained to inform and address their lives' issues. Lastly, teachers admonish learners to relate the concepts that are normally religious to their lives (Cooling, 1994). The non-religious concepts are nowhere near important for teaching using the pedagogy, although they could also be said to have concepts to be taught.

The pedagogy encourages teachers and learners to define and engage in choices in order to select, among the examples, one that best suits a days' lesson. It also ensures ideas concerning religion are shared in a concise manner. Furthermore, there is the creation of tolerance when a teacher decides to use this pedagogy to teach multi religious concepts. However, with what we have in Ghana, especially when teaching RME, concept-cracking would not be the best to be used in teaching because of the demands of the sub-strands in the curriculum.

Gift to the Child Pedgaogy

This is an approach used to introduce young learners to a variety of religions so that it will help them develop their potentials to become successful and responsible adults. Through this pedagogy, learners are drawn closer to new, strange and unheard-of facts (Grimmitt, et al, 1991). It is also known as

Reggio Emilia approach to teaching. This is because of the common features they have (Hewitt, 2001). It is used to tell learners about something they do not know about a religion. It allows deepening understanding of a religion to a learner who has some prior knowledge about a religion. Just like most religious education learner-centered pedagogies, it ensures engagements, exploration, and discussion of facts. There is also contextualization by involving learners in debates and reflecting on knowledge shared about a particular religion.

Propounded by John Hull, the gift to the child pedagogy does not give gifts literally. Rather, learners get something, knowledge, they have either no or very little knowledge about which they would appreciate at the end of the lesson knowledge as a gift indeed by making learners creative and expressive during teaching and learning. The approach calls for using a religious item to accelerate understanding a study. The item could be sacred texts, symbol, picture, or anything else that could be held or felt. It should be religiously affiliated so that whoever sees it can tell where it comes from or which group of people are related to the item (Hull, 1996). In the long run, the expectation with this pedagogy is that learners will engage in community development and express creative ideas to assist teaching and learning.

When using the gift to the child pedagogy, teachers ought to follow four strategies. First, learners are to be allowed to engage with the gift, here, the item for the teaching lesson. It is then followed on with exploration, where the learners are made to touch, feel, and examine the item for the lesson. Learners are then given a description of the items and how it is used in the context from which it was brought to the classroom. This is what is called the contextualization stage. The last step is to reflect on the qualities of the item for

the learner, the community and the religion that represents the item. This is called the reflection stage (Asare-Danso & Mensah 2021; Grimmitt, 2000; Hull, 1996).

One of the reasons why the pedagogy could not be used to teach all the sub-strands in the RME curriculum and therefore not the priority for the current study was that many of the sub-strands in RME for education in Ghana were not developed around the contextualization of an item. Besides, the issues to be discussed by teachers and learners are beyond items to touch and feel. When learners are made to discuss issues on entrepreneurship, how do they talk about touching on and feeling the roles they are supposed to play in order to become responsible citizens? Again, although the sub-strands call for interaction where learners interact over an item, the RME sub-strands offer beyond items but theories and concepts for practical living. When one takes a sub-strand like family, it becomes difficult to use one's father to generalize for all fathers. In the same way, the father's role cannot be used as an item because learners would have to understand fatherhood from a societal point of view instead of the objectivity in the understanding of who a father is and what he should be doing. These, among the many, are why gift-to-the-child pedagogy was also not appropriate for the pedagogical shift of the current study.

Values Clarification Pedagogy

The values clarification pedagogy has also been studied extensively but not very much in Ghana (Asare-Danso, 2010; Cottom, 1996 in Asare-Danso & Mensah, 2021; Wynne & Ryan, 1992 in Menezes & Campos, 2000;). In Ghana, studies have realised how pedagogy seems to be being used in the early lives of African individuals, leaders, and families. This was where learners emulated

leaders and good family members' behaviours in order to catch values necessary for moral and religious developments. It was observed that through daily activities with learners by adults, learners were able to learn unconsciously through their interpersonal relationships with the adults. However, modernism and its teaching approaches and individuals' roles in society would not permit traditional values education (Bond, 1970), and therefore teachers are encouraged to use teaching to directly and indirectly assist learners in catching values.

Among modern values education strategies are inculcation, analysis of issues, action learning, moral development and value clarification. It is believed that teaching values should be done consciously so that values are caught and not taught. This is because no individual is believed to be in the position to possess appropriate or right values (Smith, Brown & Garcia, 2020). Just like using the life theme pedagogy, there is the possibility that teachers' descriptions and emphasis on certain choices could influence learners to be swayed into choosing what the teacher feels appropriate. In this era where ensuring equity in the classroom is the norm, this pedagogy is not suitable for the teaching and learning of all sub-strands found in the new RME curriculum.

The gift-to-the-child pedagogy ensures that learners make their own choices among a given number of alternatives. This presupposes that no learners' values could be said to be wrong or right but rather relative. This is as long as the context for discussion seems good to the learner to pick from alternatives available to them (Asare-Danso, 2010). The flip side is that learners could make choices that could be contrary to society's well-being and, for that matter might not be welcomed. Another reason why the researcher thought the

use of values clarification for teaching all RME strands could be worrying is when certain values to be caught do not conform to the specific aims for which the RME curriculum is made to be a standard for all learner is not achieved.

When using the pedagogy, teachers and learners are expected to go through three processes. These are choosing a value; prizing it and acting upon the value. The learner is supposed to choose the value freely, without any external influence and the teacher is supposed to give a number of alternatives for the learner to choose from. Teachers then share the consequences of the choices student made. Here, there is the possibility of teachers indoctrinating the learners with their personal and religious values. Learners then incorporate the choices into their behaviour and act upon it repeatedly over a long period of time. (Asare-Danso, 2010; Asare-Danso & Mensah, 2021).

Therefore, teachers are encouraged to use the various strategies for teaching values and to assist learners make right choices. These values education strategies include suitcase strategy, obituary, hypothetical cases, magic box, group interview in-depth self-analysis exercises, alligator river, games and simulations and many other forms of value clarification pedagogy to teach RME. However, since the pedagogy does not allow a consensus in making a particular choice for learners, it is better not to be used for teaching most of the sub-strands in the RME syllabus for Ghanaian basic schools. And that is why the researcher presumes that since this would likely not achieve standardization with the sub-strands and the aims for the developed RME curriculum. The pedagogy should not be what student-teachers should accustom to when holistically teaching RME strands.

Existential Pedagogy

This is the pedagogy the researcher predicts would best suit the teaching of all the sub-strands in the new RME curriculum. The pedagogy hailed from the perspective of existentialism. Its philosophy gives individuals room to make meaning from their association with the immediate environment, context, and understanding of the environment. The context aspect gives learners the opportunity to inquire about the reasons for their existence. This is because the context is ascertained to make learners feel their sense of being or personality through self-examination and that of others' personalities around themselves (Cooper, 2017; Heidegger, 1996; Jansen, & van der Meer, 2018).

The learner is deemed more capable of addressing matters concerned with why they are people and the environment in which they find themselves in order to understand who they are, the issues about what they think, have seen, ideas they have constructed about themselves and the world, the immediate culture, problems in the society, issues about death and why they are free to do what they do all come to the table for discussion (Heidegger, 1996). This philosophy, in line with the new framework for curriculum development in Ghana (National Pre-tertiary Education Curriculum Framework), ensures that standardisation works for all contexts and environments.

The learner needs to understand the world by freely involving him or herself in it. The freedom the learner has allows him or her to get involved in classroom activities and any other activity that conforms to society's acceptances (Chater, 2000; Kierkegaard, 1987 in Smith, 2013). Learners, on the other hand, are also understood to learn from the interactions they obtain from the environment. Therefore, they mingle with the aforementioned qualities in

the world and the experiences acquired from the very first day they started their interaction with the environment. All these are enough for learners to responsibly get involved in sharing experiences, even at their tender ages (Kinsella & Pitruzello, 2018).

Existential Pedagogy was conceptualized by Michael Grimmitt to guide teachers in teaching religion in schools. It was to make the process of teaching learner centered and experiential. It is a teaching style that teachers of RME in Ghana and religious educators globally could use to teach religiously related contents in classrooms (Asare-Danso, 2010; Asare-Danso & Mensah, 2021; Grimmitt, 1973, 2000). It is used to make RME educators serve as cultivators and nurturers of behaviours. It is noted to relate to humanistic and constructivists teaching methodologies and approaches. These are teaching processes that are opened to interactions observable between teachers and learners. The processes call for learners' real-life and fundamental experiences, knowledge, attitude, values, and skills around religious and secular contents and concepts (Asare-Danso, 2010; Asare-Danso & Mensah, 2021; CCEUCC, 2015; Grimmitt, 1973, 2000).

Again, it ensures learners are developed to make informed and value judgements about their experiences. Teachers could use the pedagogy to teach based on three themes. These are depth, symbol and language and situational themes. Again, the themes could be adapted to teach in other disciplines. The researcher envisions the themes to be used as the phases for an entire instructional delivery period. Therefore, the depth theme could be used as the introductory phase; the symbol and language theme as the main phase and lastly,

the situational theme as the refectory or plenary phase. Below is the description of the themes.

Depth Theme

Grimmitt (1973) situated this theme in secularism. He advised that the theme should be purely secular instead of religious. The depth theme is said to be interested in life experiences, skills, and attitude which do not necessarily have any religious connotations. Using it for teaching calls for discussions on issues that would not make the child engage in conversations on religion and religious issues but rather discuss issues about how they feel and would act in a given situation. Learners are able to explore their environment and use their experiences as the basis of their understanding.

As already noted, the facilitator has a role to play in fine-tuning thoughts for the best of all (him/herself and the learners). The teacher is to allow the learners to draw experiences from all walks of life- from other disciplines and subject areas- in order to assist and broaden the learners' knowledge level on the learning area's strands and sub-strands. The learner is to critically examine the concepts in order to establish something they either have or do not have experience with (Asare-Danso & Mensah, 2021). That is, users or teachers would be encouraging self-reflection whenever one is teaching.

Grimmitt (1987) stipulated that in using the existential pedagogy, there is a starting point from where worldviews of learners are supposed to be presented. In this review of the first submission on letting secularism become the dominant issue, it is said that the views of learners could have religious contents too (Asare-Danso, 2010). And the views are to be part of the human personality. Also, these ideas and views are to be friendly, familiar, and

encourage learners to get involved with whatever the teacher is discussing with them, so far as the strand is concerned. Among learners who are intellectually, physically, and emotionally mature, this is where big questions about religion and secularism, such as the purpose of creation and roles in the family, are discussed. When these happen in classrooms, learners become more secure and better able to appreciate their own views and those of others (McKenna, Neill, & Jackson, 2009). It is therefore fair to suggest that the intellectual and physical development of learners ought to be taken into consideration before the pedagogy's employment.

There is always an aspect of this pedagogy which recommends that teachers become willing and daring in what they teach. This is the uttermost aim for which TPB aims in predicting willingness or intention to perform a behaviour when the theory is applied to a study. The expectation, therefore, is that a behaviour will happen when performers are willing to do so. Grimmitt (1973) attested that it is the responsibility of the teachers to plan their lessons within a process and time frame that would call for well-structured educational priorities employed to achieve the aims for the depth theme. This is envisioned to assist in achieving the goal(s) set for sub-strands of a learning area when using the pedagogy. It is therefore the responsibility of the teacher of RME to practice and develop the following:

1. the skills of engaging himself or herself in a number of experiences, either by reading or observing such experiences pertaining to the content to be taught. This could be done widely by encouraging note-taking and videoing in order to capture and remember such processes to enhance teaching and learning.

2. the individual's feelings, attitude, and values such that the teacher would not be emotionally drawn into discussions because such teaching style based on one's feelings could lead to indoctrination. This objective practice is what Ninian Smart qualified as empathetic neutrality under his study of religion using structures to comprehend people's religion (Smart, 1969 in Agyemang, n.d.)
3. other teachers and learners' feelings without imposing teachers' values on them
4. the recognition for individuals' perspectives, inclusivity, and equity.

Furthermore, the theme is supposed to develop learners' understanding and preparation to function as knowledgeable members of society at tender ages. This is because learners and teachers would share their experiences over a sub-strand being taught. And from the sub-strands in the RME curriculum, it is possible learners would acquire core values enshrined in the Ghanaian culture and the developmental phases of humanity and society at large (Grimmitt, 1987; 2000).

Teachers are open to use a number of teaching methodologies and approaches such as discussion, and group activities that include think-pair-share, think-square-pair-share, field trips, using videos and other audio-visual materials in the interest of the learners in order to assist comprehension, application and attitudinal change using RME sub-strands. Again, resources for learning are expected to be experiential, mythological and ritual (Grimmitt, 2000). All these are noted to be religiously inclined. Although the depth theme does not place much emphasis on religion but secularism, activities to drive the theme make lessons difficult to indoctrinate learners. This is why this aspect of

the pedagogy makes the whole pedagogy a good pedagogy to assist tolerance; one of the specific aims that RME is standardly developed to achieve.

In the previous curriculum, Asare-Danso (2009) found out a number of strands in the RME syllabus that could be taught using depth theme. After the 2020 curriculum review, some of the sub-strands (topics) that could be taught when using the depth theme are found below based on the levels for basic education, that is, primary (BS1 to BS6) and Junior High School (JHS) (BS7 to BS9) respectively.

Table 1: Sub-strands in the RME Curriculum that Depth theme could be used to teach (BS 1-6)

Strands	Sub-Strands	BS1	BS2	BS3	BS4	BS5	BS6
God, His Creation and Attributes.	God the Creator	√	√		√		
	The Environment		√	√	√	√	√
	Purpose of God's Creation		√	√			
Religious Practices and their Moral Implication	Religious Worship in the three major religions in Ghana	√	√	√	√	√	
	Religious Festivals in the three major religions in Ghana		√	√	√	√	
	Birth of the Leaders of the three major religions in Ghana	√		√			
Religious Leaders	Early Life of the Leaders of the three major religions		√				
	The call of the leaders of the three major religions			√	√		
	Ministry and latter lives of leaders of the three major religions in Ghana					√	√
The family and the Community	Roles and Relationships	√	√	√	√	√	√
	Personal Safety in the Community		√	√			
The family, Authority and Obedience	Authority and Obedience				√	√	√
	Roles, Relationships in the family and character formation				√	√	√

Source: RME Curriculum (2020) and Researcher's Construct (2022)

Table 2: Sub-strands in the RME Curriculum that Depth theme could be used to teach (JHS 1-3)

Strands	Sub-strands	BS7/JHS1	BS8/JHS2	BS9/JHS3
God, His Creation and Attributes	God, His Nature and Attributes	√		
	The Creation stories of the three major religions in Ghana		√	
	The Purpose and Usefulness of God's Creation and the Environment			√
Religious Practices	Worship, Religious Songs and Recitations	√		
	Rites of Passage		√	
	Religious Festivals			√
The family and the Community	Family Systems	√		
	Authority and Obedience		√	
	Religion and Social Cohesion			√
Religious Leaders and Personalities	Religious Leaders	√		
	Prophets and Caliphs		√	
	Women in Religion and Leadership Positions			√
Ethics and Moral Life	Manners, Decency and Substance Abuse	√		
	Moral Teachings in the three major religions		√	
	Reward, Punishment and Repentance			√
Religion and Economic Life	Work	√		
	Entrepreneurship and Social Security		√	
	Money, Bribery and Corruption		√	
	Time and Leisure			√

Source: RME Curriculum (2020) and Researcher's Construct (2022)

Symbol and Language Theme

The second theme to discuss is the symbol and language theme. The theme assists learners to fully comprehend religious beliefs and concepts and be able to express themselves with religious and secular language. Since teaching RME is supposed to be done from the perspective of the three religions, teachers are to inculcate the three religions in one lesson and allow learners to make individual's expressions and comprehension of language and symbols. The theme requires learners to express their own ideas, thoughts and feelings with the use of appropriate language and symbols. The aim is to allow learners to use the theme's requirements because they would understand issues surrounding the theme since teachers would assist them (learners) during instructional activities (Asare-Danso & Mensah, 2021).

The nature of this pedagogical theme pegs the question whether this strategy will not allow teachers to force their values on learners. It should be noted that when the theme is appropriately used, learners would be encouraged to use religious language and symbols in order to express their own ideas and experiences. It would assist learners to realize their intimacy with religious vocabularies and ideas and thus, be able to reflect these in their daily activities and roles. They will be able to express their ideas and feelings using appropriate symbols and language which are deemed metaphorical and poetic. These are what Grimmer (2000) outlined that they would go a long way to have effects on the social and ethical dimensions of the learners' holistic development and that of society.

Another feature of the symbol and language theme is that it is culturally related. This means that teachers and learners can be made to discuss familiar issues from their culture. The sub-strands can be aligned to traditions of the religious scope of RME (Christianity, ATR and Islam) and the society so that learners will be assisted with knowledge, skills and attitudes in order to fit well into society they come from and to inform teaching of RME. The theme ensures actions of historical individuals, their models and personality are brought to the teaching discussive platform. Again, values which are caught by learners through education of the content society cherishes whether observed or behaved according to predetermined models for learning are also brought to teaching. These strands as found with the RME curriculum includes the festivals among societies, rites of passages, symbolic structures of religions and practices as well as their evocative languages, just to mention a few.

Grimmitt (1973) stipulated that during religious education, there is likelihood of depth theme's contents being presented in symbol and language theme. And this is true; because when learners are being taught, language is what teachers use. A sub-strand on money for example, can have both depth and symbol and language themes used to teach. Here, cowries could be mentioned to draw learners' knowledge back to the type of money spent in the olden days and among the African Traditional Religious (ATR) practitioners. There is also the role or purpose for money among Christians and this is the use in paying tithes. The money can also be taught as an item used in Islam for zakat although zakat is not given only through money. These instances suggest the fact that some symbol and language theme grow out of depth theme and thus, complement each other.

It is the sole aim of the Symbol and language theme to ensure that learners are able to comprehend nature and also, use the theme to solve societal problems when needs call for them (CCEUCC, 2015; Grimmitt, 1973). Using an example for this milieu, a learner should be able to appreciate religious practices and beliefs among any strands and sub-strands in any of the three religions of RME studied in schools. Again, it should be noted that the three religions in the subject (RME) are used in order to encourage learners have essence of tolerance and inclusivism in a diversified and pluralistic society like Ghana. However, it seems that such concept for teaching is still not articulated and impacted among learners in teacher education schools. As a tutor of religious education courses in the College of Education, the researcher hears more often about students-teachers of RME claiming to desist from teaching related religions in RME which do not conform to their religious perspectives thereby encouraging religious exclusivism. This is a practice of teaching one's religion over others or claiming your religion to be best over the others. Should this happen, young learners in the classrooms would be disadvantaged with symbols and language of other religious contexts (Adarkwah, 2004).

Furthermore, lessons and sub-strands that make use of the theme could be taught alongside the use of resource persons, field trips and videos using the computer, laptop television and audio resources (Johnson, 2018). These resources are found out to entice learners' interests and participation in classroom activities (Addo, 2020; Agormedah, Henaku, Ayite & Ansah, 2020). Once in a while, teachers can use these resources and strategies in their teaching lessons. Therefore, learners can be acquainted with poetic, metaphorical and dramatic language, context of religious symbols and knowledge of the practices

of the religions including their various practitioners (Asare-Danso & Mensah, 2021). When teaching and learning is established with the aforementioned practices, the possibility of adding more knowledge to what both teachers and learners already know is possible.

What follows in the tables below are the sub strands one can find within the new RME syllabus for basic schools in Ghana that teachers could decide to use the theme to teach. The tables below are for both primary and JHS' teaching and learning of RME:

Table 3: Sub-strands in the RME Curriculum that Symbol and Language theme could be used to teach (BS1-6)

Strands	Sub-Strands	BS1	BS2	BS3	BS4	BS5	BS6
God,	God the Creator	√	√		√	√	√
His Creation	The Environment			√	√	√	√
and Attributes.	Purpose of God's Creation		√	√			
Religious Practices and their Moral Implication	Religious Worship in the three major religions in Ghana	√	√	√	√	√	√
	Religious Festivals in the three major religions in Ghana	√	√	√	√	√	√
Religious Leaders	Birth of the Leaders of the three major religions in Ghana	√		√			
	Early Life of the Leaders of the three major religions		√				
	The call of the leaders of the three major religions				√		
	Ministry and latter lives of leaders of the three major religions in Ghana					√	√
The family and the Community	Roles and Relationships	√	√	√	√	√	√
	Personal Safety in the Community		√	√			
The family, Authority and Obedience	Authority and Obedience				√	√	√
	Roles, Relationships in the family and character formation				√	√	√

Source: RME Curriculum (2020) and Researcher's Construct (2022)

Table 4: Sub-strands in the RME Curriculum that Symbol and Language theme could be used to teach (JHS1-3)

Strands	Sub-strands	BS7/JHS1	BS8/JHS2	BS9/JHS3
God, His Creation and Attributes	God, His Nature and Attributes	√		
	The Creation stories of the three major religions in Ghana		√	
	The Purpose and Usefulness of God's Creation and the Environment			√
Religious Practices	Worship, Religious Songs and Recitations	√		
	Rites of Passage		√	
	Religious Festivals			√
The family and the Community	Family Systems	√		
	Authority and Obedience		√	
	Religion and Social Cohesion			√
Religious Leaders and Personalities	Religious Leaders	√		
	Prophets and Caliphs		√	
	Women in Religion and Leadership Positions			√
Ethics and Moral Life	Manners, Decency and Substance Abuse	√		
	Moral Teachings in the three major religions		√	
	Reward, Punishment and Repentance			√
Religion and Economic Life	Work	√		
	Entrepreneurship and Social Security		√	
	Money, Bribery and Corruption			
	Time and Leisure			√

Source: RME Curriculum (2020) and Researcher's Construct (2022)

Situational Theme

The third theme, as put forth by Grimmitt (1973) to assist religious educators to teach RME using the existential pedagogy is the situational theme. This theme is that aspect of the pedagogy interested in giving learners the opportunity to analyze, critically examine, and ponder on situations which call for deciding on moral issues and making judgements. Such examination or assessment is done on what conditions are presented in lessons and what sub-strands and their lessons would require learners to ponder or critically make suggestions and decisions. The decisions are to involve situations that would involve both learners and the actions of individuals in the society. This is done to encourage learners to engage in deep and meaningful conversations about existential questions in order for learners to explore their questions, understandings and ideas.

Teachers are encouraged to willingly present to learners, situations underscoring this theme to allow learners make moral decisions and judgements (CCEUCC, 2015). The situations are supposed to be chosen based on the likelihood that learners might encounter them in real-life while they grow (Asare-Danso, 2009; Asare-Danso & Mensah, 2021). With this, teachers are not to place their values above that of learners but rather help them balance their choices with a wide range of options that could assist the learners in making their individual or personal choices. Teachers have to create conditions expected to be comprehensive for learners so that learners would appreciate that they are being taught and also learn for themselves and the development of society.

Through this, learners are given opportunities to make critical, moral, and judgmental decisions that could address the rationale for which religious education is developed and implemented in schools (Grimmitt, 2000). And as the rationale for RME, reinforcing the informal training learners acquire from home, it is a reason the researcher believes that although the pedagogy has the themes to assist teaching, holistic teaching by adapting only the three themes to replace the entire teaching phases for a lesson is plausible. And so, teachers could use the depth theme as introduction to a lesson. Along the line, symbol and language theme could be adopted to cater for discussion, comprehension and application of knowledge and skills as the main phase. When it is time to discuss situations and conditions that call for morality, a situational theme could be used as the reflection or plenary phase of teaching.

Another seemingly negative situation that is affecting teaching and learning of RME is moral education. There is an absence of deliberations on moral matters, so learners hardly make critical judgments or decisions when teaching and learning are in process. Grimmitt (1973; 2000) acknowledged the fact that situational themes play two roles. The first is to educate learners on religious issues, and the second is to educate learners on morality. There is no way the two roles are supposed to be done at different times. Both are to happen in a lesson. And so, for example, when teaching the sub-strand of substance abuse, RME teachers could be encouraged to discuss with learners both religious and secular knowledge or experiences on some substances people in society could abuse. After that teachers could assist learners in making moral decisions about the use of substances but would also have gained the attitude and skills to deal with such situations. In the long run, learners are able to stand

against abusing substances and gradually shutter the growing cases of immoral activities in Ghanaian communities (Asante & Kugbey, 2019; Nkyi, 2014).

