

**EFFECTIVENESS OF TEACHING-LEARNING
ACTIVITIES OF RELIGIOUS AND MORAL
EDUCATION AT SECONDARY LEVEL**

Dissertation
Submitted for the award of the Degree of
Doctor of Philosophy in Education

By
Mohammad Abu Hanif

Under the Guidance of
Professor Dr. Mariam Begum



**Institute of Education and Research
University of Dhaka
April 2023**

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Abstract

This qualitative study sought to explore secondary RME teachers' and students' perceptions of effective RME teaching-learning activities; the status of teaching-learning activities in RME classrooms; suitable pedagogy for effective RME teaching-learning; and the effect of RME teaching-learning on students' motivation toward moral values. Six secondary schools were selected through convenient selection from Dhaka, Barisal, Patuakhali, Gazipur, Kishoreganj, and Faridpur districts of Bangladesh, respectively. The purposively selected participants of this study included six RME teachers, 48 10th-grade students (42 for FGI and 6 for individual interviews), six parents, and six SSC completers from the same school. In addition, three expert teacher educators from the Government Teachers' Training College of Bangladesh also participated in this study. Different sets of semi-structured interview guides, an FGI guide, and an observation guide were used for data collection. Data collected through interviews, observations, and FGI were transcribed, coded, and then categorized based on major themes that emerged during data analysis. The major findings comprise:-(i) students' perceptions of effective RME teaching-learning include-RME teaching-learning could be effective if teaching is documentary aided; teaching is incarnated with the stories; the commitment and expertise of the teacher drive teaching. Furthermore, teaching is effective when student comprehension is optimized rather than memorized; when maintaining connections between sequences of events; when teachers expose role models; and when students' motivation for religious and moral action is practically awakened. Also, in teachers' perception, RME teaching can be effective if it increases students' ability to understand the content easily; visually conveys the

practical benefits of RME; enable students to apply the fundamentals of RME in their real life; and incorporates the scientific interpretation of RME with ICT integration. (ii) RME teachers used their own teaching style (e. g., instead of assessing students' prior knowledge and creating an appropriate mental environment for the new lesson, starting the lesson by assessing students' learning in the previous day's lesson, reading and discussing the text, assigning lessons for memorization, etc.). One-sided discussion (by the teacher) was the teachers' common teaching method. No ICT media were used to teach RME, and their teaching paid little attention to the functional skills of RME, such as correctly reciting the prescribed Surahs (the verses of the holy Qur'an) in the curriculum. Teachers had an incomplete or feeble understanding of student-centered teaching-learning methods and rarely used them in teaching RME. Students' active involvement in the learning process was absent in the teaching-learning activities of the teachers. Most of these are taught in secondary RME classrooms using ineffective and inappropriate teaching-learning methods. (iii) For effective teaching-learning of RME, experts recommend role modeling religious and moral values, using daily experiences, applying the constructivist approach, utilizing practical project work, reflecting on learning, using drama, teaching by going beyond the text and classroom, using role play technique and implementing critical pedagogy. (iv) The effect of RME teaching-learning on students' motivation toward moral values appeared very poor in the face of the curriculum's intention. In fine, the findings of this study could be a guideline for the curriculum authority, educational policymakers, administrators, supervisors, teacher educators, textbook writers, and classroom teachers for necessary steps from their respective parts.

Certificate

It is my pleasure to certify that this dissertation titled “Effectiveness of Teaching Learning Activities of Religious and Moral Education at Secondary Level” is based upon original research conducted by its author Mohammad Abu Hanif, a doctoral student at the Institute of Education and Research (IER), University of Dhaka and a candidate for the entrance to the degree of Doctor of Philosophy of Dhaka University. The dissertation is complete and may be submitted for examination. I would like to recommend and forward this dissertation to the University of Dhaka through the Institute of Education and Research (IER) for necessary formalities leading to its acceptance in partial fulfillment of the requirement for the degree of Doctor of Philosophy (PhD).

Professor Dr. Mariam Begum

Supervisor

Institute of Education and Research

University of Dhaka

Declaration by the researcher

I declare that this dissertation titled Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level is submitted to the Institute of Education and Research (IER), University of Dhaka, for the Doctor of Philosophy (PhD) is an original work of mine. This dissertation has not been submitted to any other university or institute for any degree or diploma.

Mohammad Abu Hanif

PhD Researcher

As the supervisor of this doctoral dissertation, I certify that the above statement is accurate to the best of my knowledge.

Professor Dr. Mariam Begum

Supervisor

Institute of Education and Research

University of Dhaka

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List of Acronyms

AI:	Assessment Instruction
B.Ed.:	Bachelor of Education
Cont.:	Contents
CLES:	Constructivist Learning Environment Survey
CPD:	Continuous Professional Development
CRE:	Christian Religious Education
FGD:	Focus Group Discussion
FGI:	Focus Group Interview
FGI1:	Focus Group Interview 1
FGI2:	Focus Group Interview 2
FGI3:	Focus Group Interview 3
FGI4:	Focus Group Interview 4
FGI5:	Focus Group Interview 5
FGI6:	Focus Group Interview 6
IBE:	International Bureau of Education
ICT:	Information and Communication Technology
IME:	Islam and Moral Education
IER:	Institute of Education and Research
ISSAS:	Institutional Self-Assessment Summary
LO:	Learning Outcomes
MCQ:	Multiple Choice Question
ME:	Moral Education
MoE:	Ministry of Education
MPO:	Monthly Pay Order

NEP:	National Education Policy
P1:	Parent 1
P2:	Parent 2
P3:	Parent 3
P4:	Parent 4
P5:	Parent 5
P6:	Parent 6
PBUH:	Peace Be Upon Him
PCK:	Pedagogical Content Knowledge
RE:	Religious Education
RME:	Religious and Moral Education
RQ:	Research Question
RQ1:	Research Question 1
RQ2:	Research Question 2
RQ3:	Research Question 3
RQ4:	Research Question 4
RS:	Religious Studies
S1:	Student 1
S2:	Student 2
S3:	Student 3
S4:	Student 4
S5:	Student 5
S6:	Student 6
School1:	School 1
School2:	School 2

School13:	School 3
School4:	School 4
School5:	School 5
School6:	School 6
SDG:	Sustainable Development Goal
SSC-C1:	SSC Completer 1
SSC-C2:	SSC Completer 2
SSC-C3:	SSC Completer 3
SSC-C4:	SSC Completer 4
SSC-C5:	SSC Completer 5
SSC-C6:	SSC Completer 6
T1:	Teacher 1
T2:	Teacher 2
T3:	Teacher 3
T4:	Teacher 4
T5:	Teacher 5
T6:	Teacher 6
TCK:	Technological Content Knowledge
TE1:	Teacher Educator 1
TE2:	Teacher Educator 2
TE3:	Teacher Educator 3
T-L:	Teaching-Learning
T-Learning:	Teaching-Learning
T-LI:	Teaching-Learning Indications
TPACK:	Technological, Pedagogical, and Content Knowledge

TTC: Teachers' Training College

TQI-SEP: Teaching Quality Improvement in Secondary Education Project

UNESCO: United Nations Educational, Scientific and Cultural Organization

UNICEF: United Nations Children Emergency Fund

D e d i c a t e d t o

Parents

Mohammad Altaf Hossain and Ms. Sufia Begum

whose blessings helped me walk this far.

Abstract

This qualitative study sought to explore secondary RME teachers' and students' perceptions of effective RME teaching-learning activities; the status of teaching-learning activities in RME classrooms; suitable pedagogy for effective RME teaching-learning; and the effect of RME teaching-learning on students' motivation toward moral values. Six secondary schools were selected through convenient selection from Dhaka, Barisal, Patuakhali, Gazipur, Kishoreganj, and Faridpur districts of Bangladesh, respectively. The purposively selected participants of this study included six RME teachers, 48 10th-grade students (42 for FGI and 6 for individual interviews), six parents, and six SSC completers from the same school. In addition, three expert teacher educators from the Government Teachers' Training College of Bangladesh also participated in this study. Different sets of semi-structured interview guides, an FGI guide, and an observation guide were used for data collection. Data collected through interviews, observations, and FGI were transcribed, coded, and then categorized based on major themes that emerged during data analysis. The major findings comprise:-(i) students' perceptions of effective RME teaching-learning include-RME teaching-learning could be effective if teaching is documentary aided; teaching is incarnated with the stories; the commitment and expertise of the teacher drive teaching. Furthermore, teaching is effective when student comprehension is optimized rather than memorized; when maintaining connections between sequences of events; when teachers expose role models; and when students' motivation for religious and moral action is practically awakened. Also, in teachers' perception, RME teaching can be effective if it increases students' ability to understand the content easily; visually conveys the practical benefits of RME; enable students to apply the fundamentals of RME in their real life; and incorporates the scientific interpretation

of RME with ICT integration. (ii) RME teachers used their own teaching style (e. g., instead of assessing students' prior knowledge and creating an appropriate mental environment for the new lesson, starting the lesson by assessing students' learning in the previous day's lesson, reading and discussing the text, assigning lessons for memorization, etc.). One-sided discussion (by the teacher) was the teachers' common teaching method. No ICT media were used to teach RME, and their teaching paid little attention to the functional skills of RME, such as correctly reciting the prescribed *Surahs* in the curriculum. Teachers had an incomplete or feeble understanding of student-centered teaching-learning methods and rarely used them in teaching RME. Students' active involvement in the learning process was absent in the teaching-learning activities of the teachers. Most of these are taught in secondary RME classrooms using ineffective and inappropriate teaching-learning methods. (iii) For effective teaching-learning of RME, experts recommend role modeling religious and moral values, using daily experiences, applying the constructivist approach, utilizing practical project work, reflecting on learning, using drama, teaching by going beyond the text and classroom, using role play technique and implementing critical pedagogy. (iv) The effect of RME teaching-learning on students' motivation toward moral values appeared very poor in the face of the curriculum's intention. In fine, the findings of this study could be a guideline for the curriculum authority, educational policymakers, administrators, supervisors, teacher educators, textbook writers, and classroom teachers for necessary steps from their respective parts.

Chapter One

Introduction

1.0 Introduction

Education is defined and viewed from a variety of perspectives, including as a promoter of developing human potential through social growth (Dewey, 1899); an instrument of economic progress, production, and humankind enculturation (Maruatona, 1999); a fundamental human right; an essential component of access to political power and involvement (Torres, 1990). Also, it is defined as an act of socializing individuals for social competence; and a practical approach to combating poverty through increased productivity, which leads to higher incomes for individuals and thus reduces poverty (Oxfam International, 2000, cited in Shohel, n.d.), etc. It is the key that opens the door to various possibilities of progress for the benefit of both individuals and countries (Vega et al., 2006, p. 104). The purpose of education is multifaceted and comprehensive. Among the many goals of education is the universal agreement that education will ensure the overall development of students. In this regard, while recognizing the fundamental right to education for every citizen, UNESCO (1994) and the International Bureau of Education (IBE, 2011) identified the significance of moral and cultural values of education and promoted the idea of global citizenship-education based on peace, mutual understanding, tolerance, and many other human rights-based educational content (Pereira, 2016, p. 2). Similarly, Mohan and Subashini (2016) emphasized that education is a means of holistic development that includes an individual's physical, mental, logical, emotional, social, moral, and spiritual domains. As a result, the teacher can act as a process of acquiring knowledge, instilling moral values, and a transformer of the inner being to educate students.

Teaching-learning is a significant part of the education process. The unique role of teaching-learning is to impart knowledge while also developing insight and skills (Aggarwal, 1995). According to Situma (2016), "Teaching and learning are opposite sides of the same coin; a lesson is not learned until it has been taught. Teaching, therefore, should be thought of as a process that facilitates learning" (p.1). In the teaching-learning process, a teacher's instructional planning, selection of teaching-learning methods, and different instructional activities influence student outcomes significantly (Anderson, 1994; Shinn, 1997, pp. 2–3).

In the education paradigm, religious and moral education have deep roots in the past. Owens Jr. (1992) asserts that moral education or moral teaching in education is not a recent concept of our time; it is a familiar issue in numerous written documents from the time of Aristotle and the Bible to the present (p. 1). It is well-documented that religions have played a significant role in developing knowledge and civilization. A look at the history of the spread of education shows that various religious and educational traditions (e.g., Islamic, Christian religious education, Hindu religious education, Buddhist education, etc.) have significantly contributed. Even in the distant past, philosophical schools like Idealism advocated for core curriculums that included religion and values education (Dhali & Imam, 1999). Even before the advent of colonial education, the traditional system of the Indian subcontinent had a high standard of intermingling secular, religious, and moral education (Kabir, 2008).

In Bangladesh, the situation of practicing religious and moral values is generally considered to be deteriorating among many school students and, ultimately, other citizens of the country. It is a problem for Bangladesh. Along with impeding national development, it stifles Bangladesh's progress in a variety of ways. The reasons for religious and moral value problems among school students and common

people may be multiple. However, in this situation, problems, particularly among students, call into question the effectiveness of religious and moral education in schools. Therefore, this study intends to explore the effectiveness of teaching-learning activities of secondary-level religious and moral education in the above situation and thus contribute to the reawakening of religious and moral values among the students, who are the future of the nation.

In fact, in the face of moral decay among students and society, exploring the effectiveness of religious and moral education is an emerging issue in educational paradigms in many countries worldwide. On the one hand, in many countries, especially in primary and secondary schools in the Christian and Muslim worlds, religious and moral education has long been taught as a school subject; on the other hand, there is a growing consensus on different types of chaos, indiscipline, and moral laxity in most schools and societies that challenge the effectiveness of teaching-learning activities in RME. Recently the question of the effectiveness of RME teaching in schools has become an essential issue of different media (Okeke & Okoye, 2016, p. 88) and is critical to researchers.

1.1 The Context of Study

This study is in the Bangladesh context and addresses religious and moral education issues at the secondary level of the National Curriculum. The primary goal of this research is to investigate the conditions of RME teaching and learning at the secondary level and their impact on student's motivation and moral values practice. However, the following statements illustrate the context of this study:

Soon after gaining independence through a nine-month-long liberation war in 1971, Bangladesh faced many challenges and reconstruction issues. For the citizens

of the developing nation, it was also vital to rebuilding the moral and ethical state through education. However, in that situation, the first education commission of Bangladesh, namely *the Bangladesh National Education Commission 1972*, known as the *Kudrat-E-Khuda Commission*, proposed to integrate values and character education (in the light of a secular spirit) into the national education policy (Ministry of Education, 1974). Still, for various limitations, it could not be implemented accordingly.

Over the past three decades, instead of secular values and character education, four subjects of religious education have been included in the secondary curriculum. It was placed among the core subjects of the secondary curriculum by the National Curriculum and Textbook Board (NCTB) of Bangladesh. Meanwhile, the National Education Policy 2010 has been introduced. This policy proposes moral education with respective religious subjects for primary and secondary levels. This policy expects the cultivation of human values among learners through moral education.

As part of the implementation of the National Education Policy 2010, moral education has been introduced and integrated with the four religious subjects at the secondary level. That is, a reformed secondary Religious and Moral Education curriculum named *Islam and Moral Education, Hindu Religion and Moral Education, Christian Religion and Moral Education, and Buddha Religion and Moral Education* in 2012 (NCTB), Dhaka (NCTB, 2012b).

Finally, new religious and moral education textbooks were introduced in the 2013 academic year in line with the changed curriculum. The curriculum and RME textbooks are intended to generate a "generation rich in moral values" through moral education. At present, in association with respective religions, moral education is

taught as a compulsory subject at the secondary level (from classes 6 to 10), and it carries 100 marks in each grade of this level.

In this context, it is worth noting that the current researcher is a teacher educator. As a teacher, educator, and trainer at the secondary level in Bangladesh, along with many other issues at the secondary level, the researcher is fortunate to gather various insights regarding Religious and Moral Education (RME) at the secondary level. Among the various problems in this field, the researcher observed that, compared to many other subjects at the secondary level, there is laxity toward this subject among students, teachers, parents, and even implementers and policymakers. For instance, secondary religious issues have not attracted enough research attention, and no such empirical studies have been found in the Bangladesh context.

Again, the authorities' various initiatives for enhancing the teaching-learning practice or professional development of the teachers (e.g., teacher training, providing teachers' guides) rarely include this subject or its teachers. Not only this, but sometimes, different religious sentiments among various stakeholders in society also hinder the intervention of the authorities and the development of this issue. As a result, many aspects of this subject, including teaching-learning practice, tend to be neglected, traditional, or casual. A significant consequence of this state is that, despite studying religious and moral education for many years in their academic lives, most students do not flourish with the expected religious and moral values and competence. As Education Watch (2017) Bangladesh elaborates, "the general degradation of values and morality creates almost insurmountable obstacles for schools" (p. ix).

Indeed, among other important aspects, RME has considerable potential in the current global economy and social context of Bangladesh. A global economy requires labor or human resources with skills and moral values. Current local or international job markets do not seek employees who only have skills but not the expected moral values. As employers try hard to find a qualified employee, they emphasize the honesty, integrity, discipline, commitment, and trustworthiness of that employee. They search for honest employees but they lack a trusted employee to protect their capital or wealth. Herein lies the new potential and importance of RME. Researchers believe that the national development of Bangladesh can be enhanced by harnessing the potential of RME.

Parenthetically, it needs to be mentioned that, for the religious and moral development of the students, the role of secondary religious and moral education is significant because today's secondary-level students are the prospects for tomorrow. A substantial proportion of the country's total population lies at this level. They are the stirring force of society. They have great potential to bring about all sorts of positive societal changes. A peaceful society can be expected if it is possible to grow them up with an excellent religious and moral outlook and admirable moral character. As a result, the extent of various corruption and crimes may be greatly reduced.

A look at the literature and educational picture of various countries shows that moral education (ME) or religious and moral education (RME) has emerged with great importance to play a role in this rapidly changing paradigm of education to eliminate moral decay and promote moral values through education. In this regard, Hersh and Paulito (2003) claim that moral education has been a focused global concern in the education paradigm for the past three decades. Concern for values and

moral education has become more urgent over the past several years in light of issues such as war, ethnic conflict, political corruption, and the abuse of drug (p. 1).

The importance of moral education is very high in the current social context of Bangladesh because, unfortunately, the social environment of Bangladesh in terms of moral values is characterized as worrying in various aspects. Pieces of evidence of various crimes and corruption are not thrown away. As a nation, it is always embarrassing. The daily news of the print and electronic media provides evidence of a moral crisis. Karim (2011) said, "In recent times, Bangladesh has witnessed a sharp and steep decline in social and moral values—values that dignify and distinguish a society. This gradual degradation of values makes our society less humane, and we become poorer in social capital."

In this regard, Education Watch 2017 Bangladesh pronounced, "In respect of the social context, it is recognized that the larger society and its values and culture set a limit on what schools can do in ethics and values education" (p. ix). The news of moral degradation and crime published in various media cannot be ignored entirely. The official records of crime and corruption at an individual police station in the country provide a striking picture of the social state of moral values. Murder, drug trafficking, drug addiction, contract killing, kidnapping, sexual harassment, robbery, hooliganism, fraud, human trafficking, the black market, political violence, terrorism, etc., are increasing at an alarming rate. In the words of Karim (2011), "we may officially question the statistics, but we cannot deny its disagreeable existence in society."

This painful situation is dimming many of our achievements. Many social scientists and researchers have identified a lack of moral and spiritual values. It is a

severe societal crisis (Sandeep, 2016; Sharma, 2014). They believe arrogance, selfishness, pride, lust, hypocrisy, lack of fairness, gratitude, love, and compassion have distorted society and human life. Regarding the adverse effects of moral decay, pointing to history, Rahman (2016) reminds us that both Greek and Roman civilizations reached high levels of progress in education, morality, knowledge, virtue, etc.; later, they perished because of their moral depravity.

Indeed, like in many other societies, moral deficiency is emerging as a crisis in our community. With the triumph of information and communication technology, this crisis is increasing daily in new forms. This situation requires immediate initiative to solve it. Within interventions, it is also essential to create an agreement between technology and moral ideology. Recognizing this alarming situation, UNESCO-APEAD (1993) recommends balancing the expansion of man's technological and scientific powers with the development of his moral capacities.

There are several indications of moral decay among school students in Bangladesh. Among them, violation of school discipline, taking unfair means in examinations, rascality, bullying, drug addiction, cheating, eve-teasing, illegal absence, neglect of adult rights, disobedient and aggressive behavior, racist attitudes, etc. are often noticeable problems. There are even examples of immoral crimes, such as killing and abducting peers. This is an additional threat to the moral environment of our society. In this claim, Malak, Deppeler, and Sharma (2014), in their study of Bangladeshi teachers' perceptions of students' behavior in primary schools, pointed out the following main categories of behavioral problems: "Aggression: physical and verbal; Disruption: shouting and disturbing others; Immorality: lying, stealing, and plagiarizing; and Defiance of authority: refusal to follow teacher's instructions, complaints, and false excuses" (p. 73).

Furthermore, Statistics: Bangladesh UNICEF (2011), cited in Mahmood and Islam, 2017, identified bullying and harassment as "more serious consequences among adolescent girls" (p. 80). Also, Pereira (2016) revealed the moral deficit among Bangladeshi students by pointing to different styles of academic dishonesty in public and private examinations. The above scenario of moral laxity is also common among secondary-level students. According to some scholars, these are primarily due to a lack of moral values. As Haider (2018) commented, "Moral decadence has resulted in indiscipline at all levels—from the literate to the illiterate, the aristocrat to the underclass."

In this situation, to combat moral decay, many researchers and policymakers emphasize effective religious or moral education to solve this problem. For example, Hernod (1999) found that moral or character education helps check different sorts of severe incidents in schools at the moment (Harned, 1999, p. 31; Thompson, 2002, p. 22). Again, teaching is regarded as the opportunity to help others live their lives to the fullest, which means assisting students in giving their lives through physical, emotional, intellectual, and social growth (Carkhuff & Berenson, 1981).

Above all, in line with global trends, it is essential to pay attention to the teaching-learning of RME. Because the development of religious and moral values in students and people in society is possible through effective teaching and learning of religion and moral education in schools. However, in the above-mentioned context, this study intends to explore the effectiveness of teaching-learning activities in religious and moral education at the secondary level.

1.2 Statement of the Problem

Enhancing the overall development of a child is manifested and recognized as the ultimate goal of education. All-round development and other issues unavoidably

require the students' moral, spiritual, sensible, and social development. From the long past to the present, this has been the consensus among many theocratic groups, including philosophers, educationalists, social scientists, researchers, and even organizations [e.g., Dewey (1899); Herbert Spenser (n.d.); Durkheim (1956); Theodor Roosevelt (1901-1909); Licona (1991); Kohlberg (1987); the Dalai Lama (nd); Maruatona (1999); McCombs (2000); Ololube (2006); recognize the moral function of education, which is well evident in the literature. Again, many educators, social scientists, and researchers, e.g., Durkheim (1956), Harned (1999), Thompson (2002), Weissbourd (2003), Knightt and Silbor (2006), Ololube (2006), Althof and Berkowitz (2006), Nucci and Narváez (2008), Pereira (2016), and others, asserted that school could instill and promote the moral development of the students. Ahmed (2018) claims that moral education can inculcate moral values in the minds of the youth. Despite the consensus on the importance of teaching and learning ME or RME in schools, the perceived outcomes of RME at the secondary level in Bangladesh appear to be unsatisfactory. Though RME has long been included in the core curriculum at the secondary level, it could play a little-expected role in addressing students' moral and behavioral problems and ultimately offer morally upright citizens in line with the intention of the curriculum.

However, in line with global trends, the National Education Policy of Bangladesh 2010 again gives special attention to moral education and adds high expectations for moral education. Furthermore, the National Curriculum 2012 has made religious and moral education a priority. Despite this, the present researcher's experience says that the expectations and objectives of RME education are not adequately achieved.