The aforementioned strategy of presenting situations and conditions for learners to deliberate on and make deductions are also expected not to destruct lessons. Since such situations could lead to long arguments and possibly teachers imposing their values on learners, which could lead to indoctrination when lessons are done inappropriately, teachers are encouraged to formulate principles which could guide learners in moral decision-making (Asare-Danso & Mensah, 2021). Again, it is advisable that teachers facilitate lessons without bringing up sensitive issues but rather issues that would assist learners' academic development and that of society (Kwakyie, 2020). Therefore, learning could be holistically achieved under the teacher and school's guidance and learners' attitude, knowledge and skills in order to deal with morality. The milieu would then be centered around how learners respond to diversified religious and moral experiences with particular emotional experiences (CCEUCC, 2015; Smart, 1969 in Agyemang, n.d.).

Furthermore, the situational theme is age-bound because of the moral decisions and judgements to be made by learners (Grimmitt, 1973). It has been proven that learners are to be intellectually, physically, and emotionally mature in order to engage in religious argument. That is the active role this theme or aspect of the pedagogy gives learners to explore knowledge. Again, psychological, moral, and religious developmental theories from Piaget, Goldman, and Kohlberg have established knowledge of learners' moral and religious developments (Asare-Danso, 2018; CCEUCC, 2015).

It is therefore expedients to know that it is inappropriate to engage learners less than 10 years old in sensitive moral and secular issues leading to making decisions and judgements. At least, before the age of ten (10), the usual questions and answers on moral competencies learned are enough. This is where teachers usually ask learners about moral lessons learnt from a sub-strand. Unfortunately, few teachers in the senior high schools seem to inculcate the adaptation of morality decision-making during teaching and learning of Christian Religious Studies instead of being inculcated in learners right from the basic schools (Eshun, 2018a; Owusu, 2012).

Teachers are encouraged to use brainstorming and discussion approaches such as think-pair-share, debate and values approaches to teaching in order to allow learners analyze situations with the contexts provided and how best they could be deliberated on such sub-strands to solve personal and society's issues (Awuah & Afriyie, 2006). Methodologies that would necessitate collaborative teaching and learning are to be used and could be combined to always achieve the best for learners.

Some of the sub-strands that situational theme can be used to teach from the new RME curriculum are listed in Table 5. It must also be noted that because of the age range required for the adaptation of the situational theme, it is appropriate to discuss decisions and judgements' making on moral issues for learners in Junior High Schools and even beyond. This is because most of the learners above the ages of eleven (11) in the Ghanaian educational context would be in BS6 and from the JHS:

Table 5: Sub-strands in the RME Curriculum that Situational theme could be used to teach (JHS1-3)

Strands	Sub-strands	BS7/JHS1	BS8/JHS2	BS9/JHS3
God, His Creation and Attributes	God, His Nature and Attributes	√		
	The Creation stories of the three major religions in Ghana		√	
	The Purpose and Usefulness of God's Creation and the Environment			√
Religious Practices	Worship, Religious Songs and Recitations	√		
	Rites of Passage		√	
	Religious Festivals			√
The family and the Community	Family Systems	√		
	Authority and Obedience		√	
	Religion and Social Cohesion			√
Religious Leaders and Personalities	Religious Leaders	√		
	Prophets and Caliphs		√	
	Women in Religion and Leadership Positions			√
Ethics and Moral Life	Manners, Decency and Substance Abuse	√		
	Moral Teachings in the three major religions		√	
	Reward, Punishment and Repentance			√
Religion and Economic Life	Work Entrepreneurship and Social Security	√		
	Money, Bribery and Corruption		√	

Source: RME Curriculum (2020) and Researcher's Construct (2022)

Below is the conceptual framework of the existential pedagogy:

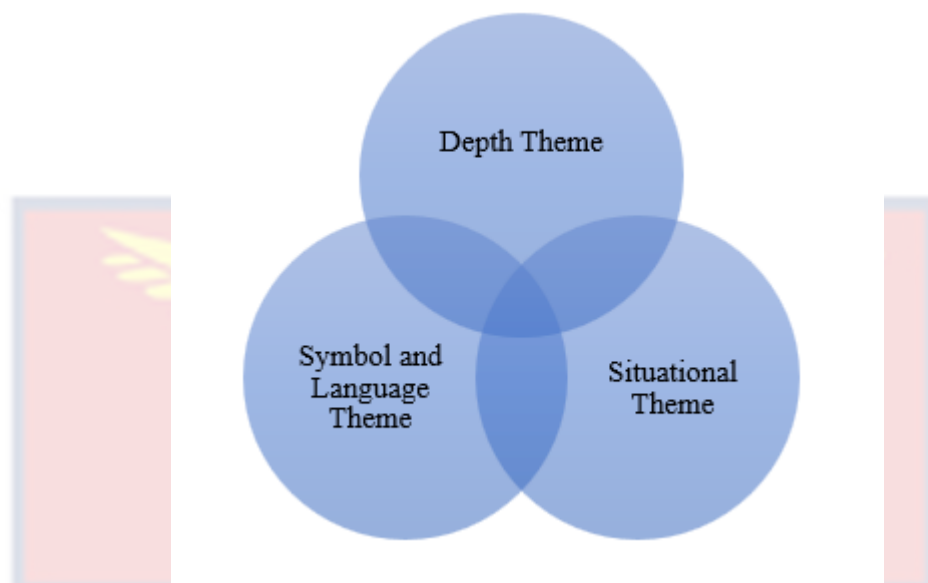


Figure 3: Framework of the Existential Pedagogy (Zonyra, 2017)

Importance of Using Existential Pedagogy to Teaching

From the literature, it is evident that when using the existential pedagogy:

1. learning is said to be practical since learners share familiar experiences and situations found among themselves and individuals' lives. Learners are made to participate actively in the teaching and learning processes, and they become abreast with issues about their daily lives in the communities.
2. sub-strands are discussed; thoughts are paired and shared; field trips and videos are made available to assist learning and to a large extends, any professional teacher could assist content implementation with RME.
3. the situation, and symbol and language themes ensure learners express their ideas, thoughts, and feelings using appropriate language and caught-values to show tolerance towards different individuals and

cultures. This helps learners to acquire knowledge, skills and attitudes needed to live critically and consciously in developing the society.

4. exploration and concrete collaborative and other competencies are skillfully inculcated in learners as result of their constant content interactions. This assists them to take up holistic responsibilities in their early lives.
5. although the pedagogy could lead to indoctrination just like all the other learner centered pedagogies, the scope for which RME was developed and should be implemented in the classroom would make the indoctrination process become difficult to establish especially when a teacher unconsciously or consciously decides to corner learners to his or her religious ideas and experiences. These and many are the benefits of using the Existential Pedagogy.

Empirical Review

This part of the chapter concentrates on empirical studies that are related to the current study. It is organized under various themes found under the formulated research questions. These studies involve those that applied the Theory of Planned Behaviour; student-teachers knowledge level on some teaching approaches and religious education pedagogies, attitude student-teachers had on some learner centered pedagogies, subjective norms that involved the features TPB requires in relation to a teaching approach; perceived behaviour control features pertaining to teaching approaches; and intention towards a teaching behaviour or pedagogy use.

Studies that Applied TPB

TPB has seen a number of studies to ascertain its application or use. It has been proven to be worthwhile for predicting behaviour (Ajzen, 1988; 1991; Ajzen et al., 2004; Ajzen & Fishbein, 1977). The two beliefs known very well to do the predictions are intention and perceived behaviour control. Whilst intention is known to be influenced by attitude, subjective norms and sometimes directly with perceived behaviour control (PBC), a person's desire to directly perform a behaviour from PBC is mostly instigated by both intrinsic and extrinsic motivations. Studies have been able to establish the necessity of having all three beliefs combined or without perceived behaviour control to predict people's intention to perform a behaviour.

The extensive applications have had some studies employing TPB to explain consumers' approach towards either sustainability concepts in general or sustainable products and processes in specific fields such as organic food consumption, green lodging, visiting green restaurants, purchasing luxury fashion that is produced in sweatshops; buying organic cotton apparel, using environmentally friendly transportation, observing leisure, and many more (Jain, 2018; Luong, 2020; Saricam & Okur, 2019; Scalco, et al, 2017). There has been extensive use on health-related and environmental psychological behaviours such as game playing and also, voting behaviours (Ajzen & Manstead, 2007; Alzahrani, et al, 2017, Armitage, Norman & Conner, 2002). Other works applied the theory to ascertain relationship between intention and the direct will of perceived behavioural control to perform a behaviour (Ajzen, 1991).

Again, it has predicted behaviour on leisure activities with correlations of .85 and .86 in two studies Ajzen did. These have been high correlations to confirm the importance of using attitude, subjective norms and perceived behaviour control to influence intention to act on a specific behaviour (Ajzen, 1991). In another study (Beck & Ajzen in Ajzen 1991), it was suggested that a past behaviour is likely to influence a behaviour when factors that prove success or otherwise are known, and such studies as stated above have all had some positive relationships being established among the components of the TPB. It is interesting to know that past studies on existential pedagogy to teach have established very salient conditions for teachers to opt in and use the approach to teach; however, it seems student-teachers and on field teachers do not use it even though the benefits are many.

If past behaviour is found out to have hidden factors and not helping progression, suggestions have been to fine-tune the behaviour. Based on this, Ajzen (1991; 2020) articulated TPB with the four beliefs to assist predictions or change of behaviour. However, it appears no study on Religious and Moral Education (RME) or existential pedagogy has affirmed such predictions or changes in behaviour, especially ascertaining whether student-teachers would adapt existential pedagogy by using it as their medium of teaching. And this is what the researcher presumes to be inadequately investigated since almost all available studies on pedagogical change behaviour have been found to be done around in-service teachers and science, technology, engineering and mathematics (STEM)-related learning areas, although there is one on altering teacher-centered pedagogies to learner-centered pedagogy (Dole, Bloom & Kowalske, 2016). It must be noted that other studies in the teaching context

cannot be used to generalise predictions or change in behaviour for this study unless a study is done to ascertain whether RME student-teachers would use the pedagogy, and that could be concluded as such.

With studies on mathematics teaching and adaptation to a learner-centered approach, Do, et al, (2021) suggested that Vietnamese mathematics teachers should adapt realistic mathematics education approach to teaching. The results ascertained a positive or high intention to use the mathematical behaviour in teaching. In another study done in Korea, TPB was used to find teachers' intentions to change their traditional orientation of teaching mathematics to a more reformed orientation for mathematics instruction. Oh (2003) used elementary teachers from the metropolitan city of Korea to ascertain findings for the study. 281 participants were used to find out their willingness. The TPB framework was used as the research framework to conclude that it was a useful theory to explain how teachers change their teaching strategies during teaching. Again, it was predicted that when teaching is connected with teachers' beliefs, there would be successful teacher education in Korea City.

In the USA, there was a study that adapted TPB to find out whether student-teachers would be assisted in developing confidence to integrate media and information literacy in their future work, Gretter and Yadav's (2018) studied 19 student-teachers' thoughts about teaching media literacy using TPB. The study was an exploratory study that used mixed method and based on Creswell and Tashakkori (2007)'s suggestion. With four (4) of the participants further employed for a focus group discussion, the study ascertained that student-teachers had high intention to teach using technology. The elementary

and secondary schools' student-teachers were also identified to have positive or high attitudes towards intention to using approaches for teaching in order to integrate media and information literacy to teaching.

The instrument they developed obtained a reliability coefficient of .806 indicating appropriateness for the study. It was also found that the positive attitude was as a result of student-teachers ascertaining the skills for teaching the learning area (technology inculcation), although it was not a core area for studies but rather a hidden curriculum. The researchers (Gretter & Yadav) recommended the use of pedagogies that would assist learner-centered teaching of media and information literacy. There was also the call for teachers of these student-teachers to inculcate the practices of teaching by integrating the media and information literacy so that student-teachers would replicate and use them as their own pedagogies.

One limitation observed was that since qualitative data could not give a generalization, same content could not be said of teachers who integrate media and information literacy in their teaching. The authors used TPB's framework to identify direct and indirect determinants of intention to teach media and information in future.

Another study conducted in Ghana using TPB, was done in the mathematics learning area. The researchers (Armah & Robson, 2019) studied teachers' intentions to teach with mathematical problem-solving approach. Attitude and perceived behaviour control were among the three determinants or components found out to be influencing intention to teach mathematics using problem solving approach. On attitude, there were perceptions teachers had on the approach for teaching. Subjective norms addressed social influences within

the schools and perceived behaviour control established the inadequate resources and time availability. There was first, a quantitative study and a follow up with qualitative study. In all, 375 participants from 50 schools were used. Findings assisted in addressing areas teachers should deem necessary to ensure gaps were filled with practices and resources during teaching.

Studies on Pedagogies that applied TPB

Studies that applied TPB to educational practices in which curriculum and teaching are paramount have not attracted much attention in the literature, although there are a couple of them. The very first study that appeared applying TPB but was generalised to affect teaching behaviour was by the theory's architects, Ajzen and Fishbein (1980), when they decided to use TPB to find out factors that influence individuals' decisions to use rewards and punishments. It was ascertained that using rewards and punishments strongly influenced the attitude towards those behaviours, such as whether to reward or punish; social pressures to use reward or punishment served as the subjective norm; and perceived behaviour control was the confidence in the teachers' ability to use the behaviours. This is the very same path the researcher would adhere to in this study: finding out whether student-teachers would adapt existential pedagogy to teach, ascertaining the social pressure concerning the use of the pedagogy, and lastly, determining whether student-teachers have the confidence to use it.

The majority of studies on pedagogies that applied TPB have focused on the use of technology to teach. Most of them seem to have investigated factors that influenced the intention of in-service teachers to use technology in teaching (Chen, Lambert & Guidry, 2010; Goradia, 2018). A few, such as the study conducted by Chen and Wu (2015), have focused on pre-service teachers

thinking about the use of technology to affect their future teaching practices. All these studies found that attitude, subjective norms, and perceived behaviour control have positive influences when one wants to predict whether a teacher will perform a certain teaching behaviour or not. It is not surprising that all these studies correctly predicted significant values for different behaviours. In view of this, the researcher adapts the TPB for the current study, the expectation is that the new behaviour will lead to something worthwhile, thereby student-teachers adapting the existential pedagogy to engage learning with learner-centered teaching processes.

One study on teaching strategies that TPB was used, sought to assist scholars in understanding teaching behaviours such as teachers' intentions and predicting motivating factors for learners and teachers so that those factors could improve learning and teachers' willingness to adapt particular teaching approaches. Some of such studies focused on teachers' and pre-service teachers' incorporation of technology to their teaching strategies (Potthoff, et al, 2012; Wang & Wang, 2013). Potthoff et al, (2012) established that teachers' attitude, subjective norms and perceived behaviour control were positively or highly predicted to influence intention. With the findings, teachers had a positive or high intention towards the use of technology in teaching. The resemblance with this current study is that the researcher aims to also establish student-teachers' intention to use the existential pedagogy to teach. From the responses to the questionnaire, whether they have positive or high intention towards the use of the pedagogy to teach RME sub-strands or not, the current study could confirm such aim.

Wang and Wang (2013) studied pre-service teachers and whether they would intend to use technology to teach. Although their study was to ascertain pre-service-teachers' intention to use technology to teach, their findings indicated otherwise. Instead of predicting the behaviour, they decided to confirm what studies have ascertained for the theory that, TPB's beliefs were indeed predictors for a person to perform a behaviour. This strategy had been established with extensive studies and the researcher thinks what is prudent is to find out how the theory affects behaviours just like it has been theorised.

Similar studies have investigated factors that influence teachers' adoption of inclusive practices for students with disabilities, problem based learning (PBL), self-regulated learning (SRL), play based pedagogy, team-based learning, and cooperative learning (Burgess, et al, 2018; Paterson, 2020; Santos et al., 2018; Wang & Lin, 2019). In the studies by the aforementioned authors, they found out that indeed, the three beliefs about intention were all significant predictors of intention. Besides, the researcher has opined that findings of this nature have been established many times since the theorization of TPB, and therefore, studies should not have enough reasons to make an objective of a study to only ascertain whether attitude, subjective norm, and sometimes perceived behaviour control could predict intention, but studies should ascertain or predict whether a particular behaviour would be performed or not and to understand the relationships between the components. This is why the current study has made TPB's prediction and to assess the relationships between the behaviour components, the objectives for the current study.

A few other studies have found intentions to use scientific teaching strategies to teach. There have been studies on the attitudes of students towards teaching and the perceptions of learners about the supports they receive from their colleagues and school administrators. On using scientific teaching strategies, Kim, Lee, and Lee (2015) found out that indeed, the three beliefs for intention are predictors of whether teachers would use digital textbooks in teaching. The other study on inquiry-based learning (Choi & Lee, 2017) also found that peoples' attitude concerning using inquiry-based learning, perceived behaviour control, and subjective norm from both colleagues and other students using the learning theory significantly predicted teachers' intention to use inquiry-based teaching methods.

On research methodology, Renzi and Klobas (2008) assessed the relevance of using qualitative approach to ascertain the effectiveness of TPB application, on an approach rarely used for. The researchers used interview to find that when adapting the theory for qualitative findings, the process could also ascertain concrete findings, just as adapting quantitative approach that has been established to be the dominant approach many researchers have used.

Studies on Existential Pedagogy

As much as there have been some studies employing TPB in a pedagogy's application, there have been few studies on existential pedagogy. In a study that lasted for three years in Norway and funded by the Norwegian Research Council, data was collected on how respondents managed their classrooms amidst the need to rely on existentialism and existential pedagogy which had gained recognition in Europe, especially the United Kingdom and the United States of America. What was evident with the study was that

religious education teachers, prior to the study, were not using learners' experiences and circumstances about life to teach. Therefore, teaching was captured not being interesting and learner centred. Through the study, teachers were made to adopt teaching strategies combined with the adaptation of existential strategy in order to allow their learners to become active, creative, and critical thinkers with lessons, which hinders to was not the practice. The study's aim was to alter teaching in a pluralistic society and that pedagogical shift became a success for religious education.

It was found that teachers who were willing to make teaching a learner centered one were able to do so with assistance from their adaptation to the teaching behaviour and visiting the United Kingdom to observe teachers and researchers who had and were using the pedagogy. The visiting team from Norway felt they had accomplished something greater with the adapted teaching style of using existential pedagogy (Johannessen, 2015). In 2023, a look back at the project and other studies on curriculum and instruction in religious education ascertained a positive pedagogical shift that assisted to alter teaching religious education in Norway (Husebø, Johannessen & Skeie, 2023)

Within the Ghanaian context where countless studies have established the need to involve learners in lessons because rote learning and cognitive developmental teaching approaches have been the norm instead of holistic attitude and skills education, the Norwegian study (Johannessen, 2015) established that teachers realized new ways of working differently with themes from existential pedagogy in order to improve their teaching and learners' learning. Teachers together with learners could appreciate the extent they could explore religious and secular ideas and practices within a culture of different

contexts and background (Jackson, 2004) in order to learn from religion and morality without hindrance (Teece, 2010).

In Ghana, however, the teaching milieu appears that without completing the written or rational curriculum, a teacher has not achieved the teaching purpose; therefore, memorizations and recitals have largely been the order for teaching. Learners are made to go through recitation and memorization of contents with the objective that learning has taken place. The researcher believes that through the current study, the next generation of teachers would be admonished to incorporate the essence and willingness of activity and creative teaching and learning approaches in their learning in order to holistically imbibe in learners core competencies that are standard for all learners locally and globally, just like what Johannessen (2015) anticipated religious education could achieve for Norway when teachers continue to have thorough, systematic investigations, and practicing with existential pedagogy that seeks to challenge and inspire the professional religious education discourse. Again, to make teachers continually harmonise best practices and professional values with the changing values of Ghanaian society engulfed with existential and experiential lifelong teaching and learning processes (Bawden & Zuber-Skerritt 2002 in Johannessen, 2015).

As established earlier, recent studies on existential pedagogy's use in Ghana have been conducted by Appiah (2022), Asare-Danso (2009) and Zonyra (2017). Appiah (2022) explained the use of both existential and life theme pedagogies to teach RME and admonished teachers to also use other religious education pedagogies to teach. He also briefly addressed how teachers can use

the concept-cracking pedagogy to teach RME. However, it could not be established whether the application is really ongoing among teachers.

In his unpublished thesis, Zonyra (2017) sought to find out how teachers in the basic schools at Akatsi in the Volta region of Ghana qualitatively adopted existential pedagogy to teach. With his findings, he concluded that teaching seemed to have the themes being used, although the process was not strict adherence to the themes. Again, he posited that teachers seem not to have the knowledge to use the pedagogy. This appeared to suggest that further studies ought to be done to find out whether student-teachers are either taught the pedagogy or not, especially during their professional education.

In an earlier study before the two discussed above, Asare-Danso (2009) described the existential pedagogy's themes and identified sub strands which were found in the previous curriculum to be related to the themes' application. His findings established another reason for this current study to be conducted in order to find data that would help clear up the doubts raised by previous studies. Besides, there have been a number of sub-strands taken out of the old curriculum to form the new one drafted and put to use since 2020. And to assess whether student-teachers would be able to use the themes of the pedagogy to teach the new sub-strands as identified with the old curriculum, the current study would be in force.

The last but not least of studies that appeared to use Grimmitt's existential pedagogical framework was titled, 'In Favor of Ambiguity: Towards an Existentially Sensitive Pedagogy', conducted by Tsabar (2021). The study examined learners and teachers' dialogues on religious and secular issues by making use of their day-to-day experiences and worldviews. They established

the importance of learners regularly conversing with adult who are significant in learners' developments. The author established that existential experiences could be obtained from the learners' engagements on issues in society and their abilities to face or solve such concrete issues and challenges. These activities are envisioned to help learners improve on their religious responses, including that of secularism, in order to assist their holistic experiences in developing holistically.

Studies on Student-teachers' Attitudes and its effects towards using Subject-related Pedagogies

From the studies available to the researcher, it appears there has not been any study that has found out student-teachers' attitude towards using Religious and Moral Education (RME) related pedagogies to teach. A study which came close to establishing that was on student-teachers' understanding on approaches to teaching religious education. The study found that student-teachers employed a variety of teaching concepts for religious education (Stolberg, 2008). This was established as a result of their accrued knowledge in the area. The study also investigated how teachers' attitudes towards science would have impacts on the teaching of religion. It was found out that different approaches to teaching religion could be linked or adopted for a religio-scientific framework developed for teaching. The main implication of the study was that future pedagogical approaches are to be integrated into teachers' education so as to ensure there are distinct differences between teaching religious education and the inculcation of science.

From a quantitative perspective, Stolberg (2008) measured attitude of respondents using a 10-item scale with five-point Likert scale to find respondents' attitudes towards science and how that variable relates to other variables such as teaching and religious education learning areas. Findings established positive relationships between the aforementioned variables and science. The study encouraged student-teachers to adapt variety approaches to teaching in order to address learners' differences during teaching and learning (Stolberg, 2008).

In another study conducted in the University of Colombia using student-teachers who practiced teaching English, Cortes (2016) decided to find out how teaching practices influence student-teachers' attitude towards teaching. It was ascertained that they had positive or high attitudes towards teaching using any pedagogy of their choice. Sometimes, the fear of certain incidence in the school and how they affect teaching were seen to create some negative attitudes, but not entirely. From the study, it was evident that if teachers are conversant with what they are using to teach and would instigate learners' participation in the classroom, a positive or high attitude would be channelled into teaching strategies' use in the classroom. It also gave the student-teachers who served as the respondents, the opportunity to address teaching that seem to be teacher-centered and exposed them to develop awareness for their activities and reflect appropriately.

Another study that involved teachers and their use of approaches to teach was done in the Eastern region of Ghana (Mensah, 2021). The researcher used both RME teachers and pupils to find out their attitude towards the teaching of the Islamic content in RME. 339 pupils and 54 teachers responded to

questionnaires and observation instruments used. For the teachers, it was established that they used appropriate methods to teach Islamic contents in the RME curriculum, however, teachers failed to use learner-centered pedagogies and were not relating contents taught to life experiences. Logically, if teachers are not doing that, and as Awudi (2019) established on the attitude of teachers after getting into the service, there is the likelihood that student-teachers who learn from the teachers in partnered schools during STS and macro teaching might also do away with incorporating learner-centered pedagogies such as existential pedagogy, which relates to learners' life experiences, and teaching and learning in RME might still lose the captivating milieu for teaching (Mensah, 2021).

In another study which was not on religious education but social issues, it was identified that student-teachers had positive attitude towards using anti-oppressive pedagogy to teach learners to welcome individual differences rather than oppressing learners who are associated with LGBTQ issues and thus oppressing such groups of individuals in schools (Mitton-Kukner, Kearns & Tompkins, 2016). The researchers dwelled on the increasing pressures of the society to have educators being educated to respond positively and become responsible for learners' attitude towards stereotyped or marginalized learners. Using focus group and interviews, respondents were found out to be willing to study courses and pedagogies that would equip student-teachers to develop skills and attitudes towards teaching learners who are put in such category of individuals in the society.

In three other studies that appeared to be student-teachers' attitudes towards religious education pedagogies (Anderson, Cook & Mathys, 2013; Law-Davis & Topliss, 2023; Walker & Langan, 2016), some motivating factors such as confidence building influences from family, religious backgrounds of learners and teachers, and even the schools such individuals attended were deemed to have established some level of attitude whether low or high, towards respondents' intention to adapt certain pedagogies to facilitate teaching in religious education (Law-Davis & Topliss, 2023). Anderson et al. (2013) had established the need for adapters to inculcate knowledge on content and methodology and address individual biases in teaching plurality in religious education.

Studies on Student-Teachers' Subjective Norm and its effects towards adapting Subject related Pedagogies

In a study by Koomson, Appiah and Amponsah (2023), it was established that teacher-related factors such as knowledge on pedagogies, learners, and contents influence teaching, teachers' thoughts and choice of methods or instructional practices. There were also their experiences and the topics they related to the learning areas to teach. All these and more are what subjective norm requires from a behaviour's intention. It was recommended that teachers use instructional methods that could be used for all sub-strands in different learning areas. This they confirmed from other studies established in the Social Studies learning area of the Ghanaian curriculum (Bekoe, Kankam, Ayaaba, Eshun & Bordoh, 2014; Nyantakyi, Bordoh, Anim, & Brew, 2020) and so there was seemingly more pressure and certainty that a learner-centered

teaching behaviour and with the current study, using existential pedagogy, would likely be performed in RME.

Again, in the aforementioned study, curriculum factors such as allotted time on the time table, professional developments involving best practices and learned pedagogies that are put to use were identified to have about 31% of student-teachers use of pedagogies in teaching (Bordoh, Eshun, Kwarteng, Osman, Brew, & Bakar, 2018; Ngware, Onsomu, Admassu, Abuya, & Oketiah, 2015). It was also found that resources or materials for teaching also have a bearing on student-teachers' choice of teaching. There were textbooks that were designed and developed based on the sub-strands in the curriculum (Hardy, 2013; Johnson, 2018). All these establish a level of prediction towards a behaviour's performance or not in adapting subject areas pedagogies to teach in schools.

Findings from the study established that teachers' experiences in teaching help teaching processes to be learner-centered, although the results were indifferent for that approach to teaching. It presupposes that if student-teachers would assist their learners to bring on board experiences that are fine-tuned by teachers, learning would be learner-centered (Koomson Appiah & Amponsah, 2023). This, the researcher of the current study believes, should be utterly free from impartation or facilitation of teachers' values and perceptions (Allison, 2010). Furthermore, teachers' knowledge about what to teach (sub-strand) was concluded to influence effective teaching.

In the Colombian study by Cortes (2016), it was identified that some curriculum requirements, such as previous experiences of teachers in a learning area, their knowledge in major subject areas for learning to become teachers,

and how often they practice teaching with different methodologies, all come together to determine whether student-teachers would teach or not, and in this current study, whether they would adapt to a specific teaching strategy to intend teaching. The teaching practices activities were suggested to be an area of special interest as to whether student-teachers would be looking forward to a long-time teaching profession by aligning to existential pedagogy.

There is also that aspect of the subjective norm, which is interested in the extent people think about using or applying a certain behaviour. In a study by Everington (2013), although it was not on existential pedagogy, findings established that student-teachers in England, during the period of the study, instigated their peers to explore the use of received or taught theories and concepts for teaching such that they were able to tell which theories they would use when teaching in the classrooms. Some of the motives established were that the pedagogies were learner-centered and desirable after exploring the pedagogy's features and requirements.

Unlike the current study on the intention to adapt existential pedagogy, the study being discussed in the previous paragraph was done on Robert Jackson's interpretive approach or pedagogy. Ten (10) months were used to collect data from 16 participants who were preparing to become professional religious education teachers in England. One suggestion from the study was that there was contradictory evidence that other researchers could take up to explore the pedagogy more. Though this current study is not done in England, it could be used to generalize and serve as an empirical study to talk about the possibility of how student-teachers' social pressures influence their choice of a pedagogy to teach.

To address social pressures and their impact on student-teachers' will to adapt a pedagogy to teach, a study on liberal pedagogy was conducted by Douglas and Nganga (2015) who taught student-teachers how to teach by adapting and conceptualising Paulo Freire's theory of radical love to student-teachers and in-service teachers to use it to teach. The pedagogy is to assist teachers and student-teachers explore similarities and disjuncture in the development of teachers who would be teaching learners of different races, attitudes, and backgrounds. What is important to emulate in religious education is the use of pedagogy to teach learners of different religious backgrounds. The presence of the subjective norm in the study was the call to social pressures that aligned with the pedagogy itself, its conceptualisation and how to teach student-teachers to use it in their future teaching of diverse learners.

Their findings established that student-teachers supposedly had high subjective norm to adapt the pressures to use the pedagogy; however, it has not been known the extent the pedagogy stayed with the users to be use in teaching. Again, although the Theory of Planned Behaviour was not the theory used, the interpretation of what they ascertained could be generalised as a high subjective norm. On the other hand, student-teachers and their teacher educators were known to use the pedagogy; and that was motivating. It also created willingness from both sides and established what the curriculum wished for society. In the same vein, the current study wants to establish that social pressure is establishing student-teachers to intend adapting the existential pedagogy. It is also to motivate other student-teachers to use the pedagogy to achieve the standards set for the new RME curriculum and the entire Ghanaian culture. And so, these reviewed studies establish some knowledge to address the problem of

teacher centered teaching and indoctrination and to assist with this pedagogical shift to transform education with Religious and Moral Education in Ghana.

Studies on Student-teachers' Perceived Behaviour Control and its effects towards adapting Subject-related Pedagogies

A study in the USA on histlexia, a coined term by the authors during a training of Social Studies student-teachers to teach world religions, Walker and Langan (2016) found out how easy or difficulty student-teachers would find themselves using an inquiry-based approach to teaching religious sub-strands. The authors purposed to find out how the student-teachers' inability to comprehend issues about what they teach would influence their teaching and whether it would be difficult or easy to perform the teaching. It was ascertained that they benefitted from using the approach to teaching, especially when planning about what to teach and when using the same approach to teach in other learning areas. The cue established for the current study was that it could be possible to have the intention providing easiness or difficulty for student-teachers to face when using an existential approach to teaching RME. Walker and Langan's study concluded that their intention motivated users of the concept to become aware of their own biases and needs for the pedagogy and thus prepared them for the pedagogy's use with future learners.

In another study done in the United State of America, that was, 'Transforming to teach: Teaching religion to today's black college students', Coleman (2007) adapted a number of pedagogies that undermined certain groups of individuals in society, and for that matter, the classrooms. These pedagogies involved Paolo Freire's pedagogy and feminists pedagogies. The author established that since there was always going to be pluralism in society,

it was necessary for teachers to vary their teaching so that if it became necessary to stick to an approach of teaching because it involved learners from different backgrounds, such practices should be welcomed. It was concluded that the teachers who were sampled for the study were willing to embrace the teaching practice. This is a milieu similar to perceived behaviour control (PBC). It should be concisely established that this component ensures one's opinion over whether a behaviour is difficult to perform or not. Therefore, if teachers were ready and had weighed the pros and cons of using liberation pedagogies to assist marginalized groups, PBC would have been achieved in such a study.

A study done in England by Walshe (2020) titled, 'Seeing, gasping and constructing: pre-service teachers' metaphor for 'understanding' in religious education was purposed to find out whether student-teachers would habituate themselves to using a newly developed pedagogy for religious education to assist teaching and learning. The study found out the extent to which the secondary schools' student-teachers understood the proposed framework of the pedagogy in order for themselves to become acquainted with its use. It specifically found out to what extent they would interpret the pedagogy and use it as such. The framework involved how the student-teachers understood what they saw to be teaching, constructed, and grasped certain teaching strategies they understood to be learner-centered in order to affect the entire religious education curriculum found in their region.

Studies on Student-Teachers' Intention and its effects towards adapting Subject-related Pedagogies

There again seems to be no study that has established RME student-teachers' intention to use existential pedagogy to teach. It should be noted that for the Theory of Planned Behaviour (TPB), intention entails whether a specific behaviour would be performed by an individual who is ready to do so or vice versa. One study that aligned to such direction was conducted by Kimanen, Alisaari and Kallioniemi (2019) on in-service and pre-service teachers. The authors researched into the participants' orientations to linguistic, cultural, and worldview diversity. With 181 respondents, the study established that teachers and student-teachers who engaged in the study were ready to incorporate a conceptualised pedagogy, which was to assist learners with culturally and linguistically responsive teaching strategies for many disciplines' teachings.

In another study that looked at student-teachers' readiness to teach with a specific pedagogy, Loreman, Sharma and Forlin (2013) explored the perspectives of teaching with inclusive approaches in four countries: Canada, Australia, Hong Kong and Indonesia. The researchers developed a measuring instrument to test the student-teachers' efficacy in teaching on variables that establish who is a teacher in the four countries. As a buildup study that looked at the student-teachers' attitude towards inclusive pedagogy for teaching, data from the 380 student-teachers from these countries established that there were differences in what motivates student-teachers to be ready to use a particular approach to teaching. Again, the type of education offered, knowledge level and policies about how people with disabilities are taught were all said to be factors

that established whether student-teachers were ready or not for the pedagogy's use.

A study which seemed to address student-teachers' intention towards use of pedagogies especially in religious education was a work by Tannebaum (2018). It was a case study done to explore ways in which student-teachers seeking either early-childhood or elementary license understood their roles and responsibilities when they taught religion. TPB's component on intention established a feature that the readiness or the confidence in performing a teaching behaviour is a cue to a behaviours performance. The study, however, established that the seven (7) respondents used for the study exposed the student-teachers to the fact that whenever the Social Studies lessons that had religion integrated are taught, student-teachers do not have the confidence to teach sub-strands on religion using any teaching strategy they had used in previous lessons on non-religious strands.

The data collection process involved the use of interviews, in-class teaching observation and lesson plans. Another finding expressed that student-teachers were lacking strong knowledge foundations for the pedagogies for teaching. This is what Zonyra (2017) had opined to be the case at Akatsi. Tannebaum (2018) recommended that teacher education programmes in schools should help address the difficulties so that student-teachers in Turkey would involve learner-centered teaching strategies.

In an observational study conducted in Turkey, 490 student-teachers from various teacher education institutions were used as participants. Yilmaz and Sahin (2011) studied these preservice teachers' epistemological beliefs and conceptions about teaching. The authors had constructed a questionnaire item

for the study in 2004 and used such a framework to find out student-teachers' readiness to adapt to one of the frameworks for teaching. It was established that student-teachers preferred constructivists teaching views more than those of traditional teaching views. When aligned with the current study, it could be predicted that when student-teachers are familiar with a specific strategy for teaching, as found to have been done by the authors in 2004, and a later study in 2011 to ascertain its use, student-teachers are motivated to use teaching strategies they are familiar with. From Yilmaz and Sahin's study, subject areas such as English, which student-teachers aligned with the traditional teaching views had a lot of their respondents going in for the strategy, and the same was true with male participants using the constructivist teaching views because they had grown familiar with the framework.

A mixed method study in South Africa by Van der Merwe and Bekker (2013) on the exploration of pedagogical choices of student-teachers for culturally responsive teaching also seems to have features of TPB's intention discussed. The study intended to explore beliefs about thoughts and dispositions of groups within the Post Graduate Certificate in Education student-teachers and whether they would be willing to teach based on certain characteristics discussed below. In the study being discussed, the authors decided to find out whether student-teachers studying a Post Graduate Certificate in Education courses would make teaching decisions based on their cultural values, profession as a teacher, and rules governing their roles as citizens. It was established that such pedagogical decisions seemed to be made. Again, student-teachers' readiness was ascertained, and that proved why they seemed to apply the aforementioned teaching requirements to their professional practices.

Another study in religious education this time not a test of a teaching approach but to test student-teachers' confidence in teaching religious education learning areas in school. This was a study on student-teachers' perceptions regarding their confidence in teaching religious education in Catholic primary schools (Law-Davis & Topliss, 2023). The authors established that they were able to use knowledge on two methods for teaching. They found out that respondents were confident enough to teach certain sub-strands, and over time, the confidence grew to affect other sub-strands' teaching. The qualitative study using six respondents were studied under two-time frames, one during a micro teaching practicum and the other during the macro teaching practicum.

Summary and Implication for Current Study

TPB has been found out to assist prediction, alter behaviours and used as an explanation of behaviours. In many studies, its efficacy has been tested and proven to be a worthwhile theory for evaluating behaviours. It has been established that individuals' behaviours are guided by three core components influencing intention. These three are attitudes toward an intended behaviour, subjective and normative beliefs concerning an intended behaviour and perceived behaviour control. The three combined lead to the formation of an intention to perform a behaviour. Sometimes, the third component, perceived behaviour control, has a direct or indirect effect on performing behaviours.

TPB's worthiness and role in literature have also provided a utopia for this current study. These are its established moral perspectives, and since RME has that moral milieu, it is important to be applied for a study on religious and moral education. Again, when respondents' intention is identified as high, from a quantitative or numerical point of view, an intended behaviour is expected to

be performed, and, in the current study, it was envisioned that TPB would predict and explain whether student-teachers would intend or not to perform a teaching behaviour by adapting the existential pedagogy to teach RME. Again, it would ascertain the relationships that have been found to affect predictors of the components, using hypothetical statements. As found around the world and among practitioners concerning the importance of using existential pedagogy to teach religious and individuals' secular worldviews, opinions, and ideas, the pedagogy proves itself to be one of the best to use to teach RME in Ghana. It had been proven to be attractive, activity-driven, and indoctrinatory-free through a number of studies and frameworks modelled for its use in teaching.

The expectation has been that learners will be motivated to explore and make critical decisions and judgements on issues about life when the theory is actualized in the pedagogy. It is possible that should student-teachers in Ghana adapt to the use of the existential pedagogy to teach RME, the subject would not just be attractive but would go a long way to ensure national developments, eradicates the milieu about the fact that teachers do not like using subject-related pedagogies, and also assist curriculum stakeholders in RME to attain the rationale and specific aims set for the standardisation education in Ghana envisaged to be achieved, especially since it is not known whether student-teachers' knowledge level of existential pedagogy is either detailed or shallow; whether attitude, social pressures on teaching RME, easiness or difficulty in adapting existential pedagogy, and readiness to use the pedagogy; there is the need to find out some of these blocks to address literature as such.

CHAPTER THREE

RESEARCH METHOD

Overview

This chapter provides the methodological approach for the study. It is made up of the research design, study area, population for the study, sampling procedure, data collection instrument and procedure, data processing, and analysis.

Research Paradigm

There are basically three assumptions that guide researchers in regulating their research activities. They establish what to learn and how to learn, especially when scientific research is to be done (Lincoln & Guba, 2000 in Creswell 2009). These are positivism, interpretivism and pragmatism. They also establish knowledge, the nature of existence, and the methods researchers are to use for studies (Cohen, Manion, & Morrison, 2018).

The pragmatic paradigm propounded by the American philosopher and educationist, John Dewey, gives researchers the opportunity to be dynamic, so scholars call it a dynamic research paradigm (Creswell, 2017; Creswell, 2009; Creswell, 2003; Kaushik & Walsh, 2019; Kelly & Cordeiro, 2020; Morgan, 2014; Patton, 2002). The second paradigm is interpretivism, which is associated with Max Weber, a sociologist and philosopher born in Germany (Crotty, 1998 in Asare, 2020). To the interpretivist, reality is an individual construct, and they help to shape reality for understanding (Schwandt, 1994). They make reality with their involvement, and they seek better ways to make realities objective, although subjective, but not generalising findings (Creswell, 2013; Myers, 2008; Schwarts-Shea & Yanow, 2013; Smith, 1993;). Propounded by the

French philosopher and sociologist, Auguste Comte, positivism, the third paradigm holds that reality exists and is manipulated by independent laws and mechanisms that are not connected to any specific individual or knowledge. To them, facts are what exist, and there are no values attached (Cohen, et al., 2018; Creswell, 2012). Positivism finds the quantitative approach to work best, and they are able to generalise their findings.

The positivism paradigm reflects the need to identify and assess the causes of a problem. They then make generalisations with findings assigned with numbers or measurements. Creswell (2009) writes that numeric measures of observations and the study of the behaviour of individuals using numbers are what excites such users of the worldview. Again, the paradigm is interested in using theories and would test theories. In some circumstances, it refines theories in order to understand the world and the problem of study. Therefore, researchers who incline towards the paradigm usually begin with a theory, collect data that either supports or refutes the theory, and make tests to revise the theory if need be. Because this milieu and features fall in line with what the researcher wants to do for the current study, the paradigm as well as its features were an important choice for the study. So, the researcher aligned himself with the positivism paradigm in order to solve the problem at hand.

Research Approach

The quantitative research approach from the positivism research paradigm was employed for the study. This works best with numbers and gives researchers the ability to generalise their findings. It is also used to test the objectives of theories and critically examine relationships between variables (Creswell, 2009). The approach uses instruments by measuring quantifiable

data. In this study, the researcher used the Theory of Planned Behaviour to test variables and their influence or effects on another variable and generalise the findings. Since all these aforementioned variables fall in line with the features or characteristics of the quantitative approach, it was the best approach for the study.

Also, the quantitative approach is understood to give room for several choices of designs in a research study. Traditionally, a researcher could either choose to have an experimental or non-experimental survey designs. The experimental design finds out whether an intervention could influence an outcome by using groups to determine the worthwhileness of an experiment over other groups. Non-experimental ones, especially surveys, are known to gather quantitative data with the intention of providing numbers to the data in order to describe issues, attitudes, and ideas from respondents in a population (Cohen et al., 2018).

Research Design

The cross-sectional survey design, which is attributed to the non-experimental designs, was used. A researcher has the option to choose either longitudinal or cross-sectional studies (Cohen, et al., 2018; Creswell, 2009). In educational research, both longitudinal and cross-sectional survey designs are used to test results and ask respondents to make self-completed questionnaires and observations, just to mention a handful of instruments. Using the longitudinal survey usually makes studies extend over years with follow up studies in order to ascertain findings. The cross-sectional survey, on the other hand, studies different respondents at a particular point in time. Therefore, respondents are investigated on a particular problem at a given time: a month,

week, or day. Of course, there could be repeated surveys done every year, but the current study was not a longitudinal study. An example of such a repetitive study is the population census done every ten years in Ghana.

The chosen survey design, cross-sectional survey design, is established as a design that gives a snapshot or period in time information, and this characteristic makes data collection cost efficient. Since the researcher wanted a one-time or specific period of time for information, the design was appropriate for this study. Scholars on quantitative and cross-sectional surveys have established that usually studies are conducted outside periods and conditions a variable is not advisable to be researched on (Cohen, et al, 2018; Creswell, 2013; Shepris, Young, & Daniels, 2009). This is because the period might have elapsed or the conditions might not be favourable to investigate. Therefore, the data gathered becomes irrelevant or does not correspond with the true picture of the situation out there. Moreover, should the current study be conducted before the period or conditions when the practice of using the pedagogy to teach could be intended and practiced among the student-teachers, the snapshot would not be relevant to the findings of the current study.

The strength of this design is that it is cheap and less time consuming. A researcher would not have to visit each respondent individually and on scheduled periods before accessing information or data. Usually, data is collected from a large number of respondents quickly and simply, unlike other approaches. With the current study's population, the numbers are relatively large enough to gather data from them. Again, most of the items would demand ticks and a few sentences so there is little room to waste time trying to find answers to a question during data collection.

Also, the given point in time for the study was when student-teachers had been taught the use of religious education and for that matter, existential pedagogies, which could be used during micro and macro teaching practices. During that period, the student-teachers were envisioned to have knowledge of the existential pedagogy's use and possibly intended or not to use it as a teaching approach. Again, the period is one when the knowledge of the pedagogy would still be with student-teachers since most of the teaching styles such as discussion and question and answers are known in bit before being taught the pedagogy.

Other reasons for the choice of the survey design included the fact that it renders the instruments used accurate through piloting and revision of variables. It is also noted to give researchers the space to describe present issues from identified variables in order to manipulate key factors with frequencies. Usually, because situations are described, the survey is able to tell a problem's magnitude or otherwise by indicating how high or low in terms of numbers. Therefore, the design helps to generate numeric data, which could be used to describe, make inferences, and explain information.

Generally, survey designs can also be used to generalize findings about a given variable. They are used to explore a problem and confirm issues by testing hypotheses. Usually, there are no personal views or influences. And since they are understood to be descriptive, any of them could describe data that represents a wide range of respondents who would be targeted from a population that is of interest to the researcher (Dillman et al., 2014). And the instrument(s) used on a population and collected data could be used to support or refute hypotheses (Cohen, et al., 2018).

Furthermore, the cross-sectional design is known to be systematic and easier to use when a researcher wants to administer data collection instrument(s) to respondents (Shepris et al., 2009). Compared to other designs in the quantitative approach, it can be developed in less time and done remotely. These days, surveys could be emailed, sent through social media for data collection, or even done on telephone calls. One of the advantages with the remoteness has to do with the nature of the study area. When the area is large enough to delay reaching every respondent, the survey is a very good approach to use. However, the advantages of the social media and the internet in reaching many respondents also have challenges when retrieving data, especially in our part of the world.

Aside from the several benefits associated with the design, it is also known to have a lower validity rate, especially when closed-ended questions are only used for a study (Beam, 2017; DeFranzo, 2012). This assumption was curtailed because the researcher made available open-ended questions in the instrument. One could use the survey for data on the respondent's behaviour, attitude, beliefs, and values, just to mention a few. And all these characteristics influenced the researcher's choice of the design for the study.

Again, even though the design is known to represent a one-time measurement of conditions and makes it difficult to establish whether a variable has a cause and effect, it assists researchers to have repeated studies in order to ascertain or clarify a pressing issue (Cohen et al., 2018). As found in other studies on pedagogies for teaching RME (Asare-Danso 2009; Owusu, 2012; Owusu & Asare-Danso 2014; Zonyra, 2017), the current study assessed the benefits of the use of existential pedagogy among student-teachers. The study

also clarified some disparities in knowledge gaps established among previous studies.

One other setback with the use of the cross-sectional survey is that it is not a good measure of a behaviour performed over a long period of time (Thomas, et al., 2022). This is because the design is known to chiefly examine current attitudes, beliefs, opinions, or practices and not long term. But the aforementioned characteristics of the design were to be snapshotted from the respondents and what influenced their thoughts about issues, and in the long run, their behaviour became the picture of that necessitated the choice (Ajzen, 1991; Creswell, 2012;).

Furthermore, the Theory of Planned Behaviour is known to influence a behaviour intended for a while and done over a long period of time, and so, the tendency of the design not achieving the desired data was envisaged to be ascertained. However, because the researcher limited the current study to the first four variables of the theory and omitted the behaviour component, the conceptualised variables were enough to ascertain the data on the behaviour (Ajzen, 1991; 2020), even though the behaviour studied was not a long term one.

Study Area

The location for this study was the whole of Ghana. The study involved the Colleges of Education in the country that were affiliated to the University of Cape Coast. These were sixteen (16) out of the forty-six (46) Public Colleges of Education (GTEC, 2023). It should be noted that the forty-six (46) Colleges of Education are affiliated to five (5) public universities. The public universities are mandated to mentor the colleges assigned to them. And the University of

Cape Coast affiliated colleges happened to be scattered under two regional belts and diversified cultures of the Ghanaian society. Out of the sixteen (16) colleges affiliated to the University of Cape Coast, fourteen (14) of them were having student-teachers reading the Method of Teaching RME course during the 2022/2023 academic year. The colleges are found in both the southern and northern belts of Ghana. Under these geographical areas, there are five (5) colleges in the northern belt and nine (9) found in the southern belt. These are Abetifi, Atebubu, Berekum, Foso, Kibi, Offinso, OLA, SDA (Agona), St. Ambrose, St. Teresa's, Holy Child, St. Monica's, Jasikan, and St. Francis Colleges of Education.

Population

The population for the current study was level 300 Religious and Moral Education (RME) student-teachers from 8 Colleges of Education affiliated to the University of Cape Coast who specialised in Junior High School (JHS) education. There were fourteen (14) colleges that offered both JHS and Primary Education specialization, however, only eight (8) of them had student-teachers who were pursuing JHS education. Again, for one to intend adapting all three themes of the existential pedagogy, there is an age limitation especially when one wants to employ the situational theme. Therefore, the population for the JHS education student-teachers totaled 320 as of the 2022/2023 academic year (School of Educational Development and Outreach, 2022). As part of the Methods of Teaching RME curriculum for the Colleges of Education affiliated with the University of Cape Coast, student-teachers have been taken through existential pedagogy. It was also a first-semester course of study for all level 300 student-teachers who specialise in RME.