As a teacher educator, the researcher observes the under performance of Islamic religious instruction. Islamic religious education is mainly conveyed as a body of information instead of experiences and behaviors. That is, emphasis is given partially only to the "cognitive" field rather than addressing the "affective" and "psychomotor" realms, through the imparting of factual and textual information using an examination-driven approach. The teaching-learning methods used by RME teachers appear to be very outdated and sometimes absurd in light of primary pedagogy. The ongoing practice requires students to memorize moral values to pass the exam. As a secondary-level teacher educator, observing the classroom teaching of several RME (Islam) teachers and examining the secondary RME curriculum by the present researcher also revealed that students are doubtful about their ability to reflect RME learning in real-life practice. As a result, perhaps many students at the secondary level are not evolving with the expected moral values. A supposed consequence of this poor instruction is that it leads students to positions of apathy and neglect of RME. In addition, evidence of widespread moral decay among students in schools and society confronts the teaching-learning effectiveness of RME in Bangladesh. This state calls for effective RME teaching-learning programs in secondary classrooms.

Furthermore, with the opportunity to observe classroom teaching-learning activities in various secondary schools for nearly a decade, it was often evident to the researcher that most RME teachers did not follow the prescribed teaching-learning methods and guidelines of the curriculum in teaching RME. Hence, moral values and other virtues are not being imparted adequately through the existing teaching-learning activities of RME. Their understanding of the curriculum is primarily vague, and they appear to be very weak in pedagogical knowledge and skills due to inadequacy or a lack of necessary training. Therefore, RME teachers are sometimes criticized for their

teaching-learning activities by other teachers and students. Furthermore, evidence from contemporary literature on teaching-learning methods and assessment methods of RME suggests that the methods proposed in the secondary RME curriculum (Islam and Moral Education) in Bangladesh are not up-to-date enough to develop moral qualities among the students. Also, by examining existing secondary RME curricula, textbooks, and exam questions, it is clear that RME teaching-learning and assessment methods, processes, and tools are not so effective and appropriate alongside twenty-first-century pedagogy and RME pedagogy.

Further, RME teaching-learning is disconnected from the lives of learners. Specifically, the learning of RME at the secondary level is not reflected in the learners' everyday lives. There is a big gap between theory and practice; the apparent achievements from RME teaching-learning are mostly far away from the expected or stated purposes of religious and moral education. In this regard, a report by UNICEF Bangladesh (2009) is very significant and supports the above proclamation. The report states, "Although the National Education Policy in Bangladesh has long emphasized the inculcation of values in educational institutions (Ministry of Education, 1974, 2010), recent research has revealed the inadequate implementation and practice of value education." The lack of moral values among students is causing numerous problems in the education sector and society. Rahman (2016) stated that the destruction of the moral values of many students in most educational institutions is a serious problem. Moral principles matter little to many of them. Apart from students, some people are losing their faith in moral values daily as they do not directly contribute to their security and livelihood.

Though there are enough issues in the moral education textbooks in Bangladesh, they are hardly practiced in real-life situations. In most cases, religious

and moral values remain in textbooks or papers without connection with the learners' practical lives. It's a concern that, in the teaching-learning practice of secondary RME, getting a good grade in this subject does not make certain that one is religious or moral. There are plenty of examples of students whose religious practices and moral behavior are not pleasing but who score very well on the RME. Also, there are many conflicts between the religious and moral values learned in schools and the practices of the family and society. Lickona (1991) contends that moral education cannot be complete without a combination of moral thinking, moral feeling, and concurrent moral action.

However, the gist of the perceived problem in this regard is the ineffective use of RME subjects to acquire moral values in students, resulting in the inadequate acquisition of moral values; the teaching of RME is not reflected in the students' practical lives as expected, which reveals a large gap between the stated objectives of RME and the functional outcomes; the inattention of RME teachers to follow the teaching-learning method prescribed by the curriculum; the weaknesses of RME teachers in effective teaching and a lack of knowledge and skills in RME pedagogy and secondary RME curriculum. Therefore, the abovementioned situation has driven the researcher to explore the effectiveness of teaching-learning activities for secondary RME subjects because teaching-learning activities are essential in achieving specific subject objectives.

1.3 The Rationale of the Study

Education is identified as a tool for promoting all forms of development, a necessity of society (Constitution of Bangladesh 1972, Art. 17-B, Part II), and simultaneously a problem-solving tool. Educational research revolves around the development of education systems. Generating new knowledge and sometimes

improving existing practice is one of the general and significant objectives of the study.

However, the rationale of this study chiefly highlights the necessity of effective religious and moral education in the face of moral decay in society, determining the products of newly introduced moral education, assisting the adolescent students of the secondary level regarding their moral crisis and dilemma, contributing to achieving the national "Sustainable Development Goal" (SDG), contributing to the development of students' skills, attitudes, and behaviors as intended in the secondary RME curriculum, and after all, the researcher's hope for adding value to the existing pool of knowledge in the paradigm of RME. The following are the details of these statements.

This research, titled "Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level," is significant in the context of Bangladesh's current social and national life from various perspectives. First, this study addresses the teaching-learning activity central to all educational initiatives and interventions. As Tharp et al. (2001) cited in Islam, Jahan and Hossen (2006) stated, "Whether reforms concentrate on school finance, class size limitations, teacher education, national standards and goals, teacher induction, community partnership, or any other piece of education, nothing will have any effect on student learning except as it operates through the teaching-and-learning activities at the classroom level" (p. 59). Indeed, this claim is also crucial for RME teaching and learning. In this regard, some researchers in this field (e.g., Maani & Kenyi, 2005; Kamuli, 2006; Samson, 2013). have underlined the use of good teaching and learning methods to implement RME, RE, or CRE to assist adolescents. Yet here in Bangladesh, the researcher's

observations show that RME teachers rely heavily on direct instruction, namely, telling students what is right and wrong and expecting them to act accordingly. In some other countries, for behavior change, RME is taught by engaging students in moral development or character-building activities (Thompson, 2002, p. 32).

Furthermore, in secondary schools in Bangladesh, religious education continued for decades. Recently, with the National Education Policy 2010, moral education has been integrated with religious education in the secondary school curriculum. In terms of teaching-learning modes, existing secondary RME curricula emphasize student-centeredness rather than teacher-centeredness (NCTB, 2012a), which means that there are significant implications for how secondary RME teachers and students interact with and engage with each other. Meanwhile, nearly a decade has passed since this curriculum's introduction, but little is known about how RME teachers use student-centered pedagogy in the classroom.

Although moral education has been an essential concern in the world education paradigm for the past three decades, a study of western countries' perspectives reveals that the consensus of 80% of nations is that moral education should be incorporated into their curriculum. By this time, a good number of studies exist on different aspects of moral education, but the studies on RME in Bangladesh are very few.

Indeed, in Bangladesh, the record of in-depth academic research on the teaching-learning process of RMEs is scant. Unfortunately, this field has not yet attracted enough research attention in Bangladesh. So far, no study has been found in the context of Bangladesh that has answered the research question of the present researcher. In this situation, the current researcher feels that a study on secondary RME is essential.

In addition, this study is planned to address religious and moral education at the secondary level in Bangladesh. Effective RME teaching-learning at the secondary level plays an essential role in the students' real lives because today's secondary-level students are the prospects of our future society and nation. Through effective religious and moral education, they can grow up with proper religious views and expected moral values. In that case, there is a high possibility that our society and national life will be free from various problems caused by the destruction of moral values. In addition, the researcher's professional background is a teacher trainer and secondary teacher educator. The researcher's concern in this regard is that, along with other roles in teacher education, he has been interacting with practicing RME teachers in various workshops for a long time. The researcher's professional interest in exploring how RME teachers implement the RME curriculum and how they play their role in developing students' moral values in the face of moral degradation among students is another motivation to initiate this study.

Furthermore, this research has the potential to contribute to the achievement of our nation's Sustainable Development Goals (SDG) by developing ethically just human resources and recommending methods of effective RME teaching-learning activities at the secondary level. A nation cannot achieve real progress through financial or material development alone. His comprehensive development requires a combination of its citizens' ethical, moral, and ideological development. From this point of view, the researcher is confident that this study can contribute to the above objectives.

Moreover, the specific distinction between religious and moral education and many other subjects is that RME education is not limited to acquiring theoretical

knowledge about religion and morality. Still, the subject's primary concern is achieving the intended competencies of religious regulations and acquiring moral virtues and attitudes. On the other hand, in the existing teaching-learning practices of RME in secondary schools, a lack of effort is evident in developing students' skills, attitudes, and behaviors as intended in the RME curriculum. In most cases, students study the subject to pass exams, but their real-world skills, attitudes, and moral qualities do not develop as expected. As a result, despite RME being studied as a core subject for a long time in secondary schools, its satisfactory results are rarely seen in real life. From this perspective, this study intends to explore the effectiveness of RME teaching-learning activities at the secondary level to contribute to developing the existing situation.

In this context, Pereira (2016) studied the values of education in Bangladesh from the perspective of high school graduates. His study involved only a selected group of former male students of some sophisticated Catholic schools who shared their views on the practice of values in schools. That value education was not a curricular subject; it was only part of those schools' co-curricular activities. Additionally, these findings did not address the pedagogical effectiveness of the teaching-learning program of moral education in the national curriculum at the secondary level in Bangladesh.

However, this study addressed the research gap, as Pereira (2016) suggested. He wished to evaluate the current practice of moral education efforts in other secondary schools in Bangladesh. He recommended conducting more qualitative research in non-Catholic schools with teachers, current students, and female participants. This study, on the other hand, included a diverse group of current and

former students, RME teachers, the students' parents, and subject experts. Moreover, this study included non-Catholic mainstream secondary schools in different locations in Bangladesh.

In this context, the researcher feels that research on the effectiveness of RME teaching-learning activities is worthwhile despite the immediate demand of time because the influence of effective teaching-learning activities in shaping the expected moral character and correct religious outlook of young students is undeniable.

Overall, the researcher hopes this study will add value to the existing pool of knowledge on RME and may suggest some teaching strategies and techniques consistent with the RME curriculum philosophy that may be helpful for RME teachers, teacher educators, and others.

1.4 Significance of Study

This study mainly intends to explore the pedagogical effectiveness of RME at the secondary level and investigate the influence of RME teaching-learning on students' real-life moral behavior at the secondary level. Also, this study seeks to contribute to students' religious and moral development by determining effective teaching-learning methods and approaches in RME.

This study is significant in fulfilling the above objectives in Bangladesh's social and national context. Indeed, moral development is essential to meet the crying needs of our society. It complements the fulfillment of our constitutional aspirations, as it is declared that education shall properly prepare its citizens and motivate them to meet the community's needs (Constitution of Bangladesh 1972, 17-B, Part II). Indeed, a morally upright person is essential to society and the nation. As Moreau (2011)

states, "society needs people with values more than scholars" (p. 1). Morality is one of the most critical conditions for all forms of development. Still, our society and nation are sorely lacking in this quality of moral or value education, which can lead to dysfunction in society (Pereira, 2016).

Therefore, the main implication of this study is to try to contribute to the moral development of learners through teaching-learning activities, who are the bottom line or ultimate stakeholders of educational endeavors. Apart from this, this research can be beneficial for the policymakers at the Ministry of Education in Bangladesh. Potential findings of this study may be used by the National Curriculum and Textbook Board (NCTB) for the appropriate authority for RME curriculum and textbook development; As part of the implementing agencies, the Secondary and Higher Secondary Education Boards of Bangladesh can benefit from the findings of this study. Moreover, it is most likely to support educational administrators, teacher leaders, curriculum leaders, and policymakers in choosing the appropriate and effective teaching-learning methods and approaches for RME and managing changes in this realm. Further, the RME classroom teachers might be another audience for this study. In particular, they might benefit from utilizing effective teaching-learning models, approaches, and techniques. The findings of this study may also be used to guide concerned teacher educators and trainers, as well as teacher education and training programs. That is, making necessary changes in teaching-learning approaches, techniques, tools, etc. in the teacher education and training curriculum. In addition, RME textbook writers might be assisted by this study, especially in determining teaching-learning approaches, techniques, and processes.

1.5 The Purpose of the Study

The present study, "Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level," seeks to explore secondary RME teachers' and students' perceptions of effective RME teaching-learning activities, the status of teaching-learning activities in RME classrooms, suitable pedagogy for effective RME teaching-learning activities, and the impact of RME teaching-learning on students' motivation toward moral values. However, with these objectives, this study seeks answers to the following research questions:

Research Questions

1. What are the perceptions of secondary RME teachers and students about effective RME teaching-learning activities?
2. How do secondary RME teachers teach RME in the classroom?
3. What pedagogical interventions are suitable for effective RME teaching-learning?
4. How does RME teaching-learning affect students' motivation toward religious and moral values?

1.6 Theoretical Framework

The theoretical basis of this study incorporates Lev Vygotsky's Social Constructivism. The researcher is quite confident with this theory because of its good agreement with the content of RME. Not only that, the current national curriculum for the secondary level in Bangladesh (2012) has adopted this theory as a principle in the teaching-learning process of all subjects at the secondary level (NCTB, 2012a). This basis leads the researcher to consider the theoretical perspective of this research. As a result of this premise, the researcher believes in the theoretical perspective of this study.

1.6.1 An Overview of Constructivism and Constructivists' Perspectives

In recent decades, constructivism has emerged as a leading and revolutionary philosophy in the educational paradigm, particularly in teaching-learning methods and curriculum development processes in various subjects (Tobin, 1990, 1993).

The researcher in this study necessarily addresses the constructivist approach to RME by integrating RME teaching-learning in the classroom by applying constructivist pedagogy. Core philosophies of the constructivist theory include the following: learning is not a linear process and is not something that can be forced upon students; instead, learning is a social process rather than an individual activity; it encourages personal growth and helps students explore their learning potential; and students perceive their respective fields and construct knowledge in a social environment (Sarkar et al., 2010).

In much the same way, Wink and Putney (2002), exponents of the constructivist perspective, claim that learning and development are tied to the sociocultural context. Learning is more than just passively receiving information and reacting to it. Weiten (2002) states that although there are different definitions of learning among theorists, most conclude that learning occurs when experience causes continuous changes in an individual's knowledge or practices. Here, experience refers to the interaction of the individual with his environment. Learning involves the concepts generated in dialectical discovery (Wink & Putney, 2002, p. 10).

Glaserfeld (1995), a proponent of the constructivist approach, noted two main characteristics of constructivism. First, learning is a process of knowledge formation rather than absorption. Individuals construct knowledge based on their self-perceptions and concepts. Because of that, each creates a different meaning or concept. Learning occurs when students are actively engaged in producing and

reconstructing thought. Second, knowledge is deeply connected to the environment in which students create and experience mastery. In other words, understanding frames experience. Therefore, constructivists emphasize cognitive experience in authentic activities. According to them, learning activities should be integrated into the routine practice type of culture (Erizar, 2017).

According to constructivist observations, students learn best when they actively construct their knowledge based on prior knowledge. Among many other benefits, constructivism encourages students to develop their social and communication skills in the classroom (Erizar, 2017). Constructivist perspectives also emphasize that, rather than being genetically determined, mental functions are socially, culturally, and historically constructed (Wertsch, 1991). Constructivists' social, cultural, and historical perspectives imply that language and action are tools for learning exchange and that primarily all learning is accomplished through language flowing between individuals. Students acquire language as a cultural heritage by reconstructing their thinking through shared interactions and speaking. Therefore, their thinking and actions are changed by the active use of language (Balakrishnan, 2009).

Constructivist teaching-learning approaches help students form and express their thoughts, perspectives, and self-advocacy, which leads to more opportunities for students to make decisions that affect their lives. In this approach, the primary role of the teacher or educator is to create a learning situation and create challenges or cases for students to study or solve. Also, it engages students by assigning different learning tasks that will motivate students to develop or create relevant new knowledge, values, or skills (Samson, 2013, p. 21). Constructivists advocate collaborative and cooperative learning environments (Abrami, 2001; Armfield, 2007, p. 39).

Teachers must rethink their teaching methods to integrate this new understanding (Armfield, 2007, p. 39). In a constructivist classroom, the teacher's job is to be a facilitator who will actively motivate students to engage in conceptual development. In fact, in such a classroom, the teacher's role is more challenging than in a traditional classroom, as it requires the teacher to promote "recognition, evaluation, and restructuring" of students' conceptual development (Gunstone & Northfield, 1994, p. 525). Constructivism encourages teachers to use students' everyday experiences as a meaningful context to support student learning (Taylor, Fraser, & White, 1994).

Brooks and Brooks (1999), Kanuka and Anderson (1999), and Alharbi (2014) pointed out the following principles that are generally derived from constructivist perspectives:

- Learning is an active process that creates or constructs learners' senses.
- The learning of every new object must be based on learners' prior knowledge or experience.
- For learning, motivation is considered imperative.
- Learning practice is regarded as significant for active learning. Therefore, the focus should be given to practical training activities.
- Learning happens over time; it is not instantaneous.
- In the learning process, a language is an essential tool.
- Language is regarded as context-bound and linked with the preceding judgments and fears.
- Learning encompasses social activities that oblige sharing, interacting, and collaborating with others.
- Individuals learn for the sake of learning-learning creates the sense and the means.

1.6.2 Justification for Using the Constructivist Approach in RME

Like many other subjects, it is a recent trend to employ a constructivist approach in RME teaching-learning. The empirical study and literature indicate that the use of the constructivist approach in this arena is gradually increasing. In line with the global trend, together with the other subjects in the secondary curriculum 2012 developed by the National Curriculum and Textbook Board (NCTB), Bangladesh has emphasized the constructivist perspective in teaching-learning activities in RME subjects (NCTB, 2012a), which primarily rationalizes accepting the constructivist approach as the framework of this study.

Moreover, enhancing the development of the children in all areas of the curriculum (science, mathematics, language and literacy, social studies, and the arts) is the optimal goal of constructivist education. It covers all developmental domains (e.g., intellectual, physical, social, emotional, moral, etc.) (Nucci & Narvaez, n.d.; DeVries & Zan, 1994).

Furthermore, the fundamental driving forces that popularize constructivism in scholarly society emphasize the active support of humans for improving their consciousness and exposing the worth of social interaction in development (Emihovich & Lima, 1995; Balakrishnan, 2009). These distinguishing features of constructivism are consistent with the RME; among other contents, the RME includes various socio-moral issues relevant to constructivist views. DeVries and Zan (1994) proclaimed, "The first principle of constructivist education is that a socio-moral atmosphere must be cultivated in which respect for others is continually practiced" (p. 1). Likewise, Allen MSW (2008) stated that, in the light of constructivist perception, values, and ethics are vital everyday concerns in scientific and social work. The constructivist paradigm is very consistent with social values. Rutayisire (2007) and Samson (2013) asserted that constructivism could be a good approach in the case of

Christian Religious Education (CRE) because this approach is appropriate for promoting students' thinking and making their own rational decisions.

Above all, constructivist perspectives consider moral functioning a cultural practice or practical activity. Internalization of values and skills depends on local context and constraints. As per Constructivists' opinions, the essence of moral learning or moral education is that students collaborate and develop their understanding. However, the stated views make a platform for adopting Constructivists perspectives for RME teaching-learning that this study has addressed.

1.7 Limitations of Study

Mentioning the limitations of research is a common form of research. However, this research also has some limitations. As for this study, the researcher purposefully selected only six secondary schools, six RME teachers from those six schools, and 48 students in grade X of Islam and Moral Education (see Section 3.5 for more details). The researcher could not include more institutions, including English version schools and English medium schools from different areas of the country, due to the time-bound nature of the study. Furthermore, due to the researcher's lack of in-depth knowledge of other religions, it was not possible to include teachers and students of the other three religious studies (i.e., Hindu Religion and Moral Education, Christian Religion and Moral Education, and Buddhist Religion and Moral Education) in the secondary curriculum.

Moreover, little literature is available on and around the research problem in Bangladesh. That's why the researcher has had to rely on other international sources. However, as this study is qualitative, it is in-depth and rigorous. As a secondary teacher educator, the researcher has positive and supportive contacts with secondary teachers. Therefore, the researcher could get easy access to the teachers and the

students and delve deep into the research problem through a qualitative approach. Thus, this study gave the researcher real insights into the issues related to the teaching-learning activities of RME at the secondary level. Though generalization is not expected from a qualitative study (Bogdan & Biklen, 2007), the researcher believes that the researcher's honest and unbiased collection and analysis of data and the careful maintenance of other ethical issues would make the findings trustworthy. It would mainly benefit RME teachers, curriculum designers, teacher educators, education administrators, and future researchers who will research this field.

1.8 Operational Definitions of the Terms

Approach: An approach is an enlightened viewpoint toward teaching. It provides sound philosophy and orientation to the whole process of teaching. Therefore, an approach is a set of correlative assumptions dealing with the process of teaching (Garcia, 1989, p. 24).

Constructivism: Constructivism is an observational and scientific study-based learning theory that uncovers more rational and satisfactory answers to how people learn. It proclaims that people construct knowledge by experiencing things and reflecting on those experiences. It ascertains that leanings are societal, and prior leanings or experiences are the basis for new learning. Learners are active creators of their knowledge (Educational Broadcasting Corporation, 2004). Constructivists are theorists or educators who support and promote constructivism, according to the literature in this field. Nucci, Narvaez, and Krettenauer (2014) exposed, "The term constructivist comes from Piaget's theory of development, and according to Piaget, children construct their knowledge and intelligence through interactions with their physical and social worlds" (p. 180). They further pointed out that the constructivist

approach draws motivation from John Dewey (1859–1952), and the progressive education movement is the source of constructivist education. In addition, it has been established through classroom action research for almost a century. One of constructivist education's key objectives is for children to grow into autonomous, lifelong learners. As a leading and comprehensive learning theory, constructivism is promoted, succeeded at, and popularized by the lifelong work of the Russian psychologist Lev Semyonovich Vygotsky (1896–1934) and some of his fellows. For this reason, after his name, it is also known as Vygotsky's theory of learning.

Learning: Learning is viewed from different theoretical standpoints. In this study, the constructivists' views have been preferred in the definition of learning. According to constructivists, learning is an active process requiring complete, voluntary, and committed involvement in pursuing information from a learning activity. A meaningful connection is established between prior knowledge and the present episode. The key is facilitated immersion, which allows the learner to "live through a learning event," and learning results from self-constructed meanings (Salandanan, 2001, p. 103).

Pedagogical Content Knowledge (PCK): Smith (2005) outlines pedagogical content knowledge as explaining a lesson's content clearly to students where the teachers need it. According to Adedoyin (2011), pedagogical content knowledge is the knowledge that shows how to convert formal subject matter into meaningful outcomes for learners. At the same time, it includes the topics and how teachers present those topics or concepts to students so that they make sense. Specifically, teachers are always expected to demonstrate necessary pedagogical knowledge and capacities for the learners, which includes comprehensive knowledge of their teaching approaches, skills, and perception of the development of the students.

Teaching: Teaching is a system of actions and interactions between the teacher and students. Teaching may be considered a system of actions varied in form and content but directed toward learning. It is through the performance of these actions and the interaction of the teacher with his students that learning takes place (Garcia, 1989, p. 7).

Technique: "A technique has a couple of meanings: first, as a procedural variation of a given method, and second, as a highly personalized style of carrying out a particular step of a given method" (Garcia, 1989, p. 23).

Teaching Method: A teaching method is a teacher's organized and systematic procedure for making students learn. It consists of steps that are logically arranged. A teacher employs it to make the learning process more directed and highly efficient, thus maximizing the teaching output. Without it, learning becomes cumbersome and a waste of effort, time, and money (Garcia, 1989, p. 21).

1.9 Organization of the Dissertation

The dissertation comprises six chapters. The chapters include Chapter One, Introduction; Chapter Two, Review of the Related Literature; Chapter Three, Methodology; Chapter Four, Analysis and Interpretation of Data; Chapter Five, Major Findings and Discussion; and Chapter Six, Implications and Conclusion.

Explicitly, the first chapter of the dissertation starts with an introduction to the study. Next, successively, it states the context of the study, the statement of the problem, the rationale of the study, the significance of the study, the purpose and the research questions, the theoretical framework (with justification), the limitation of the study, the operational definitions of the terms used in this study, the organization of the dissertation, and lastly, it presents the summary of the chapter.