Sample and Sampling Procedure

The sample size was 183. This was obtained from a sample table recommendation for a population of 320 RME student-teachers (Adam, 2020; Krejcie & Morgan, 1970 in Cohen, et al., 2018). The procedure employed for the selection of the sample size was the proportionate random sampling. This requires taking a sample from each subgroup to represent a dispersed population grouped under a distinct entity. It was employed because when a population's subgroups vary in sizes or importance and a researcher wants a representation of all subgroups, it is deemed appropriate to be chosen (Levy & Lemeshow, 2011). These student-teachers were found in the Abetifi, Atebubu, Berekum, Foso, Kibi, Offinso, OLA and SDA (Agona) Colleges of Education. The colleges were already dispersed; therefore, the researcher had to obtain a representation of respondents from each of the Colleges of Education under the University of Cape Coast in the sample by selecting each proportion randomly.

The figure or size of the sample was chosen based on a confidence level of 95% and interval of 5%. This was inferred from sample size tables given by Adam (2020) and Krejcie and Morgan (1970 in Cohen, et al., 2018). The sample size provided the researcher with accurate data to ascertain the findings. It also ensured appropriate external validity and confidence in the current study. Again, there were no respondents' non-response, attrition, or mortality. Gorard (2003) affirmed that large sample sizes could also do away with sampling errors.

Therefore, for the sampled figure, each college of education had RME student-teachers randomly selected based on the proportion of their entire JHS education student-teachers who read RME. That was done through a mathematically and systematically calculated modes for each college against

the total population (Thompson, 2012). This is one of the characteristics that the proportionate sampling technique establishes. For an example, when College A in the southern belt had 10 RME student-teachers, the ten were divided by the population of all the student-teachers in the colleges of education who read RME for JHS education. The obtained figure was then multiplied by the sample figure. That was, $(\frac{\text{college A RME population}}{\text{Population of all RME student-teachers}} \times \text{sample})$. The sum ascertained how many student-teachers were to be randomly selected from each college in order to obtain the data from them. The process also ensured the accuracy of the percentage of respondents from each college that represented the general population. Table 6 briefly describes the current study's population and the sample size for each of the colleges, including the percentages they represented in the study.

Table 6: Sample Distribution of RME student-teachers for this study

College	Population	Sample	%
Abetifi	50	29	15.8
Atebubu	7	4	2.2
Offinso	39	22	12.0
Berekum	25	14	7.7
OLA	14	8	4.4
Kibi	103	59	32.2
SDA (Agona)	5	3	1.6
Foso	77	44	24.0
Total	320	183	100

Source: School of Educational Development and Outreach, Institute of Education 2022-2023, University of Cape Coast.

Data Collection Instrument

The questionnaire was the main instrument used for the study. The choice of the instrument was because the cross-sectional survey works best with for data collection. The self-administered questionnaire was categorized under six sections: demographic information of the respondent; RME student-teachers' knowledge level on the existential pedagogy; attitude towards the

intention to adapt the existential pedagogy; subjective norm; perceived behaviour control and intention to use the pedagogy to teach. The instrument was specifically developed for the current study. It was constructed by the researcher. A scholarly or expert's review and pilot study were ascertained and conducted to ensure the appropriateness as well as validity and reliability.

The structured questionnaire involved both closed and open-ended questions. The closed ended questions or items were developed using both continuous and categorical scales. The closed ended type of questions is said to be quicker, easier to code and analyze than words and sentences; however, the questionnaire had open-ended questions that were answered and analyzed. These were quantified and used to account for the bias associated with the closed ended items on the questionnaire (Krosnick & Presser, 2010). The open-ended questions provided the opportunity to comprehend certain questions and conditions established in the literature and to either refute or confirm the data obtained. The researcher therefore made sure there were no biases by making use of both closed and open-ended items. The close ended questions' scales were constructed with the continuous scale ranging from strongly agree to strongly disagree, while the categorical scale involved a yes/no items.

There were 59 items under the six sections. The first section, A, contained four (4) items on the demographic data of the respondents. Section B were made up of 12 items. These centered on RME student-teachers' knowledge level of the existential pedagogy. Section C had 9 items on RME student-teachers' attitude towards the intention to adapt the pedagogy to teach RME strands. Section D had 12 items, but there was an extra item for an open-ended response. The section's items were to test the subjective norm on intention to

adapt the pedagogy to teach. There were 12 items for Section E, and that demanded student-teachers to answer on perceived behaviour control towards intention to adapt the pedagogy to teach. The last section, F, had 10 items. These items solicited responses on RME student-teachers' intention to adapt the pedagogy to teach. All the items were constructed based on the content of both the Theory of Planned Behaviour and the concept of existential pedagogy's characteristics as espoused in Chapter 2 of the current study.

Reliability and Validity of Instrument

There were two (2) expert members who reviewed the items on the instrument for content and construct validity before a pilot testing. The researcher's supervisors, a professor and senior lecturer at RME, who have been teaching the use of the pedagogy, including other religious education pedagogies, assisted with the provision of their content and constructed expertise on the instrument. After their review, the researcher subjected the items on the instrument to factor analysis to ascertain items' loadings. Items with loadings lower than eigenvalues less than one (1) were all deleted (Samuels, 2017) and the 49 Likert-scaled and 10 open ended items left were subjected to pilot testing.

A pilot testing of the instrument was conducted on 30 level 300 RME student-teachers from the University of Cape Coast who had also been taught the pedagogy in Methods of Teaching RME. They were over 50 students-teachers and so 30 of them were used. The 30 selected was based on Baker (1994)'s suggestion that a pilot testing should involve respondents between 10 to 20% of the actual sample selected to answer questions on an instrument. Therefore, the participants selected for the pilot testing represented 16.3%; a

figure found appropriate for pilot testing. Since both institutions run the same courses for RME, student-teachers from the university were a group, prudent to assist with the pilot study in order to fine-tune the validity of the instrument and ascertain its reliability.

The five variables: knowledge level, attitude, subjective norm, perceived behaviour control, and intention, all had appropriate reliability coefficients of Cronbach's Alpha 0.73, 0.65, 0.66, 0.74, 0.72 respectively and the overall Cronbach's Alpha was 0.84. The figure obtained showed appropriateness of the instrument through its reliability. Again, factor analysis was done to check appropriateness of the construct although the experts had done that to check validity. All the items apart from those with strings were analysed. Because most of the items were on Likert scale, principal components were used, and on rotation section, varimax was used to ensure simpler structure and easier interpretation of items. The obtained results for each items' factor with eigenvalues more than one (1) were interpreted as good to be retained in the constructed items, and so, the researcher kept such items and confirmed experts' capabilities on validity checks. And these items were those kept on the instrument for the study.

Athnasiou and Mavrikaki (2014) stated that when an instrument establishes a Cronbach's Alpha of 0.7 and above, it is an acceptable reliability coefficient figure for an instrument to be used for a study. Therefore, when all the reviews and the pilot testing obtained the acceptable reliability coefficient figure (0.84), the data was collected with the questionnaire instrument, assisted by an introductory letter from the researcher's department.

Data Collection Procedures

An introductory letter was obtained from the Department of Business and Social Sciences of the Faculty of Humanity and Social Science Education and sent to the colleges of education affiliated to the University of Cape Coast who the research was interested in. One should note that accessibility to a research site or the sampled size is always important and sensitive. The letter, therefore, informed the authorities of the researcher's intention to collect data from RME student-teachers in the various colleges the researcher visited for data collection. The letter also made the authorities of the colleges aware of the purported engagement between the researcher and respondents, which prepared them for the activity and thus provided the responses needed and thus appropriate. They also complied with the researcher's purpose for their engagement; however, there were challenges even though all these were attained.

The researcher used the face-to-face method of data collection. The chief reason for the selection was that it gave the researcher the opportunity to reach out and interact with respondents, no matter the conditions that hindered the process. Besides, it had been well established that the use of the internet, emails and social media was vibrant among student-teachers, however, the data collection through the face-to-face method was swifter since the researcher did not face issues of non-responses as could be established with the other methods.

There was also ethical issues of concern. The University of Cape Coast's Directorate of Research, Innovation and Consultancy, the Institutional Review Board (UCCIRB), provided ethical necessities for the current study. They were presented with the research proposal, including the instrument for data

collection, for them to assess and approve the study's continuation. The process was a requirement the researcher ought to perform in order for the certificate-awarding institution to approve the process as non-abusive to respondents. Their ethical clearance ensured quality, validity, and ethical accessibility for the respondents of the study. It was prudent to note that without the institution's review, the study would not be permitted to be conducted.

The researcher used a period of nine (9) days to collect the data from the student-teachers in the colleges of education reading RME as their JHS education specialised program and affiliated to the University of Cape Coast. The period was within the time from when RME student-teachers had been taught the pedagogy to when they were almost ending the semester for the micro-teaching practicum the next semester. This was between the 10th of August, 2023 to 19th of August, 2023. Consent forms were administered to student-teachers who were willing to provide the data, a day before the data collection instrument was also administered for them to provide data. The administration and collection of both the signed consent forms and the data were moderated by the researchers. The researcher cross-checked the questionnaire to ascertain that all items were answered before the instrument was collected alongside the consent form on the very day of the administration of the questionnaires.

The participants were met during their lecture hours for the course, Method of Teaching RME, and a few of them met outside lecture periods. Those met outside lecture periods were mostly arranged to meet the researcher because the lecturers were on industrial strike. It must be noted that although lecturers were on strike, it did not affect the population in anyway. Respondents were

briefly introduced to the purpose and the importance of their response to the study and other ethical considerations surrounding the data collection activity, which they had to know. They were made aware that they would be anonymous and no part of their identifications would be made known publicly after the purpose of the study was made known to them on both the consent form and orally. However, identification codes were given to the questionnaires after all data were collected and such guided the researcher in analysing the collected data. The duration to complete the instrument lasted between 25 and 35 minutes.

Data Processing and Analysis

The researcher employed both the descriptive and inferential analysis strategies to process and analyze the data obtained (Gabor, 2010). One of the reasons for the choice of the two strategies was that both give a researcher the opportunity to assign numbers to the collected data. After administering the questionnaires, the questions were coded with numbers to assist analysis. The coding were carried out with numbers, 5 representing strongly agree, 4 for agree, 3 for strongly disagree, 2 for disagree, and 1 for uncertain. The researcher used the IBM Statistical Product for Services Solutions, version 23, to code the items. The descriptive analysis strategy entailed determining, characterising and describing the target population. It assisted the researcher in obtaining responses to all the questions on the instrument and was able to discuss the numbers with pictographs and numerical descriptions, as opined by Creswell (2013).

The descriptive statistical analysis tools involved frequencies, percentages, means, and standard deviations. Since the researcher ensured all items were answered for each questionnaire, there were no missing data. Again, it ensured data were appropriately cleansed for analysis. All these were

ascertained to ensure data were analyzed very well in order to represent the respondents and generalise findings.

With the inferential analysis, linear regression was used. This tool allowed the researcher to make predictions by reporting findings from the TPB components as well as examining the conceptualised framework's relationships examined from the independent variables to predict influence on the dependents variables. These were the hypotheses that were tested at 0.05 level of significance. The tool assisted in predicting the statistical significance that knowledge level had on attitude, subjective norm and perceived behaviour control, and student-teachers' intention to adapt the existential pedagogy to teach. Cohen et al. (2018) explained that statistical attainments are important in making such predictions. Again, the tool allowed the researcher to comprehend the influence among the conceptual framework's components.

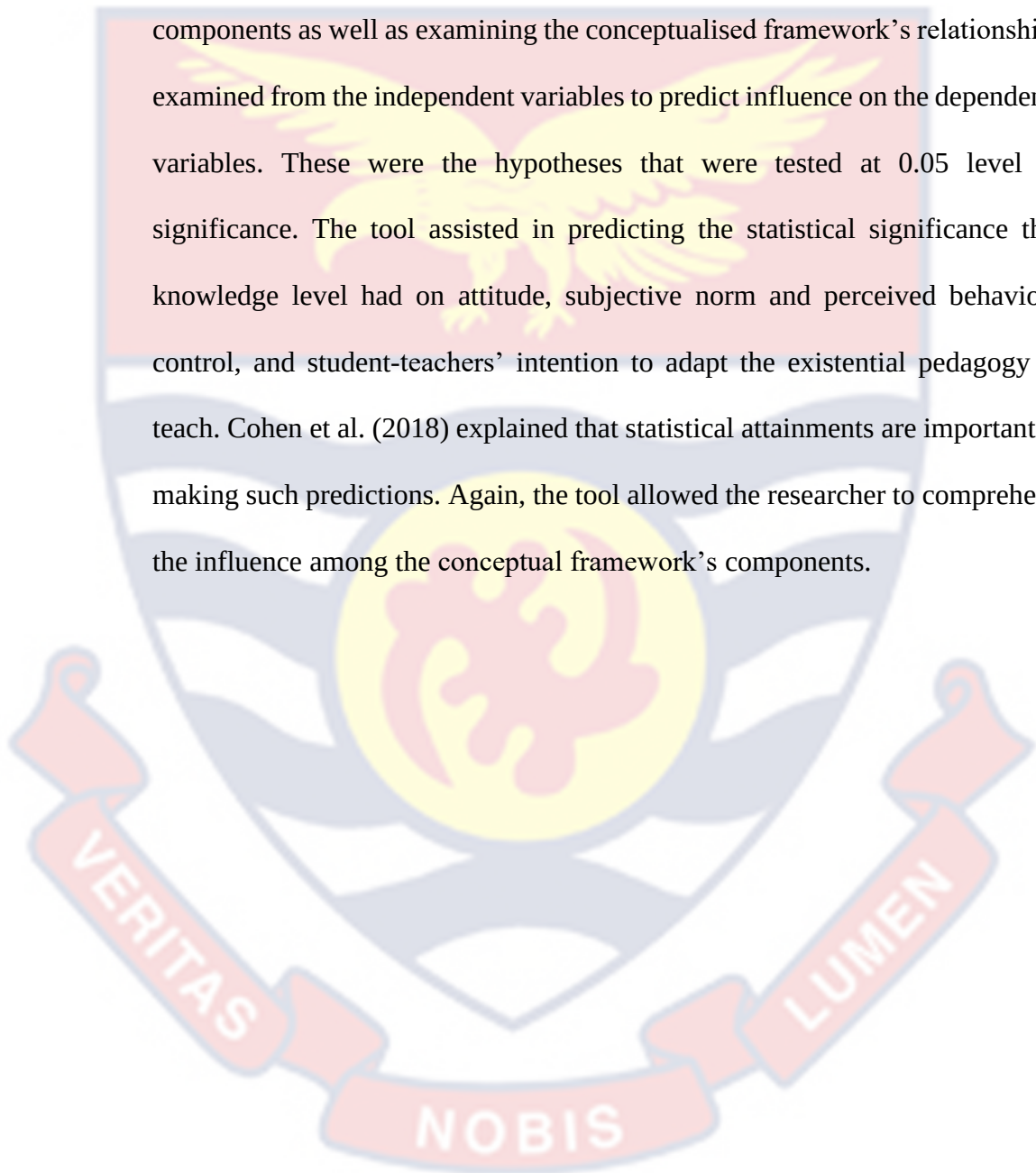


Table 7: Summary of Data Processing and Analysis

Research Questions/Hypotheses	Instrument for Data Collection	Analytical Tool
What is the knowledge level of RME student-teachers on the Existential Pedagogy to teach?	Questionnaire	Frequencies, Percentages, Mean & standard deviation
What is RME student-teachers' attitude toward adapting existential pedagogy to teach?	Questionnaire	Frequencies, Percentages, Mean & standard deviation
What is RME student-teachers' subjective norm toward adapting existential pedagogy to teach?	Questionnaire	Frequencies, Percentages, Mean & standard deviation
What is RME student-teachers' perceived behavioral control toward adapting existential pedagogy to teach?	Questionnaire	Frequencies, Percentages, Mean & standard deviation
What is RME student-teachers' intention toward adapting existential pedagogy to teach?	Questionnaire	Frequencies, Percentages, Mean & standard deviation
H ₀ : There is no statistically significant effect of RME student-teachers' knowledge level on their attitude to adapt Existential Pedagogy to teach.	Data from the questionnaire	Linear Regression
H ₀ : There is no statistically significant effect of RME student-teachers' knowledge level on their subjective norm to adapt existential pedagogy to teach	Data from the questionnaire	Linear Regression
H ₀ : There is no statistically significant effect of RME student-teachers' knowledge level on their perceived behaviour control to adapt existential pedagogy to teach	Data from the questionnaire	Linear Regression
H ₀ : There is no statistically significant effect of RME student-teachers' attitude on their intention to adapt existential pedagogy to teach	Data from the questionnaire	Linear Regression
H ₀ : There is no statistically significant effect of RME student-teachers' subjective norm on their intention to adapt existential pedagogy to teach	Data from the questionnaire	Linear Regression
H ₀ : There is no statistically significant effect of RME student-teachers' perceived behaviour control on their intention to adapt existential pedagogy to teach	Data from the questionnaire	Linear Regression

CHAPTER FOUR

RESULTS AND DISCUSSION

Overview

The focus of the study was to find out RME student-teachers' intention to adapt the existential pedagogy to teach RME. The Theory of Planned Behavior by Ajzen (1991) was used as a basis. The cross-sectional survey design of the quantitative approach for research studies was applied to collect data from 183 student-teachers sampled from 320 level 300 student-teachers who were reading the four-year Junior High School (JHS) education bachelor programme from the affiliated colleges of education at the University of Cape Coast. The questionnaire, which was developed by the researcher with validity and reliability checked and constructed based on the conceptual framework's contents, experts' reviews, and analysis from statistically proven data, was also used. Data was subjected to descriptive and inferential statistical analytical tools. The chapter therefore presents results, interpretations, discussions, and inferences that were made from the data of the study.

Normality Test

A normality test was conducted on the five variables that informed the research questions and hypotheses. The Shapiro-Wilk Test was first used to find out whether the data was normally distributed. It identified that the data was not normally distributed. The researcher observed that the significant values of all the items for each variable were not statistically significant because all the p-values were less than the confidence interval set for the study (<0.05). It should be noted that a moderately sized sample using the Shapiro-Wilk test is able to perform well in terms of finding data power and accuracy in detecting

deviations from a normality test. However, further readings established that the normality of data could be based on the assumption that data is normally distributed for a variable when the mean and median are all equal or approximately equal (Chua, 2008; Ghasemi & Zahediasi, 2012 in Asare 2020).

Based on the assumption, the researcher transformed the items to ascertain student-teachers' knowledge level on the existential pedagogy (mean= 44.26 and median= 45.00); attitude towards adapting the pedagogy to teach RME (mean= 26.56 and median= 27.00); subjective norm towards adapting existential pedagogy to teach RME (mean= 37.54 and median= 38.00); perceived behaviour control towards adapting existential pedagogy to teach RME (mean= 33.65 and median= 34.00) and intention towards adapting existential pedagogy to teach RME (mean= 29.99 and median= 31.00). These statistically obtained figures for both mean and median for each transformed variable were approximately equal therefore, the researcher concluded that the data was normally distributed.

Again, Chua (2008) and Ghasemi and Zahediasi (2012) have confirmed that when statistical evidence on skewness is less than 1.96 (<1.96), a variable is said to be normally distributed. And attached to the confirmation made is Table 8, which shows the normality tests with a statistical representation of the obtained results on normality checks. All obtained skewness were less than 1.96, although negatively skewed. Furthermore, visual representations of the data obtained from the field also confirmed the normality test assumption, with figures 4, 5, 6, 7, and 8 presenting both histograms and normal Q-Q plots of the five variables and depicting data visuals to be normally distributed from the bell shapes obtained. The histograms from the figures showed very close scores with

little deviations. The data was then assumed to be normally distributed. The researcher, therefore, used the parametric tests and employed descriptives (means, standard deviations, frequencies and percentages) and inferential (regression) statistical tools to perform analysis.

Table 8: Test for Normality of Transformed Variables

Variables	Skewness	Mean	Median
Student-teachers' Knowledge Level on adapting Existential Pedagogy to teach.	-1.303	44.26	45.00
Student-teachers' Attitude towards adapting Existential Pedagogy to teach.	-0.396	26.56	27.00
Student-teachers' Subjective Norm towards adapting Existential Pedagogy to teach.	-1.000	37.54	38.00
Student-teachers' Perceived Behaviour Control towards adapting Existential Pedagogy to teach.	-0.298	33.65	34.00
Student-teachers' Intention towards adapting Existential Pedagogy to teach.	-1.192	29.99	31.00

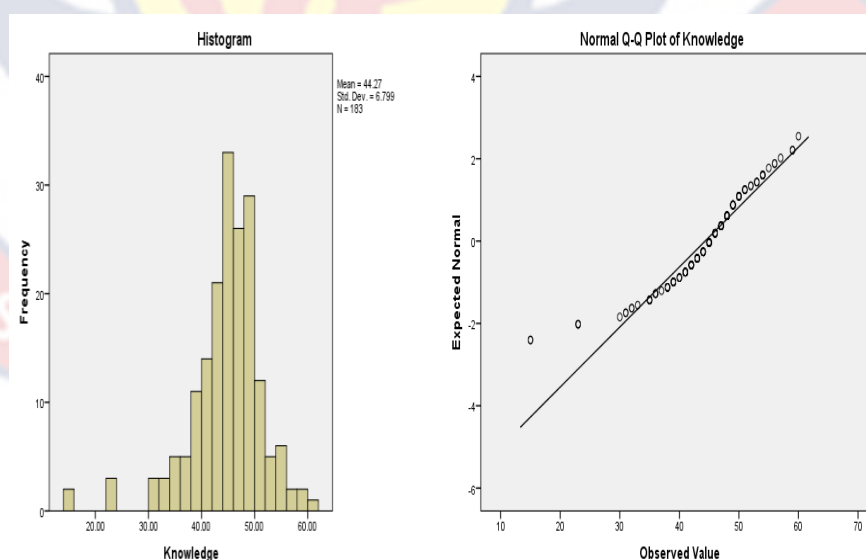


Figure 4: Student-teachers' knowledge level on existential pedagogy

Source: Fieldwork (2023)

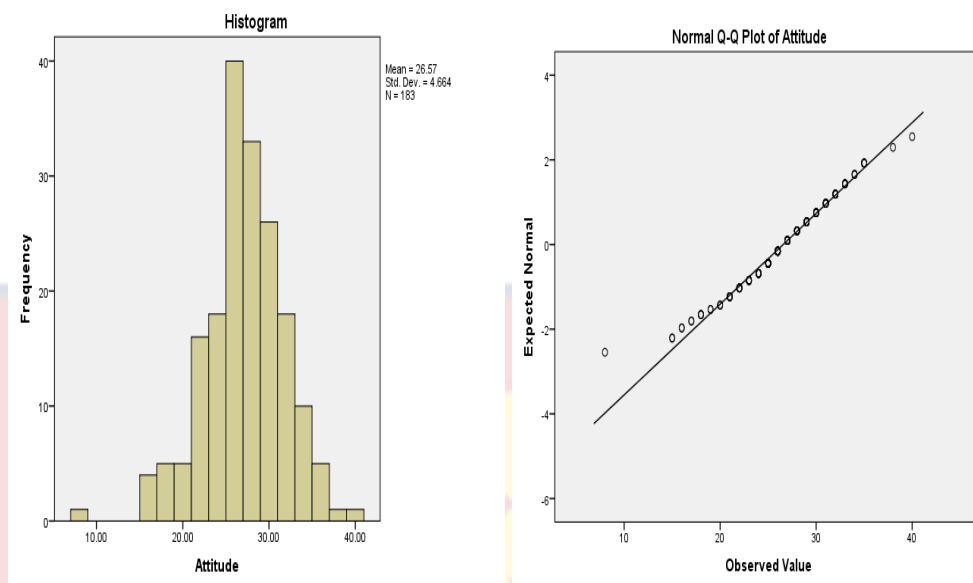


Figure 5: Student-teachers' attitude towards intention to adapt existential pedagogy to teach

Source: Fieldwork (2023)