The second chapter (i.e., a review of the related literature) starts with searching the grounds of RME, which congruently include the viewpoint of the National Constitution of Bangladesh, the National Education Policy 2010, and the National Curriculum 2012. Following that, the Islam and moral education curriculums of grades IX–X were reviewed, primarily to examine the goals of Islam and moral education in these classes. It also had to cover the investigation of the Learning Outcomes (LOs), Contents (Cont.), Teaching-Learning Indications (T-LI), and Assessment and Instruction (AI) of grades IX-X, which has been thoughtfully placed as an appendix to this study (see Appendix 10 for details). Following that, in accordance with RQ1 of this study, the literature on effective teaching-learning and effective teaching-learning in RME was reviewed directly. Then, regarding RQ2, the researcher's opinion on the state of teaching-learning activities in RME was sought. After that, consistent with the RQ3, the literature review on suitable pedagogy for effective teaching-learning of ME has been accommodated. Finally, as required by RQ4, the literature on the effect of RME teaching and learning on students' motivation toward moral values has been included. Thus, the relevant literature has been reviewed and placed in this chapter.

The third chapter of this dissertation covers all the methodologies employed in this study. Specifically, this chapter contains an introduction, a description of methods for measuring teaching-learning effectiveness in educational research, the research type and its justification, the research design, the research site, and the sample and participants. After that, it contains narration about instrumentation that clarifies instruments and their developing, justifying, and validating processes. Afterward, this chapter incorporates data collection procedures, which predominantly explain how rapport is built with the participants through observing teaching-learning activities in

the classroom, conducting interviews, and conducting FGI with students. Lastly, it states the processes for analyzing data. The data analysis process mainly includes an account of transcribing and translating interview data, clustering and patterning interview and FGI data, coding the data, and the policies for analyzing and presenting the findings. This chapter includes statements about rigour, trustworthiness, and ethical consideration

The fourth chapter of this thesis encompasses the analysis of the data. Data collected through different tools have been analyzed tool-wise. The data gathered from students with FGIs is placed first, revealing the students' perceptions of effective RME teaching-learning and the students' views about the teachers' teaching activities in the RME classroom. Next, the data gathered from the teachers through the semi-structured interviews are analyzed, incorporating the teachers' perceptions of effective RME teaching-learning and their descriptions of RME classroom teaching activities. Then, the data gathered with the classroom observation guide is analyzed, depicting the state of RME teaching-learning activities in the classroom. Successively, the data collected from the teacher educators about the suitable pedagogy for effective RME teaching-learning is analyzed. Data collected through semi-structured interviews with students, teachers, parents, and SSC completers about the impact of RME teaching-learning on students' motivation to uphold moral values have been placed in the final section of this chapter. Thus, all the segments of data have been analyzed separately in this chapter.

In the fifth chapter of the dissertation, the researcher presents the significant findings, triangulation of the data collected through different tools and from various sources, and critical discussion of the findings. On other issues, the critical discussion

of the findings covers the interpretation of the findings by relating them to the current literature and the researcher's reasoned clarification. In this chapter, the researcher describes the significance of the key findings and the contribution of this research to the existing pool of knowledge. The sixth chapter, the last chapter of this dissertation, comprises implications of the findings, areas identified for further study, and a conclusion. The references and the appendices follow the previous chapter.

1.10 Summary of Chapter

This is the first chapter of this dissertation which belongs to the introduction chapter. This chapter started with an overview. Sequentially it covered a vivid description of the context of the study; research problem; rationale of the study; significance, purpose, and research questions of the study; the theoretical framework with justification; limitation, and way of dealing with the limitations to extract the best out of the limitations; operational definitions of the terms; and lastly the organization of the dissertation. Thus this introduction chapter has been ordered.

Chapter Two

Review of the Related Literature

2.0 Introduction

This qualitative study aimed to explore the effectiveness of the teaching-learning activities of Religious and Moral Education (RME) at the secondary level. For this purpose explicitly, this study sought the perceptions of secondary RME teachers and students about effective RME teaching-learning activities; RME teaching practice in the classroom by teachers; suitable pedagogy for effective teaching-learning of RME; and the effect of RME teaching-learning in motivating students toward moral values. However, this chapter reviews related literature in line with the above purposes.

The review starts with searching the grounds of RME, which include the perspectives of the National Constitution of Bangladesh, National Education Policy 2010, and National Curriculum 2012, respectively. Then, it reviews the Islam and Moral Education Curriculum for grades ix-x, which includes the objectives of Islam and Moral Education in grades ix-x; and its Learning Outcomes (LOs), Content (Cont.), Teaching-Learning. Indication (T-LI); and Assessment and Instruction (AI) in grades ix-x. The review looks for the literature about effective teaching-learning and effective teaching-learning in RME; the state and approaches of teaching-learning of RME; student-centric teaching-learning; suitable pedagogy for effective RME teaching-learning; and the effect of RME teaching-learning in students' motivation toward moral values. Thus the relevant literature has been reviewed and placed in this chapter.

2.1 Grounds of RME

The philosophical foundation of RME teaching-learning is rooted correspondingly with the constitution of Bangladesh, Education Policy 2010, and national development aspirations reflected in Vision 2021 and 2041 (Education Watch, 2017, p. 28). Such charters emphasize children's and youth's values and moral development through education. Hence, this section principally includes a review of the relevant parts of the Constitution of Bangladesh, the Education Policy 2010, and the National Secondary Curriculum 2012 to find the philosophical underpinnings of RME. However, regarding the teaching-learning of RME, the above charters indicate the following:

2.1.1 Constitutional Indication

There are a total of 18 articles in the constitution of Bangladesh that define and depict the fundamental principles of state policy, including nationalism, socialism and emancipation from exploitation, democracy and human rights, freedom of religion, secularism, duties of citizens and public servants, and the enhancement of international peace, security and harmony, equality, the rights of education, etc. Articles 8-25 of the constitution contain examples of the essence and indication of values, ethics, morality, and other ideologies. For instance, in Article 17, concerning education, the constitution states that education would form its citizens properly and inspire them to work for the requirements of the society (Bangladesh's Constitution of 1972, art. 8-25, Part II, Fundamental Principles of State). Besides, Articles 26 to 47A provide the instant of ethics and moral values underpinning the rights, roles, and responsibilities of citizens as an individual and part of society (Bangladesh's Constitution of 1972, art. 26-47A, Part III, Fundamental Principles of State).

However, first and foremost, the clues mentioned above of the constitution of Bangladesh provide a ground for RME teaching-learning.

2.1.2 Bangladesh National Education Policy 2010's Standpoint

An education policy is a blueprint for the education of a nation. It consists of general guiding principles and sketches of a country's education. The Education Policy sets out the aims, objectives, goals, and vision of national education. Curriculum and textbooks follow the educational policy. However, 40 years after the country's independence, an education policy called the *National Education Policy 2010* is now in place amid some criticism. It has been formulated to develop the education system in Bangladesh. As in other aspects, the aims and objectives of national education are defined in the Education Policy. The policy has a total of 30 defined objectives. Several of the stated objectives are fully or partially in line with values, morals, and ethics which are the main concerns of religious and moral education. For example, looking at the introductory speech on the aims and objectives of education, it is recognized that the National Education Policy 2010 best emphasizes human values and ethics. As mentioned in the policy, the main aim of this policy is to practice human values through education. It is also stated that the policy seeks how learners may groom to become leaders in pro-people development programs and the progress of society. They will become rational and intellectually accomplished people with moral awareness who respect their religion as well as the beliefs of others. Thus education will help them to grow up as non-sectarian, patriotic, and capable persons free from prejudice; at the same time, only education can equip the nation to acquire the qualities and skills that will empower Bangladesh to function with the same capacity and speed as the global community. Apart from this, among the 30 objectives

set out in the Education Policy, several objectives emphasize moral and religious values. For example, the policy states:

It is essential to inculcate moral values, integrity, patriotism, accountability, and social responsibility in the youth...' because they will acquire quality modern education... values and glorious history will make our future generation proud and brave, efficient in the acquisition of knowledge and help them grow up into a true patriotic force (National Education Policy, 2010).

It is worth mentioning that the National Education Policy of Bangladesh 2010 contains 28 chapters. The seventh chapter deals with religious and moral education. Section 7 of the policy on 'Religious and Moral Education' lays down the specific aims and objectives. In this regard, it is said that the purpose of religious and moral education is to impart knowledge about the learners' respective religions, improve the student's behavioral patterns, establish moral virtues in life and society, and build the moral character of the learners. The essence of the stated objectives includes providing appropriate and quality religious and moral education by strengthening the existing system; with more emphasis on the ethical aspect; along with the basic teachings of every religion; religious education will not be limited to religious customs and rituals, but will seek to develop the moral character of students (National Education Policy, 2010, p. 21).

However, in brief, the education policy suggests the development of moral, humanitarian, cultural, scientific, and social values. Moreover, it also calls for patriotism, tolerance of different ideologies, positive outlook, equal status and opportunities, conservation, and protection of the environment, glorifying the dignity of labor, and creating a society free from discrimination.

Above all, in light of the above description of the education policy regarding the objectives of RME, it can be easily decided that the policy upholds values and ethics; and it seeks to develop students' moral character through religious and moral education. In other words, these objectives emphasize moral education and the fundamental education of respective religions.

2.1.3 The Status of RME in the Secondary Curriculum 2012

A review of the main objectives of the National Curriculum 2012 shows that the curriculum repeatedly promotes the importance of values as well as moral education along with some other focal points. Such as Information and Communication Technology, Work and Life Oriented Education, Career Education, Climate Change and Our Responsibilities, Adolescence, and Reproductive Health, and Women's Development Policy. In this regard, some of the speeches contained in the curriculum are very understandable. The curriculum promotes the morals, values, and enthusiasm of the Great Liberation War. Students are expected to be guided to acquire moral values, integrity, patriotism, leadership qualities, creativity, etc.

Further, the curriculum expects that it will help to flourish a new generation with yearnings for education and skills in using science and technology. They will be rich in moral values, respectful, and committed to the country's people. They will be inspired by more patriotic zeal and will significantly contribute to national growth and development. Therefore, the above statements strengthen the importance and recognition of religious and moral education.

The National Curriculum 2012 (grades six to twelve) aims at producing knowledgeable, skilled, rational, creative, and patriotic human resources full of human, social, and moral qualities through the holistic development of learners.

Moreover, religious and moral education hints are apparent in its stated objectives.

The followings are the instance of what the curriculum declares in this regard:

...to firmly inculcate in students human qualities such as moral values, honesty, perseverance, tolerance, discipline, self-confidence, good conduct, respect for others, aesthetic appreciation, civic relations, and a sense of justice; etc. (Objective: 2).

...to guide learners to be respectful towards other religions and followers of other religious practices in addition to their own religious beliefs, values, and procedures; (objective: 14).

...to inculcate in students a sense of brotherhood and respect for human beings irrespective of gender, race, caste, language, culture (Bengali and other ethnic minorities), class, or profession; (Objective: 15).

In addition to the stated objectives of secondary education, among other objectives, there is a clear indication of religious and moral education. Also, it hopes to achieve a positive attitude among students towards the dignity of labor and to improve their habits and interest in work so that they can perform individual or group work with a moral sense and responsibility. Also, it aims to develop an awareness of local and global environmental issues by highlighting climate change.

Additionally, it seeks to increase students' responsiveness to Bangladesh's natural and social environment and global perspective; Foster interfaith harmony among religious groups, particularly respecting each other's religious beliefs, ideals, and practices; to foster a sense of brotherhood and respect for human beings among students despite the diversity of gender, caste, group, language, culture, class, profession, etc.; to develop in students' knowledge, skills and attitudes that are positive for their personal and social lives; and enhancing students' leadership, collaboration,

and communication skills through shared activities (NCTB, 2012a). Secondary religious and moral education is highly relevant and vital for acquiring these qualities.

2.2 Curriculum Review of Islam and Moral Education for Grades IX-X

The Islam and Moral Education curriculum for classes IX-X outline ten objectives in a broad spectrum. Along with goals, it specifies learning outcomes, content, teaching-learning cues for content, and guidelines for classroom assessment in the form of a table format. Additionally, it includes instructions for textbook writers. Grades IX-X are recommended for two periods of two days a week, and 72 periods are allotted in a year. Thus in two years, 144 sessions have been allotted for this subject. The duration of each session is recommended at 50 minutes. It has five chapters. A total of 28 sessions are allocated for Chapter I, thus 30 sessions for Chapter II, again 28 sessions for Chapter III, as well as 28 sessions for Chapter IV, and 30 sessions for Chapter V (NCTB, 2012c, p. 9 and p. 63).

2.2.1 Objectives of Islam and Moral Education of Grades IX-X

Among five classes at the secondary level (i.e., grades VI, VII, VIII, IX & X), representatively this study investigates the effectiveness of teaching-learning activities of RME (Islam and Moral Education) of grades IX-X, which is the terminal point of the secondary level. Therefore, it is necessary to visit the curriculum statement about the objectives of Islamic and moral education in the grades ix-x of the secondary curriculum. However, the core of the stated objectives intending the learners to be introduced to and practice Islam in practical life; keeping firm confidence and faith in the almighty one Allah; believing and obeying His messenger and establishing and solidifying the other fundamental faiths of Islam and thus flourishing life with moral and human values consistent with these beliefs;

introducing with the basic foundation of Islamic laws and Ibadats [worships] of Islam and being accustomed to performing those Ibadats for shaping the character; leading ideal life according to the learning of the Surahs [the equivalent of "chapter" in the sacred scripture of Islam, the Qur'ān.] and the Hadiths concerned with moral and human values; growing up as enlightened man by practicing good deeds in the light of Islam; forming ideal life by knowing about the contribution of Muslim savants in different fields; acquiring moral and human values, democratic, non-communal, respectful to all irrespective of female-male and growing up as patriotic ideal citizen; winning the quality of cooperation, conciliation, fellow-feeling, and endurance to all irrespective of nation, religion, and caste; creating dutiful and responsible citizens for the country and nation through involvement in different social activities. However, by scanning the above objectives, it is evident that the development of moral character, human virtues as well as the values of the learners are the fundamental purpose of teaching and learning RME in grades IX-X.

2.2.2 Curriculum Guideline on Teaching-Learning Activities

Scrutinizing the RME (Islam and Moral Education) Curriculum of grades IX-X, seemingly a total of 20 categories of methods, techniques, and activities are found here. These techniques and activities or tasks comprises-group work, individual work, discussion, group discussion, discussion in question answer, extempore speech, preparing the list, preparing and displaying the poster, formulating the chart, writing a paragraph, making dialogue, demonstrating video, investigative work with reporting, debating, writing sentences, filling out the table, describing, reciting from memory, project work, making placards, making a map, etc. In critical observation, the curriculum employs particular methods and techniques, specifically group work, individual work, group discussion, discussion in question-answer, and extempore

speech. Indeed beyond these techniques and activities, the other techniques and activities are nominally accommodated in the curriculum. Moreover, the methods mentioned in the curriculum are common in teaching-learning activities of different subjects. Therefore, there is no instruction in this curriculum for strategies that are predominantly distinguished or effective for RME teaching-learning of RME. The teaching-learning indication of other classes (classes VI, VII, and VIII) of the RME Curriculum at this level is also limited to the mentioned methods and techniques (see Appendix 9 for more details).

Apart from this, the stated "affective domain"-oriented learning outcomes appear to inspire outwardly. But there is no guideline for achieving these outcomes. In the absence of practical guidance in the curriculum for implementing and attaining these "affective domain"-oriented objectives, it carries very little importance. In addition, according to the convention of writing objectives or learning outcomes, these are improper because they are written with non-action verbs.

Further, looking at the stated learning outcomes in the curriculum, it is noticed that rather than "hands-on" and "harts-on" activities, 'narrating, describing, or explaining' are the frequently stated activities here, which indicates this curriculum is examination-driven. This state of the curriculum strengthens the proclamation articulated by Paulo Freire, as he said that, till now, teaching-learning activities were suffering from description (Freire, 1986).

Furthermore, the RME curriculum of grades IX–X pays no attention to the psychomotor realm of learning. In contrast, it could be accommodated in some cases (e.g., Hajj, Salat, etc.).

Moreover, the tasks prescribed in the textbook are expected to be applied, innovative, higher-order skills focused, and real-life experience oriented, but scrutiny shows that among the 75+ tasks in the textbook (for grades IX–X), a very negligible number of tasks seem to be prospective (e.g., task on tree plantation at lesson 15 under the chapter 2; task on the importance and significance of Hajj, the nature of the student-teacher relationship, and Jihad correspondingly at lessons 5, 10, and 12 under the chapter 3; task on fraternity, communal harmony, and respect for women respectively at lessons 8 and 9 under the chapter 4); a very small number of tasks seem to meet the above expectations. Aside from that, the other prescribed tasks appear standard and theory-driven, with a focus on the "comprehension" level. Very few times, it comprises the higher-order level of the cognitive domain. Still, the "psychomotor" and "affective domains" of learning are unaddressed in the prescribed tasks in the textbook.

In addition, the formatting alignment among the Learning Outcomes (LOs), Contents (Cont.), Teaching-Learning Indication (TLI), and Assessment Instruction (AI) in the curriculum frequently appears chaotic, which intersects with its user-friendliness quality. Further, the lack of discipline in sequencing and some inconsistencies between learning outcomes and contents make the qualities of the curriculum debatable (see Appendix 9 for more details).

2.3 Effective Teaching-Learning

This section contains a review of the related literature regarding effective teaching-learning, including the effective teaching-learning of RME. It includes the views on effective education, the previous practice for measuring educational effectiveness, and the ways of measuring the effectiveness of education. The

following are the particulars of this section. Besides, as an interchangeable term or homogeneous subject, this review accommodates the researchers' views about effective teaching-learning of character education and Islamic religious education.

Offering effective and efficient teaching and learning in schools is a continuing problem in education (Alaba, 2008, p. 70). Effective teaching denotes the point or amount to which a school accomplishes its educational objectives (Korpershoek et al., 2014). Hattie (2009) states that the role of teachers is vital in modeling effective education, which is substantiated by numerous studies' findings. Teachers can make powerful contributions to the effective learning of their students. A well-managed classroom is a prerequisite for effective teaching-learning. Effective teaching-learning cannot go on in poorly managed classrooms (Jones & Jones, 2012; Korpershoek et al., 2014). Effective teaching-learning in the classroom supplement effective classroom management strategies. Wubbels, Brekelmans, Van Tartwijk, and Admiraal (1999; Korpershoek et al., 2014) define effective classroom management as creating a positive classroom environment with effective teacher-student relationships. Shinn (1997) commented that most of the previous research on effective teaching has mainly paid attention to teachers' characteristics regarding instruction and the comparative effectiveness of the lecture method compared to other alternative teaching methods (p. 20).

According to Ololub (2006), the co-teachers review of the worth of teaching is a way to collect data and evidence about the effectiveness of the teaching-learning process as well as the educational situation (p. 167). Garcia (1989) draws attention to the proper selection and utilization of teaching methods for effective teaching. She adds that a person may be knowledgeable, but that does not mean he can impart his

knowledge well to others. It is not enough that he knows his subject matter; he must also be able to impart it properly and effectively to others who need it (p. 21). In this regard, Tauhidi (n. d.) states, "Teaching and learning are effective when they are meaningful, integrative, value-based, challenging, and active" (p. 2).

According to Alhaggass (2015), effective teaching requires effective learning by the teacher first. Effective instruction must focus on improving teaching practices to maximize student learning (p. 13). An effective and efficient teacher is one of the main preconditions for effective teaching. For guiding students in the way of effective and meaningful learning, the need for vastly creative and innovative teachers is inescapable (Alaba, 2008).

The enthusiasm of the teachers for their subject is essential for effective teaching. For effective teaching, the teacher should connect the subject matter to real-life situations that help students understand the importance of the subject matter. Teachers must be fully prepared to make the topic very stimulating for the students. They should help the student become autonomous by improving their learning crafts (Heera, 2009, p. 16).

Recent research on school effectiveness or student achievement concludes that teachers' proficiency in content, knowledge, and pedagogy is critical to quality teaching and positively impacts student achievement (Lovat & Clement, 2008). Kindsvatter et al. (1988), cited in Shinn (1997), determined four principles of effective teaching based on students' behavior. These are: "(i) time-on-task to learn the content; (ii) content coverage of the learning task appropriately; (iii) performance success of students' completion of their assignments; (iv) feedback and praise based on the correctness, quality, and remediation of students' performance" (p. 21). They further

stated that the above issues are critical to students' attainment and that these behaviors assist learners' active involvement with class materials and practice.

According to Phipps et al. (1988), effective teaching is "the direction of the learning process so that desirable changes of a relatively permanent nature are brought about within the learner as a result of the instruction" (p. 145). To decide on effective teaching-learning, they pointed to the matter of the development of desirable attitudes in the students' interests, ideals, appreciations, understandings, habits, and abilities. They determined eight aspects of effective or good teaching: "democracy, use, readiness, learning by doing, motivation, structure, feedback, and discovery" (Phipps et al., 1988, p. 145).

Miller (1997), cited in Alaba (2008), determined four learning essentials: derive, cue, response, and reward. Here the term "drive" stands for "motivation," which epitomizes that the learner wants something. The stimulus is the notion cue; the learner must notice something. The word response denotes participation that the learner must be engaged in, and reward indicates reinforcement, i.e., the learner must attain what they wish. Therefore, for effective classroom learning, learners must be motivated, provided with cues, and allowed to actively participate in the process of instruction.

Merrill (2002) defined effective learning as problem-oriented. He stated that many current instructional models suggest that the most effective learning products or environments are those that are problem-centered and involve the student in four distinct phases of learning: (i) activation of prior experience, (ii) demonstration of skills, (iii) application of skills, and (iv) integration of these skills into real-world activities (p. 43). In the same vein, Shinn (1997) mentions that the problem-solving

approach is identified as the most effective teaching method at the secondary level in different subjects (p. 22).

Reviewing the instructional design theories for the past several years, Merrill (2002), in his paper titled "First Principles of Instruction," publicized five principles of effective learning that are common to the various theories. The essence of these principles is: (a) learning is promoted when learners are engaged in solving real-world problems; (b) learning is promoted when existing knowledge is activated as a foundation for new knowledge; (c) learning is promoted when new knowledge is demonstrated to the learner; (d) learning is promoted when the learner applies new knowledge, and (e) learning is promoted when new knowledge is integrated into the learner's world (p. 43).

2.3.1 Effective RME Teaching-Learning

In the face of moral decay among students and society, investigating the effectiveness of religious and moral education is a manifest issue in the education paradigm in many countries worldwide. On the one hand, religious and moral education has long been taught as a school subject in many countries, particularly in primary and secondary schools in the Christian and Muslim worlds; on the other hand, the growing consensus about various types of chaos, indiscipline, and moral laxity in most schools and societies confronts the effectiveness of RME teaching-learning activities. Recently, the question of effective RME in schools has become an issue in newspapers, magazines, radio, television, seminars, symposiums, etc. (Okeke & Okoye, 2016, p. 88).

According to Okeke and Okoye (2016), for effective learning of RME, students should not be subjected to knowledge taught by chance in school for their

religious and moral development, and teachers should not conclude the effectiveness of students' work by assessing superficially. Because, when it comes to teaching and learning processes, education scientists and researchers agree that teaching-learning processes mandate the direct involvement of both teachers and students. Indeed, transmitting and applying it in practice is the key consideration for the subject matter of RME (p. 89).

Suggesting an effective way of teaching moral education, Wilson (1972), cited in Balakrishnan (2009), suggested putting students in a real-life situation. In this connection, he instructed the moral education teachers to create real-life situations within the four walls of the classroom so that students could directly realize, witness, and feel about the discussed subject matter. Students are also required to be part of the process for effective learning in this subject matter (p. 72).

For effective teaching-learning of RME, Ekpunobi (1982), cited in Okeke and Okoye (2016), decided on three issues: suitable contents, materials, and activities that can be used in an RME class. According to him, understanding the guidelines and creeds of RME and their implications in different aspects of students' daily lives and activities is the primary consideration for effectiveness.

For effective moral and religious conduct by the learners, Cox (1981) pointed out three procedures. These are, first, informing the students in what circumstance something is wrong; second, between right and wrong conduct, clarifying to students why the wrong conduct is wrong; and lastly, influencing students to accept the right behavior and refrain from the improper conduct. According to him, the first procedure is for primary schools because the learners at this level cannot comprehend concepts comprehensively and, typically, do not probe about the content of a lesson. Still, they

receive the facts as given. The second process is suitable for secondary-level students as long as they stay in the adolescent stage because, at this stage, they are doubtful about religious and moral issues through which they are to make a choice. In this period, naturally, they become investigative. The third procedure is appropriate for both young and older people. The teacher must inspire students to make the right religious and moral decisions. Thomas Lickona, the director of the character education center at the State University of New York in Cortland, New York, has been working for more than four decades as a developmental psychologist and educator, whose particular concentration is on facilitating schools' and parents' development of good character in youth (Lickona, 1996). For his work, he is known as the "Father of Character Education" in the USA and the contemporary world. In 1996, he recommended eleven principles for effective character education. His principles are summarized as follows:

1. Character education promotes core ethical values as the basis of good character.
2. "Character" must be comprehensively defined to include thinking, feeling, and behavior.
3. Effective character education requires an intentional, proactive, and comprehensive approach that promotes the core values in all phases of school life.
4. The school must be a caring community.
5. To develop character, students need opportunities for moral action.
6. Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed.
7. Character education should strive to develop students' intrinsic motivation.

8. The school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students.
9. Character education requires moral leadership from both staff and students.
10. The school must recruit parents and community members as partners in the character-building effort.
11. Evaluation of character education should assess the school's character, the school staff's functioning as character educators, and the extent to which students manifest good character (Lickona, 1996).

For effective instruction, educational technology is the quest of the present time. According to Alaba (2008), the importance of modern technologies in the teaching and learning of religious studies (RS) or religious and moral education (RME) cannot be overstated. It is most likely to solve some of the problems faced in effectively teaching this subject using pertinent and modern technologies. He further proclaimed, "It is an age-long belief in educational technology that modern technologies are essential for effective and efficient teaching and learning" (Alaba, 2008, p. 71). In this regard, Akanbi (2007), cited in Alaba (2008), clarified that children learn chiefly in two ways: orally and visually. Many learn far more rapidly when verbal instruction is associated with visuals or real things they can see, touch, or handle. In some circumstances, the verbal depiction cannot ensure a teacher conveys the exact meaning, particularly when the teacher finds it problematic to relate the concepts described with the things their learners already know. In this situation, it can be enhanced by using applicable instructional media. Therefore, the above speeches conclude that RME or religious studies cannot be effectively taught without teachers' skills in designing, developing, and producing instructional media (p. 72).

Dawud Tauhidi, the principal of The Crescent Academy International in Canton, MI, through his project, namely The Tarbiyah Project: Toward a Program in Islamic Values Education, which began in 1995 and is sponsored by Dar Al Islam, described the aspects of effective Islamic education in his article, "A Vision of Effective Islamic Education." According to him, successful Islamic teaching and learning must have an important effect on students. Students should understand that their curriculum's content is valuable for learning because it is meaningful and relevant to their lives. Learners are inherently motivated to learn when the learning is meaningful and relevant. Furthermore, students need to make more significant connections between knowledge and skills rather than simply memorizing factual information without understanding. Instead of covering too many subjects, it is necessary to concentrate on the main themes and important issues to make Islamic teaching-learning effective. This approach emphasizes the importance of maintaining coherence in the structure of the Islamic Studies Curriculum.

Effective teaching of Islamic studies must be integrated so that through this education, the student must develop spiritually, emotionally, socially, intellectually, and physically. Most importantly, effective Islamic teaching-learning must be value-based. For Islamic education to become a powerful vehicle for character-building and moral development, emphasis must be placed on values, which is the real purpose of Islamic education. He described effective Islamic studies teaching and learning as a difficult task. He asked students to examine the subject matter with deep thought. He also said that students should solve controversial issues by actively engaging in learning through group discussions and collaborative learning methods. In his opinion, such activities can improve students' skills. According to him, effective teaching of Islamic studies must be an active learning process. For this, the teacher

must be actively and thoroughly involved in the teaching process and adjust the plan, choices, and curriculum as needed. An effective teacher of Islamic studies needs to regularly update their knowledge, adjust goals and content to suit the needs of the students, and give examples directly related to the students' experiences. Further, he emphasizes active learning through hands-on and mind-on activities that require students to react to what they are learning and to use it in their lives in some meaningful way. These are essential for effective Islamic studies teaching and learning (Tauhidi, n.d.).

2.4 Classroom Teaching Practices

Apart from some common perceptions and experiences, little research or empirical evidence exists on the teaching-learning situation of RME at the secondary level, particularly from a Bangladeshi perspective. Perhaps this is because no research has attracted attention to this subject. Alternatively, in this question, the researcher had to focus only on the related literature for some other Muslim and non-Muslim countries.

However, Tauhidi (n. d.) noted the deficiency of Islamic religious instruction. He observes that, rather than being taught as a collection of experiences, Islamic religious instruction has been taught primarily as a collection of facts in recent centuries. Many Muslim children these days are careless and apathetic toward Islam. Religion seems worthless and irrelevant to their personal lives and experiences. These problems are also common in other religious communities. According to him, Islamic education aims not to fill children's minds with information about Islam but to teach them to be Muslims and to lead a Muslim life. Islamic education must focus on values education and emphasize identity and self-respect. Moreover, it must address the real concerns of students, and focus on preparation for leadership. It is crucial to increase

the active involvement of parents to reach the goals of Islamic education (Tauhidi, n. d.).

Many Islamic education classrooms resemble a traditional classroom where the teacher is the only one who teaches and students are expected to take notes, memorize, and reproduce what they have learned while being assessed. This style works great for some students, but for many, it drives them into boredom, causing them to disengage from the subject and the teacher. Therefore, students need to be moved; they need to feel excited and discuss and engage intellectually with Islam; only then will Islamic education truly be a life-changing experience for them (Erizar, 2017). Alaba (2008), from the Nigerian perspective, noted the poor methods of instruction, the controversial nature of the subject, and, in addition, the poor design of the curriculum regarding the problem of teaching-learning religious studies. According to him, religious studies emphasize a factual, examination-oriented approach as well as religious dogmas.

As regards the methods of instruction in religious (Islamic) studies, Abdul Rahman (1982) asserted that for effective and successful learning of any content of the curriculum, it is necessary to adopt a particular method or methods because inappropriate teaching methods may handicap learning and cause excessive waste of time and effort. Adedoyin (2011) draws attention to a significant extent of specialized knowledge for religious teachers called pedagogical content knowledge (PCK). To provide effective education, pedagogical content knowledge is essential for teachers. It includes content knowledge, pedagogical knowledge of the subject, and knowledge about the characteristics of the students. It is also concerned with the teacher's beliefs about the subject's features and teaching methods. Smith (2005) outlines pedagogical content knowledge as a means of psychologizing the content of a lesson where

teachers need it. As to internalizing the teaching pedagogy in Islamic education, Mohd and Ahmad (2012), cited in Muhammed-Lawal et al. (2018), pointed out that the characteristics of teaching pedagogical content knowledge comprise at least three fundamental aspects. These are knowledge of content, knowledge concerning teaching strategies, and understanding of students' shared values, as underlined in Islamic Education.

In conclusion, the above-reviewed literature provides evidence that the teaching-learning practice of Islamic religious studies, in particular, focuses on the cognitive realm of knowledge that focuses on factual information about this subject rather than instilling religious and moral values in real-life practice.

2.4.1 Student-Centric Teaching-Learning

The notions of "student-centric," "student-directed," or "active learning" are used interchangeably, which is the opposite of 'teacher-centric' teaching-learning approaches. Predominantly with the addition and popularization of the "constructivist" theories of learning, these notions have become buzzwords in the teaching-learning paradigm. Therefore, these notions are founded on philosophy or particular learning assumptions. According to constructivists' viewpoint, learning is grounded in experience and experiments. In the learning process, the role of learners is pivotal. Students' activities are viewed as fundamental and crucial in the learning process for constructing new knowledge. Meaningful learning is at the heart of this theory, and this philosophy believes that learning becomes significant through collaboration among students, teachers, and experts in this realm. Students actively support planning and organizing the activities in the constructivists' classrooms. Their thinking is energized and stimulated by these activities. A constructivist classroom

teacher's role is to direct and support learners in constructing meaning and understanding situations (Alharbi, 2014, p. 16).

In this regard, Salandanan (2001) proclaims that if students are given the opportunity and guidance, they can make decisions about their learning. Student-directed or student-centered means that students can take full responsibility for their learning. They can develop their problem-solving skills, critical thinking ability, and decision-making abilities if they are properly guided, which will, in the long run, help them learn how to learn. She adds that cooperative teacher-student planning of learning activities works best for promoting autonomous learning. It ensures active participation in the activity; in this way, their aptitude is enhanced for making decisions. Through this route, the students and learning content discover ways to work independently (p. 91). According to Garcia (1989, p. 4), teaching involves the learner more than the teacher.

With the above proclamation, numerous pieces of research have exposed that students are not passive in the learning process. That is why teachers must engage students in the learning process. Instead of being teacher-centered, the classroom must be student-centered. As a result, problem-based learning, discovery learning, inquiry learning, project-based learning, etc., have been introduced in schools (Association for Supervision and Curriculum Development, 2005, p. 8).

"Learners are treated as co-creators in the learning process and as individuals with ideas and issues that deserve attention and consideration" (McCombs & Whistler, 1997, cited in Islam, Jahan, & Hossein, 2006, p. 129) in student-centric teaching. In a student-centric teaching-learning process, teachers play their role as facilitators. Facilitation is a craft that usually enhances sessions by employing improved

questioning to stimulate the participants and motivate their learning through actively listening to each other, interacting, creating new ideas, and analyzing the subject matter among them (Neogi, 2011, p. 97). Student-centric teaching is adaptable to meet the needs of every student (Stuart, 1991).

Student-centric teaching-learning generally covers interactions and interchanges. According to the estimation of some researchers (i. e., Clark & Peterson, 1986; Jackson, 1968; and Verloop, 1989, cited in Borich, 2008), in a single day, there are up to 1,000 teacher-student transactions in most classrooms. These transactions comprise soliciting information, asking questions, clarifying answers, probing for details, reciting facts, and responding to students' requests (Borich, 2008, p. 11).

Interaction-oriented, creative methods help the learners get involved in the lesson. For promoting learners' involvement in learning activities, for example, teachers can welcome learners to talk, ask related questions, give options instead of providing specific assignments, etc. Learners find it easy to apply when they become involved in the lesson, for instance, by working on projects. The lessons learned in this way produce lifelong results (Knighth & Silbor, 2006).

In conclusion, active learning, or student-centric or directed teaching-learning, results from the subsequent development of learning theories. It is an umbrella term that includes numerous teaching-learning approaches and techniques. Student-centric teaching-learning environments in the classroom accommodate and foster cooperative and collaborative learning instead of an individualistic and competitive approach to learning. Furthermore, it is authentic, exploratory, real-world context learning. Cultivating critical thinking and problem-solving skills is the key to student-centric teaching-learning.

2.5 Suitable Pedagogy for Effective RME Teaching-Learning

This section reviews the literature about appropriate pedagogy for effective RME teaching-learning. Alongside other aspects, it examines different existing teaching-learning approaches and models of RME used in the contemporary world to justify the teaching-learning methods and techniques as suggested in the secondary RME curriculum (Islam and Moral Education: Grades IX–X) in Bangladesh. Characteristically, the approaches to teaching-learning RME, or ME or RE, or Character Education (CE) are similar; the review includes several approaches and models of moral education, character education, and religious education.

The teaching methodology is the fundamental concern of a teacher, because a person may be knowledgeable. Still, it does not mean they can convey their knowledge well to others. As a result, it is not enough for a teacher to know their subject; they must also be able to communicate it correctly and effectively to others (Garcia, 1989, p. 21). Among the numerous teaching-learning methods, teachers need to decide which method or methods are more effective considering the nature of the course, subject matter, and learning objectives because pedagogy experts think that certain methods work best with certain objectives (Henson, 1988, cited in Shinn, 1997). As RME is primarily an action- and belief-oriented subject, it is not like many other subjects where reasoning is the main issue or acquiring skills is a key focus. According to Arefin (2017), to inculcate moral values and ethics in students, it is required to take concrete steps in framing study curriculums and adopting innovative methods. He further added that it is not a subject like a history, geography, or science that needs to be taught through dedicated textbooks. In addition, as to the purpose of teaching-learning religious education, Jebungei (2013) argued that the teaching and learning of RE are meant to not only mould one spiritually but also contribute

positively to the transformation of oneself and society as a whole. Therefore, it is practical to adopt innovative methods and techniques, frame the curriculum, and design tools. He further states that, most likely, the pedagogical consensus among the religious subjects of the major religions is usual and consistent. For that reason, in teaching RE, RME, CRE, or other religious education, the relevant teacher should use suitable teaching-learning methods and techniques based on the experiences and understandings of the learners. The teachers must be prepared with relevant expertise and talents to make them capable of conveying the subject matter effectively by selecting such methods and techniques that aim at making teaching learner-centric and bringing positive change in the learners' behavior. Besides, RE/RME teachers should use creativity and innovativeness in whatever methods or techniques they use to facilitate positive change comprehensively (Jebungei, 2013).

There are two reverse understandings among educationists and researchers regarding the teaching-learning of religious and moral education as a separate subject in school. Some educationists and theorists argue that RME should not be taught differently in school. According to their perspective, in schools, children can obtain religious and moral virtues or socially desired conduct through imitation and peer influence. Instead of separate teachings on religion and morality, they advocate for a favorable school environment with strong relationships and communication between children and adults. They further claim that, like many other academic subjects, RME is not a well-defined subject that can be taught and learned in class. Rather than this, it might be part of every subject in the school schedule (Ekpunobi, 1982, cited in Okeke & Okoye, 2016, p. 88).

On the other hand, the proponents who believe in the teaching-learning of RME as an explicit school subject argue that acquiring religious and moral education

in school can help the students a lot. Through academic teaching-learning, students will be able to distinguish which behaviors are morally acceptable and which are not. Besides, they will be able to differentiate between right and wrong, or good and bad. According to them, it is not always likely to add religious and moral values to teachers of other subjects through the teaching of their topic, because the expatriation and commitment that are required to inculcate religious and moral values through the teaching of a general topic are not always sound among the teachers of the other subjects. Sometimes it might cause a mismatch in RME due to mishandling by insufficiently informed teachers. As a result, it is unjustified to exclude RME from the school curriculum or program. Hence, it is most likely to get the expected outcomes from the teaching-learning of RME in school, and it will help learners develop their religious and moral judgment comprehensively. Among the promoters of this view, the names of Green (1969) and Chijioke (1982) are remarkable (Okeke & Okoye, 2016).

2.5.1 Teaching-Learning Approaches of Religious Education (RE)

Regarding the teaching-learning approaches for religious education (RE), Samson (2013), in his thesis on the use of constructivist approaches in teaching Christian religious education, compiled and discussed several approaches to teaching-learning Christian religious education (CRE). The approaches are termed: (i) the confessional approach; (ii) the phenomenological approach; (iii) the experiential approach; (iv) the ethnographic approach; (v) the thematic approach; (vi) the religious literacy approach; and (vii) the learner-centered approach (p. 54). The followings are the summary and essence of each approach.

Confessional Approach

The history of using Confessional and Dogmatic approaches is long-standing in teaching religion in schools. These were used from the missionary period (i.e., since 1877) until the early 1970s. This approach indeed leads to indoctrination. The missionaries used these approaches to combat African traditional religion and evangelize the masses through school education (Mugambi, 2000). Usually, this approach is used by the teacher to influence and change the learning philosophies or values of the learners. In the case of using a confessional approach, the teacher exposes and supports only one side of an issue among the many other sides of that issue. Hence, the confessional approach is intended to encourage students to convert to the targeted faith. Confessional approaches and indoctrination are generally not supported by current educators for a variety of reasons. For example, they encourage blind loyalty to religious dogma and negate students' critical thinking skills. These are not permissible in religiously pluralistic schools and classrooms. They run counter to current democratic trends of involving students in the construction of new knowledge on a topic that affects students' lives. According to Cooling (2003), where confessional approaches are used in RE classrooms in secondary schools, the place might quickly become very chilly. In contemporary pedagogy, the indoctrination approach is not usually encouraged because it endorses the didactic and spoon-feeding types of teaching. In the teaching-learning of religious education, the phenomenological approach, experiential approach, ethnographic approach, thematic approach, religious literacy approach, etc., have emerged in this paradigm as a reaction against the weakness of the confessional approaches (Samson, 2013, p. 54).

Phenomenological Approach

Among the different teaching-learning approaches of religious education, the "phenomenological approach" is one. This approach addresses teaching religious

education among learners with diverse religious faiths. The broader phenomenological approach to religious education is the best way to develop the understanding of all pupils, irrespective of their various religious backgrounds and the plurality of religious faiths.

The concept of "phenomenology" stems from the word "phenomenology." Phenomenology is a subdivision of philosophy that deals with the feelings, thoughts, and understandings of people or individuals. The phenomenological approach in religious education concerns the religious dimension of people's feelings, thoughts, and experiences.

Ninian Smart (Smart, N., 1971) was one of the prominent exponents of this approach. According to Smart (1971), the ritual, mythological, doctrinal, ethical, social, and experiential dimensions are the core of all major religions worldwide. He further asserts that it is unbiased to learn about all religions from the adherents of a given faith. Commenting on this approach, Cooling (2003) remarks that it (the phenomenological approach) includes putting oneself in the shoes of another. This approach is called the multi-faith approach as well (Watson, 1993). Groenwegen (1993) proclaimed that this approach encourages learners to study, comprehend, appreciate, and tolerate people of diverse faiths (Samson, 2013, p. 50–51). According to Phillips-Bell (1983), "If education is to do with the development of a child's autonomy, and consequently, if the child is to have genuine religious choice, then the child must be exposed to a multi-faith approach" (p. 88).

This approach is appropriate for introducing students to the nature of belief and the religious aspect of human life, as well as understanding conflicting life positions, allowing students to discover and validate their religious standpoint

comprehensively. Anyway, the views of the phenomenological approach to religious education are consistent with the basic principles of cultural pluralism and personal autonomy.

The phenomenological approach is considered the non-denominational, undogmatic view as well. The phenomenological view decides between the notions of "religious instruction" and "religious education." The notion of "religious instruction" denotes instruction in religion, and "religious education" means education in the concept of religion and the range of existing belief systems.

This approach is based on determining the functions of the home, religious community, and school. According to the assumption of this approach, nurturing and instructing a child in a particular faith (or not) is the function of the home and the religious community. On the other hand, the function of the school is to help the learner realize the nature of religion and let them know about the diversity of belief systems, their significance for individuals, and how to accept these in the community. In this approach, the school does not force a learner to accept a particular faith or belief system, and it does not stress conversion within the belief system. In contrast, sometimes religious communities do it. Instead of converting or emphasizing a specific religious belief, it is important to explain and investigate the significance and purpose of religion. It focuses on the universal values of religion in human life. It reveals the diversity of beliefs and nonbeliefs. No particular religious belief is seen as society's sole source of value.

The phenomenological approach is particularly appropriate in a pluralistic society that has diverse views regarding religion and diversity of life stances. The learners' autonomy regarding religious belief is the main focus of the

phenomenological approach. It is a multi-faith approach to religious education where personal autonomy is logically justified. The justification of a multi-faith approach to religious education is founded on the basic features of education and the nature of religion rather than on what just happens to be the case in society (Singh, n. d.).

The Experiential Approach

The experiential approach emerges in reaction to the phenomenological approach. Every religion has deep spiritual issues. These secret spiritualists are at the core of every religion. The experiential approach emphasizes the necessity of realizing the inner spiritual features of religion. Instead of highlighting the publicly visible aspects of religion, the experiential approach revives that divine world that lies inactive and is suppressed within all humanity (Cooling, 2003). Through stilling exercises, meditation, or reflection, this approach facilitates learners' recognition of their inner world, specifically their spiritual experiences. These spiritual experiences eventually foster their esteem in other people's spiritual experiences (Samson, 2013, p. 54).

Ethnographic Approach

The ethnographic approach focuses on the diversity of clarifications and notions within religious faiths (Cooling, 2003). Including Christianity, most religions have agreements and disagreements regarding several religious customs and dogmas. This approach is suitable for overcoming the religious biases or predispositions that should arise from these variances (Samson, 2013, p. 53–54).

Thematic Approach

The thematic approach teaches religious issues through themes that are interconnected with various religions. In this connection, by way of example, Wright and Vale (1997), cited in Samson (2013), named the themes of pilgrimage, religious

buildings, sacred books, or celebrations. This approach is likely within a similar religion too. This approach assists learners in finding out about various human experiences (p. 54). Thus, for the learners' lives, this approach makes CRE/RE more relevant (Samson, 2013; Maani & Kenyi, 2005).

Religious Literacy Approach

The religious literacy approach helps students understand how religion works in people's lives. It makes it easier for students to make their own religious decisions. This approach equips learners with the basic skills for exploring and realizing religious clarifications about different aspects of life. In the lessons that are taught using the religious literacy approach, their students can relate the newly given knowledge with their previously known knowledge, which promotes their better judgment on the problem or topic. This trait is similar to the constructivist approach because both encourage students to contribute to their learning (Epistein, 2002, cited in Samson, 2013).

Besides, regarding the emergence of various models and approaches in religious and moral education, Zeidler (1990) states that since 1960 different models and approaches to religious and moral education have evolved within this paradigm, and different models and processes are followed to teach religious and moral education internationally. By the way, he mentions the names of some models and approaches such as the life approach, the phenomenological approach, the direct vs. indirect approach, the evocation approach, the awareness approach, the inculcation approach, and moral reasoning.

Life Approach

The life approach is such an approach that encourages learners to look more intensely at their feelings, acts, and experiences of everyday life in the light of

religious principles or norms. It emphasizes the students' own insights, needs, and interests as well. In teaching RE/RME, the life approach suggests teachers start teaching by considering the practical, concrete, and present situation, which leads learners to arrive at a religious understanding of those experiences (Onsongo 2001). The proponents of the life approach believe that religious beliefs cannot be taught as if they were facts; they are, by nature, experiential (Grimmit, 1973, cited in Jebungei, 2013). The life approach, as a religious beliefs-oriented approach, finds the presence of Allah, God, or the Creator in people's real-life dealings. Thus, metaphorically, this approach signifies that "God speaks to people through their situations and experiences and emphasizes the use of the learners' day-to-day experiences as the basis of teaching RE" (Jebungei, 2013, p. 272).

As per the essence of this approach, teachers should teach RE/RME from the known to the unknown. A lesson should progress from something familiar to learners to something new and challenging to them. For instance, to lead learners to a particular learning issue, the teacher can choose religious scripture or other material and relate and justify what they find in the dealings of their everyday life. By the way, to a great extent, the life approach is in line with developmental psychology, the teaching-learning maxim, and constructivist and experiential learning theories. Advocating for using a life approach, Onsongo (2008) proclaims that the traditional methods of teaching religion are not appropriate in the current pluralistic and materialistic society.

Stages in the use of the Life Approach

In presenting a lesson, the life approach sequentially comprises stages: (i) human experience; (ii) religious scriptural or Biblical scriptural or Biblical experience; (iii) explanation; (iv) application and response. The explanation of the stages by Jebungei (2013) is as follows:

i) Human Experience: The first stage in presenting a lesson according to the life approach is the human experience. In this stage, the teacher initiates the lesson by engaging students in reflecting on their everyday experiences associated with the target topic. It aims to arouse learners' attention and curiosity, as well as motivate their thoughts and imagination, as the stimulus teacher can use relevant scenarios, interesting stories, questions, drama, demonstration, and so on, all of which are relevant to the lesson and the learner's life. The teacher will likely uncover how Allah or God is exposed in the experience.

ii) The Religious Scriptural/Biblical Experience: This is the second stage of presenting lessons using a life approach. The teacher introduces the students to the relevant text from religious scripture (e.g., the Qur'an, Hadith, Bible, etc.) at this stage. Then they give directions to the learners to read the references where applicable while giving proper clarification.

iii) Explanation: In the explanation stage, to make the lesson more sensible, practical, lively, and motivating, the teacher explains the key points of the subject matter using various teaching aids and methods.

iv) Application and Response: At this point, the teacher attempts to expose the applicability of the subject matter to the learners' lives and assesses the attainment of the attitudinal objectives. The teacher facilitates the learners, providing them with the chance to react and respond to the lesson's message. The life approach promotes critical thinking by encouraging interactive and participatory learning. Lulley (2009) comments that in this approach, the teacher is expected to stimulate learners to reflect, analyze, and synthesize information and ultimately apply it in their lives (Jebungei, 2013).