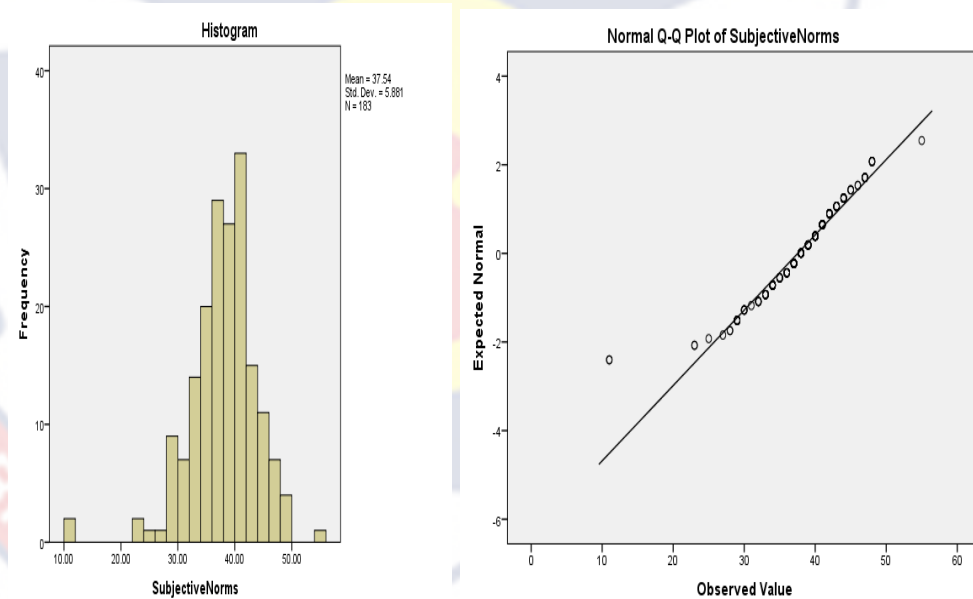


Figure 6: Student-teachers' subjective norm towards intention to adapt existential pedagogy to teach

Source: Fieldwork (2023)

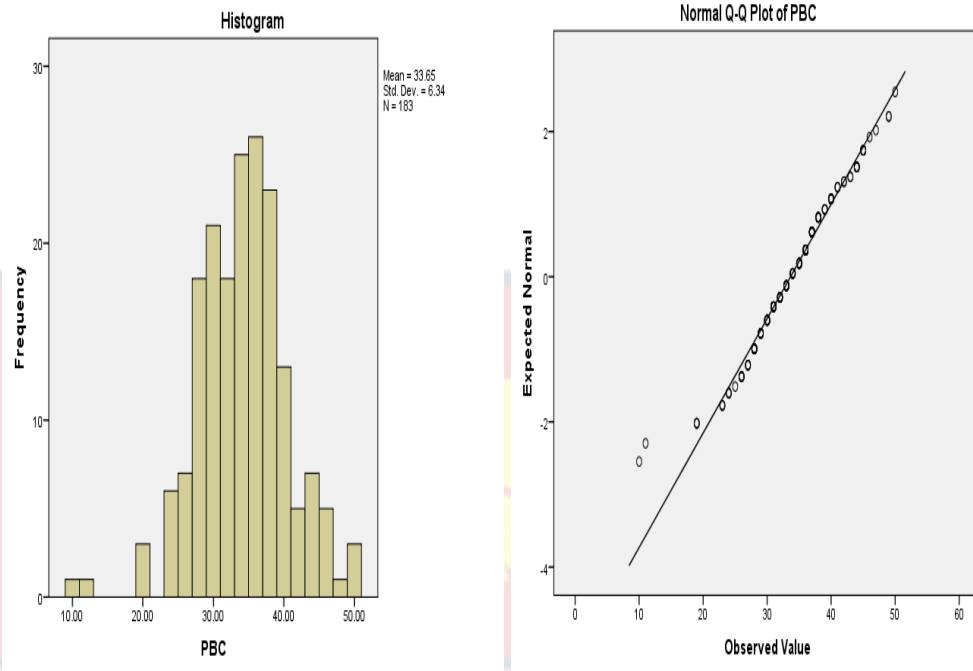


Figure 7: Student-teachers' Perceived Behaviour Control towards intention to adapt existential pedagogy to teach

Source: Fieldwork (2023)

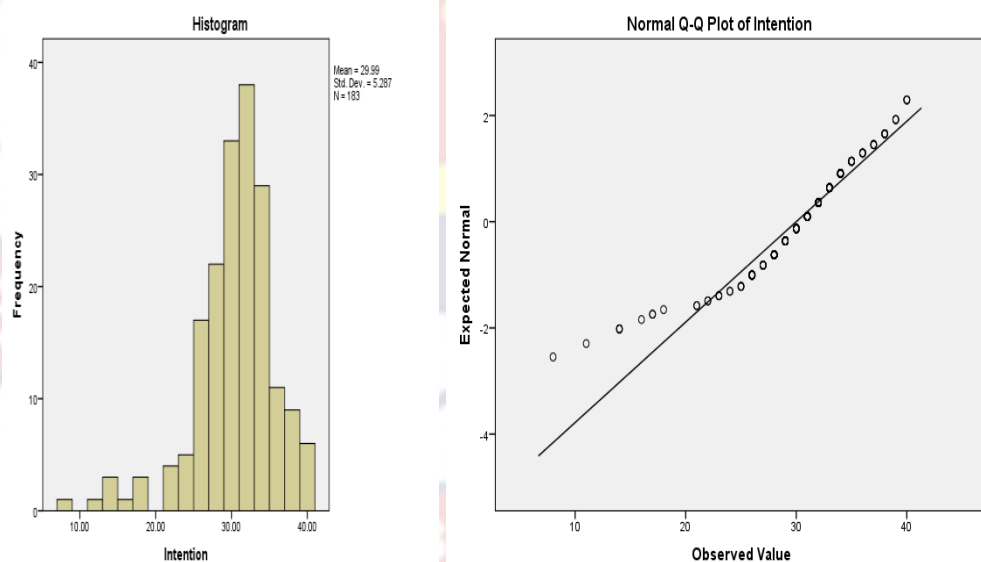


Figure 8: Student-teachers' intention to adapt existential pedagogy to teach

Source: Fieldwork (2023)

Characteristics of Respondents

The descriptive statistical tools (frequencies and percentages) were used to run the obtained data on the demographic characteristics of the respondents. The choice of the statistical tool provided measures for the respondents' gender, age and religious affiliation. Table 9 has details of the results.

Table 9: Results of RME Student-Teachers' Characteristics

Item	Subscale	Freq.	%
Gender	Male	88	48.1
	Female	95	51.9
Age	16-20	1	0.5
	21-25	131	71.6
	26-30	40	21.9
	31-35	9	4.9
	36 & above	2	1.1
Religious Affiliation	Christianity	168	91.8
	Islam	14	7.7
	Other Religions	1	0.5

Source: Fieldwork (2023).

On gender, female (n=95, 51.9%) had the majority of respondents randomly provided data for the study. Males (n=88, 48.1%) represented the other side of the respondents. Again, respondents who found themselves within the age range of 21-25 years (n=131, 71.6%) were the majority. The second group with the most respondents were those between the age range of 26-30 years (n=40, 21.9%). The least group were those between 16-20 years old (n=1, 0.5%). The third item on Table 9 was on religious affiliations. Christianity (n=168, 91.8%) was the majority. This was followed by Islam (n=14, 7.7%) and other religions excluding ATR (n=1, 0.5%).

Main Results and Discussion

The section contained results from the research objectives and questions analysed and discussed. The discussion involved confirming and contrasting literature based on findings from previous studies that formed the basis of the

current study. It also contained tables with detailed results for each objective or variable analysed.

Research Question One (1): What is the knowledge level of RME student-teachers on the Existential Pedagogy?

The essence of the research question one was to determine whether RME student-teachers have knowledge on the features or characteristics of existential pedagogy. The results were obtained from a descriptive analysis and the mean served as the primary tool for the interpretation of the data. The following were the interpretation key to interpret the results. The mean figures between 1.00 and 1.99 represented a low knowledge level; 2.00 and 3.49 represented moderate knowledge level; and 3.50 and 5.00 represented a high knowledge level. This was based on Likert-scale of 1=uncertain, 2=strongly disagree, 3=disagree, 4=agree and 5=strongly disagree.

Table 10 showed that most of the student-teachers (N=171, 93.4%, M=4.25, SD=0.838) either strongly agreed or agreed the existential pedagogy is known to allow learners use their own experiences to learning. Also, majority of them (N=161, 88%, M=3.99, SD=1.072) either strongly agreed or agreed that the pedagogy aims to keep learners' experiences necessary to shape the religious and moral development of the society. Again, majority of (N= 155, 84.7%, M=3.98, SD=1.097) confirmed they either strongly agreed or agreed to have knowledge on the situational theme as one that allows learners to assess societal situations and consequences of peoples' actions in order to make moral judgements and decisions. Furthermore, knowledge on the pedagogy to assist teaching of all strands found in the Junior High Schools' (JHS) Religious and Moral Education (RME) curriculum was also either strongly agreed or agreed on among the student-teachers (N=152, 83%, M=3.98, SD=0.952).

Table 10: Student-teachers' Knowledge Level on Existential Pedagogy

Item	Subscale	Freq	%	Mean	SD
The existential pedagogy is a teaching approach RME teachers can use to teach all RME strands.	SA/A	152	83	3.98	.952
	SD/D	22	12		
	Uncertain	9	4.9		
Existential pedagogy is interested in learners making use of their experiences.	SA/A	171	93.4	4.25	.838
	SD/D	7	3.8		
	Uncertain	5	2.7		
The existential pedagogy is a teacher centered approach to teaching.	SA/A	33	18	2.73	.966
	SD/D	134	73.2		
	Uncertain	16	8.7		
Existential pedagogy bridges the gap between learners' actions with the knowledge they have about the society and how to exhibit such knowledge in actions and symbols.	SA/A	155	84.7	3.85	.997
	SD/D	14	7.7		
	Uncertain	14	7.7		
Existential pedagogy allows learners to draw moral lessons on strands during teaching.	SA/A	156	85.3	3.85	1.040
	SD/D	12	6.6		
	Uncertain	15	8.2		
Depth themes of the pedagogy are solely secular in nature.	SA/A	108	59	3.31	1.329
	SD/D	39	21.3		
	Uncertain	36	19.7		
Symbol and language themes of the existential pedagogy requires critical thinking.	SA/A	136	74.4	3.60	1.148
	SD/D	25	13.6		
	Uncertain	22	12		
Symbol and language themes help learners to discuss RME strands based on peoples' roles or activities or responsibilities in the society.	SA/A	112	61.2	3.45	1.349
	SD/D	43	23.5		
	Uncertain	28	15.3		
Symbol and language themes give learners the opportunity to learn strands of RME based on special societal opinions, characteristics, images, values, knowledge and language.	SA/A	140	76.5	3.58	1.259
	SD/D	14	7.6		
	Uncertain	29	15.8		
Situational themes lead learners to make moral judgements, decisions or choices.	SA/A	155	84.7	3.98	1.097
	SD/D	13	7.1		
	Uncertain	15	8.2		
Situational themes allow learners to assess situations in terms of the situation's consequences on attitudes and actions.	SA/A	148	80.9	3.73	1.222
	SD/D	11	6		
	Uncertain	24	13.1		
The aim of the themes to teaching is to make learners understand and find out from their own life experiences and that of others in order to shape the society.	SA/A	161	88	3.99	1.072
	SD/D	7	3.8		
	Uncertain	15	8.2		
Average				3.7	1.105

Source: Fieldwork (2023)

The item with the lowest number of agreements on Table 10 was on whether the pedagogy is a teacher-centered approach to teaching, and some student-teachers ($N=33$, 18%, $M=2.73$, $SD=0.966$) either strongly agreed or agreed; therefore, they have the knowledge that the existential pedagogy is not a teacher centered one. One could strongly conclude that based on the responses and corresponding statistics indicated in Table 10, RME student-teachers have high knowledge level on the existential pedagogy. This was evidenced by the overall mean and standard deviation scores ($M=3.7$, $SD=1.105$) obtained.

Discussion of Results on Research Objective One (1)

The first objective of the study confirmed that RME student-teachers have high knowledge level on existential pedagogy. The results confirmed literature on the three themes (depth, situational, and symbol and language) associated with the existential pedagogy as stipulated by Grimmitt (1973, 2000). A contradiction was also observed on the depth theme in Asare-Danso and Mensah (2021) where it was suggested that the depth theme related to both secular and religious concepts. This was not so because both Grimmitt (1973, 2000) and student-teachers' analysed data confirmed the theme was solely secular experience-related.

Again, the results confirmed Bandura (1986 in McCormick et al., 2002)'s opinion that when people have high level of knowledge about a behaviour, they are motivated to perform the behaviour. And so, when student-teachers are motivated as well as admonished to further comprehend the pedagogy, they would be encouraged to suppress teacher-centered teaching, which is assumed to be the teaching process used in RME classrooms. Those who intend to adapt the pedagogy are to improve their understanding from the

scanty literature available, especially on the depth theme. They are admonished to read more from other related literature since the finding from the current study both confirmed and contradicted a part of the knowledge on the pedagogy's themes. Such reading exercises from the student-teachers would increase their knowledge level and skills on other features of the themes to assist teaching by adapting the existential pedagogy.

Also, the results confirmed student-teachers' high knowledge of the pedagogy could lead them to manage immoral behaviours in society when adapting the situational theme of the pedagogy. Asante and Kugbey (2019), Asare-Danso (2017), the Ghana Education Service (2020) and Nkyi (2014) have all confirmed the rising immorality observed in society. This was one of the reasons why RME was removed from the national curriculum in 2007 (Asare-Danso, 2011). Again, the RME curriculum was developed to cater for such moral education in order to maintain the social order of society. And so, there is the need to use learner-centered teaching approaches to deal with such education, which is very crucial to the nation's development. Existential pedagogy on the other, is known to deal with such moral issues. Therefore, for student-teachers to have high knowledge of the pedagogy, there are greater indications that immoral behaviours will dwindle in society when the pedagogy is adapted.

Finally, the results confirmed literature on the need to assist learners to achieving cross-cutting issues and competencies ascribed to the RME curriculum (NaCCA, 2020). This is another dimension of existential pedagogy noted to be highly known among student-teachers. The results provided the knowledge that student-teachers were aware of some of the competencies and

cross-cutting issues the knowledge over the pedagogy brings to teaching and learning, such as critical thinking and problem solving, diversity, and inclusivity (Sanger & Osguthorpe, 2005), just to mention a few. Therefore, there is the need to stress the pedagogy's knowledge to influence learner-centered teaching in RME classrooms. The results buttressed the literature that knowledge of and teaching with the pedagogy could encourage behaviour's users to ensure inclusivity and diversity (Banks, 2015; Sensoy & DiAngelo, 2017) instead of the teacher-centered assumption for the teaching of RME (Agyemang, 2022; NaCCA, 2020).

Research Question Two (2): What is RME student-teachers' attitude towards adapting existential pedagogy to teach?

The second research question and objective of the study was to find out student-teachers' attitude towards adapting existential pedagogy to teach RME. The variable was based on the fact that some previous studies in RME have established diverse attitudes towards the teaching and learning of the subject and the pedagogy's employment (Appiah, 2022; Asare-Danso & Mensah, 2021; Mumuni, 2006; Zonyra, 2017). The perceptions and opinions are what the Theory of Planned Behaviour (TPB) established as attitudes that behaviour intenders conceptualize on a particular behaviour.

For the current study, there were nine (9) items to measure respondents' attitude. The ninth item was an open-ended item which was thematized and quantified to interpret part of the results obtained from the closed ended eight items. The mean interpretation key for the items were: 1.00-1.99 for low attitude; 2.00-3.49 for moderate attitude and 3.50-5.00 for high attitude. Table 11 therefore provides the results of the data analysis. To do that, student-

teachers were asked to indicate their agreement or disagreement with items based on the keys: 1=uncertain; 2=Strongly disagree; 3=Disagree; 4=Agree and 5=Strongly agree.

Table 11: *Student-teachers' attitude towards adapting Existential Pedagogy to teach*

Item	Subscale	Freq	%	Mean	SD
Schools have the resources to support the teaching of RME	SA/A	61	33.4		
	SD/D	106	57.9	3.04	1.013
	Uncertain	16	8.7		
I have been taught very well on how to use the existential pedagogy to teach RME	SA/A	136	74.3		
	SD/D	29	15.8	3.70	1.110
	Uncertain	18	9.8		
I can use all themes under the existential pedagogy to teach RME strands	SA/A	114	62.3		
	SD/D	24	13.1	3.26	1.409
	Uncertain	45	24.6		
Existential pedagogy could only be used by a religious educator who is specialized in RME.	SA/A	47	25.7		
	SD/D	118	64.5	2.93	1.030
	Uncertain	18	9.8		
The existential pedagogy can be used to teach the learners expected in RME classrooms.	SA/A	126	68.8		
	SD/D	28	15.3	3.48	1.292
	Uncertain	29	15.8		
The three (3) themes of the existential pedagogy could always be used together to teach in one lesson.	SA/A	122	66.7		
	SD/D	26	14.2	3.39	1.300
	Uncertain	35	19.1		
Situational themes could likely indoctrinate learners to catch teachers' values and moral perspectives.	SA/A	96	52.4		
	SD/D	45	24.5	3.03	1.298
	Uncertain	42	23.0		
Teachers need to be objective during discussions when using symbol and language theme to teaching RME	SA/A	143	78.2		
	SD/D	24	13.1	3.73	1.032
	Uncertain	16	8.7		
Average				3.32	1.185

Source: Fieldwork (2023)

Table 11 confirmed that most RME student-teachers (N=143, 78.2%, M=3.73, SD=1.032) either strongly agreed or agreed to the opinion that the existential pedagogy requires objectivity in using one of its themes (symbol and

language) to teach. Also, majority of them (N=136, 74.3%, M=3.70, SD=1.110) either strongly agreed or agreed to have been taught the pedagogy. Most of the student-teachers (N=126, 68.8%, M=3.48, SD=1.292) either strongly agreed or agreed they think the pedagogy would suit the learning behaviour of learners in schools. The lowest obtained response on attitude (N=47, 25%, M=2.93, SD=1.030) had a small number of student-teachers who either strongly agreed or agreed to perceive the pedagogy could be used by only religious education specialized teachers; therefore, both specialized and unspecialized teachers could use it. A holistic examination of the responses attested that student-teachers' attitude towards adapting the pedagogy to teach was moderate. This was based on the overall mean interpretation score (M=3.32, SD=1.185).

Discussion of Result on Research Objective Two (2)

The perceptions and opinions that influence adapting the existential pedagogy informed the second objective. This is the attitude variable of the Theory of Planned Behaviour. The results indicated that the attitude towards adapting the existential pedagogy to teach was moderate. The findings established contradictory and confirmatory as well as suppositions remarks on the results from the data.

First of all, the results confirmed that student-teachers' moderate attitude towards the pedagogy was as a result of being taught how to use the existential pedagogy. However, the literature on such knowledge was contradicted. This was observed in a study on RME teachers in the Akatsi district and their employment of the pedagogy to teach (Zonyra, 2017). The author had hedged that the teachers in the district had an uneven attitude towards the pedagogy, and so, they were not able to use the pedagogy appropriately because their

situation seemed to indicate they had not been taught. Meanwhile, literature had confirmed the pedagogy had been taught in the teacher education institutions since 2008 and the demographic information based on his study showed the teachers might have been taught the pedagogy.

Again, the moderate attitude of student-teachers towards the existential pedagogy also confirmed Awudi (2019)'s literature that generally, teachers do not change approaches to teaching easily, especially when a new one is introduced, even when they seem to have some knowledge of the new approach. And so, it is possible that when student-teachers were gathering perceptions around the adaptation of the pedagogy, teachers on the field might not have established a contrary attitude and that might have informed student-teachers' attitudes. The perception, therefore, adds to the unevenness in attitude established by the results. From such deduction, the perspectives of the Akatsi South district teachers, for example (Zonyra, 2017), could be that they have had some positive or high attitude towards the employment of existential pedagogy, but it seems they were not ready to change their approach to teaching from a teacher-centered one to a learner-centered pedagogy.

One of the contradictory and culminating reasons for the moderate attitude towards adapting the existential pedagogy is from Shardlow and Doel (1992)'s study, which found that when student-teachers are not well taught an approach, teaching using any pedagogy would suffer. Again, the positive impact expected to teach others would not be felt (Ministry of Education in Ghana, 2018). Finally, when student-teachers opt to use any approach they were not well taught, the zeal to employ it for teaching would be lost (Ajzen, 2020; Johnson & Christensen, 2018). Therefore, it is possible that student-teachers

might not have understood the content or been absent from the particular lecture when being taught, and this could have contributed to the moderate attitude obtained.

But existential pedagogy is perceived and opined to be a friendly approach to teaching. It is known to be friendly to the extent that non-specialised employers could even make use of it. All these culminated in the obtained results on the moderate attitude towards adapting existential pedagogy. It is possible when student-teachers are motivated enough to affect their attitude, they will eventually adapt the pedagogy with ease and passion, just like those studies that assessed the perceptions and opinions (attitude) of teachers and, for that matter, student-teachers had towards adapting a learner-centered pedagogy (Anderson et al., 2013; Cortes, 2016; Law-Davis & Topliss, 2023; Mensah, 2021; Mitton-Kukner, Kearns & Tompkins, 2016; Stolberg, 2008; Walker & Langan, 2016).

Another confirmation of the literature on the moderate attitude towards adapting the pedagogy was established from effects instructional resources have on teaching behaviours. Studies have observed motivated student-teachers, and teachers provide feedbacks and assist subject's succession (Richardson, 1998; Wubbels, Brekelmans & Hooymayers, 1991). The instructional resources have been identified to entice learners' interest and participation (Addo, 2020; Agormedah et al., 2020; Engebretson, 2009; Gaffas, 2019). Therefore, no matter their basics and inadequacy in RME classrooms, agencies that are to ensure their availability, for example, National Council for Curriculum and Assessment (NaCCA), are to ensure schools are resourced in order to assist differentiation

and scaffolding (cross-cutting issues) in learning and to opine the RME subject as equally important among other subjects in the basic schools.

Research Question Three (3): What is RME student-teachers' subjective norm towards adapting existential pedagogy to teach?

The third objective and research question three was to find out respondents' subjective norm towards adapting the existential pedagogy to teach RME. The variable involved the social and curriculum pressures surrounding the intended behaviour a performer desires to act on or not. It was also the wishes that masters or elite users and friends who find themselves around the teaching behaviour anticipate. Student-teachers responded to 12 items: 11 closed-ended ones and 1 open-ended item. The open-ended item was thematized and quantified to also interpret part of the results obtained from the 11 closed-ended items analysed. The mean interpretation key was therefore 1.00-1.99 for a low subjective norm, 2.00-3.49 for a moderate subjective norm and 3.50-5.00 for a high subjective norm. To do that, student-teachers were asked to indicate their agreement or disagreement with items based on the keys: 1=uncertain; 2=Strongly disagree; 3=Disagree; 4=Agree and 5=Strongly agree. Table 12 has details of the results.

Table 12 showed that majority of the student-teachers (N=173, 94.5%, M=4.41, SD=0.896) either strongly agreed or agreed that society sees the subject as preparing learners to become morally sound. Most of them (N=166, 90.7%, M=4.13, SD=0.946) either strongly agreed or agreed that learners would expect their experiences are brought to the learning environment; therefore, they would be happy during teaching and adapting the pedagogy. Also, most of the student-teachers (N=152, 83.1%, M=3.83, SD=1.201) either strongly agreed or

agreed that tutors who had taught the pedagogy would also be impressed when they realise student-teachers intended to adapt the pedagogy to teach.

Table 12: Student-Teachers' Subjective Norm towards Adapting Existential

Pedagogy

Item	Subscale	Freq	%	Mean	SD
Society looks down on teaching and learning of RME.	SA/A	91	49.7	3.32	1.199
	SD/D	76	41.5		
	Uncertain	7	8.7		
RME prepares learners to be morally sound.	SA/A	173	94.5	4.41	0.896
	SD/D	3	1.6		
	Uncertain	7	3.8		
Teaching RME requires teaching a teacher's religion of interest	SA/A	33	18	2.62	0.964
	SD/D	138	75.4		
	Uncertain	12	6.6		
Student-teachers see RME to be the easiest course of study.	SA/A	53	29	2.84	1.107
	SD/D	110	60.1		
	Uncertain	20	10.9		
During STS, teachers are seen using teacher-centered approaches to teach	SA/A	82	44.8	3.36	1.028
	SD/D	92	50.3		
	Uncertain	9	4.9		
During STS RME teaching looks like preaching	SA/A	40	21.8	2.74	0.987
	SD/D	122	66.7		
	Uncertain	21	11.5		
Tutors sometimes use the themes of existential pedagogy to teach lessons in the colleges	SA/A	150	82	3.71	1.123
	SD/D	11	6		
	Uncertain	22	12		
Colleague RME student-teachers have used the existential pedagogy to practice teaching RME	SA/A	115	62.8	3.19	1.417
	SD/D	20	10.9		
	Uncertain	48	26.2		
Colleague RME student-teachers would want to see me use the existential pedagogy.	SA/A	130	71.1	3.40	1.351
	SD/D	15	8.2		
	Uncertain	38	20.8		
Tutors would be happy to see me using the existential pedagogy to teach RME	SA/A	152	83.1	3.83	1.201
	SD/D	8	4.4		
	Uncertain	23	12.5		
Learners in the schools would be happy that my lessons require their experiences and what they know about RME topics and the society	SA/A	166	90.7	4.13	0.946
	SD/D	7	3.8		
	Uncertain	10	5.5		
Average				3.41	1.069

Source: Fieldwork (2023)

On the 'important others' seeing the RME learning area to involve teaching based on a teacher's religion of interest; some of the respondents (N=33, 18%, M=2.62, SD=0.964) either strongly agreed or agreed that the pedagogy's adaptation would be indoctrinatory. A conclusive look at the results

indicated that RME student-teachers have a moderate subjective norm towards adapting existential pedagogy, as evidenced by the overall mean and standard deviation scores ($M=3.41$, $SD=1.069$).