2.5.2 Teaching-Learning Approaches of Moral Education (ME)

There are some distinctive methods beyond the common methods and techniques for teaching-learning moral education. A literature review in this regard is presented below.

Cognitive Moral Development Approach

The cognitive moral development approach is a product of the moral development theory of the theorist Lawrence Kohlberg, a professor at Harvard University for many years. His theory of moral development was rooted in the theories of cognitive development of the Swiss psychologist Jean Piaget and the American philosopher John Dewey (Barger, 2000). Indeed, the idea of cognitive moral development was developed by Dewey (Kohlberg, 1975, cited in Balakrishnan, 2009). Based on their theory in 1955, Kohlberg (1975) took the initiative to explain and confirm the moral development stage through longitudinal studies (Balakrishnan, 2009). From his intensive research, Kohlberg (1984) proposed a model of moral education known as Kohlberg's cognitive moral developmental model of moral education.

According to Kohlberg, the moral factor is developmental, and moral education is a process that flows through the moral stages (Kohlberg, 1975). His model further showed that cognitive-moral development, or thought, precedes progression through a sequence of developmental stages. He confirmed six stages of moral development, which can be grouped into three levels. The three levels are the pre-conventional level, the conventional level, and the post-conventional level.

At the pre-conventional level, the trait of an individual or learner is that, generally, they are self-centered and do things to avoid punishment or maximize gains. At the conventional level, individuals or learners become curious to determine

whether the customs, principles, or practices of a group, institution, society, etc. are right or wrong. This stage involves multiple characteristics when making moral choices. At the post-conventional level, individuals embrace collective perspectives and thoughts about correct moral actions instead of general moral values and principles (Pereira, 2016). Kohlberg's classification can be revealed in the following way:

Table 6: Kohlberg's classification of cognitive moral development

Level	Stage	Social Orientation
Pre-conventional	1	Obedience and Punishment Morality is defined as avoiding breaking the rules backed by punishment, “obedience for its own sake,” and “avoiding damage to persons and property.”
	2	Individualism, Instrumentalism, and Exchange Morality is an instrumental exchange, “acting to meet one’s interest and needs and letting others do the same,” making deals, and engaging in equal exchanges.
Conventional	3	"Good boy/girl" Morality is defined as upholding mutual relationships, fulfilling role expectations, being viewed as a good person, showing concern for others, and caring for others;; trust, loyalty, respect, and gratitude are important moral values.
	4	Law and Order Morality is defined as maintaining the social systems from which one benefits.

Post-conventional	5	Social Contract	Morality is defined in terms of fulfilling the social obligations implicit in social contracts that are “freely agreed upon” and a “rational calculation of overall utility, “the greatest good for the greatest number.”
	6	Principled Conscience	Morality is defined by the decision of conscience in accord with self-chosen ethical principles that appeal to logical comprehensiveness, universality, and consistency (e.g., the universal principles of justice, equality of human rights, respect for the dignity of human beings, etc.).

Adopted from: Colby and Kohlberg, 1987, p. 18-19 cited in Balakrishnan, 2009, p. 56 and Barger (2000).

According to Kohlberg, individuals cannot jump through the stages. They can only advance through one of these stages at a time.

Above all, the essence of Kohlberg’s cognitive moral development approach is that moral development can be promoted through formal education, but most moral development occurs through social interaction. Therefore, it is important to present moral dilemmas before students for discussion, which would help them to see the reasonableness of a “higher stage” morality and encourage their development in that direction (Barger, 2000). In this regard, Snarey and Samuelson (2008), in their cognitive developmental approach to moral education, revealed that children are capable of thinking critically. They take part in constructing and making sense of their world. Teachers’ responsibilities are to provide support and create an environment that lets them nurture their regular moral development.

Real-Life Moral Dilemmas Approach

Moral dilemmas are conflicts in which one must choose between two or more morally justified actions. Real-life moral dilemmas are moral contradictions that individuals encounter in their day-to-day lives. Teaching moral education is considered more effective than posing hypothetical dilemmas. It is very practical to use a real-life moral dilemma approach to instill moral values in children. For the learners of the adolescent stage, real-life moral dilemmas are intended to be the actual, realistic, and relevant dilemmas of their real-world lives. Gilligan (1982) confirmed the application of real-life moral dilemmas is more lifelike and useful in understanding the moral standpoint of a person. According to her observations, each individual interprets a moral problem differently. It is most likely because each individual differs in how they understand and decides on a moral issue. Individuals interpret moral dilemmas based on their level of moral development, orientation, a particular setting, and knowledge when facing them in their everyday lives.

Educationists and researchers think adolescents have the talent to resolve or decide about moral dilemmas through sharing and interacting with others they encounter in their real-life situations (Balakrishnan, 2009). In this approach, students are placed in a real-life situation, effectively teaching ME (Wilson, 1972; Balakrishnan, 2009). The real-life moral dilemma approach demands that the ME teacher create a real-life situation within the four walls of the classroom. Learners must realize the problem or subject matter that will be discussed. With this approach, learners need to be part of the process as well. The real-life dilemma approach in moral education encourages learners to share experiences regarding their own moral dilemmas or issues they meet in their everyday lives and thus draw conclusions about those moral dilemmas (Balakrishnan, 2009).

Storytelling Approach

The history of classical and heroic societies reveals that moral guidelines are conveyed to the young by reading stories. In the western world, moral education was mostly centered on storytelling as regards ancient heroes (MacIntyre, 1981, cited in Xiao, 2012). Moral themes and virtues-oriented stories, according to Wynne and Ryan (1997), are still effective in teaching moral values to adolescents today. Nash (1997) states that some intellectuals believe that the stories of great heroes instill children's traditional moral values, promote their empathy, and uphold the difference between moral and immoral characters before them. Even many traditional character educators (e.g., Kilpatrick, 1992) recommend teachers return to stories and not impede the influence of stories (Xiao, 2012, p. 8).

Constructivist Approach

De Vries and Zan (1994) claimed that constructivist approaches in all curriculum areas enhance children's development. According to them, the constructivist perspective covers all developmental domains, including intellectual, physical, social, emotional, and moral. According to the constructivist view, students learn best when they actively construct their knowledge based on their prior knowledge. Among many other benefits, constructivism encourages learners to enhance their social and communication skills in the classroom (Erizar, 2017). Constructivist approaches, like many others, have begun to be used in religious classroom teaching and learning for this distinguishing feature.

Erizar (2017) recommends utilizing the constructivist approach in the Islamic education classroom and considering it an applied subject. He suggests creating an exciting and meaningful topic for students about ways to implement constructivist approaches in the Islamic education classroom. Further, he reminds the teacher to ask

questions, listen sensitively to students' explanations of facts, and steer students' thinking to form ideas. In addition, the teacher must create a way for students to realize their errors and develop correct ideas (Erizar, 2017). In this regard, Bada and Olusegun (2015) draw attention to the shift of focus from teachers to students, as the classroom is no longer a place where the teacher, being an expert, pushes knowledge onto passive students. They also add that the teacher's role here is that of a facilitator who coaches, mediates, prompts, and supports students' progress and assesses their understanding and learning of the phenomenon. Accordingly, students are advised to participate in their learning process actively. This approach considers knowledge a dynamic process or an ever-changing worldview. Also, Rutayisire (2007) and Samson (2013) assert the value of this approach in Christian religious education (CRE). They argue that constructivism can be a better approach to Christian religious education (CRE) because it is suitable for promoting students' thinking and making rational decisions.

In addition to the above discussion, the theoretical framework of this study encompasses the constructivist theory of learning and reasonably includes a review of the related literature regarding the utilization of the constructivist approach in religious and moral education (see chapter 1, section 1.6).

2.6 Effectiveness of RME T-L in Students' Motivation toward Moral Values

This study's last research question (RQ4) inquired about the effectiveness of RME teaching-learning on students' motivation toward moral values. However, from a Bangladeshi perspective, the researcher did not find any empirical research on religious and moral education programs' effect on student behavior. Even in the international world, evidence of empirical research alongside religious and moral education is scant. It is considered a rare case of combining moral education with

religious education in other countries. Also, looking at the literature on this topic, it often appears that most previous studies have used experimental research designs to test the effectiveness of particular methods in teaching moral education or character education. However, in this regard, few studies are available on character education programs and moral education programs. To understand the perceived impact of a character education program on student behavior, Colaitis (2014), in his quantitative research project (using a control group and an experimental group) on four middle schools in Long Island, concluded that students acquired greater social and emotional learning through character education programs. Tough (2012) proclaimed the positive effect of character education on student achievement in the United States. He further pointed to the national drive for character education in the United States in the 1990s.

From Iran's perspective, Gholamia et al. (2011) examined the effectiveness of active teaching methods on religious and moral education in terms of the recognition, emotional, and behavioral aspects of students in elementary school. Their research concluded that active teaching methods have a positive impact on religious and moral education.

Boss (1994) studied the effect of community service work on the moral development of college ethics students. In his research, he found that community service work, together with the discussion of related moral issues, was an effective way to move students to the post-conventional stage of ethical and moral reasoning (the stage of moral development). Royal and Baker (2007) show that improving the moral judgment of parents of elementary school students can potentially enhance their children's moral development.

Tamuri (2007) explored teachers' perceptions of the effects of teaching akhlaq (character) in schools from a Malaysian perspective to create a balanced and harmonious human being with high moral standards. In his research, he found that most Islamic education teachers are satisfied with the teaching and learning process of Akhlaq in their schools. However, he also pointed out the adverse effects of the negative attitudes of some teachers, parents, and local communities, the media, entertainment centers, and job demands on students' akhlaq (character). Thompson (2002) studied the effects of character education on student behavior from the United States perspective. The findings of his study suggest that character education programs have a positive effect on student behavior.

While many researchers have found positive effects of moral/character education programs on student behavior, at the same time, many researchers have not confirmed their positive effects on student behavior. For instance, citing the research findings that show little positive correlation between the learning of character and moral values in the curriculum and their practice in real-life situations Black (1996) concluded, "Kids seldom practice what their schools' character education programs preach" (p. 29).

Similarly, Lockwood (1993) cited in Thompson (2002) found that students who performed well on various assignments while participating in a character education program later behaved in real-life situations as if they had learned nothing about honesty, cooperation, sharing, etc. In the same way, Thompson (2002) asserted that character education is more than words on banners, slogans, and school marquee signs. Reading stories with morals, writing essays on heroes, reciting slogans, and role-playing are all fine, but these will not necessarily change a student's behavior.

Likewise, Lemming (1993), Nash (1997), and some other researchers reached the same conclusion.

In summary, the literature on the effect of moral or character education programs on students' behavior provides undetermined findings. These inconclusive findings from various researchers call for further research on this topic. Also, research findings on the effect or impact of moral, character, or religious education programs on student behavior are mostly found in the literature in the context of Western countries, where morality and moral education, as well as character and character education, are defined and analyzed through the lens of Western philosophy, which might not be fully generalizable in the Islamic religious viewpoint of morality and moral education, or character and character education. Although very few studies on this topic have been conducted in some Southeast Asian Muslim countries, the present researcher notices a significant lack of empirical evidence from a local perspective.

2.7 Summary of Chapter

This chapter reviews the relevant literature in line with the research questions. The review started with a search of the grounds of RME, which covered the viewpoints of the National Constitution of Bangladesh, the National Education Policy of 2010, and the National Curriculum of 2012. After that, it reviewed the Islam and Moral Education Curriculum of Grades ix-x, which included the objectives of Islam and Moral Education in Grades IX-X and its learning outcomes (LOs), content (Cont.), teaching-learning indications (T-LI), and assessment and instruction (AI) in Grades IX-X. Next, the direct review explored the literature on effective teaching-learning and effective teaching-learning in RME that was raised in the first research question. Following that, it sought the current state and approaches to teaching and learning RME concerning RQ2. Next, in line with RQ3, the suitable pedagogy for

effective teaching-learning of RME was explored. Finally, it examined the effectiveness of RME teaching-learning on students' motivation toward moral values, which was required in RQ4. Thus, the relevant literature has been placed in this chapter.

Chapter Three

Methodology

3.0 Introduction

This chapter explains the philosophical and methodological approaches that are fundamental to the research and that this research has employed. Mainly, this chapter comprises the description of the research type, research design, sample, and participants; the criteria for selecting the site and different categories of participants; the instrumentation process; the data gathering techniques; the data analysis process; the rigor and trustworthiness; the mode of presenting the findings; the ethical issues considered for this study, etc. The following sections of this chapter describe this in detail.

3.1 Methods for Measuring T-L Effectiveness in Educational Research

The researcher believes it is important to briefly discuss the methods for measuring teaching-learning effectiveness in educational research to clear up any confusion about the methodology used in this study. However, after reviewing the last decade's teaching effectiveness research, Seidel and Shavelson (2007) concluded that there are two main approaches to teaching effectiveness research. One is large-scale survey research using a statistical process that aims to observe learners' capabilities and instructional practice in the institution, and the other is called quasi-experimental and experimental research about the effects or impact of a particular teaching method on students' learning (Seidel & Shavelson, 2007 cited in Gao, 2012). However, both approaches here signify a quantitative approach to educational effectiveness research.

Moreover, George and Cowan (1999), cited in Gao (2012), pointed out three approaches to evaluating educational outcomes. The first one is "quantitative records

of such items as teachers' efficiency and effectiveness and learners' progress" (p. 72), which is a frequently used approach in educational effectiveness research. The most common method for this type of evaluation is pre-test-post-test, drop-out rate, or attendance. This approach also means a quantitative method of educational effectiveness research.

The second approach is what George and Cowan (1999) named the "alternative approach," which identifies all the effects of the course provision and relates these to the rationally justifiable needs of the learners. It contains "open-ended questionnaires, unstructured interviews, and record-keeping" (George & Cowan, 1999, cited in Gao, 2012, p. 72). That is to say, this approach justifies the qualitative methodology of educational effectiveness research.

The third approach is what George and Cowan (1999) termed the "illuminative approach," which is to identify a broad view of a range of expectations and processes and of ways in which the program is seen and judged, including its unexpected outcomes (George & Cowan, 1999, cited in Gao, 2012, p. 72).

However, through the above discussion, the purpose of the present researcher is to exhibit and establish the use of the qualitative methodology for researching educational effectiveness since this study has employed it

3.2 Research Type and Its Justification

Characteristically, educational research falls under social science research, which discusses the scientific study of human behavior. The term "social" denotes people and their behavior, and most behaviors occur from a social perspective; besides, the word "science" talks about studying people and their behavior. Research in social science focuses on describing, understanding, analyzing, and likely

predicting social phenomena. Although based on real-world data, building an explanatory theory about people and their behavior is the main aim of social science research (Punch, 2005), but mostly due to complexity and changes in human behavior, it is difficult to address the problems using the quantitative method. Many in-depth issues can be very sensitive or personal and can only be addressed through in-depth interviews, FGD, etc. (Ray, 2015), which calls for using qualitative methods because qualitative research aims at "understanding events by discovering the meanings human beings attribute to their behavior and the external world" (Porta & Keating, 2008, cited in Gao, 2012, p. 71).

However, this research is qualitative. It employed the "interpretive qualitative research approach," which is regarded as suitable for getting a comprehensive answer to all the research questions that this study has addressed. And this approach was preferred by those reviewing the many other types of qualitative research.

The researcher proposed an in-depth study on his subject matter. To satisfy this purpose, the researcher finds qualitative methodology suitable because qualitative research aids in the attempt to understand how participants make meaning of their experiences; that is, this type of research is "engaged in understanding, exploring, and analyzing the ways individuals make meaning of their reality by interacting with related surroundings" (Merriam, 2002; Yin, 2002). Therefore, it is the participants' world perspective. Lichtman (2010) added that the primary purpose of qualitative research is to provide an in-depth narration and understanding of the human experience. It is about the day-to-day experience of what is happening. Besides, this type of research facilitates the researcher's use of himself or herself as a tool to elicit data in an inductive way that is found suitable for achieving the purpose of the researcher. However, for the above-stated prospects, this research employed qualitative methodology.

3.3 Design of the Study

Every research project follows a particular research design. Research design is defined as the structure of research, specifically, what to do and how to do it (Nwadiuro, 1997, cited in Waithira, 2014). There are many methods and research practices in the qualitative research paradigm. That's why, out of many available methods, deciding on a suitable research method is a complex and challenging task for the qualitative researcher (Punch 2005, p. 134). However, after scrutinizing several qualitative research designs, this study adopts an interpretive approach. In line with this approach, the researcher chose FGI, semi-structured interviews, and observation because data collected through those methods could have been triangulated. FGI, semi-structured interviews, and observation approaches were used, as those approaches helped the researcher understand how students, teachers, parents, and the teacher educator thought about their world of teaching-learning RME at the secondary level and how those thoughts were formed. The observation method was preferred to explore what teachers and students do in the classroom; as Bogdan and Biklen (2007) claimed, "If you want to understand the way people think about their world and how those definitions were formed, you need to get close to them, talk to them, and observe them in their day-to-day lives" (p. 35).

Furthermore, the observations provided cues for probing questions to be asked during the FGI and interviews with students and teachers. Then the data collection tools, such as the FGI guide (see Appendix 2), semi-structured interview guides (see Appendices 3, 5, and 6), and an observation guide (see Appendix 4), were prepared. The tools were piloted on sites other than the selected research site with RME teachers, students, and parents. Piloting assisted the researcher in reducing errors and other limitations of the prepared tools. Surprisingly, the piloting helped determine the

best methods for observing participants and their teaching-learning activities before and after classes, as well as gaining a broader context of the participating teachers and students and their teaching-learning activities.

3.4 Research Site

It was mentioned earlier that this study is a qualitative one. Therefore, for an in-depth study of the phenomenon, the site and sample for this study were selected purposefully. However, in consultation with the supervisor, the researcher selected six secondary schools from Dhaka, Barisal, Patuakhaly, Garipur, Kishorganj, and the Faridpur districts of Bangladesh. Then he went to the chosen schools to explain the study, obtain permission from the authorities, and obtain consent from the participants (Creswell, 2009). The schools were selected based on the convenient sampling technique (Creswell, 2009); the schools easily agreed to be part of the research, and the communication and accommodations for the researcher were more accessible.

3.5 The Sample and Participants

This research is qualitative. A comprehensive investigation or analysis of a phenomenon is the common intention of qualitative research. To study a specific trend or phenomenon, the sites and people are determined and purposefully selected to gain a comprehensive understanding of the events and places. It is termed "purposive" or "purposeful" sampling, which characterizes a certain setting, features, or standards to get the central theme. In this regard, Creswell (2012) advises the researchers to ascertain a process for choosing samples and provide a basis for the sampling procedure.

Anyway, the demographic characteristics of the location were the primary criteria for selecting the purposive sample for this study. In this regard, Ritchie et al.

(2003) proclaimed that the criteria might be the circumstances or demographic characteristics, attitudes, experiences, or phenomena the researcher selects.

In the case of qualitative research, the number of participants differs from one qualitative study to another (Creswell, 2014). Usually, qualitative research employs comparatively few participants or sites for its study (Pereira, 2016). In qualitative research, there have been instances of a single participant being studied. In fact, instead of strictly determining the number of participants, qualitative research requires justifying and giving a holistic and comprehensive portrait of each participant's experience. Thus, it decreases the demand for more participants (Pereira, 2016). In this connection, Ritchie et al. (2003) commented that the range of participants in qualitative research can be from one to 30 or 40. In fact, with its small number of participants, a study can produce full, thick, and descriptive results if there is accurate data and detailed information.

However, with the above backdrop, the participants of this study covered six RME teachers of the selected school, 48 students of grade X (42 for FGI and 6 for individual interview), six parents of the students chosen, six SSC completers (of the same schools), and three RME teacher educators. Thus, this study included 69 participants. A purposive sample selection process was followed to select the sample for this study. Still, some inner layers employed convenient and random techniques in the sample selection process. In light of this, a multi-stage sample selection process was used for this study.

3.6 Criteria for Selecting the Schools

This study included six secondary schools on purpose. The purposive sample selection process involved two rural schools, two semi-urban schools, and two urban

schools. Thus, it comprised a total of six schools. The rural, urban, or semi-urban areas were determined according to the ISAS (2017) of DSHE. Then, from those school categories, one government school and five non-government schools were chosen. The selected non-government schools covered one boys' school, one girls' school, and three co-educational schools. Again, of the non-government schools, the Monthly Pay Order (MPO) receiving schools were nominated. Because so far, more than 90% of the secondary schools in the country are included in this category,

Further, among the existing three strata of secondary schools, i.e., junior secondary, secondary, and higher secondary, purposefully only the secondary schools—where classes VI to X are covered—were included in this study. Up to class X, RME is taught as a core subject, and it is the terminal point of the second level that the secondary schools cover.

3.7 Justification for Selecting the Grade (Grade X)

The grade X students from the nominated schools were chosen on purpose for this study. The morning and day shifts (where applicable) were included in this study. Out of five grades in the existing secondary level (i.e., grades VI, VII, VIII, IX, and X), only grade X was selected for this study, as grade X is at the terminal stage of the secondary level where the learners are expected to have achieved the intended learning outcomes of the secondary RME Curriculum.

3.8 Criteria for Selecting the Teachers

Six RME (Islam and Moral Education) teachers from the purposefully selected six schools participated in this study. In the case of more than one RME teacher in the school, the most senior in terms of job experience was included in this study. Apart from this, the RME teacher with at least three years of teaching experience in the existing curriculum (i.e., the NCTB's Secondary Curriculum of 2012) was included in

this study. For ethical reasons, this study gave the selected six teachers pseudonyms: T1, T2, T3, T4, T5, and T6. According to information provided by the teachers during the interview, the educational qualification of five teachers (T1, T2, T3, T5, and T6) was a Kamil degree from the Bangladesh Madrasah Education Board, and one teacher (T4) had a Kamil degree from the Islamic University, Kustia.

Along with a Kamil degree, T6 had a Bachelor's (with honors) and a Master's degree in Islamic Studies at the National University, Bangladesh, though he had been recruited to the school with a Kamail degree. T4 also had a B.Ed. from the Bangladesh Open University. Besides, the T3 had a three-month Secondary Teaching Certificate (STC) course offered by the Teaching Quality Improvement in Secondary Education Project, Phase I (TQI-SEP-I) under the Ministry of Education, Bangladesh. In addition, three teachers (T1, T5, and T6) received 14 days of CPD training from the TQI-SEP-I. The age range of the teachers was between 35 and 56.

3.9 Criteria for Selecting the Student (for FGI and Individual Interview)

The Muslim students in grade X were chosen on purpose for this study. Students participated in this study in three ways: (i) as participants in the classroom teaching-learning observation schedule; (ii) as respondents to the focus group interview (FGI); and (iii) as respondents to individual interviews. Every Muslim student in class ten was included in the classroom teaching-learning observation regularly. Out of them, seven students from each school were selected for FGI, and thus it was intended to include forty-two students. Both male and female students were almost equally represented in this study. Based on the literature, the fixation of seven students for each FGI is considered standard and suitable for the FGI. Krueger (1994) suggests that for complex problems, focus group size should be kept to no more than about seven participants.

To select students for FGI and individual interviews, a random sample selection process was used. To begin, two lists of male and female students were created in numerical order. After that, considering the proportion of male and female students, the lottery selected eight students. Then the first seven of these eight were nominated for the FGI, and the eighth student was nominated for the individual interview. Thus, seven students were selected primarily for each FGI, and one student was nominated for an individual interview. This way, six students from six schools were nominated for individual interviews. It is worth noting that the purpose of the FGI was to find the answers to research questions 1 and 2, and the purpose of the individual interviews with the students was to try to find the answers to research question 4.

3.10 Criteria for Selecting the Parents

Along with students, SSC completers, and teachers, this study included six parents (of the selected students) in determining the effectiveness of RME teaching-learning on students' motivation towards moral values (RQ4). They were interviewed using a semi-structured interview guide. The process of selecting a student's parents for the individual interview was related to the selection of a student for the individual interview. That is, the selected student's parents (described in Section No. 3.9) were selected for individual interviews. This way, six parents from six school areas participated in the study.

3.11 Criteria for Selecting the SSC Completers

This study included six SSC completers for individual interviews to determine the impact of RME teaching-learning on students' motivation toward moral values (RQ4). In fact, consistent with the research question (RQ4), the SSC completers of the selected school were considered the best key informants. For this reason, six SSC

graduates were selected from the six schools under this study. To choose the particular SSC completer, the researcher took help from the head teacher and the concerned person in the school office. The researcher was supported by providing the list of SSC completers from the previous five years (2015–2019). In the first round, out of five lists, randomly selecting only one from each list, it was narrowed down to a list of five SSC completers. Finally, out of five, one SSC graduate was selected through a lottery process. In this way, one SSC graduate was selected from each school, and thus six SSC graduates were selected.

3.12 Criteria for Selecting the RME Teacher Educators

To conclude the suitable pedagogy for effective RME teaching-learning (RQ3), the researcher interviewed three RME subject specialists. The RME teacher educators of government Teachers' Training Colleges (TTCs) were considered the best answer to this research question. Therefore, purposively, the researcher selected three senior and expert RME teacher educators from the Govt. Teachers' Training Colleges (TTCs) of Bangladesh.

3.13 Instrumentation

When selecting suitable data-collection instruments and techniques, a researcher must make significant decisions. Out of the many existing tools, the researcher must choose the ones that best suit their study because each instrument has its own distinctive features. Therefore, the researcher must be well-versed in different techniques to make wise decisions. In this assertion, Turney and Robb (1971), cited in Dinama (2010), state that for deciding on tools, the researcher must be aware of their features, strengths, and limitations. The expertise in selecting instruments is significant as it aids the researcher in gaining a better understanding in terms of how the tools will be used in the study. However, in this study, the researcher used

interviews, FGI, and observations for collecting data. The following section contains a description of the instruments and instrumentation.

3.13.1 Instruments Used

For this study, a total of three types of instruments were used. These were the semi-structured interview guide, the FGI guide, and the observation guide. The semi-structured interview guides were used correspondingly for the RME teachers (Appendices 3 and 6), students (Appendices 6), parents (Appendices 6), SSC completers (Appendices 6), and RME teacher educators (Appendix 5). The FGI Guide was used for students (Appendix 2), and the Observation Schedule (Appendix 4) was used for observing classroom teaching-learning activities. Thus, three types of instruments were used for the six categories of respondents. The following are the details of the instrument and instrumentation processes, with justification.

3.13.2 Justifying the Adopted Instruments

The researcher used multiple types of tools to collect data for this study. The rationale for using these tools is mentioned in sections 3.13.2.1, 3.13.2.2 3.13.2.3, respectively.

3.13.2.1 Observation Guide

Alongside individual interviews and FGI, this study employed observation techniques as the data source. In fact, with its limitations, observation is a popular technique for collecting data for qualitative research (Dinama, 2010). This study attempted to investigate the effectiveness of RME teaching-learning activities at the secondary level that involves the teacher's and students' teaching-learning behaviors. Therefore, it is imperative to adopt classroom observation, because observation allows the researcher to collect firsthand data about the events that occur in the natural setting (Dinama, 2010). Besides, it allows the researcher to audit the respondents' data

through other techniques (e.g., in-depth interviews, questionnaires, FGI, etc.). According to Brock (2002), observation allows the researcher to match the views of interviews with actual practices. That is, in exploring the effectiveness of teaching-learning activities, the observation assists the researcher in confirming or disproving what teachers and students state in the interviews. In line with the purpose of the study, the researcher thinks that his ability to perceive the happenings in the classroom is critical to the success of this study. For these reasons, the researcher includes an observation schedule as one of the ways of capturing data.

3.13.2.2 Semi-structured Interview Guides

In this study, the interview was one of the leading data sources used for the RME teachers, students, parents, SSC completers, and the RME teacher educators. For interviews with the above categories of participants, a different set of semi-structured interview guides was used; that is, the interview questions were outlined, but the researcher had the opportunity to direct and alter the subject matter as per the demands of the inquiries. The interview method was preferred chiefly due to its capability to provide insiders' perspectives of the educational context (Fadzly, 2010, p. 124). In qualitative research, the interview is the most common technique for collecting data (Lichtman, 2010). Therefore, interviews were considered the most effective tool for gathering data for this study because the ultimate goal was to explore interviewees' thoughts, beliefs, and outlooks about the teaching-learning of RME at the secondary level. The interview offered a distinct understanding of the phenomenon of investigation (Creswell, 2005).

As the researcher intended an in-depth understanding from participant perspectives, the semi-structured interview guides were predominantly used for the five categories (e.g., RME teacher, student, parent, SSC completer, and RME teacher

educator) of respondents to this study. The reason is that in-depth and qualitative interviews are generally semi-structured or unstructured and are conducted one-on-one (Mutch, 2013). Aside from this, due to its openness and flexibility for changing the conversation along the way, the semi-structured interview gave the interviewees the freedom to focus on the issues they thought were significant. The use of partially structured interviews is advantageous as it allows the researcher to add questions or adapt them as needed (Gall et al., 2003). In the same vein, Kvale and Brinkmann (2009) asserted that a semi-structured interview using open-ended questions offers more flexibility for both the researcher to ask additional questions and for the respondents to convey more data. Apart from this, it facilitates the researcher's ability to ask further questions when needed, and the technique for designing questions encourages respondents to offer more facts to the researcher.

The interview is considered one of the suitable techniques for this qualitative interpretive research. Merriam (2002) distinguished the interview as one of the three major techniques for collecting data for a qualitative study. Pereira (2016) commented, "An in-depth interview is one of the primary tools for collecting data in qualitative research" (p. 50).

3.13.2.3 Focus Group Interview (FGI) Guide

Another instrument for this study was the FGI guide, which was used for the students. FGI was chosen because it provides remarkable insights for understanding the learners' perspectives on RME. FGI is a way of pulling together a collective understanding of a particular group of people (Pereira, 2016). FGI that are properly managed is dynamic (Balakrishnan, 2009). Truth can be formed using a focus group (Foucault, 1980). FGI facilitates enough scope for creating an informal and casual

environment to stimulate participants to speak freely and comprehensively about the behaviors, attitudes, and opinions that the respondents possess (Berg, 2004).

In addition, FGI is very flexible. It enables researchers to observe the respondents' interactions and allows them to realize the inner sense of verbally expressed opinions, views, attitudes, and experiences. It facilitates producing speedy results and includes a comparatively large number of samples at a reasonably low cost (Berg, 2004; Balakrishnan, 2009). However, considering all these prospects for this study, FGI was used for the student respondents.

3.14 Preparing and Administrating the Instruments

Sections 3.14.1 and 3.14.2 depict the ways of preparing and administering observation guides and different interview guides:

3.14.1 Preparing and Administrating Observation Guide

This study employed a classroom observation guide to get firsthand experience and evidence about teaching-learning activities in the RME classroom. The observation guide aimed to answer the research question (RQ2) about teachers' teaching activities in the classroom. The researcher reviewed different literature to prepare an observation guide in light of the research questions. Exclusively for this purpose, the researcher was guided by the seminal book of Gary D. Borich (Borich, G. D., 2008), namely "Observation Skills for Effective Teaching" (5th Edition). This book guides classroom observation in eight major areas. The researcher adapted some of those areas and added other regions within them in light of the research questions. Thus, the observation guide included observing the way the lesson was delivered, the techniques for undertaking student-centeredness in teaching-learning activities, the selection and use of suitable approaches and methods in the classroom as per the

distinctive characteristics of this subject, and RME teachers' attempts to add moral values as per the intentions of the Secondary RME Curriculum. Aside from that, the observation guide included teachers' PCK and practices, student involvement, learning climate, efforts for adding moral values, modeling moral virtues, etc.

3.14.2 Preparing and Administrating Interview Guides

It was mentioned earlier that the semi-structured interview method was employed for RME teachers, students (for individual interviews), parents, SSC completers, and RME teacher educators. There were similar procedures for preparing and administering the semi-structured interview guide for these five categories of respondents. Therefore, to avoid repetition, the common discussion of procedures for preparing and administering the interview guides is accommodated in one section here. The following accounts describe the common procedures for preparing and administering the interview guides:

To design a valid research tool (interview guide, questionnaire, etc.), a researcher must consider the information he seeks to draw from the data consistent with the research questions (Anderson & Arsenaut 2004). However, in line with this statement, the researcher used many questionnaires from the related literature to prepare interview guides for a different group of respondents in this study. In addition, the researcher rigorously studied a good number of the doctoral thesis and research articles of the previous researcher in this field. For instance, the researcher scanned the dissertation of Balakrishnan (2009), Thompson (2002), Pereira (2016), Ololube (2006), Bennett (2007), Dinama (2010), Samson (2013), and many more research dissertations and articles. Though the researcher did not adopt any tool from the above researchers, the review of the different types of tools in the above thesis provided the researcher with a cornerstone for developing the interview guides for this study.

Primarily, for developing the interview guide for the particular respondent in this study, the researcher used the brainstorming method; that is, through continual and exhaustive pondering on each subject matter, the researcher verbalized the questions that were likely to be asked to the respondents. In this way, accommodating many questions, the researcher outlined five sets of semi-structured interview guides for RME teachers, students (selected for an individual interview), parents, SSC completers, and RME teacher educators. Then, the researcher noted all the relevant questions, indications, and insights that emerged while reviewing the literature with this intention. Next, the researcher roughly compiled these pertinent questions and indications together. After that, it was assimilated into a large number of questions by sorting several times. It is worth noting that initially, there were many questions or issues. However, it was finalized for piloting after five to seven rounds of modifications, editing, and revision. Thus, the five sets of semi-structured interview guides were initially designed for RME teachers, students (selected for an individual interview), parents, SSC completers, and RME teacher educators. Then, the supervisor of the researcher and the other two professionals reviewed the interview questions, corrected the mistakes and pitfalls, and the interview guides were made ready for pilot testing.

3.14.3 Preparing and Administrating the FGI Guide

A similar process stated in Section 3.14.2 is followed in preparing and administrating the FGI guide for student respondents of this study.

3.15 Piloting the Study

In the first impression, "piloting" denotes the pre-testing of the instrument (Samson, 2013). Enhancing the validity, reliability, and practical application of the instruments is the key purpose of a pilot study (Cohen & Manion, 2008, cited in

Samson, 2013). A pilot study enables a researcher to ascertain and modify complications earlier that may affect the research. As Wragg (1978) stated, in many ways, piloting offers further required modifications before the study is rolled out.

However, for this research, a pilot study was conducted to examine the appropriateness of the research methodology. Specifically for assessing the correctness of the designed instruments, namely the "FGI Guide" for students, the "observation guide" for observing the teaching-learning activities in the RME classroom, and five different sets of semi-structured "interview guides" for the RME teachers, students (selected for an individual interview), parents, SSC completers, and RME teacher educators that this study employed.

In piloting the current study, the researcher adopted two approaches. That is, modifying the tools with expert feedback first and then applying the tools in the practical field. In this regard, Walliman (2011) suggests that the best way to pilot is to examine the instruments with individuals who have some experience and proficiency in the field to identify any issues or sources of confusion.

However, at the beginning of the first step, the researcher's supervisor provided her with valuable observations about refining the instruments further. Afterward, the draft tools were presented before an expert group of faculty members of the Teachers' Training College, Dhaka. Furthermore, two expert faculty members of the Institute of Education and Research (IER) at the University of Dhaka reviewed the draft tools. They provided valuable feedback, particularly scrutinizing the relevance, consistency, and adequacy of the items in the lesson observation guide, interview guide, and FGI guide. As per their feedback, the instruments were rectified. Their critical review added value to the tools before they were finalized.

The second method of piloting this study included a field trial. Regarding determining the number of participants in the pilot study, Singleton and others stated that piloting involves only a small number of participants who possess the same qualities as the target group of respondents (Singleton et al., 1993). In line with the above statement, the piloting of this study included a small number of respondents from different categories.

First, for this purpose, the researcher chose only one pilot school with fairly similar characteristics to the schools selected for the final study. Afterward, the researcher observed three RME (Islam) sessions in grade X of that school to pre-test the designed observation schedule before using it for the final study.

The researcher subsequently tested the FGI guide by conducting one FGI with the proposed group of pilot school students. Then, the researcher conducted one interview with the RME teacher of the pilot school using the prepared semi-structured interview guide.

Afterward, the researcher interviewed the pilot school's two SSC completers (one male and one female) using the designed interview guide. Next, the researcher interviewed one student (from the pilot school) and his parent using the prepared interview guide.

Furthermore, as part of the study's piloting process, a semi-structured interview guide was used with one specifically chosen RME teacher educator. When choosing the RME specialist, there was no condition for a particular setting. Thus, the instruments were pre-tested before being applied to the respective respondents, and the respondents provided important data.

The piloting of the study guided the present researcher with some hints as to the tenability of the research and its methods. The pre-test of instruments concluded, among other things, on the number of questions for the interview, the length of time required for response, the clarity of the instructions, and so on. In addition, it corrected the techniques for asking questions and the general manner of the interviewing process.

In this respect, it is worth mentioning that only the data gained from the RME specialist were used in the main research, as there was no mentionable change in the interview guide for the RME teacher educators, and the data from the RME specialist were collected within the close timeframe of final data collection. Above all, the researcher found rich and high-quality data for this study. With the above conditions, the researchers determined to use the piloted data in the main study. "If no substantive changes are made to the main research as a result of the pilot, and the period between the pilot and full study is short," according to Glastonbury and McKean (1991, p. 242). Other pilot study data were not used in the final study.

The data collected by using the piloting tool were analyzed to note how the respondents understood each item. The unclear objects were revised, while those found beside the point were removed from the tools. The field trial of the instruments suggested minor modifications and was basically according to the notes received during data collection using that instrument.

3.16 Procedures for Data Collection

It was mentioned earlier that for collecting data, the researcher used a total three types of instruments (i.e., an observation guide, an FGI guide, and individual interview guides) for six categories of respondents (i.e., RME teachers, students (for

the FGI), students (for the individual interview), parents, SSC completers, and RME teacher educators in this study). However, the researcher maintained the established data collection methods in qualitative research and followed those procedures honestly.

The procedures primarily included obtaining participant approval and recruitment, developing a strong rapport with the participants, cultivating a collaborative atmosphere through various tactics, maintaining privacy, and so on.

The permission of the concerned district education officer, upazila secondary education officer, and institute head was obtained before data collection. A letter from the supervisor of the researcher was issued to the concerned persons and institutes, describing the purposes of collecting data and requesting support and necessary cooperation from the researcher. The researcher promptly forwarded the letter to the appropriate authority and respondent. The school administration and respondents honored the supervisor's letter by welcoming the researcher and providing the necessary support and cooperation. Before collecting data, the researcher and the participant mutually agreed on a schedule for an interview. In this way, the researcher mutually decided on and maintained programs for observing the classes and conducting FGI with students. The researcher also employed the following procedures for collecting data for this study:

3.16.1 Rapport Building

Respondents commonly tend not to want to share their internal, confidential, personal, or institutional issues with an outsider. On the contrary, for a qualitative study, it is critical to enter the respondents' world, mainly through interviews. For this purpose, building an intense rapport with the respondents is the prerequisite for

collecting quality data. Morse and Richards (2002) state that the best possible collaboration with the participants is necessary to collect good data. However, the researcher adopted different ways to build rapport with the participant. For example, before sitting down with the interviewee, the researcher forecasted various probable aspects of the interview that facilitated the participant's decision to participate in this research. The researcher began every individual interview and FGI session with an introduction and a briefing session explaining the purpose of the study. In this respect, Gray (2009) articulated, "The first task of the interviewer is to explain the purpose of the interview, who the information is for, how the information is going to be handled, why the information is being collected, and how it will be used" (p. 379).

The researcher presented all the related official particulars before the authorities and the particular participants with a cover letter stating the purpose and significance of this study and describing their importance as a participant. The researcher confirmed the confidentiality and the respondent's (her/his) anonymity as a respondent to ensure that they felt safe and comfortable enough with this research. Further, before starting the formal interview session, the participants were offered five minutes to ask any question to mitigate their curiosity regarding the researcher and his researcher. The researcher used different ice-breaking techniques (e.g., asking about pastimes and interests, offering educational games or puzzles, etc.) in the FGI session with the students to make them easy for the researcher. On top of that, the researcher opened the scope for the participant to withdraw himself or herself after the introduction session or at any point in the interview session. This flexibility encouraged the participant to stay involved with this study instead of moving back. Thus, the researcher built rapport with the participants. Using these techniques, the researcher successfully created an atmosphere of collaboration and believed that the above approaches helped the researcher enter the participants' world.

3.16.2 Observing Teaching-Learning Activities in the classroom

Throughout observation, the researcher tried to witness the participants' direct performance instead of their views, which enabled the researcher to avoid many errors. The researcher observed the RME teachers' ability to set achievable objectives for lessons, the way of initiating the lesson and accommodating diversity in content and techniques, the ways of using student-centeredness and engaging students in the learning process, skills in selecting method/technique/tools, teacher's communication (verbal and nonverbal) skills, selection/preparation and use of teaching-learn

Besides, as the class RME subject, the researcher tried to observe the classroom's moral atmosphere or practices. The researcher sought ways to apply moral development approaches to teaching in the following ways: encouraging moral values in the classroom, incorporating personal values into the lesson, observing students' moral behavior, keeping accurate behavioral records of individual students by the teacher, creating a good moral atmosphere (e. g., interacting respectfully with students, correcting immoral behaviors of the students in the class, demonstrating sound moral behavior).

The researcher observed the teaching-learning activities of each selected RME teacher and students more than five times at different times within two weeks in each school over seven months. Each observation session lasted 40 to 45 minutes. During this period, the researcher observed the teaching-learning activities (of the RME teacher and students) at School1 six times, School2 five times, School3 six times, School4 six times, School5 six times, and School6 five times. Thus, in total, the researcher observed 34 sessions.

The researcher used a set of self-administered, semi-structured observation guides to observe the classroom teaching-learning activities. As per the pre-decided

timetable, the researcher observed six sessions of each selected RME teacher within two weeks. The researcher remained in the classroom throughout the sessions. Within his observation days, the researcher did not provide any instruction or feedback before or after observation. Still, if the researcher has any doubts about the teacher's actions in class, he or she will consult with the teacher outside of class. During observation, the researcher played his role as a silent observer. In case of any query from the RME teacher or willingness to get feedback, the researcher clarified it vividly after completing his data collection activities. It was done to control the manipulation of teaching behavior.

3.16.3 Conducting Interviews

For this study, the researcher interviewed a total of 27 participants individually from five groups of participants (teachers, students, parents, SSC completers, and teacher educators). The individual interviews covered six RME teachers, six students, six parents, six SSC completers, and three teacher educators. Except for three cases, all interviews were recorded using two digital voice recorders. The related literature suggests that, rather than note-taking or other methods, recording is a better way to capture data (Creswell 2005). Using a voice recorder allowed the researcher to distill the issue of what the interviewees were saying without the constant disruption of busy writing. In addition, the voice recorder helped the researcher raise appropriate follow-up questions spontaneously. However, along with the advantages, the researcher faced the challenge of using a voice recorder because of the length of time it took to transcribe the captured audio data.

One parent interviewee and one RME subject specialist refused to allow the interview to be recorded. Besides, one interview of SSC completers was not recorded due to the absence of the researcher's voice recorder. These three digitally unrecorded interviews were recorded in written form. The researcher summarized these during

and just after the interview, and the summary was validated by presenting them before the respective interviewees.

The interviews were conducted between February and July 2019. Commonly, each discussion continued for 30 to 50 minutes. The language of the interview was Bangla. The researcher himself conducted all the interviews for the different categories. As the individual interviews were semi-structured, the researcher tried to keep the discussion on track so that the interview remained focused on the topic (see Appendices 3, 5, and 6).

3.16.4 Conducting FGI with Students

FGI was one more technique for collecting data for this study. FGI was used for collecting data from the students (see Appendix 2). In total, six FGIs were conducted with the students of the six selected schools. Moser and Kalton (1983) recommend three conditions for successful focus group interviews: accessibility, cognition, and motivation. The researcher was always careful about the stated conditions. Cohen and Manion (2008) emphasized the attempt to put the participant at ease.

However, the FGI was started with the previously selected students under the guidance of the researcher, who played his role as a facilitator, generally termed the "moderator," with necessary instructions and a formal introduction of the participants. The researcher presented the issues in the form of problems and threw them at the participants.

The researcher was attentive to creating an informal atmosphere for the focus group interview. With this intention, the researcher adopted some tactics for developing rapid rapport with the participants. The researcher ensured the data's

confidentiality to promote interaction and stimulate discussion. They were empowered to describe their experiences and present their perspectives on the issues discussed. As a moderator, the researcher was flexible. The researcher made the students understand that their enthusiastic participation and candid opinions are indispensable for developing the teaching-learning practice of RME and that their cooperation is vital to the conduct of the research.

Each focus group interview lasted one and a half to two hours. The FGI guide addressed research questions 1 and 2. The data gathered through the FGI was triangulated with classroom observation (by the researcher) and interview data provided by the RME teachers.

With the unanimous consent of the group, the focus group interview was recorded using two different digital voice recorders. All participants in the FGI spoke Bangla. At first, each FGI was transcribed. FGIs were transcribed within a short time after the FGI was performed. After transcription, it was translated into English. The FGI data were analyzed using transcript-based analysis (Krueger & Casey, 2002).

In four schools, the assistant head teacher provided logistical support for arranging and making FGI successful. In the other two schools, the researcher was assisted by an assistant teacher assigned by the head teacher. The FGIs took place from February 2019 to July 2019. The FGIs were conducted after the end of the typical school day so as not to hamper students' participation in the other regular sessions and not to distract from the usual schedule of the other teacher and the school.

During FGIs, the data provided by the students was corroborated by recapping the data summary against each question. FGIs were conducted at the last stage of collecting data from the schools. The researcher regarded conducting it at the terminal

stage to control its probable influence on behavior manipulation in teaching-learning activities during classroom observation of the researcher.

At the end of each FGI session, the participants were given a form to fill out, providing some particular information. There was no clearly defined purpose for filling out these forms. It was done simply to be supportive of identifying and describing the participants while processing and analyzing the data. Later, some pieces of information were found supportive for describing the participants.

The researcher maintained a sequence for collecting data from the schools. He collected observational data at first by observing the class. Then, he interviewed the selected RME teacher in the schools and conducted FGI with the students. It was also done to manipulate the behavior of the respondents. After completing each FGI, the participants were provided with little snacks, which they enjoyed with the researcher.

3.17 Procedures for Data Analysis

Data analysis is the systematic process of searching and arranging interview transcripts, field notes, and other materials to determine findings (Bogdan & Biklen, 1998, p. 159). In qualitative research, the ability and skills of the researcher to analyze, assimilate, and make sense of the collected data are crucial (Gay & Airasian, 2003). According to Bogdan and Biklen (1998), "The process of data analysis is like a funnel: Things are open at the beginning and more directed and specific at the bottom" (p. 11). The essence of qualitative data analysis is to construct a sense of the data, which often starts with capturing data (Merriam, 1988; Stake, 1995). In this regard, Creswell (2014) and Maxwell (2013) proclaim that analyzing qualitative data starts concurrently with data collection.

Regarding qualitative data analysis, Creswell (2014) says there is no particular, conventional approach for analyzing qualitative data, though some guiding principles exist for this procedure (p. 238). Whatever steps are followed or suggested by the different researchers in the qualitative data analysis procedures, the core processes are common to all steps. The core procedures involve organizing and breaking the data into manageable units, coding it, and synthesizing the material. The researchers move from raw data to meaningful concepts in the qualitative data analysis process. For instance, this procedure is defined by Lichtman (2010) with three Cs. The first "C" stands for coding the data, the second "C" means categorizing the data, and the third "C" comes for denoting conceptualizing the data, from coding to categorizing concepts. Again, in this regard, Miles and Huberman (1984, 1994) pointed out the three linked subprocesses: data reduction, data display, and conclusion drawing. However, the following are the details of the procedures for analyzing data.