Discussion of Result on Research Objective Three (3)

The results confirmed that RME student-teachers have a moderate subjective norm towards adapting the existential pedagogy to teach. This is to say that the social and curriculum pressures that would influence student-teachers to adapt the existential pedagogy were moderate. In the first place, the finding established that the aura around the RME subject has not been encouraging to pressure student-teachers to adapt the pedagogy. These activities span both external and internal determinants of the curriculum. They involved teachers and learners' needs and interests, cross-cultural issues, government policies, and many more. It is the pressures from such stakeholders around the curriculum that resulted in confirming the pressures from society towards adapting the Existential Pedagogy to teach RME.

The literature confirmed that society marginally looks down on RME and other religious education learning areas. This had been partly confirmed by Eshun (2018a)'s literature on stakeholders' attitude towards Christian Religious Studies (CRS), a religious education subject taught in the senior high schools. The study had posited that there had been negative pressures from curriculum leaders in senior high schools in the Cape Coast metropolis on religious education subjects or learning areas. This low interests in the CRS' subject eventually affected all curriculum activities among the schools. And so, it is likely the student-teachers are not highly pressured to assess the magnitude of the need to adapt existential pedagogy to teach in doing away with teacher-

centered teaching in schools because of the aura society and other curriculum planners have on religious education.

However, whether there are going to be positive or negative interests towards RME, literature ought to ascertain that. Cortes (2016) confirmed that the interests of the social personalities on the curriculum (important others) are generally formed from the personalities' perceptions of a teaching approach. This presupposes that when a lot of people are using the pedagogy, student-teachers or teachers in general will be using that to teach. Ajzen (1991) had also confirmed the behaviour interests to have very influential burdens or reliefs on behaviour performance. The interests have been established to eventually have the ability to corrupt teaching (NTC, 2017) and make teaching a platform to either achieve succession or failure during subject's implementation (Eshun, 2018b).

Again, the moderate subjective norm obtained has been confirmed with literature and proposed that student-teachers are encouraged to set professional goals aimed at equipping themselves with current issues from the society and to address issues that might inform the teaching profession (Nacino-Brown et al., 1990). Besides the interests, there had been general positive standards to also obtain when teaching. All these have to assist achieve curriculum competencies and adapting effective teaching approaches (Deodat-Otami, 2019; Owu-Ewie, 2010). And so, the moderate subjective norm attained confirmed the need to positively create interests among RME teachers in society and among teachers who are willing to adapt the pedagogy.

Another piece of evidence that the results provided was that since the pressures are found to be moderate from society, it was important to comprehend student-teachers' point of view towards society and adapting the existential pedagogy. This involved confirmation of the roles of tutors and teachers in the subject area. It also involved suppositions and suggestions based on findings from the results to improve student-teachers' interests in teaching RME. The results confirmed that the important others' pressures on society could stimulate calls on student-teachers to align their teaching needs to adapt the pedagogy. The calls were also believed to be necessary because it seems very few activities have been done by tutors and teachers in religious education towards society and, for that matter, RME.

It is important that individuals who are aligned with the RME curriculum have positive impacts on society in order to instigate a behaviour performance towards adapting existential pedagogy. Secondly, since it has not been known what has been done by student-teachers towards the diverse curriculum and society's needs to call for a high subjective norm, the results would unevenly produce moderate pressure for the pedagogy's adaptation. Of course, if the subjective norm had been identified as high enough to influence a behaviour change, especially in teaching, literature would confirm the extent such studies had contributed to issues of teacher-centered and indoctrinatory teaching in RME.

Furthermore, the results confirmed the important activities of the West Africa Examination Council through their yearly report on examinations for RME and teachers. They basically report the activities and performances of learners in the examinations conducted and propose teaching and learning

activities that teachers could adhere to in order to address any challenges. Most of these recommendations have been pointed to adapted pedagogies. Therefore, student-teachers are advised to make use of these resources in order to understand the plight in admonishing a teaching behaviour towards employing existential pedagogy.

Also, the moderate subjective norm confirmed literature from Wang, Hall and Goetz (2018), who had suggested that when people do not like a thing or phenomenon, very few individuals are normally found to rise the status quo within the phenomenon. The literature is in line with one of the pedagogy's features: teaching based on learners life's experiences makes the process ideal for the pedagogy's use. This appears the same within the Ghanaian context, so far as RME is involved. Even though the subject continues to be implemented in schools, very little is observed about its attractiveness to society. Not many elite people are socially recognised to be RME inclined, and so, not many pressures are established for others to emulate or model RME.

Many RME student-teachers appeared to have loved to become professionals of other enviable professions and even subject areas. Even the RME subject had its first professor very recently, in 2022, although there have been others in religious studies-related subject areas who have attained such a height. Policies on education in Ghana are all skewed towards science, technology, engineering and mathematics programmes with very little to do with the humanities and art. A visit to the colleges to interact with student-teachers seemed to show there are very low perceptions and interests among student-teachers towards the subject. Therefore, these have evidenced or

contributed to the understanding of the subjective norm's milieu. It therefore appeared moderately to expose student-teachers to adapt the pedagogy.

Jackson (2004), with his study on perspectives teachers have on a learning area and the impact on its future, also confirmed the results on subjective norm. The moderate pressure from that study supposes for the current study that when the RME curriculum continues to be implemented, the subject would influence a higher social pressure to positively shape society and the curriculum for an efficient future. This was because the pressures confirmed by results on aims and rationale of the RME subject curriculum suggests that student-teachers would continue to assist society in achieving the rationale and aims set for the learning area as observed since 2008, when it was reinstated after a removal in 2007, as mentioned by Asare-Danso (2011). The continual transmission of the culture of society, would ensure awareness of the creator and ensure tolerance and inclusivity just to mention some of the specific aims for RME's development. There are even more positive signs to do more for the subject's succession and, eventually, subjective norm's development or increase. Finally, respondents' colleagues would continue to be influenced to adapt the pedagogy and with perfection, when the pedagogy is employed over time just as confirmed in the inquiry-based learning study by Choi and Lee (2017).

Another study that confirmed the magnitude of the subjective norm on teaching with a pedagogy and supposed a persuasion was Loreman, Sharma and Forlin (2013)' study. They had explored a like perspectives on teaching with inclusive approaches in four countries: Canada, Australia, Hong Kong and Indonesia and confirmed that a high subjective norm (curriculum and social

pressures surrounding a behavior) from tutors, teachers and learners in the various countries increased the number of users and eventually assisted an effective learner centered teaching and learning in schools. This was also achieved in the current study. RME student-teachers confirmed they are instigated to adapt the existential pedagogy to contribute massively to social development and change for the better with teaching RME in classrooms.

Literature had again confirmed the need to address recurring issues, such as employing liberative teaching approaches for the marginalized. One of these found in the current study was conducted in the United State of America (Mitton-Kukner et al., 2016) on LGBTQ+. In the Ghanaian context, very little is established, even though studies on the efficacy of time tables, textbooks to facilitate teaching and learning, durations of meetings, and many other curricula issues (Bordoh et al., 2018) place curricula pressures on deciding on a pedagogy to use, especially as it had been established to take up 31% of the entire teaching process (Ngware et al., 2015) and found in Kenya. It can be deduced from the current study that RME student-teachers should continually be admonished to seek knowledge, attitude, and skills in the RME subject in order to be motivated to teach by adapting existential pedagogy and explore the pedagogy to press matters in society and the teaching fraternity.

Research Question Four (4): What is RME student-teachers' perceived behaviour control towards adapting existential pedagogy to teach?

The perceived behaviour control variable sought to provide knowledge on either the difficulty or ease that performers of the behaviour of adapting the existential pedagogy would face. To do that, student-teachers were asked to indicate their agreement or disagreement with items based on the keys:

1=uncertain; 2=Strongly disagree; 3=Disagree; 4=Agree and 5=Strongly agree.

Their responses were used to measure the PBC. Table 13 provided the results based on the mean interpretation keys: 1.00-1.99 for a low PBC; 2.00-3.49 for a moderate PBC and 3.50-5.00 for a high perceived behaviour control.

Table 13: Student-teachers' Perceived Behaviour Control towards Adapting Existential Pedagogy

Statement	Subscale	Freq	%	Mean	SD
Tutors have taught student-teachers how to use the pedagogy to teach	SA/A	149	81.4	3.87	1.061
	SD/D	20	10.9		
	Uncertain	14	7.7		
There are enough books to help in teaching RME using this pedagogy	SA/A	61	33.3	2.95	1.147
	SD/D	92	50.3		
	Uncertain	30	16.4		
I can use technology with the pedagogy to teach strands	SA/A	144	78.7	3.69	1.206
	SD/D	15	8.2		
	Uncertain	24	13.1		
My society has enough material resources to help learner centered teaching using the pedagogy.	SA/A	59	32.3	2.83	1.143
	SD/D	89	48.6		
	Uncertain	35	19.1		
I will use learners' experiences and the RME sub-strands to involve learners during teaching and learning even when there is no teaching approach like the existential pedagogy.	SA/A	143	78.1	3.65	1.239
	SD/D	15	8.2		
	Uncertain	25	10.9		
I can teach RME even when I am unprofessional teacher	SA/A	57	31.1	2.87	1.056
	SD/D	106	57.9		
	Uncertain	20	10.9		
When my mates use the pedagogy successfully to teach, I will be tempted to also use it to teach	SA/A	120	65.6	3.43	1.360
	SD/D	31	16.9		
	Uncertain	32	17.5		
I think I can teach lessons using only the existential pedagogy	SA/A	47	25.7	2.76	1.142
	SD/D	99	54.1		
	Uncertain	37	20.2		
Religious education pedagogies that student-teachers are exposed to are many	SA/A	155	84.7	3.93	1.067
	SD/D	12	6.5		
	Uncertain	16	8.7		
I have to be motivated to use existential pedagogy	SA/A	140	76.5	3.67	1.191
	SD/D	19	10.3		
	Uncertain	24	13.1		
Average				3.36	1.161

Source: Fieldwork (2023)

Table 13 showed that most of the student-teachers ($N=155$, 84.7%, $M=3.93$, $SD=1.067$) either strongly agreed or agreed to be motivated about the number of religious education pedagogies available to use in teaching. Again, most of them ($N=149$, 81.4%, $M=3.87$, $SD=1.061$) either strongly agreed or agreed they could use existential pedagogy to teach. The majority ($N=144$, 78.7%, $M=3.69$, $SD=1.206$) either strongly agreed or agreed they could use technology to facilitate the adaptation of the pedagogy. Also, most of the student-teachers ($N=140$, 76.5%, $M=3.67$, $SD=1.191$) either strongly agreed or agreed that they should be given extra motivation to influence them adapt the pedagogy. One of the lowest results from some of them ($N=47$, 25.7%, $M=2.76$, $SD=1.142$) either strongly agreed or agreed they could use other pedagogies to teach besides existential pedagogy. A critical look on the analysed results, as evidenced from the overall mean and standard deviation scores ($M=3.36$, $SD=1.161$) confirmed that RME student-teachers' perceived behaviour control (PBC) toward adapting existential pedagogy to teach was moderate.

Discussion of Results on Research Objective four (4)

The fourth objective of the study also obtained moderate perceived behaviour control towards adapting the existential pedagogy to teach RME. The result confirmed that student-teachers see the adaptation to existential pedagogy as neither difficult nor easy behaviour to perform. Literature has confirmed that when behaviour performers have had knowledge, taught or used the behaviour before, then their perceived behaviour control is influenced to act on the said behaviour (Ajzen, 2020). And so, for teachers to have been taught was a massive influence on PBC. This contradicts the view put forward by Zonyra (2017) concerning the employment of the pedagogy to teach.

The finding in the current study suggests that since student-teachers have been taught, they should seek to address the teacher-centered milieu created for the teaching of the RME curriculum in order to have learner-centered teaching in RME classrooms. The results also confirmed literature from Yilmaz and Sahin (2011) and Tannebaum, (2018) confirmed that student-teachers would be taught pedagogies that would be relevant to addressing societal issues as long as they were undergoing teacher education. And so, student-teachers are envisaged to address the teacher-centered teaching and indoctrinatory milieu envisaged for RME (Agyemang, 2022; NaCCA, 2020;).

This finding also confirmed studies by Black and William (2009); Fredrick et al. (2004); Hattie (2009); and Pekrun, Elliot and Maier (2009) on evaluating content taught and teacher and learners' relationships, respectively. They claimed that when student-teachers have been taught a specific approach to teaching, there are bigger effects on their ease or difficulty in adapting to a behaviour. Definitely, when the relationship is cordial, strong, and responsible, teachers will be passionate enough to assist in content facilitation using the pedagogy. Therefore, it was not surprising to ascertain that student-teachers confirmed they had been taught the use of existential pedagogy and, therefore, a moderate willingness to adapt it to teach.

Another confirmation to the finding was the literature by Johnson (2018), who also confirmed the importance of instructional resources to teaching religious education, therefore, influencing behaviour performers' PBC. The previous studies' literature had opined that instructional resources' availability influenced the selection of particular approaches to teaching. This means that when there are inadequate resources, behaviour performers will

likely not employ certain teaching approaches. The researcher, therefore, suggests that since there are very few resources to be employed to teach RME, employers of the pedagogy should be motivated to adapt the pedagogy because it already have its primary and salient instructional resources among the learners and teachers in the classrooms (Grimmitt, 1973; Grimmitt, et al., 1991; Grimmitt, 2000) and might not have detrimental effects on teaching RME when student-teachers adapt the pedagogy to teach.

Unlike practicing teachers who had little knowledge and no technical-know-how on some advanced instructional resources to teach with a pedagogy (Afari-Yankson, 2021; Asare-Danso & Mensah, 2021; Mumuni, 2006), student-teachers' perceived behaviour control though found to be moderate, rather made them capable. The results showed that majority of the student-teachers have the technical-know-how to employ resources to adapt a pedagogy. Based on this, the researcher supposes that although it appears there would not be employments of advanced resources in the RME classrooms to support teaching because of the fewer or absence of basic ones, it would be prudent to improvise the available ones.

Another confirmation from the literature on moderate perceived behaviour control (the ease or difficulty in adapting a pedagogy) was from Allison (2010)'s study, which supposed that when teachers know the depth of issues surrounding the rationale for the establishment of a curriculum, they are compelled to employ pedagogical approaches that are necessary to solve issues in the subject area. The results on the current study established that tutors, student-teachers themselves, and learners are familiar with the aims of the RME subject and they clearly codify to student-teachers their role in making the

adaptation easy or difficult to adapt. And so, should the behaviour intenders be motivated, student-teachers were examined to have had their PBC to be moderate because they felt there should be motivating factors to ward them do what is better for society. Bandura (1977), Beck and Ajzen (in Ajzen, 1991), DeLoatch, Smothers and Tolley (2018) have all confirmed the role motivation plays in behavior performers adapting a specific behaviour.

Research Question Five (5): What is RME student-teachers' intention towards adapting existential pedagogy to teach?

The variable was the last-but-one component of the Theory of Planned Behaviour. It had been noted in literature that after this variable, a behaviour could either be predicted to be acted upon or not. This fifth objective assessed the respondents' readiness and willingness to perform the teaching behaviour (Ajzen, 2006; 1991; 2020). It was noted to be attained based on adequate resources, effective teaching approaches or practices, and teachers' social well-being, just to mention a few areas of intention, had been examined. Student-teachers were made to respond to 9 items that were used to determine their intention towards adapting the existential pedagogy to teach. The following were the mean interpretation keys: 1.00-1.99 for a low intention, 2.00-3.49 for a moderate intention and 3.50-5.00 for a high intention. Table 14 has details of the results.

Results on Table 14 showed that most of the student-teachers (N=162, 88.5%, M=4.08, SD=1.087) either strongly agreed or agreed to be willing to adapt the existential pedagogy because it was learner centered. Again, majority of them (N=167, 91.2%, M=4.05, SD=0.965) either strongly agreed or agreed they can use knowledge gained on the pedagogy to teach. Also, most of the

student-teachers (N=143, 78.1%, M=3.96, SD=1.101) either strongly agreed or agreed to have observed the nuisance teacher centered teaching has on learners. The lowest obtained responses by student-teachers (N=117, 63.9%, M=3.32, SD=1.301) either strongly agreed or agreed the pedagogy is simple to use. A critical observation of the responses indicated that student-teachers have high intention to adapt the existential pedagogy to teach. That was evidenced by the overall mean score (M=3.74, SD=1.137)

Table 14: Student-Teachers' intention towards adapting Existential Pedagogy to teach

Statement	Subscale	Freq	%	Mean	SD
I can use the knowledge I have gained from the course on the existential pedagogy to teach RME lessons	SA/A	167	91.2	4.05	0.965
	SD/D	4	2.2		
	Uncertain	12	6.6		
I will use the existential pedagogy to teach since it brings about learner centered teaching	SA/A	162	88.5	4.08	1.087
	SD/D	5	2.7		
	Uncertain	16	8.7		
I can devise ways to teach RME using the pedagogy even when there are no or few resources to use (e.g. Videos, resource persons or books)	SA/A	148	80.9	3.74	1.132
	SD/D	13	7.1		
	Uncertain	22	12.0		
Teacher-centered teaching is a serious problem for students	SA/A	143	78.1	3.96	1.101
	SD/D	28	15.3		
	Uncertain	12	6.6		
I can use existential pedagogy to do away with teacher-centered teaching	SA/A	148	80.9	3.85	1.188
	SD/D	14	7.6		
	Uncertain	21	11.5		
I can teach very well when I use my religious affiliation as an example	SA/A	96	52.5	3.33	1.178
	SD/D	68	37.1		
	Uncertain	19	10.4		
Of all the religious education pedagogies, existential pedagogy is simplest to use.	SA/A	117	63.9	3.32	1.301
	SD/D	30	16.4		
	Uncertain	36	19.7		
I can use the three themes of the pedagogy to teach lessons	SA/A	144	78.7	3.66	1.147
	SD/D	16	8.7		
	Uncertain	23	12.6		
Average				3.74	1.137

Source: Fieldwork (2023)

Discussion of Results on Research Objective Five (5)

The fifth objective of the study showed that student-teachers have a high intention towards adapting existential pedagogy to teach RME. The results explained that RME student-teachers are willing or ready to adapt the pedagogy to teach. First of all, the results contradicted the literature that RME is taught to either align learners to a teacher's religious values and principles or to convert learners to a specific faith, as it seems to appear in NaCCA (2020) and Agyemang (2022). Besides, there seem to be few studies available on religious education pedagogies that could suit the RME teaching context. The situation makes teaching difficult when one wants to identify the best approach to be used in religious education since most of the approaches are said to likely indoctrinate learners (Grimmitt, 2000; Nlovu, 2009). However, existential pedagogy seems one of the best to be adapted for such teaching and that is why it is an important intention for student-teachers to adapt the pedagogy in order not to seem negatively corrupted (NTC, 2017) into adopting teaching methods and approaches realised to be the order of the day in teaching and eventually leading to teacher-centered teaching.

Again, the results confirmed studies by Ajzen (1991; 2020), Armitage and Conner (2001), and Rhodes et al. (2006) that when behaviour performers seem clear on either the path to a process or understand the worthiness of a process, they tend to appreciate and eventually become willing to perform the said behaviour. Furthermore, it assists them in establishing key goals and roles that would be necessary to intend adapting that decisive pedagogy as confirmed by Van der Merwe & Bekker, (2013). So, for student-teachers to highly intend adapting the existential pedagogy to teach, it confirms their willingness and

readiness to employ the pedagogy to address the problem at stake (teacher centered teaching and indoctrinatory subject implementation).

Research Hypothesis One (1): H_0 : There is no statistically significant effect of RME student-teachers' knowledge level on their attitude to adapt existential pedagogy to teach

The researcher established the knowledge level of RME student-teachers on the existential pedagogy which could be used to teach strands and sub-strands in RME. It was found that student-teachers had a high knowledge level of the pedagogy and also had a moderate attitude towards adapting the pedagogy. This hypothesis sought to examine if there was an effect of student-teachers' knowledge level of the pedagogy on their attitude towards adapting existential pedagogy. Literature has confirmed such effects in other studies (Ajzen, 2020).

A simple linear regression was performed to analyse data on respondents' knowledge level of the pedagogy (predictor variable) and their attitude towards adapting the pedagogy (outcome variable). The interpretations given to the variances were hinged on Chin (1998)'s and Hair, Anderson, Tatham and Black (1998)'s recommendations (0-33%=low; 33-67%=moderate and 67% and above=high). Using the enter method, the results indicated that student-teachers' knowledge level on the pedagogy lowly explains 19% of the variance in their attitude towards adapting the pedagogy $F=41.239$, $p<.05$, $R^2=.186$, $R^2_{Adjusted}=.181$ as presented in Table 15.

Table 15: ANOVA and Model Summary for Knowledge Level and Attitude towards adapting Existential Pedagogy to teach

Model	Df	Mean Square	F	Sig.	R	R ²	R ² _{Adj}
Regression	1	734.614	41.239	.000 ^b	.431 ^a	.186	.181
Residual	181	17.814					
Total	182						

Source: Fieldwork (2023)

Again, results from Table 16 showed that RME student-teachers' knowledge level of the pedagogy ($\beta=.295$, $T= 6.422$, $p=0.000$) significantly predicted attitude to adapt the pedagogy. The researcher concluded that indeed a performer's knowledge level of the existential pedagogy would influence their attitude to adapt the teaching behaviour of using existential pedagogy.

Table 16: Regression coefficients of Knowledge Level on Attitude towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	13.488	2.061		6.546	.000	(9.422 17.554)
Knowledge	.295	.046	.431	6.422	.000	(.205 .386)

Source: Fieldwork (2023)

The results also showed that RME student-teachers' knowledge level of the existential pedagogy is a significant predictor of their attitude to adapt the pedagogy to teach ($B=13.48$, $SE=2.06$, $p<0.05$). This implied that higher level of the knowledge is associated with higher level of attitude to adapt the existential pedagogy to teach RME.

Discussion of Results on Research Objective Six (6)

The result showed that knowledge level is a significant predictor of RME student-teachers' attitude towards adapting the existential pedagogy to teach. This means that when a student-teachers have a high knowledge level

about an approach for teaching, that will inform their attitude towards adapting the approach to teaching. The finding has been confirmed by the literature that when a performer of an intended action or behaviour has knowledge of the behaviour, there is some level of attitude conceptualised that leads to the performance of the behaviour (Ajzen, 2001, 2014; Ajzen & Fishbein, 2005). It was therefore obvious that knowledge level will significantly predict the attitude to adapt the pedagogy to teach. So, there is all indication that student-teachers would have their attitude affected by their knowledge of the existential pedagogy to adapt the pedagogy to teach as found in other studies (Ajzen, 2001; 2020; Ajzen & Fishbein, 2005).

Again, the results confirmed the conceptual framework on the adapted Theory of Planned Behaviour. It had been established in the literature that for one to be influenced towards an intended behaviour, knowledge of the intended behaviour (the pedagogy) should influence attitude (Ajzen, 1991, 2020; researcher's construct, 2023). Thus, student-teachers confirmed they have been taught existential pedagogy, therefore they had knowledge and, for that matter attitude to adapt the pedagogy to teach.

Research Hypothesis Two (2): H₀: There is no statistically significant effect of RME student-teachers' knowledge level on their subjective norm to adapt the Existential Pedagogy

The seventh objective sought to examine if there was an effect of student-teachers' knowledge level on their subjective norm towards adapting the existential pedagogy. It was found that respondents have a high knowledge level of existential pedagogy and also a moderate subjective norm to adapt the pedagogy. The researcher hypothesised that student-teachers' knowledge level

of the pedagogy would have an effect on their subjective norm to adapt the existential pedagogy to teach. A simple linear regression was performed to analyse data on student-teachers' knowledge level (predictor variable) and their subjective norm (outcome variable). Using the enter method, the results showed that student-teachers' knowledge level of the pedagogy lowly (Chin, 1998) explains 17% of the variance in their subjective norm towards adapting the existential pedagogy to teach $F=36.033$, $p<.05$, $R^2 = .166$, $R^2_{\text{Adjusted}} = .161$ as shown in Table 17.