3.17.1 Transcribing Interview Data

Mainly, this study included two types of data: "textual data" through interviews and "observational data" through lesson observation in the classroom. The textual data gathered by the semi-structured interviews (with five types of respondents) and FGI (with students) accounted for most of this study. All these interviews were recorded with digital voice recorders, which comprised almost 25 hours of recording. The researcher transcribed all these interviews with perseverance before translating the entire discussion into English. The transcripts of the interviews amounted to more than 500 pages.

The process of detailing dialogue in a written document was challenging for the researcher because, characteristically, transcription is a process of interpretative and cumulative scrutiny (Poland, 1995). It requires an "ethic that values individual

uniqueness and the expression of emotionality in the text and seeks writers who can create emotional texts that others can enter into" (Denzin & Lincoln, 1994, p. 510). In this regard, the researcher offered his utmost care. The transcription process facilitated the researcher's acquaintance with an insight into the overall content of every interview, which supported the researcher's comprehension of the data's practicality.

While transcribing, the researcher repeatedly listened to the record and took notes multiple times, enabling the researcher to develop potential concepts for comparing, categorizing, and connecting. This recurrent listening and reading gradually led the researcher to the central themes. When transcribing the interviews, the researcher reflected deeply on the transcribed data, bearing in mind the research purpose, research methods, prior understandings, and connections with the participants (Maxwell, 2013). The transcriptions were completed manually. The transcribed data were publicized to the respective participant, and they authenticated it with necessary amendments where applicable.

3.17.2 Translating Interviews and FGI Data

The researcher first transcribed the data captured by the voice recorder. After that, all transcripts were translated from Bangla into English. According to the convention, the data is translated back into Bangla, and thus the translation process is completed with the re-translation of the text data.

3.17.3 Clustering and Patterning of Interview and FGI Data

The transcribed data were structured into clusters in two stages. In the first stage, the data were organized by the order of the interview questions and the participants of each segment. The researcher's ability to read all of the data from the interviews and comprehend the substances was aided by these ordered clusters. An instance of a rubric in patterning and clustering data in the first stage is as follows:

Table 7: Example of question-wise patterning and clustering

Question	R1	R2	R3	R4	R5	R6
1.....						

The data were structured in clusters based on each respondent in the second point. In this cluster, data were coded, compared, and organized into themes. In this process, the required supplementary notes were printed in the "Notes column." The following rubric is the outline of patterning and clustering data in the second stage:

Table 8: Example of respondent-wise patterning and clustering

Question	Transcribed data	Coding (by using Word or Phrase	Primary themes, revising and identifying themes	Notes

3.17.4 Coding Data

The interview data were coded to reduce the interview data to manageable chunks of text. Later, the codes were classified, which shaped the descriptive themes. In this regard, it is worth noting that coding is the act of inserting or assigning a comprehensive word or phrase that characterizes the data's central characters. However, for this purpose, as per the category of the interviewees, "descriptive codes" were given in each segment of the transcripts (i.e., teacher, student (for FGI and individual interviews), parent(s), SSC completers, and RME teacher educators). The steps outlined by Creswell (2014) (fourth edition) were followed in the coding process.

Accordingly, in the first step of the transcription process, all the interview transcriptions of a particular type of respondent were carefully read several times.

This reading conveyed to the researcher an overview of the data supplied by each interviewee. It enabled the researcher to reflect on and identify the broad ideas conveyed by the particular interviewee. Also, it empowered the researcher to evaluate the depth and worth of the data contained in each transcript. Through reading, the ideas that came to mind were jotted down in the margin.

In the second step, the interview transcript determined to be most informative or valuable was coded. Again, going through the transcript and considering the central meaning, the levels were given in two or three words outside the margin drawing box.

In the third step, the "test segments" ("Sentence or paragraphs that all relate to a single code are called a text segment.") (Creswell, 2014, p. 244) were coded with the code words or phrases that perfectly define or represent the meaning of the test segments. Thus, the whole text of the transcript was coded in this step.

3.17.5 Other Principles of Analysis and Presentation of Findings

Data is presented tool-based in Chapter Four under a substantial number of themes related to the research questions. The data that did not match any category was placed in a separate category. According to Seidel (1998), qualitative data analysis is a kind of search for categories, classes, orders, procedures, patterns, and so on, and labeling data with codes allows the researcher to understand the meaning of data (Coffey & Atkinson, 1996). As Bogdan and Biklen (2007) recommended, the researcher put similar coded data into categories, which were settled in light of the research questions. Then the researcher tried to find relationships among the codes. Qualitative data analysis is not linear; it is always like going back and forth, relating things, events, and themes. Then, after a lot of thought over those things of interest, they were placed in a coherent order in the report. Data related to each research question were brought together to present the study's findings.

In this research, "hand analysis" procedures were used; explicitly, the researcher did not use any computer program or software for qualitative data. In the case of qualitative data, hand analysis means that the researcher reads the data, marks it by hand, and divides it into parts. Traditionally, analyzing text data involves using color coding to mark parts of the text or cutting and pasting text sentences onto cards (Creswell, 2014), but for this purpose, the researcher composed the text data (transcripts of interviews) in the MS Word program and organized the coding and necessary cutting and pasting on that draft word file.

The data was analyzed using textual means; that is, to develop an understanding and explore the meaning of the words and activities of the participants, a textual analysis was utilized. The textual analysis was followed by reading interview transcriptions and notes that helped the researcher develop codes for categories, themes, and connections and create matrices and the necessary illustrations where applicable.

The researcher's data collection was followed by data analysis and interpretation. Specifically, while organizing codes into concepts, the researcher focused on the data that was found informative and directly related to his research questions.

The data analysis in this study comprised three linked sub-processes (Miles & Huberman, 1984, 1994): data reduction, data display, and coming up with a conclusion. Data reduction defensively included decreasing data aligned with the research questions and interview schedules. Afterward, by making sense of the displayed data, conclusions are drawn. These procedures were followed before, during, and after data collection. The data collected through interviews are analyzed

inductively using the constant comparative method, associating the coded data within and across the interviews.

The data gathered from different sources were triangulated to make the findings more acceptable to the readers or audiences because triangulation is required in the field of social science research "to convey the idea that to establish a fact you need more than one source of information" (Bogdan & Biklen, 2007, p. 115). Knowing that triangulation is a way of checking data and analyzing it from multiple perspectives across the data to ensure consistency (Creswell 2014). Triangulation provides the trustworthiness and credibility of research findings. Usually, triangulation comprises using multiple investigators and data sources or methods to authenticate results in qualitative research. In addition, it includes peer review, member checks, and auditing (Creswell, 2014).

However, for triangulation, the data on the same research question was collected from more than one source. For instance, the data gathered from RME teachers were triangulated with the data gathered from the FGI with students and classroom observation. Thus, except for teacher educators' opinions on suitable pedagogy for RME (RQ3), all the other data segments were triangulated with more than one source. Accordingly, the findings were triangulated when they were analyzed. Besides two qualified peers (PhD researchers in the field of education), the researcher audited the analyzed data and provided critical comments. Thus, the consistency and trustworthiness of the data and its analysis were maintained.

In this study, the findings are presented under the themes of the research questions because qualitative researchers use analytic induction strategies to present the findings (Bogdan & Biklen, 2007). Themes emerged during the transcription of

the interviews and FGI data, composing the observation field notes. Instead, the findings could also be presented under the interview questions, as the questions are connected with some themes (Chung, 2009).

It was mentioned earlier that the data is presented in textual form in this study. The textual form of the presentation includes the researcher's narration, supported by chunks of quotes from the respondents, triangulation of data gathered from different sources, the researchers' rational clarification, etc. Lastly, the findings are interpreted in light of existing literature on this topic.

3.18 Rigour and Trustworthiness

Research is a systematic way of finding the truth. In all types of research, the researcher has to make sure that the findings of his research are consistent with the truth and coherent with reality. Qualitative research is sometimes criticized for its methodological weakness. That is, the trustworthiness and credibility of the findings are in question. Moreover, in qualitative research, the researcher uses themselves as the instrument for collecting, analyzing, and interpreting the data. For that reason, a qualitative researcher has to adopt the conventional method of ensuring trustworthiness and credibility with more awareness in this regard. The latest term for qualitative research is "rigour and trustworthiness." These are part of the research methodology, as Lichtman (2006) states that rigour and trustworthiness are issues that are related to the methodology of research, research design, engagement of the researcher in data collection, data processing, and data analysis, validity and reliability of the data or findings, and ethical issues. Rigour guards the researcher against bias and improves the dependability of the findings. That means rigour measures the degree of trustworthiness of the findings of the study. Trustworthiness includes rapport, safety, honor, and commitment (Harrison et al., 2001). To ensure the

trustworthiness of the research, it is imperative to design the study well and implement that design properly (Shenton, 2004). There are several ways to ensure the rigour and trustworthiness of research findings. The ways comprise "establishing a research method; being familiar with the culture of the organization; triangulation, member checks, and detailed descriptions; ensuring the integrity of information and the researcher, which is dependent on the researcher's background, qualifications, and experience; and examining previous research" (Pereira, 2016, p. 54).

However, to assure rigour and trustworthiness, this study considered several issues. For example, in this study, a reliable research method was used, which is the basic interpretive qualitative approach; the data collected through interviews and observations were crystallized or confirmed by the respondents (Creswell, 2014); for example, what the researcher could not follow in his classroom observations was further elucidated in post-lesson interviews, and vice versa. Similarly, the transcribed interview data were published to the respondents so that they could verify the data; to avoid mismatch, the interview data were recorded by the audio recorder and transcribed with care, and data was collected from multiple sources because a single source of data may not be sufficient to ensure the reliability of the research findings. Therefore, the use of different sources complemented each other (Tellis, 1997), and various sources enabled the researcher to obtain a deeper and more multifaceted understanding of the respondents (Kallioneimi, 2003). In addition, in analyzing the collected data, this study employed triangulation, peer review, member checks, and auditing (Creswell, 2014), which assure the rigour and trustworthiness of the findings of this study. After all, the researcher was vigilant about his predisposition in this research. The researcher critically examined all of his research activities and procedures.

3.19 Ethical Considerations

Keeping and declaring research ethics is a standard practice in the research paradigm. Ethical considerations ensure that the study follows the rule or principles for the right conduct. Ethical considerations are essential in research because, sometimes, personal questions may be asked. Besides, in some cases, the respondents provide personal information about themselves, which they prefer to keep secret. The respondents possess the right to privacy and are not required to disclose affairs they do not desire to make public. They also have the right to confidentiality. Most of all, without the insurance of confidentiality, the respondents rarely share confidential, sensitive, and private issues with an outsider. When they are assured about confidentiality, they should share their views freely and frankly from their perspective, which might help understand the phenomenon.

While conducting this research, the researcher was conscious of the ethical issues. Because it was qualitative research, ethical considerations were much more important. Particularly during data collection, the researcher encountered some ethical issues. In succession, the researcher had to consider the ethical issues surrounding the interpretation of data. However, the researcher collected and interpreted data, keeping up with conventional research ethics and protocols. For instance, the researcher explained the purpose of the research to the participants. As this research addressed personal and confidential issues, the respondents were free to withdraw themselves at any point in the research.

Besides, the researcher confirmed the issue of privacy and confidentiality by using pseudonyms and codes in the real names and identities of the respondents and the schools. For instance, the schools selected for this study were given a code name and a number, i.e., School1, School2, School3, School4, School5, and School6. T1,

T2, T3, T4, T5, and T6 gave the six RME teachers who participated in this study codes. Similarly, the student participants who participated in the individual interview in each school were identified as S1, S2, S3, S4, S5, and S6. Likewise, the parent(s) participating in this study were given code names P1, P2, P3, P4, P5, and P6; accordingly, the six SSC completers who participated in this study were named SSC-C1, SSC-C2, SSC-C3, SSC-C4, SSC-C5, and SSC-C6; and the three RME teacher educators involved in this study were named TE1, TE2, and TE3. Thus, the confidentiality of the respondents was ensured by their anonymity. In addition, the other ethical issues were maintained accordingly.

3.20 Summary of Chapter

This chapter contains all about the methodology employed in this study. In the beginning, this chapter contains an account of the research type and research design. Next, it includes a vivid description of the sample and participants. Then it has the criteria and rationale for selecting the location, schools, class, students, teachers, parent(s), SSC completers, and RME subject specialists. The participants comprised the students of class X at the selected six secondary-level schools and their RME (Islam) teachers. Besides the parent(s) of the students chosen, the SSC completers, and the RME teacher educators in line with the purposes of the study The classroom observation guide was also employed in this study.

Following that, it contains instrumentation narration that clarifies the instruments' development process and justification. In this respect, this study's instruments comprised five sets of semi-structured, open-ended interview guides for the teachers, students, parent(s), SSC completers, and RME teacher educators. Besides, one set of Focus Group Interview (FGI) guide was prepared and used for student participants. In addition, one set of classroom observation guides was

administered and utilized for observing the teaching-learning activities in the RME classroom. Experts' reviews and pilot studies validated the tools.

Afterward, this chapter incorporates the procedures for data collection. Explicitly, it explains gaining access, contracting, scheduling, rapport-building, conducting interviews and FGI, observing the lesson in the classroom, etc. Besides, the narration of data collection procedures involves maintaining sequence in collecting data, anonymity and confidentiality, the triangulation of data, and ethical considerations. Once again, it is worthwhile to mention that the researcher collected all data segments through face-to-face interviews and an observation guide. The necessary protocols and ethics were maintained in collecting data. The interviews were recorded on a voice recorder, transcribed, and translated from Bangla into English accordingly.

Finally, it talks about the processes for analyzing data. The data analysis process mainly includes data coding, data processing, and data presentation methods. Besides, it comprises steps for analyzing qualitative data. The methodology used in this chapter addressed the hints of literature included in this chapter.

Chapter Four

Analysis and Interpretation of Data

4.0 Introduction

This chapter contains analysis and interpretation of data. As stated in Chapter Three, data analysis involves working with data, organizing them, breaking them down into manageable units, coding them, synthesizing them, and searching for patterns (Bogdan & Biklen, 2007). This study, “Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level,” tried to explore secondary RME teachers’ and students’ perceptions of effective RME teaching-learning activities; situations, and approaches employed in teaching-learning activities in RME classrooms at the secondary level that are suitable pedagogies for effective teaching-learning of RME; and the influence of RME teaching-learning in motivating students towards moral values. This qualitative study used the interview method Gall et al. (1996) described to find answers to research questions. In total, six interview guides were used for different respondents in this study. The interviews included (i) focus group interviews (FGI) for students; (ii) individual interviews (for students); (iii) individual interviews for teachers; (iv) individual interviews for parents; (v) individual interviews for SSC completers; and (vi) individual interviews for RME teacher educators. Further, this study used an observation schedule in light of the requirements of the research questions.

As a qualitative study, the data in this study is usually text, and these texts are transcripts or verbatims of various interviews with participants. Therefore, the data collected through the FGIs and individual interviews was transcribed for analysis.

In this chapter, data is analyzed tool-based and extracted from the data. Findings are presented by the researcher, who describes the data and quotes the participants. It is worth noting that, in straight lines, this chapter presents the apparent meanings of data collected through tools. It does not include a discussion of similarities or contrasts between the findings of different groups of participants or the researcher's interpretation; these are discussed in the next chapter.

In this chapter, the data collected from the students' FGI is analyzed first, followed by the data from the teacher interviews (Section A). Next, the data collected from classroom observations were analyzed. Data from interviews with teacher educators were analyzed later. Then, the data (regarding the influence of RME teaching-learning on students' motivation towards moral values) collected from individual interviews with students, teachers (Section B), parents, and SSC graduates are analyzed. However, the data collected through various methods and tools are analyzed tool-wise in the following sections and sub-sections.

4.1 Students' FGI

As mentioned earlier in Chapter Three, Section 3.13.2.3, the focus group interviews (FGIs) with students were one of the methods of data collection for this study. A total of six FGIs were conducted at six schools under investigation. FGIs with students helped the researcher crystallize the data obtained from other techniques and tools (e.g., teacher interviews and classroom teaching observations). In FGIs, students expressed their views through discussion among themselves, and decisions were usually drawn by consensus. Individual's opinions are regarded and considered too. However, the FGI data are analyzed in the following sections under the headings: perceptions of effective RME teaching-learning (4.1.1); and classroom teaching practices of RME at the secondary level (4.2).

4.1.1 Perceptions of Effective RME Teaching-Learning

Focus Group Interviews (FGIs) with students included questions about the effective teaching of RME, which was the first research question of this study. Students shared their thoughts and ideas on the subject. To collect data from the students on this issue, the researcher was meticulous and conscious of asking questions so that it would not be difficult for them to understand and answer the problem. For example, instead of asking about the definition or characteristics of effective teaching-learning, the researcher posed this question to them indirectly based on their level of understanding and their perspective. (e.g., If, in your opinion, there are qualities or characteristics of teaching, would you call the teaching of a religious and moral education teacher effective? Not only that, this was the first question in the sequence of the research questions for this study, but considering their (the students') sensibility, the researcher deliberately raised this question at the end of the discussion. However, the students who participated in the six FGIs mostly understood the concept of effective teaching-learning of RME from their perspective and expressed multiple views on this issue.

Most student participants from all FGIs (six FGIs) opined that RME teaching provided through film or documentary is effective. For example, the participants in FGI3 claimed, "If moral education is given using interesting films and videos in the class, then we, the students, will understand the topic easily through a video or film." Similarly, FGI1 participants stated, "Sometimes an inspirational film or video can be the most important for building our moral character; because certain scenes in films or videos can easily touch our hearts and can create long-term positive effects on our thoughts and actions." Likewise, participants in FGI6 and students in other focus group interviews repeated the same ideas.

According to the student participants of FGI2, FGI4, and FGI5, when the content of RME is taught in conjunction with stories, that will be effective teaching. According to them, if RME teachers present the lesson with an exciting story that can attract their attention, they can learn the subject well, and the lesson remains in their memory for a long time. Some participants in this proposal named several topics from the *Model Lives* chapter of their RME textbooks and declared that they became very attentive when the RME teacher told them a related story in his language about the ideals and the glory of the moral character of Muslim savants. Thus, they learn the lessons effectively when the teacher presents those lessons with stories or delivers the lesson in a storytelling manner. For example, participants in FGI2 stated, "Since we have a weakness for listening to stories, we feel that if religion and moral education are taught through stories, our learning on this subject will be effective." Again, FGI4 participants expressed, "If he gives us an idea of the lesson in a storytelling manner, we will learn this subject better."

Furthermore, according to the other views of the participants in FGI1, FGI5, and FGI6, the effective teaching of RME is that they do not need to memorize at home. Instead, they grasp the lesson extensively in the classroom through the teacher's instruction. As the participants in FGI1 stated, "While teaching in the classroom, if they emphasize understanding the lesson instead of forcing memorization at home during classroom teaching," The participants of FGI5 mentioned, "If they give ideas on how to apply the lessons in the textbooks in real life instead of memorizing them, the teaching-learning of RME will be effective." Again, the participants of FGI6 stated:

It is better to explain the topic in the classroom than to assign it for memorization. Only memorization will achieve the purpose of the exam. But

it will not work in our lives. If we can understand it well rather than memorize it, we can apply it everywhere in our lives, and the teaching-learning of this subject will be effective.

In addition to the question of effective teaching-learning in RME, FGI2 participants further raised the issue of teachers' commitment and competence. According to them, effective teaching in RME is driven by professional commitment and expertise in the RME teacher's area. In this regard, they expressed their views on the practical practice of RME teaching. They mentioned:

Generally, our RME classes are not taken seriously. As our religion is Islam, we take this matter carelessly, and our teacher also takes it carelessly. ... If our teacher had taught us the subject more enthusiastically, we would have been more proficient and interested in the subject, and his teaching would have been more effective.

They also pointed out the inevitability of teaching RME teachers skills in this subject for effective teaching. These points are nicely illustrated in their assertion: "Just as our physics teacher is well-versed in physics, our chemistry teacher is proficient in chemistry, and our English teacher is an expert in English, likewise, our RME teacher should be well-versed in RME." "For example, he must be an expert Mufti-Mawlana."

Furthermore, FGI3 participants stated that effective RME teaching and learning accommodates the linkages between the sequences and chronological sequence of events when delivering RME lessons. According to them, sometimes, due to the lack of this feature in teaching, they cannot adapt to the lesson taught. The following excerpts express their views on this matter:

We learn religion and morals, but sometimes we don't understand the context of many events and topics in our religion, Islam. We often cannot finalize our idea of what is before and after. For this reason, we cannot cope with the linkage or connection between many religious events. We don't even get the details in our textbooks. In that case, if the religious teachers explain those things in order and show the interrelationship of those things, then that teaching will be effective for us.

Apart from that, regarding effective RME teaching, some other views have come out as individual or personal opinions. For example, one participant in FGI5 attributed effective teaching to the ethical personality of the RME teacher. He said, "If his words and deeds are the same, his teaching will be effective." Also, another participant in FGI2 considered the effective teaching-learning of Islam and moral education to be teaching about some other religions and sciences. In his words, "When a teacher of Islam teaches an Islamic religious or moral lesson regarding the views of some other religion and science, it can be said to be an effective teaching." Also, a participant in FGI2 referred to effective teaching by eliciting factual and practical aspects of religion and morality through proper teacher stimulation. Thus, the concept of effective teaching was articulated from their perspective.

The essence of students' perceptions of effective RME teaching-learning is that RME teaching can be effective if it is documentary-aided, incarnated with stories, driven by teachers' commitment and expertise, optimizes students' comprehension rather than memorization, preserves or uncovers connections between sequences of events, exposes students to role models, and inspires students to engage in religious and moral activities.

4.2 Classroom Teaching Practices

To find answers to the second research question of this study, teachers and students were interviewed, and classroom teaching-learning activities were observed. To obtain information on this, among other things, the researcher explicitly asked students about the typical activities of RME teachers in the classroom. In addition, the researcher inquired about the status of ICT or ICT media use and examined their (students') proficiency in the skill-based topics and real-life attached issues of the RME Curriculum (e.g., proficiency in reciting selected *surahs and verses* of the Holy Qur'an included in the secondary Islam and Moral Education curriculum). Different teaching scenarios are explored through interaction with students. The following sections (4.2.1–4.2.4) analyze students' FGI data in this regard

4.2.1 Teachers' Teaching Procedures

A great deal of evidence about the teaching situation of RME teachers was obtained from class observations and interviews with them. With this evidence, the FGIs of the students regarding the teaching activities and procedures of the RME teachers reveal their views, which reinforce or validate the findings obtained through observation.

However, nearly all student feedback from each of the six FGIs indicated that RME teachers teach RME in the classroom in their style. Specifically, while students were asked to describe their RME teacher's typical teaching activities, in their responses, they depicted several similar situations from their own teaching. For example, participants in FGI1 reported to the researcher that their teacher asked them to provide a textbook when entering class. Then he asks them about the lesson, that is, what the previous lesson was and what would be taught at that time. They inform him about the lesson. Then he asks them who has learned and who has not. Those who

did not learn the lesson were asked to stand, and those who did learn the lesson were asked to sit. After that, those who have already learned or memorized the lesson are given four to five minutes to revise further while sitting, and those who have not memorized it are asked to stand and learn the lesson.

Participants in FGI1 added more to the above description of their teacher's (T1) teaching methods:

Then, he starts teaching the next lesson by reading the text and paraphrasing it in his own words. Sometimes he asks one of us to read the text. Then, including as much as is taught, he assigns the entire lesson to be memorized at home.

FGI5 participants described a very similar process. In addition to the above, they added that their teacher (T5) often provides them with the lesson that is read and discussed in the classroom for thorough memorization. If they cannot memorize the text, they must stand in front of the class. As the participants in FGI5 stated, "The lesson that is read and discussed in the classroom is determined to be fully memorized. He makes us stand and punishes us if we do not memorize the lesson like the textbook."

Student participants in FGI2 described their teacher's (T2) typical teaching approach, stating that their teacher regularly checked the learning progress of the previous day's lesson in the first part of the session. He asks everyone to speak individually if the topic is a bit complicated or essential for the exam. Sometimes more than half of the total session time is spent on this task. As FGI2 participants claimed:

Sometimes more than half of the entire session is spent capturing our learning from the previous lesson." Then he moves on to a new lesson. At this stage,

he sometimes reads or lets us read the text. Sometimes he discusses some lines of the text with us. He continues in this way until the bell rings.