Table 17: ANOVA and Model Summary for Knowledge Level and Subjective Norm towards adapting Existential Pedagogy to teach

Model	Df	Mean		F	Sig.	R	R^2	R^2_{Adj}
		Square						
Regression	1	1045.195	36.033		.000 ^b	.407 ^a	.166	.161
Residual	181	29.007						
Total	182							

Source: Fieldwork (2023)

Results on Table 18 showed that student-teachers' knowledge level ($\beta=.352$, $T=6.003$, $p=.000$) significantly predicted their subjective norm to adapt the existential pedagogy. That implied that student-teachers' knowledge level of the pedagogy could help predict their subjective norm to adapt a learner-centered pedagogy like the existential pedagogy to teach.

Table 18: Regression coefficients of Knowledge Level on Subjective Norm towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	21.939	2.630		8.343	.000	(16.750 27.127)
Knowledge	.352	.059	.407	6.003	.000	(.237 .468)

Source: Fieldwork (2023)

The results also showed that knowledge level of the pedagogy is a significant positive predictor of student-teachers' subjective norm towards adapting the existential pedagogy to teach ($B=21.93$, $SE=2.63$, $p<0.05$). This indicated that higher level of knowledge on the pedagogy is associated with higher level of subjective norm to adapt the existential pedagogy to teach.

Discussion of Results on Research Objective Seven (7)

The results showed that student-teachers' knowledge level of existential pedagogy is a significant predictor of their subjective norm towards adapting the pedagogy to teach. Therefore, since they are familiar with characteristics or features of the pedagogy, they are likely to be influenced by the subjective norm (curriculum and social pressures) around the RME curriculum in order to adapt the pedagogy to teach. The results confirmed the very effect that had been examined in other studies between the two variables (Ajzen, 2020). In some studies, the effects have been observed among social pressures that student-teachers' knowledge level of the pedagogy could have an influence on their subjective norm, as observed in Admassu et al. (2015), Bekoe et al. (2014), Bordoh et al. (2018), and Nyantakyi et al. (2020). It is envisaged that such social and curriculum pressures would assist to oust teacher-centered teaching in RME when adapting to existential pedagogy.

Again, the results indicated that learner-centered teaching is partly practiced in schools, and so student-teachers would want to use the knowledge of existential pedagogy to influence the choice of a teaching approach, as confirmed by Koomson et al. (2023), who stipulated that passion for teaching would likely influence a teachers' choice of an approach to teaching. And so, because teachers have knowledge of the pedagogy, they are pressured by their

passion to teach. That is where their subjective norm becomes relevant in helping them address the milieu with teaching RME.

Research Hypothesis Three (3): H_0 : There is no statistically significant effect of RME student-teachers' knowledge level on their perceived behaviour control to adapt existential pedagogy to teach

The researcher also used student-teachers' knowledge level to assess whether there was an effect on their perceived behaviour control (PBC). PBC is understood to influence intention of a behaviour performance and also, hinge on the performer's knowledge level of the behaviour (Ajzen, 2002). The current study found that student-teachers have a high level of knowledge about existential pedagogy and also have a moderate perceived behaviour control towards adapting the pedagogy. It was hypothesised that there was an effect of student-teachers' knowledge of the existential pedagogy on their perceived behaviour control towards adapting the existential pedagogy.

A simple linear regression was performed to analyse data on student-teachers' knowledge level (predictor variable) and their perceived behaviour control (outcome variable). Using the enter method, the results indicated that respondents' knowledge level of the pedagogy lowly (Hair et al., 1998) explains 19% of the variance in student-teachers' perceived behaviour control towards adapting the existential pedagogy to teach $F=41.015$, $p<.05$, $R^2=.185$, $R^2_{\text{Adjusted}}=.180$ as observed in Table 19.

Table 19: ANOVA and Model Summary for Knowledge Level and Perceived Behaviour Control towards adapting Existential Pedagogy to teach

Model	Df	Mean Square	F	Sig.	R	R ²	R ² _{Adj}
Regression	1	1351.494	41.015	.000 ^b	.430 ^a	.185	.180
Residual	181	32.951					
Total	182						

Source: Fieldwork (2023)

Results on Table 20 also showed that student-teachers' knowledge level of the existential pedagogy ($\beta=.401$, $t=6.404$, $p=.000$) significantly predicted their perceived behaviour control towards adapting the pedagogy. The indication was that student-teachers' knowledge level of the pedagogy could help predict their willingness to adapt the pedagogy to teach.

Table 20: Regression coefficients of Knowledge Level on Perceived Behaviour Control towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	15.909	2.803		5.676	.000	(10.379 21.438)
Knowledge	.401	.063	.430	6.404	.000	(.277 .524)

Source: Fieldwork (2023)

The results also showed that student-teachers knowledge level of the existential pedagogy is a significant positive predictor of their perceived behaviour control towards adapting the pedagogy to teach ($B=15.90$, $SE=2.80$, $p<0.05$). This indicated that higher level of knowledge of the pedagogy is associated with higher level of perceived behaviour control to adapt the existential pedagogy.

Discussion of Result on Research Objective Eight (8)

The evidence provided from the results was that knowledge level is a significant predictor of student-teachers' perceived behaviour control towards adapting existential pedagogy. This means that a high knowledge level on the

teaching approach would inform performer's perceived behaviour control (willingness) to adapt the pedagogy to teach. This finding has also been confirmed in literature (Ajzen, 2012, 2020; Christensen & Johnson, 2018) when the referenced scholars established the same idea on behaviour performance away from teaching.

Again, for student-teachers to have the intention to successfully adapt to existential pedagogy, the pedagogy's feature on morality could be one of the knowledge areas to influence their easiness to equip learners with skills to make moral decisions through the adaptation of the situational theme of the pedagogy. This has also been confirmed by Gorsuch and Ortberg (1983 in Ajzen, 1991) on PBC. They examined the variable's morality check on a planned behaviour by student-teachers. Also, Deci and Ryan (2000) examined and concluded that when teachers understand the burden to make a choice on effective teaching approach to teach a problematic content, PBC is aligned to the knowledge to establish a positive relationship, it should therefore not be a low PBC. Such is what has been confirmed between the two variables in teaching RME by adapting the existential pedagogy. And so, a reason to conclude the behaviour would be performed.

Research Hypothesis Four (4): H_0 : There is no statistically significant effect of RME student-teachers' attitude on their intention to adapt the Existential Pedagogy

The researcher found that student-teachers' attitude towards adapting the existential pedagogy was moderate, and their intention was high towards adapting the existential pedagogy. This hypothesis sought to examine if there was an effect of student-teachers' attitudes to adapt the existential pedagogy on

their intention towards adapting the pedagogy. A simple regression was performed to analyse data on student-teachers' attitude towards adapting the pedagogy (predictor variable) and their intention towards adapting the pedagogy (outcome variable). Using the enter method, the results in Table 21 confirmed that RME student-teacher's attitude towards adapting the pedagogy lowly (Chin, 1998) explains 25% of the variance in their intention to adapt existential pedagogy $F=61.254$, $p<.05$, $R^2=.253$, $R^2_{\text{Adjusted}}=.249$.

Table 21: ANOVA and Model Summary for Attitude and Intention towards adapting Existential Pedagogy to teach

Model	Df	Mean Square	F	Sig.	R	R ²	R ² _{Adj}
Regression	1	1286.243	61.254	.000 ^b	.503 ^a	.253	.249
Residual	181	20.999					
Total	182						

Source: Fieldwork (2023)

The result also indicated that attitude towards adapting existential pedagogy ($\beta=.570$, $t=7.826$, $p=.000$) significantly predicted student-teachers' intention towards adapting the pedagogy as presented in Table 22. The result implied that student-teachers' attitude could help predict that they would intend adapting existential pedagogy to teach.

Table 22: Regression coefficients of Attitude on Intention towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	14.851	1.964		7.560	.000	(10.975 18.727)
Attitude	.570	.073	.503	7.826	.000	(.426 .714)

Source: Fieldwork (2023)

The results also showed that student-teachers' attitude towards the existential pedagogy is a significant positive predictor of their intention towards adapting the pedagogy to teach ($B=14.85$, $SE=1.96$, $p<0.05$). This indicated that

higher level of attitude towards the pedagogy is associated with higher level of intention to adapt the existential pedagogy.

Discussion of Result on Research Objective Nine (9)

The results showed that attitude is a significant predictor of RME student-teachers' intention to adapt the existential pedagogy to teach. It further explained that when respondents have thoughts that could highly make them adapt the existential pedagogy to teach, they are likely to intend highly to employ the pedagogy. This has been confirmed in the literature. Ajzen, (1991, 2006) had first opined that the variables do not do well when compared against each other, however, the relationships' examination was plausible, and in the current study, attitude towards adapting the existential pedagogy have been identified to positively inform student-teachers with ideas and perceptions, so that could have assisted in obtaining a high intention towards adapting the existential pedagogy in order to eradicate the teacher-centered milieu created for teaching of RME in classrooms.

Literature has also been confirmed from other studies on the role attitude has been able to play in obtaining high intention (Ajzen, 2020). It has been envisaged that the intention variable observes the same and better relationships with other predictor variables. Therefore, student-teachers' attitudes have influenced their intentions towards adapting existential pedagogy. And so, this milieu is going to be possible or a reality, whenever the pedagogy becomes a choice for teaching.

Research Hypothesis Five (5): H₀: There is no statistically significant effect of RME student-teachers' subjective norm on their intention to adapt existential pedagogy to teach

The researcher further hypothesized that student-teachers' subjective norm towards adapting the existential pedagogy would have an effect on their intention towards adapting the pedagogy to teach. It was found that student-teachers had a moderate subjective norm towards adapting the pedagogy and also a high intention towards adapting the pedagogy. A simple linear regression was performed to analyse data on student-teachers' subjective norm towards adapting existential pedagogy (predictor variable) and their intention towards adapting the pedagogy (outcome variable). Using the enter method, the result indicated that student-teachers' subjective norm moderately (Chin, 1998; Hair, et al., 1998) explains 38% of the variance in their intention towards adapting existential pedagogy to teach $F=111.560$, $p < 0.05$, $R^2 = .381$, $R^2_{\text{Adjusted}} = .378$ as evidenced in Table 23.

Table 23: ANOVA and Model Summary for Subjective Norm and Intention towards adapting Existential Pedagogy to teach

		Mean					
Model	Df	Square	F	Sig.	R	R ²	R ² _{Adj}
Regression	1	1939.787	111.560	.000 ^b	.618 ^a	.381	.378
Residual	181	17.388					
Total	182						

Source: Fieldwork (2023)

Results on Table 24 also confirmed that student-teachers' subjective norm towards adapting existential pedagogy ($\beta = .555$, $t = 10.562$, $p = .000$) significantly predicted their intention towards adapting existential pedagogy.

The implication was that the social and curriculum pressures in RME were enough pressures to assist predict that student-teachers would accrue a high intention towards adapting the pedagogy to teach.

Table 24: Regression coefficients of Subjective Norm on Intention towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	9.156	1.997		4.585	.000	(5.216 13.096)
Subjective Norm	.555	.053	.618	10.562	.000	(.451 .659)

Source: Fieldwork (2023)

The results also showed that student-teachers' subjective norm towards the existential pedagogy is a significant positive predictor of their intention towards adapting the pedagogy to teach ($B=9.15$, $SE=1.99$, $p<0.05$). This indicated that higher level of subjective norm towards the pedagogy is associated with higher level of intention to adapt the existential pedagogy to teach.

Discussion of Results on Research Objective Ten (10)

The result confirmed that student-teachers' subjective norm towards adapting existential pedagogy to teach is a significant predictor of their intention towards adapting the pedagogy to teach. This is the social and curriculum pressures from RME student-teachers' society and the curriculum within which the approach to be adapted would likely be employed to teach. Ajzen (2020) confirmed the results with literature on such relationships that had been obtained from other studies on subjective norm and intention. What is confirmed in the current study could be generalised to say that the social and curriculum pressures, to a large extent, influence student-teachers to anticipate

teaching RME employing the existential learner-centered pedagogy, which would help eradicate teacher-centered and indoctrinatory milieu branding the teaching process in the RME learning area.

Again, the relationship confirmed the suggestion of Van Ryn and Vinokur (1990) when they attested behaviour's subjective norm to intention in a similar study. The current study aligned with the belief that behaviour performers' intention are likely to become a behaviour when there is a positive influence from their subjective norm. And the results confirmed such a moderate variance indicating the influence was realistic and significant.

Research Hypothesis Six (6): H_0 : There is no statistically significant effect of RME student-teachers' perceived behaviour control on their intention to adapt the Existential Pedagogy

Lastly on the hypotheses that informed the study, the researcher examined whether student-teachers' perceived behaviour control towards adapting existential pedagogy would have an effect on their intention towards adapting the pedagogy. It was found that student-teachers have a moderate perceived behaviour control towards adapting the pedagogy and also a high intention towards adapting existential pedagogy. A simple linear regression was performed to analyse data on student-teachers' perceived behaviour control towards adapting existential pedagogy (predictor variable) and their intention towards adapting the pedagogy to teach (outcome variable). Using the enter method, the results indicated that student-teachers' perceived behaviour control towards adapting existential pedagogy moderately (Chin, 1998; Hair, et al., 1998) explains 39% of the variance in their intention towards adapting the

pedagogy to teach $F = 114.925$, $p < 0.05$, $R^2 = .388$, $R^2_{\text{Adjusted}} = .385$ as indicated in Table 25.

Table 25: ANOVA and Model Summary for Perceived Behaviour Control and Intention towards adapting Existential Pedagogy to teach

Model	Df	Mean Square	F	Sig.	R	R ²	R ² _{Adj}
Regression	1	1975.574	114.925	.000 ^b	.623 ^a	.388	.385
Residual	181	17.190					
Total	182						

Source: Fieldwork (2023)

Again, the results on Table 26 indicated that student-teachers' perceived behaviour control towards adapting existential pedagogy ($\beta = .520$, $t = 10.720$, $p = .000$) significantly predicted their intention towards adapting the pedagogy to teach. The implication of the results is that perceived behaviour control towards adapting the pedagogy could assist predict student-teachers' intention towards adapting existential pedagogy to teach.

Table 26: Regression coefficients of Perceived Behaviour Control on Intention towards adapting Existential Pedagogy to teach RME

Variable	B	SE	Beta	T	P	95%CI
Constant	12.508	1.660		7.536	.000	(9.233 15.783)
Perceived Behaviour Control	.520	.048	.623	10.720	.000	(.424 .615)

Source: Fieldwork (2023)

The results also showed that student-teachers' subjective norm towards the existential pedagogy is a significant positive predictor of their intention towards adapting the pedagogy to teach ($B = 12.50$, $SE = 1.66$, $p < 0.05$). This indicated that higher level of perceived behaviour control towards the pedagogy

is associated with higher level of intention to adapt the existential pedagogy to teach.

Discussion of Result of Research Objective (11)

The result showed that perceived behaviour control towards adapting existential pedagogy is a significant predictor of RME student-teachers' intention towards adapting existential pedagogy to teach. It confirmed literature that whenever perceived behaviour control is examined against intention, the relationship is effective or positive towards a behaviour performance (Ajzen & Fishbein, 2005; Doll & Ajzen, 1990). And in comparison with previous studies, since none of them seem to have obtained such findings in teaching RME and adapting existential pedagogy to teach, the influence of the variables on the behaviour adaptation to existential pedagogy has been important to inform the literature that student-teachers' ability towards adapting existential pedagogy to teach has been moderately influenced by their willingness to highly adapt the pedagogy to teach.

Again, the results established that although perceived behaviour control towards adapting existential pedagogy was moderate in predicting its effect on intention towards adapting the pedagogy to teach, student-teachers could be said to have positively or highly intended to adapt existential pedagogy in order not to face much challenges that might emanate from the inadequate resources and contributory factors leading to a low perceived behaviour control (PBC) towards adapting existential pedagogy to teach. This has also been confirmed with literature in previous studies that established causal relation from perceived behaviour control on intention (Ajzen, 1991; 2020).

Chapter Summary

The current study examined whether student-teachers of RME in the colleges of education affiliated with the University of Cape Coast would be willing to adapt the existential pedagogy to teach RME. The results clearly showed that student-teachers were willing to teach with the adapted existential pedagogy. The student-teachers agreed to have a high level of knowledge about the use of the pedagogy. They also had a moderate attitude towards the adaptation of the pedagogy. Again, it was proven that subjective norm (social and curriculum pressures surrounding the use of the pedagogy) were moderate, just as perceived behaviour control towards the adaptation of the pedagogy also established. The intention, however, was agreed to be high towards adapting the pedagogy. Finally, to comprehend the relationships between the variables, linear regression statistics obtained significant influences from each of the predictor variables and their corresponding outcome variables towards the pedagogical behaviour prediction.

These generally implied that RME student-teachers might be anticipated strongly to intend embrace existential pedagogy to teaching, it is advisable to recommend that student-teachers should be encourage to accrue knowledge not only about the pedagogy but also about their attitude, subjective norm, perceived behaviour control, and intention toward adapting the pedagogy as part of their teaching behaviour approach. This could contribute to a positive shift from the traditional teacher-centered and indoctrinated environment presumed to influence RME teaching.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

The chapter summarises the study, draws conclusions and provides recommendations for various stakeholders in teacher education and policy development in order to guide practice. The following are the highlights of the study's contribution to scholarly activities as well as suggestions for further studies.

Summary

The study's respondents were RME student-teachers of the colleges of education affiliated with the University of Cape Coast. The purpose of the study was to find out RME student-teachers' intention to adapt the existential pedagogy to teach. The Theory of Planned Behavior by Ajzen (1991) was used as the theoretical framework to design a conceptual framework for the study. The following research questions guided the study:

1. What is the knowledge level of RME student-teachers on existential pedagogy?
2. What is RME student-teachers' attitude toward adapting existential pedagogy to teach?
3. What is RME student-teachers' subjective norm toward adapting existential pedagogy to teach?
4. What is RME student-teachers' perceived behavioral control toward adapting existential pedagogy to teach?
5. What is RME student-teachers' intention toward adapting existential pedagogy to teach?

To determine the effects the assessed variables had on each other, the following hypotheses were formulated:

1. H_0 : There is no statistically significant effect of RME student-teachers' knowledge level on their attitude to adapt existential pedagogy to teach.
2. H_0 : There is no statistically significant effect of RME student-teachers' knowledge level on their subjective norm to adapt existential pedagogy to teach.
3. H_0 : There is no statistically significant effect of RME student-teachers' knowledge level on their perceived behaviour control to adapt existential pedagogy to teach.
4. H_0 : There is no statistically significant effect of RME student-teachers' attitude on their intention to adapt existential pedagogy to teach.
5. H_0 : There is no statistically significant effect of RME student-teachers' subjective norm on their intention to adapt existential pedagogy to teach.
6. H_0 : There is no statistically significant effect of RME student-teachers' perceived behaviour control on their intention to adapt existential pedagogy to teach.

The study was supported with adaptation to the Theory of Planned Behaviour (TPB) by Icek Ajzen and a review literature on existential pedagogy proposed by Micheal Grimmitt to assist in the direction of the research. From a positivist's paradigm, the study used the cross-sectional survey design of the quantitative study approach to investigate the problem in the teaching of RME. The population for the study was 320 third year student-teachers of RME who offered Junior High School education for the 2022-2023 academic year. These individuals were from eight (8) colleges of education affiliated with the

University of Cape Coast and were studying for the bachelor's degree programme. Respondents for the study were selected through the proportionate sampling technique where each of the colleges had a quota to represent the sample size of 183.

A questionnaire developed from the features and contents of the TPB and existential pedagogy was used to provide the direction for the study. The instrument was piloted by 30 level 300 RME student-teachers of the University of Cape Coast who had also been taught existential pedagogy. Experts' inputs, factor analysis, and reliability coefficient test showed validity and consistency in both content and statistical results. The reliability of the instrument was 0.84. There were no respondent mortality or missing data. All ethical considerations prescribed by the University of Cape Coast for research were also followed. The study employed descriptive and inferential statistical tools for the analysis of the data. With the descriptive statistics, frequency, percentage, mean, and standard deviation were used to analyse the data on the research questions formulated. The inferential statistics employed simple linear regression to analyse the data and test the hypotheses formulated

Key Findings

The following findings were obtained:

RME student-teachers in the colleges of education affiliated with the University of Cape Coast have a high level of knowledge about existential pedagogy. It was determined that they intend to teach RME lessons by using the themes of existential pedagogy because they are familiar with the themes of the pedagogy.

It was also found that student-teachers' attitude towards adapting the pedagogy to teach was moderate. Although student-teachers claimed the ability to improvise teaching with available resources in order to instigate learner-centered teaching, they were not certain they could teach all strands with the existential pedagogy's themes. This culminated in the fact that there was not much influence to assuage their attitudes.

There was a moderate subjective norm (social and curriculum pressures) towards adapting the existential pedagogy to teach RME. This showed that student-teachers' envisioned adaptation of the pedagogy to influence learner-centred teaching.

Perceived Behaviour Control (PBC) towards teaching RME was noted to be moderate in predicting whether student-teachers of RME would intend to adapt the existential pedagogy to teach. Although there were high influences from tutors who had been using the pedagogy and also adequate resources in society to assist the adaptation, the result did not influence a high PBC.

RME student-teachers had high intentions of adapting the existential pedagogy to teach RME. That was made possible by respondents' confirmation of being able to use the pedagogy to alleviate the teacher-centred practices in the subject. There were also positive responses, such that respondents were certain they could use the pedagogy amidst all the moderate influences from attitude, subjective norms, and perceived behaviour control.

There was a statistically significant effect that existed between respondents' knowledge level and attitude towards adapting the existing pedagogy. Although there was a moderate attitude, their knowledge level could

be said to have positively influenced their attitude towards adapting to the teaching behaviour.

The knowledge level of student-teachers on the pedagogy was also positively ascertained to have a statistically significant influence on their subjective norm to intend adapting the pedagogy. Both had been attested to play influential roles in behaviour and performance.

There was also a statistically significant influence of RME student-teachers' knowledge level on perceived behaviour control towards adapting existential pedagogy to teach, although the relationship was low. It was attested that since respondents knew the features of the pedagogy, it influenced their willingness to adapt the pedagogy to teach, and that was envisaged to help eradicate a teacher-centered milieu with teaching RME.

Student-teachers' attitude towards the intention to adapt existential pedagogy was ascertained to be statistically significant. There was also a positive directional influence. These confirmed that respondents' perceptions of the pedagogy positively influenced their intention to adapt the pedagogy.

There was also a statistically significant effect from student-teachers' subjective norm on their intention towards adapting existential pedagogy to teach. Again, the relationship was determined to be moderate.

Finally, student-teachers' perceived behaviour control was ascertained to be statistically significant towards their intention to adapt existential pedagogy to teach. The effect was also ascertained to be positively directed. It again established a moderate effect that indicated student-teachers' willingness to teach by employing the pedagogy aligned to the current study.

Conclusions

On knowledge level of the existential pedagogy, RME student-teachers' extensive understanding of existential pedagogy was ascertained and this showed that the extensive knowledge of the pedagogy would assist intention to adapt to teach the subject. This in-depth skills on existential pedagogy would lead to effective and regular adaptation or employment of the pedagogy to eliminate teacher-centered and indoctrinatory milieu tagged the teaching of RME in basic schools.

Additionally, and on findings for attitude, it milieu appears learner-centered activities to impact teaching RME might not be wholesomely achieved. An aspect of the whole picture still lacks grip. This is because the milieu suggests RME student-teachers have inadequate influence from curricula and society's perspectives to intend adapting existential pedagogy. It is possible that the pedagogy has not gained quantum or in-depth knowledge therefore, a reason why it is important the pedagogy is intended to the teaching of RME strands among RME student-teachers.

Again, finding on subjective norm made the teacher-centered and indoctrinatory label looks to be a severe cause for worry. The impact from the social and curriculum pressures towards adapting the existential pedagogy made the milieu appear uneven to address. Probably, the pressures to adapt the pedagogy has not heightened and RME student-teachers feel no pressure to accustom to the pedagogy in order to deal with the teacher-centered teaching in the subject. It is also possible motivation on the pedagogy's adaptation to effectively educate and equip RME student-teachers on the growing needs and challenges during Supported Teaching in Schools (STS), observations

(internships), and teaching practicum to critically provide solutions to the challenge to teaching RME through the adaptation of existential pedagogy modelled from the 'important others' is inadequate.

On perceived behaviour control's finding, one might link the situation to the fact that teacher-centered instructional dominance in the subject area is why there is inadequate capability, resources use, easiness and difficulty among student-teachers towards teaching in the subject area. The milieu suggests student-teachers have not appreciated the magnitude of the ease or difficulty adapting the pedagogy because of its unemployment in the classrooms. It is also possible appropriate assistance given to users of the pedagogy to influence the publicity of the pedagogy lacks practices. Again, users who would have intended teaching using the pedagogy might not be abreast with the skills to eventually use the pedagogy to teach in order to make the pedagogy's adaptation seem friendly and easy to use during teaching practicum.

Furthermore, intention towards adapting the pedagogy established that intending existential pedagogy's adaptation to teaching RME is a certainty although there will be difficulties. However, student-teachers ascertaining intention to adapt and regularize the pedagogy backed by effective resources use is going to happen even in the face of inadequate resources literature has confirmed. The milieu with the finding is a step in the right direction. It tells one that improvisations of available resources in the classrooms would make the intended behaviour very needful and eventually, a behaviour to address classroom realistic challenges including the teacher centered and indoctrinatory gap.

On relationship between knowledge level of the pedagogy and attitude towards adapting existential pedagogy, it was established that it is important student-teachers have the knowledge about the pedagogy to create a positive attitude towards intending its adaptation. This concludes that the realities with some perceptions and ideas on what the pedagogy could attain through intending to adapt to teach in order to deal with teacher centered teaching gap in the subject area guarantees a lowly effect. It is concluded that student-teachers' adequate level of knowledge on the pedagogy does not guarantee opinions would ensure maximum attitude towards intention to teaching adapting existential pedagogy.

Also, knowledge level and subjective norm's influence was a severe worry. It has been made clear student-teachers have knowledge about the pedagogy but to influence other users of the pedagogy to see it as a necessary process to engulf practices in schools suggest the process might not become a holistic reality but in part. This is because ones ability to anticipate dynamic teaching processes ought to start with a level of observation, willingness and encouragement. Therefore, when such is not attained, knowledge on best practices is never enough to address practices.

The lowly milieu between knowledge level of existential pedagogy and perceived behaviour control towards adapting the pedagogy predicted that users of the existential pedagogy are not motivated enough to propose adaptation to the pedagogy to teach. It is possible effective instructional resources and knowledge on religious education pedagogies are not entirely practices among student-teachers therefore, even the knowledge level on the pedagogy is not effectual enough to predict an intended behaviour alteration. This could be

equated to the fact that because most of the pedagogies could not be contextualized, their adaptation to teaching RME appears very much limited or difficult. When adapting them with available resources, improvisation to assist a regular easiness to teaching might seem impossible. This is because in the current study, users were familiar with features of the existential pedagogy and had intended to employ to teaching RME but such appears might be a difficult task should it be made a behaviour.

Moreso, the predictive relationship between attitude towards adapting existential pedagogy and intention towards adapting the pedagogy concludes that when opinions and perceptions are greatly influential towards adapting existential pedagogy, the process is likely to become a reality. Therefore, the moderate encouragements and admonishing for student-teachers to intend modelling the behaviour from tutors and users of the pedagogy in order to skillfully develop users' abilities to teach RME is going to be an interest to push for effective learner centered teaching.

The subjective norm (curriculum and social pressures) on intention to adapt the pedagogy made a significant influence. This is concluded that the important others in the society have had very little interest in intending to adapt the existential pedagogy. Probably, the procedure to go through when adapting the approach is not known and so student-teachers are not highly influenced to make intention become a reality especially through the perspective of modelling people who have had the opportunity of using the pedagogy to teach. It is also possible they have not been educated on the need to address challenges within the curriculum and society as a whole using the pedagogy. This would engage stakeholders, and other curriculum experiences to implement the quest to assist

address the challenges that had been examined in teaching RME and also, play important roles in behaviour adaptation to existential pedagogy.

Finally, perceived behaviour control on intention towards adapting existential pedagogy is concluded that the inadequate resources and very little motivation of student-teachers to intend adapting the pedagogy could be another reason the established findings between the two variables. It is possible adaptation to existential pedagogy with assistance from effective skill education would abate the teaching milieu. This is because there is always going to be that thin line between intending a behaviour and actually performing the behaviour. One might have knowledge of a behaviour but not be able to perform the behaviour. Therefore, since there is a significant ease in such relationship examined, eventually it had established the aim of the current study and the said behaviour would be readily performed when student-teachers take to the field. This would assist to curtail the teacher centered and indoctrinatory milieu in the subject area.

Recommendations

The findings revealed essential activities that stakeholders in education should consider in the teaching of RME. The researcher believes that such activities are vital for improving teaching activity in classrooms and among student teachers who will be teaching the RME sub-strands in basic schools across the country.

In the first place, lecturers (tutors), teachers in the field, and managements in the Colleges of Education should encourage RME student-teachers to use the existential pedagogy. This could be achieved during STS, micro- and macro-teaching practicums and internships. The encouragement

would assist better the pedagogy's application and provide student-teachers with the ability to appreciate this learner-centered pedagogy. It would also help to extinguish the teacher-centered milieu known in the RME learning area. The pedagogy should be made a practice to teaching by tutors and in-service teachers to enhance student-teachers' teaching technique during STS. When this becomes a constant habit, student-teachers will be better equipped to apply their extensive understanding of the pedagogy during teaching.

The Colleges of Education through the managements should create intervention strategies in order to assist learner-centered teaching in RME. This could be throughout the four years of teacher education. The strategy could encourage student-teachers to adhere to the pedagogy's adaptation till completion of their teacher education. The process would positively influence the perceptions on teaching corruption milieu stipulated in the National Teacher Standard's guidelines and other literature. This is opined and confirmed to be the state when student-teachers become professional teachers. Also, Ghana Education Service (GES) could organize awareness-creation seminars and workshops to assist teachers on the field to refresh their knowledge on the use of existential pedagogy.

Furthermore, tutors and managements in the Colleges of Education should make resource improvisation a necessity. This would help student-teachers to be motivated during micro- and macro-teaching practicums, Support Teaching in Schools, and observations in order to observe resources' employments. Student-teachers should also be assisted to adapt such resources' practices to RME teaching so as to assist in the acquisition of skills for their

professional development learning whenever curriculum reviews and inadequate resources are encountered.

Again, tutors should provide appropriate help, willingness, and skills to student-teachers, and they would impact the curriculum on their capabilities of the pedagogy. This would allow for ease and broad use of the existential pedagogy in RME classroom. Again, the milieu presuppose that it would be appropriate when contents on only applicable and learner-centered religious education pedagogies for RME are taught by tutors to student-teachers instead of teaching many of such religious education pedagogies, which do not suit the context of teaching RME in Ghana. This would guarantee excellent teaching and learning in learner-centered classrooms. Therefore, University of Cape Coast through the efforts of the School of Educational Developmental Outreach are called upon to ensure this is done in the colleges through their curriculum implementation exercises.

GES, in collaboration with the National Teaching Council (NTC), including other respective agencies and partners, especially the University of Cape Coast, are called upon to assist in the acquisition, impartation and facilitation of technological knowledge for teaching and learning since they are inadequate. This could assist easier improvisation especially through organized workshops and seminars in order to continually present the teaching fraternity with contemporary technological resources for teaching. Although the current study ascertained some were known among student-teachers, usage in the classroom is envisaged to be a problem. And the knowledge on such resources would help the intention to teach adapting existential pedagogy become a successful reality and practice in the classrooms.

It is possible appropriate assistance to student-teachers of this intended behaviour have not been prioritised publicly and practically among RME student-teachers and teachers. However, NaCCA is called upon to review their position on RME teaching, their role in description of the teaching appears to generalise the attitude towards the teaching process to be preaching, teacher-centered and indoctrinatory. When this role is sorted, it would help eradicate subsequent literature's alignment to the teacher centered teaching and indoctrinatory knowledge and eventually lead to a change in approach to teaching.

An aspect of the level of knowledge of the pedagogy on subjective norm towards adapting the existential pedagogy to teach calls on managements in the Colleges of Education to regularize STS including teaching practicums and internships within the Colleges of Education. The milieu suggests teaching done under the STS is not regularized. If it was effectively regularised, professional development practices and the situation in schools would have pressured student-teachers to highly influence their social and curriculum pressures toward adapting the pedagogy. Such would have also created the urgency to address challenges with teaching RME. Therefore, elite users (lecturers) are to continually adapting the practices of using the pedagogy so that student-teachers would be encouraged to intend, emulate and adapt appropriately.

The curriculum development unit of the University of Cape Coast, College of Education, School of Educational Development and Outreach, Institute of Education which happen to regularise teacher education in the affiliated Colleges of Education, are called upon to review the course contents for Methods of Teaching RME. It was pointed out that there were a lot of

contents related to religious education pedagogies, which had nothing to do with RME contextual education in Ghana. Therefore, the review has the potential to equip student-teachers with effective learner-centered pedagogies to support the standardization of teaching and learning in the learning area.

Professional Development Learning in schools should also be intensified. Pre-tertiary schools should ensure that since there are times when PDL including Professional Learning Committee's sessions are done in specific subject areas, RME teachers and lecturers (tutors) in the Colleges of Education are encouraged to make subject pedagogies teaching and employment, a practice. It should be regularly reviewed to inculcate contemporary teaching practices and resources that are learner-centered and moral values oriented. This would also assist RME teachers and student-teachers to yearn for existential pedagogy to teaching RME, to grow and eventually become a teaching practice among themselves and teachers in general.

Once again, NaCCA should work on their assessments and responsibilities to make both assessors of resources, especially for books, to fast-track the processes of assessments and that of their entire curriculum activities to fine-tune curriculum development in the nation, once these are achieved, the relevant role would improve the teaching processes of RME in Ghanaian schools. Again, there could be a portion of teachers' workbooks being provided with the process of using learner centered pedagogies in order to educate teachers in that perspective. Therefore, NaCCA could also ensure that such is fused into that aspect of the curriculum development.

National Schools Inspectorate Authority (NaSIA) should ensure their roles in supervision of effective teaching practices are performed appropriately. It is generally said that a work is appropriately done when performers of such works are observed or monitored. Therefore, should NaSIA adequately supervise teaching activities through curriculum leaders in the schools, effective learner-centered teaching would not only be intended but also practiced. In line with this milieu of the current study, student-teachers through the STS, would be passionate towards effective teaching intending adaptation of the existential pedagogy in teaching RME.

Contributions of the Study

The study made the following contributions to scholarship:

1. It has provided knowledge to the aspect of teaching in the learning area by drawing attention of teachers and student-teachers to adapt the existential pedagogy to teach. It had further clarified the literature assumption held about the Volta region, Akatsi, that basic school teachers might not have been taught the use of existential pedagogy, explaining why they do not employ the pedagogy in their teaching.
2. For practices in the RME, the study had informed the National Teaching Council (NTC) and Ghana Education Service (GES) on professional development workshops and seminars they could organize for future and present teachers to develop their pedagogical skills. This is envisioned to help learners solve societal problems and not only pass examinations.
3. The study again draws the attention of various educational organisations such as the Ghana Education Service (GES), in collaboration with the National Schools Inspectorate Authority (NaSIA) and the National

Teaching Council (NTC), on the advantages of practicing existential pedagogy in the teaching of RME and the importance to train future and current teachers to adopt this pedagogy.

4. Finally, evidence from this study could be used to draw the attention of teacher education institutions, such as colleges of education, and the teacher education universities to implement the teaching of subject-related pedagogies and methodologies that are hugely learner-centered in order to equip them with the knowledge and skills for teaching. And to address societal problems through Supported Teaching in Schools (STS), micro and macro-teaching practicums, and project work writing student-teachers would be involved.

Suggestions for Further Research

The study sought to predict a teaching behaviour whether it would be performed or not. Therefore, future efforts and studies through this path should focus on:

1. examining the behaviour component of the TPB on adaptation to the existential pedagogy by student-teachers.
2. investigating teachers and student-teachers' skills in existential pedagogy's use in teaching through an intervention study.
3. assessing whether the existential pedagogy could be adapted to teach other learning areas.

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APPENDICES**APPENDIX A****UNIVERSITY OF CAPE COAST****COLLEGE OF EDUCATION STUDIES****FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION****DEPARTMENT OF BUSINESS AND SOCIAL SCIENCE EDUCATION****QUESTIONNAIRE FOR STUDENT-TEACHERS****TOPIC:****STUDENT-TEACHERS' ADAPTION OF EXISTENTIAL PEDAGOGY
TO TEACH RELIGIOUS AND MORAL EDUCATION: A STUDY OF
AFFILIATED COLLEGES OF EDUCATION TO THE UNIVERSITY
OF CAPE COAST**

The aim of this questionnaire is to elicit information with regard to student-teachers' adaption of Existential Pedagogy to teach RME. The study is being conducted in connection with a thesis at the Department of Business and Social Science Education, University of Cape Coast. The researcher would be grateful if you could provide sincere answers to the questions. Every information given would be treated as confidential and would be used solely for academic purposes. Besides, your anonymity is assured. Thank you for being part of this study.

SECTION A**DEMOGRAPHIC DATA**

Please tick [☐] or write where appropriate or applicable

1. College:
2. Gender: Male [☐] Female [☐]
3. Age: 16-20yrs [☐] 21-25yrs [☐] 26-30yrs [☐] 31-35yrs [☐] 36 above [☐]
4. Religious affiliation: Christianity [☐] Islam [☐] ATR [☐]
Other religions? Specify.....

From **section B**, please read the items in the table and tick [✓] response which best express your belief. Indicate the extent to which you agree or disagree to the statement on a scale: **Strongly Disagree (SD)**, **Disagree (D)**, **Undecided (U)**, **Agree (A)** and **Strongly Agree (SA)**; where it is applicable to tick for **Yes/No**, kindly do so and write where it is appropriate.

SECTION B

STUDENT-TEACHERS' KNOWLEDGE LEVEL ON EXISTENTIAL PEDAGOGY

	SD	D	U	A	SA
5. <i>The existential pedagogy is a teaching approach RME teachers can use to teach all RME strands.</i>					
6. <i>Existential Pedagogy is interested in learners making use of their experiences.</i>					
7. <i>The existential pedagogy is a teacher centered approach to teaching.</i>					
8. <i>Existential pedagogy bridges the gap between learners' actions with the knowledge they have about the society and how to exhibit such knowledge in actions and symbols.</i>					
9. <i>Existential pedagogy allows learners to draw moral lessons on strands during teaching.</i>					
10. <i>Depth themes of the pedagogy are solely secular in nature.</i>					
11. <i>Symbol and language themes of the existential pedagogy requires critical thinking.</i>					
12. <i>Symbol and language themes help learners to discuss RME strands based on peoples' roles or activities or responsibilities in the society.</i>					
13. <i>Symbol and language themes give learners the opportunity to learn strands of RME based on special societal opinions,</i>					

<i>characteristics, images, values, knowledge and language.</i>					
14. <i>Situational themes lead learners to make moral judgements, decisions or choices.</i>					
15. <i>Situational themes allow learners to assess situations in terms of the situation's consequences on attitudes and actions.</i>					
16. <i>The aim of the themes to teaching is to make learners understand and find out from their own life experiences and that of others in order to shape the society.</i>					

SECTION C

STUDENT-TEACHERS' ATTITUDE TOWARDS ADAPTING
EXISTENTIAL PEDAGOGY TO TEACH RME

	SD	D	U	A	SA
17. <i>Schools have the resources to support the teaching of RME.</i>					
18. <i>I have been taught very well on how to use the existential pedagogy to teach RME.</i>					
19. <i>I can use all themes under the existential pedagogy to teach RME strands.</i>					
20. <i>Existential pedagogy could only be used by a Religious Educator who is specialized in RME.</i>					
21. <i>The existential pedagogy can be used to teach the learners expected in RME classrooms</i>					
22. <i>The three (3) themes of the existential pedagogy could always be used together to teach in one lesson.</i>					
23. <i>Situational themes could likely indoctrinate learners to catch teachers' values and moral perspectives</i>					
24. <i>Teachers need to be objective during discussions when using</i>					

<i>symbol and language theme to teaching RME.</i>					
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25. What other reasons would make you NOT use the pedagogy to teach RME?

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SECTION D

STUDENT-TEACHERS' SUBJECTIVE NORMS TOWARDS ADAPTING EXISTENTIAL PEDAGOGY TO TEACH RME

	SD	D	U	A	SA
26. Society looks down on teaching and learning of RME.					
27. RME prepares learners to be morally sound.					
28. Teaching RME requires teaching a teacher's religion of interest.					
29. Student-teachers see RME to be the easiest course of study.					
30. During STS, teachers are seen using teacher-centered approaches to teach.					
31. During STS RME teaching looks like preaching.					
32. Tutors sometimes use the themes of existential pedagogy to teach lessons in the colleges.					
33. Colleague RME student-teachers have used the existential pedagogy to practice teaching RME.					
34. Colleague RME student-teachers would want to see me use the existential pedagogy.					
35. Tutors would be happy to see me using the existential pedagogy to teach RME.					
36. Learners in the schools would be happy that my lessons require their experiences and what they know about RME topics and the society.					

37. Do you think RME reinforces the informal religious and moral training young learners acquire from their homes and the society?

Yes [] No [] Maybe []

Why?.....

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SECTION E

STUDENT-TEACHERS' PERCEIVED BEHAVIOUR CONTROL TOWARDS ADAPTING EXISTENTIAL PEDAGOGY TO TEACH RME

	SD	D	U	A	SA
38. Tutors have taught student-teachers how to use the pedagogy to teach.					
39. There are enough books to help in teaching RME using this pedagogy					
40. I can use technology with the pedagogy to teach strands					
41. My society has enough material resources to help learner centered teaching using the pedagogy.					
42. I will use learners' experiences and the RME topics to involve learners during teaching and learning even when there is no teaching approach like the existential pedagogy.					
43. I can teach RME even when I am unprofessional teacher.					
44. When my mates use the pedagogy successfully to teach, I					

<i>will be tempted to also use it to teach.</i>					
45. <i>I think I can teach lessons using only the existential pedagogy.</i>					
46. <i>Religious education pedagogies that student-teachers are exposed to are many</i>					
47. <i>I have to be motivated to use existential pedagogy.</i>					

48. Do you and your friends discuss pedagogies you would use to teach RME? Yes [] No []

49. What will motivate you to use existential pedagogy to teach RME lessons?

.....

SECTION F

STUDENT-TEACHERS' INTENTION TOWARDS ADAPTING EXISTENTIAL PEDAGOGY TO TEACH RME

	SD	D	U	A	SA
50. <i>I can use the knowledge I have gained from the course on the existential pedagogy to teach RME lessons.</i>					
51. <i>I will use the existential pedagogy to teach since it brings about learner centered teaching.</i>					
52. <i>I can devise ways to teach RME using the pedagogy even when there are no or few resources to use (e.g. videos, resource persons or books)</i>					
53. <i>Teacher-centered teaching is a serious problem for students.</i>					

54. <i>I can use existential pedagogy to do away with teacher-centred teaching.</i>					
55. <i>I can teach very well when I use my religious affiliation as an example</i>					
56. <i>Of all the religious education pedagogies, existential pedagogy is simplest to use.</i>					
57. <i>I can use the three themes of the pedagogy to teach lessons</i>					

58. Will you ever use the existential pedagogy to teach if it was a common methodology for general teaching and learning (e.g. discussion or question and answers)? Yes [] No [] Maybe []

59. What concerns do you have about the use of existential pedagogy to teach RME?

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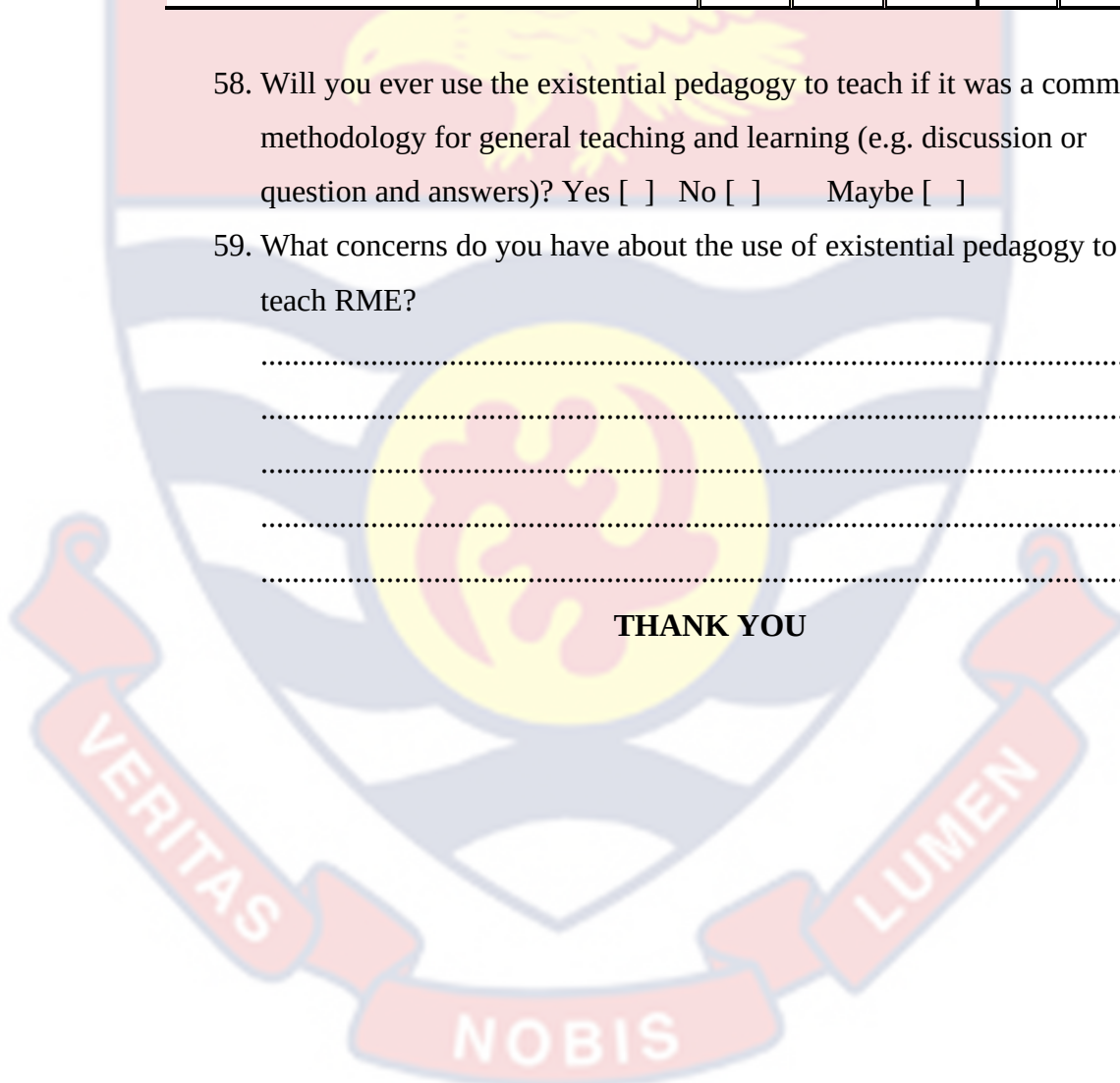
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THANK YOU



APPENDIX B

Introductory Letter

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF HUMANITIES & SOCIAL SCIENCES EDUCATION
DEPARTMENT OF BUSINESS & SOCIAL SCIENCES EDUCATION

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UNIVERSITY OF CAPE COAST
PRIVATE MAIL BAG

Our Ref:
Your Ref:

16th May, 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

INTRODUCTORY LETTER

Mr. Theophilus Eshun is a PhD Curriculum and Teaching student of this Department and as a requirement for the programme, he is working on the research topic: **"Student-Teachers' Adaption of Existential Pedagogy to teach Religious and Moral Education: A Survey of Affiliated Colleges of Education to the University of Cape Coast"**.

The study is to ascertain student-teachers' knowledge, attitude, subjective norms, perceived behavior control and intention to use the existential pedagogy. We would be grateful if you could give him the necessary assistance to enable him complete this research.

In case he flouts any ethical requirement as the study may necessitate, kindly get in touch with his supervisor, Rev. Prof. Seth Asare-Danso, on 0244573688 or through e-mail asare-danso@ucc.edu.gh. You may also get in touch with the Department on 0209408788 or through dbse@ucc.edu.gh.

Thank you.

Yours faithfully,

Dr. Eric Mensah
Head

APPENDIX C

Consent Form

Dear Valued Respondent,

I am conducting a research study and would like to ask for your assistance. If you are willing to participate, it should take about 20-25 minutes of your time. I would be grateful if you could complete the attached questionnaire which seeks to assess your **intention towards adapting the Existential Pedagogy to teach**

You are assured of anonymity of the responses you give and that no personal information about you is sought for any use whatsoever.

Please write in your code in the space provided below if you agree to participate in the study.

Thank you.

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