With a more detailed description of the participants in FGI2, the participants in FGI3 added that their teacher (T3) assigned them to prepare multiple-choice questions in the classroom. As one student in FGI3 said, "He reads the lesson and discusses it at the same time... He often writes several numbers of lessons on the board to write (objective) MCQ questions from those lessons, and this task takes up 10–15 minutes of the period." Other students supported him.

The members of FGI6 also agreed that the teacher reads the entire lesson text and discusses it in front of them. Further, the participants of FGI6 informed the researcher that sometimes their teachers use guidebooks in the classroom to prepare tests in light of current creative questioning methods. One participant in FGI6, for example, said:

He reads and discusses the text. Sometimes he chooses one of us in front of the class and asks him to read the text aloud, and he explains. Also, to prepare us for the exam in light of the creative question method, he sometimes allows us to practice sample answers from our guidebooks in the classroom.

Participants in FGI4 expressed slightly different views about their teacher's teaching methods. They praised their teacher (T4). A student claimed that while others supported him, he maintained, "He explains every necessary thing to us. He has a special quality in that he rarely sits on a chair in the class. Leaning slightly on the table, he relentlessly continued his lesson until the bell rang."

The above data shows that the teaching methods of the six teachers in the six selected schools were almost identical. They mostly used their style of teaching,

which turned out to be quite absurd. Besides, the one-sided discussion was their common teaching method. Although the students were unaware of the teaching methods or curriculum guidelines, it was clear from the talks with them about their teachers' teaching activities that the teachers do not use the prescribed strategies of the curriculum. In addition, they rarely use basic principles of teaching.

4.2.2 Integration of ICT Media in Teaching-Learning

Regarding the teacher's use of ICT media in the classroom, all participants in six FGIs (FGI1, 2, 3, 4, 5, and 6) agreed not to use it in the RME classroom. To be sure, when the researcher asked them again, they said "no" in a loud and united voice. For example, participants in FGI1 voiced, "No, no, he never uses ICT in our class." Similarly, participants in FGI2 clearly stated, "ICT is never used in this regard." Other FGI participants expressed similar views on the matter.

4.2.3 Emphasis on Inculcating Competencies

The RME (Islam and Moral Education) curriculum at the secondary level includes various skill-based lessons. To discover students' proficiency or achievement in these topics, information was collected from them on their ability to recite selected *Surahs* of the Holy Qur'an (as per curriculum expectations). It is worth noting that, in addition to discussions with students on FGI, the researcher used necessary field notes to maintain a record of their competence in the subject. However, most of the six FGI participants admitted that they had severe weaknesses in this ability. Most of them admitted that they could not recite the prescribed surahs of secondary Islam and moral education textbooks in their pure form. For example, most participants in FGI1 stated, "We cannot recite these surahs correctly. Since oral recitation is never related to our exams, neither the teachers nor we give importance to it." Again, the participants of FGI2 told the researcher that the surahs of the syllabus should be taught correctly

through repeated practice, but these surahs are never taught in this way in the classroom. As one of them said, "We cannot recite these surahs properly because they are not taught in class as they should be taught through repeated practice." Similarly, in this regard, participants in the other four FGIs (i.e., FGI3, 4, 5, and 6) responded to the above.

Participants in six FGIs primarily expressed dissatisfaction with their teachers' teaching methods. They said that the RME teachers at their school do not pay enough attention to reciting the Surah of the Holy Qur'an. Instead, they emphasized other aspects of these surahs. For example, the consensus of FGI6 participants on this topic is the following:

Since there is no Surah recitation in our exam, we do not focus on recitation while reading this subject. Also, our teachers do not give it much importance. In the classroom, the teacher reads the verses of the Surah once, as in a typical lesson, and discusses other related learning topics from the Surah, such as the Shan-i-Nujul [context of the revelation] translation of the verses, lessons from the Surah, etc. If the teacher had taken the matter seriously and imposed rigor, many of us might have learned to recite well.

[Student 2: FGI 6]

According to data collected through field notes on this subject, 23 students out of 41 students participating in the six FGIs were found to be quite unable to recite the words or verses of the prescribed Surahs in the secondary curriculum, and only 15 of them were found who could recite or read somehow. That is, they show the minimum ability to recite the words or verses of the selected surahs. Only three students showed good proficiency in this subject. In this regard, it is worth noting that, according to the researcher, "*good ability*" refers to the ability to recite the Qur'an fairly accurately in light of the basic rules of recitation (*Ilm-e-Tajweed*).

4.2.4 Execution of Learner-Centric Teaching-Learning Activities

Generally, the 2012 Secondary Curriculum is based on a learner-centered teaching-learning approach. The curriculum aims to apply learner-centered teaching-learning activities effectively in the classroom. In this respect, the curriculum also mentions several learner-centered techniques, such as group work, story writing, drawing, debate, role-play, practical work, question and answer, demonstration investigation, etc. (NCTB, 2012c, p. 17). Furthermore, the RME textbook for Grades IX–X has prescribed some specific student-centered activities and tasks in specific lessons following the curriculum. However, with this background, the researcher specifically tried to inquire about the state of conducting student-centered teaching-learning activities. Therefore, in this regard, in addition to the researcher's classroom observations and teacher interviews, responses were also sought from the students in the FGI.

However, when FGI participants were asked about the status of the implementation of participatory or student-centered teaching-learning methods, they informed the researcher that teachers do not use them in RME classes. Specifically, when asked to share their experiences of working in pairs, groups, role-playing, etc., participants in each of the six FGIs (i.e., FGI 1, 2, 3, 4, 5, and 6) told the researcher that pair work, group work, and group discussion are not done in RME class. For example, one participant in FGI1 said:

In some other subjects, like English, Bengali, Bangladesh, Global Studies, Science, and Math, etc., we rarely worked in groups and pairs and participated in role-play, but we never got the chance to do it in this [RME] class.

[Student 4: FGI 1]

Participating members of FGI2 expressed similar views. They said, "No group or pair work is arranged in religion classes." Students in FGI3 uttered, "Several teachers in other subjects sometimes make us think or work using our heads in class, but the teacher in this [RME] class does not make us think and solve such problems using our heads." They also said that most of the time, their teacher discusses the lines of the textbook and imposes certain parts of the lesson to be memorized at home. Similarly, participants in FGI4 and FGI5 told the researcher that in their classrooms, the teacher discusses the lesson and sometimes tries to keep the focus on the lesson by asking questions, but never sets them to work in pairs or groups in the classroom. Although in this regard, the participants of FGI6 shared almost identical information with the researcher, two of them mentioned that they were sometimes set to work in pairs. One of them said:

In this class, group work is not done and rarely are we asked to discuss in pairs with the classmate sitting next to us for a while. But he usually doesn't pay much attention to our pair work. So, so many of us are either quite inactive at that time or talk about other things.

[Student 3: FGI6]

Finally, in light of the information from the FGI about their teachers' teaching activities with the students, it appears that the teaching methods of the six teachers are generally similar. Teachers typically use their style. Instead of starting a new lesson by assessing prior knowledge, their teaching style includes beginning a lesson by assessing students' learning in the previous day's lesson. Next to it, they move on to teach new lessons. They usually read and discuss the text before the students teach new lessons. So reading and discussing the text is their common teaching method. They assign the student to learn or memorize lessons traditionally taught at home.

Teachers use test-driven techniques, for example, by assigning students to prepare multiple-choice questions in the classroom and practicing answering sample creative questions from commercially produced guidebooks. They do not use any ICT media in their classes. Teachers' teaching pays poor attention to the functional skills of RME subjects. As a result, students lack practical skills in RME. For example, students' inability to recite the prescribed *surahs and ayats* of the Holy Qur'an expected in the curriculum (which has been verified by the validity of the present researcher) Although the students are not likely to be knowledgeable about the curriculum's teaching-learning methods and teaching guidelines, a discussion with them revealed that the teachers do not use the prescribed techniques and strategies of the curriculum and do not use the learner-centered approach in the teaching-learning activities.

4.3 Teachers' Interview (Section A)

Chapter Three, Section 3.13.1, states that, for data collection, this study included interviews with RME teachers along with interviews with participants from other categories. Six RME (Islam and Moral Education) teachers at the secondary level were interviewed with a semi-structured interview guide. They were interviewed at the end of the researcher's classroom observation. It is worth noting that the interview guide for teachers was divided into two sections, namely *Section A and Section B*. Section A of the teachers' interview guide included questions about teachers' perceptions of effective teaching (4.3.1); teachers' classroom teaching procedures (4.3.2); teachers' perceptions of learner-centric approaches (4.3.3); and implementation of the learner-centric method (4.3.4); and *Section B* covers teachers' views on the impact of RME teaching-learning in motivating students toward moral values, which was sought through research question No. 4, and this is analyzed in

Section 4.6.2. However, the following sections (4.3.1, 4.3.2, 4.3.3, and 4.3.4) contain the analysis of the data collected under "Section A" of the interview guide.

4.3.1 Perception of Effective Teaching

Along with students' perceptions, the RME teachers' perceptions of effective teaching were also sought. Some of them defined effective teaching of RME from more than one perspective. However, the RME teachers' perceptions regarding the effective teaching of RME are as follows:

According to teachers, the teaching of RME would be effective only when students would act on the lessons they had been taught. For example, T3 said, "The teaching of an RME teacher will be effective when the students hold proper religious beliefs and perform what they learn from RME." Similarly, T5 stated:

A teacher's teaching of religion and moral education will be effective only when students use that teaching in real life. That is, the student will be able to develop as a good citizen and a religious person.

T6 expresses an almost similar opinion. According to T6, effective teaching of RME is not just a matter of acquiring content like some other subjects, but a matter of practice. Effective teaching is, therefore, what is reflected in the practice of the students. T6 stated:

Religion and morality are matters of practice. If we talk about Islam, Islam means to obey, to comply. So, I believe that the teachings of Islam and morality will be effective if there is an environment in which the teachings of Islam and morality that we are given are to be obeyed, observed, or practiced.

Again, according to T6, RME teaching becomes effective when the learning object of religion or moral education is presented through demonstrations and the real

benefits of learning content on religion and morality are presented to students in a logical manner. In this claim, by way of example, he uttered:

Suppose we teach a topic such as *Ozu* [ablution] or how to attain holiness; in this case, if the process of attaining holiness can be shown and its benefits highlighted, then that teaching will be effective. The RME teaching will be effective when the real benefits of religious matters or rituals are logically presented before the students. For example, we should emphasize to them the importance of ablution. What are the physical or scientific benefits of making *Ozu?* etc., then that teaching would be effective.

[T6: School 6]

Moreover, three teachers (T2, T4, and T5) defined effective teaching of RME as teaching that the students easily understood. Effective teaching is the RME teaching process that ensures students understand the learning content. As T2 said, "Effective teaching makes the lesson easier for the students." Similarly, T4 stated that effective teaching requires a simple and understandable language that students can easily grasp. Similarly, T5 stated, "Effective teaching is the teaching process that all students in the classroom can easily understand."

According to T1, effective teaching of RME requires two qualities: explaining RME from a scientific perspective and teaching it using modern information and communication technology. In his (T1) words, "when the content of RME is taught together with scientific explanation and when it is taught through ICT, it will be effective."

In fine, RME teachers' perspectives on effective teaching of RME include teaching that is reflected in students' real-life activities; a teaching process in which

the practical or comprehensible significance and meaning of the learning issue are rationally presented to the students using demonstration techniques; a way of teaching in which the students can easily understand the content of RME; and teaching using scientific explanations and ICT.

4.3.2 Classroom Teaching Practices

To explore teachers' classroom teaching practices, classroom teaching observation by the researcher was the primary source of data. In addition, FGI with students and interviews with teachers in this regard complemented and triangulated the data collected through observation. To gather information about the teachers' teaching methods and procedures, the researcher began by asking them to describe their typical teaching activities in the classroom. In addition, the researcher asked them about the use of ICT media in the classroom and their perceptions of students' proficiency levels in the competency-based contents of the curriculum. The following sections and subsections contain data analysis and interpretation on this topic.

4.3.2.1 Typical Teaching Procedures

The teaching strategies and processes of the six teachers selected for this study were similar. All of them mostly used their own irrational or outdated methods and techniques. Their teaching methods and procedures do not follow the curriculum guidelines and textbook instructions. Their teaching techniques and processes were limited to a small number of techniques. Most importantly, most of their activities seemed ineffective and inconsistent with basic teaching principles and RME pedagogy. The following transcript of an interview with T1 represents their typical teaching procedures and strategies and, at the same time, validates the researcher's above statement about their teaching strategies. T1 stated:

At the beginning of my session, I check individually to see if all the students have learned the previous day's lesson. I test this in different ways; for example, I ask questions about the last day's lesson, and they answer the question orally. Sometimes I make them formulate certain multiple-choice questions specific to their previous lessons. By doing this, on the one hand, they can read the textbook information closely, and on the other hand, they can prepare themselves for the exam. Sometimes I ask them questions about their practice based on examples of creative questions in the guidebook. This is usually how I assess the previous day's learning and start a new lesson. At this stage, I read the new lesson, discussed it with them if necessary, and instructed them to listen carefully. Sometimes I call one of them to read the text and discuss it with the required explanations. Then I assign them to prepare the lesson at home properly for the next day.

Looking at the above statements of T1, it is found that he goes back to the previous lesson at the beginning of his session and spends a long time checking the student's learning on the last day's lesson. As regards the process of assessing students' learning on the previous day's lesson, he says that he usually evaluates by asking the oral questions, assigning them to prepare multiple-choice questions on the lesson, and assessing students' performance on the answers to the sample creative questions from the commercially produced guidebook. He further said that after assessing the previous day's lesson, he starts a new lesson and delivers the lesson by reading out the text and explaining the necessary parts. Sometimes he asks the student to read out the text, and he adds essential explanations. Finally, he assigns students to learn the lesson properly at home for the next day. However, in his description, it is evident that his teaching method is just reading and discussing the text.

This teaching process described by T1 is also typical in the descriptions of T2, T3, T4, and T5. For example, T5 noted at one point in his description of his usual teaching process, "Mostly I read the new text in front of them and discuss its essential parts."

T2 claimed that he allows students to work in pairs and groups in the classroom, although his description of his typical teaching procedures was erratic and very brief. As he claimed, "I collect homework. I ask some questions separately. Then I assign them to work in pairs. Then I assign them to group work. Then I assess their learning and assign homework. Then I close the session with thanks."

T3 claimed about his typical teaching procedures that he first briefly explained the lesson to be taught. Then, he reads the text or asks the students to read it. Later, he focuses on the lesson's main points and gives the students a clear idea through his discussion. If there are Arabic quotations in the text, he emphasizes them and asks the students to read them several times. As he said, "Then I give them a good idea of the lesson's main points. Then I ask students to read quotations from the Quran and Hadith related to the lesson." T3 also mentioned that he assesses students sometimes through class tests, sometimes by asking them to write answers to some short questions, and sometimes by asking them to write answers to descriptive questions.

T4 claimed that his teaching activities include exchanging greetings with students, arranging their seats if necessary, collecting homework, and testing their prior knowledge by asking questions before starting a new lesson. Regarding his next steps, he claimed:

.... Then, I bring out the title of the lesson. Then I start reading the textbook in front of them and ask them to listen silently. Sometimes I read the text by myself, and sometimes I ask the student to read the text. I ask them to listen carefully during

the lesson so that they understand it. Sometimes I ask them if they understand the lesson or have any questions. ...

He also claimed that if there are any technical terms or words in the text, he explains them before discussing the text, divides it into different parts, and explains them, and at the end of the lesson, he presents the message of the topic. Then he asks the students if they understand today's lesson and what they learned from it. This is how he usually teaches RME in the classroom.

In some respects, the teaching process of T5 was similar to that of T1. Next to the seating arrangement, he orally assesses the students' learning of the previous day's lesson. Then he starts a new lesson. He reads the text and explains it in front of the student. Apart from this, he claimed to add supplementary quotations from the Holy Qur'an and Hadith in interpreting the text. He further contended that asking questions keeps students focused on the text during lesson analysis. He pronounced:

I quote from the Holy Qur'an and Hadith consistent with the lesson. I ask them questions repeatedly to keep them focused on the lesson. If a student is inattentive during a classroom lesson, I immediately ask them about the lesson. As a result, they became instantly alert.

He (T5) also claimed to organize students to work in groups to solve sample creative questions from practice-based questions in the textbook. In this context, he also explained more ways of conducting his group work. About his closing phase, he said, "After presenting their group work, I give my feedback. Finally, I assign them to complete it at home for the next day's session with specific questions."

Some segments of T6's typical teaching process were similar to T1 and T5. As he said, after the seating arrangement and exchange of greetings, he assesses the

students' learning of the previous day's lesson. He pronounced, "Then I take from them the lesson that was imparted to them the day before." Like T5, he (T6) also claimed to ask questions during lesson discussions to keep students focused on the lesson.

In addition to the above activities, regarding the process of presenting new lessons after evaluating the previous lessons, he claimed that the new lesson is discussed in detail before giving a brief overview of it. At the end of the discussion, he assigns work for the students by writing on the board. In this regard, T6 asserted:

...Then, as an introduction to the lesson, I try to highlight the importance of the lesson that will be taught to them today, and I try to learn about their prior knowledge if they have any ideas. After assessing that, I give them some ideas or lectures about the lesson's content or discuss it. During the discussion, I write the task on the board so they can prepare for the next class.

4.3.2.2 Execution of Learner-Centric Approaches

As mentioned earlier, the National Curriculum 2012 seeks to implement a learner-centric teaching-learning approach in the classroom. The essence of the learner-centric teaching-learning process is actively involving learners in learning. However, to explore the status of implementing learner-centric teaching-learning activities by teachers, including classroom observations by the researcher and FGI with the student, the researcher interviewed RME teachers to get their perspectives.

In this respect, it is relevant to note that the description of the typical teaching procedures provided by the teacher earlier (section 4.3.2.1) contains some clues about the state of the implementation of the learner-centric approach; nevertheless, the teachers were asked about their position on the matter to ensure clarity. However,

teachers were first asked about the concept of the student-centric approach, then their position on the use of this approach. The following sections (sections 4.3.2.3 and 4.3.2.4) contain the data analysis on this topic.

4.3.2.3 Perception of Learner-Centric Teaching-Learning Activities

Interviews with teachers revealed that they had no idea, or had misconceptions, or superficial ideas about learner-centric teaching-learning activities. Out of six, three teachers had no idea or a misconception about it. For example, when T2 was asked about it, he was silent. As a result, the researcher concluded that he has no idea about learner-centric teaching-learning activities.

T1 and T5 had misconceptions about learner-centric teaching-learning activities. Both refer to it as a process of teaching other students in the class through a particular student. According to them, when a student assumes the role of a teacher and teaches other students in the class, it is called learner-centric teaching-learning. For example, T1 defines learner-centric teaching and learning as "when a student assumes the role of teacher and teaches other students in the class." Similarly, T5 hypothesized that the student-centered learning method refers to a particular student teaching the other students in the class. Peer tutoring, according to their definitions, is learner-centered teaching-learning.

In this regard, T4, T6, and T3 possessed a superficial idea. By "superficial idea," the researcher means they had a little or shallow understanding of the concept. For example, in explaining the concept of the student-centric approach, T6's partial description was somewhat consistent with the concept of the student-centric approach. In contrast, his example of this topic was inconsistent with the actual concept of the topic. For instance, T6 considered it a strategy in which all students participate. That

is, according to him, a participatory approach. He also limited the student-centered approach, especially to peer teaching. As he articulated:

...in class, when I see that a student is doing well and understanding the lesson well, he is attentive, and then I form a team under his leadership to encourage other students so that others can learn under his leadership. And I notice that they are learning.

However, the interchangeably student-centric approach is seen as a participatory approach, and peer tutoring can be counted among student-centric approaches. Still, at the end of his speech, he misinterpreted this concept when he said:

... and I notice that they are learning. Besides, I bring before everyone the learner who is well-dressed, well-cut, well-groomed, clean, and tidy, and the learner who is relatively well-dressed or whose hair is unkempt. By doing so, I attempt to create a comparison scene with the two students in front of them, and I ask them which situation they prefer so that other students are encouraged to notice that the child is clean and well-dressed.

However, in light of the above quote, his understanding of the student-centric approach appears to be superficial or a rough idea in this regard. Also, T3 confined the student-centric approach to group work only. T3 said, "It's about getting students to do group work in the classroom."

T4's understanding of this matter seemed almost correct when he pronounced, "It is the various processes of engaging students in learning that the teacher actively uses.

However, the data analyzed above reveals that only one (T4) of the six teachers had a good understanding of learner-centric teaching-learning activities; two teachers (T3, T6) had a superficial or rough idea about this; two teachers (T1, T5) had misconceptions about it; and one teacher (T2) had no idea about it.

4.3.2.4 Use of Learner-Centric Teaching-Learning Activities

In the interview, in addition to exploring their perceptions of learner-centric teaching-learning activities, teachers were also asked about the use of learner-centric teaching-learning activities in their classrooms. Specifically, they were asked to specify specific learner-centric strategies they typically use in their classroom teaching. However, most of the teachers remained silent, unable to say anything. While they were supported with guiding questions such as whether they use individual work, pair work, group work, etc., in their classroom teaching, they could say something superficial about this. However, regarding the usage of individual, pair, and group work, T1 frankly informed the researcher that he does not use these methods in his teaching. He (T1) said:

I have no experience teaching new methods because I have no training. I teach the students in the classroom using the techniques that I described to you. However, I assess their previous day's lesson individually and sometimes question them this way.

T2 claimed to assign pair and group work in the classroom, but when asked about how and when these tasks were utilized, he remained silent. Because of his silence, the researcher doubts the reality of his claim about whether he organizes pair work or group work in the classroom. Furthermore, the researcher did not observe how to arrange pair or group work during his classroom teaching observation. T3

claimed his use of individual work in assignments for memorizing the critical quotations from the textbook, assignments for class tests with short or descriptive questions, and assessments for learning at the end of the session. In addition, he expressed his position on the use of group work. He freely admitted that he does not use group work in his classes. In this regard, he highlighted his classroom's limitations in terms of organization. He said:

As you can see, the classroom where I conduct my sessions is crowded with students. In such a situation, if group work is organized, class discipline goes out of control on the one hand, and on the other, it is not possible to finish the session on time.

T4 and T5 claimed to conduct group work in the classroom occasionally. The following excerpt from the interview transcripts from T4 reveals what he said in his claim:

In the classroom, sometimes I divide the students into different groups and have them participate in group discussions or tasks. In this case, each team has a different name and team leader. I instruct them to finish the work within the specified time. When the work is completed, it is evaluated through a presentation by the group leader.

T5 claimed students participating in group work on solving sample creative questions from the practice-based questions of the textbook.

T6 claimed about using individual and pair work. He admitted that he does not use group work in his teaching. He also explained the reasons for not arranging group work in the classroom. He blamed the existing seating system in his school for not organizing group work in the classroom. He (T6) uttered:

There are some limitations to what we need to organize group work in the classroom. For example, our benches are not suitable for group teaching or group work in many cases. We have not yet received such seats from the government. So, we cannot arrange group work.

He (T6), on the other hand, claimed to use pair work in class. As he said, "I try to organize pair work in class. The way our benches are now, we can work in pairs with the children."

In agreement with the above information, teachers' teaching methods mainly included assessing students' learning in the previous day's lesson (T1, T5, and T6), reading texts, and discussing texts (T1, T2, T3, T4, and T5), asking questions during text analysis to keep learners' attention to the lesson (T5, T6), assigning students to group work (T2, T5), assigning students to learn the lesson at home for the next day (T1, T2, T5, T6), and assigning students to learn the lesson at the end of the session (T2, T3).

In addition, the individual's teaching procedures include assignments for pair work (T2), providing a brief idea of the lesson before elaborating (T3), exchanging greetings with students, arranging seats, collecting homework, checking students' prior knowledge, declaring the title of the lesson, explaining technical terms in the text before the main discussion, breaking the text into sections, and presenting the message of the topic (T4), adding supplementary quotations to text interpretation (T5), and giving an overview of the new lesson before lecturing or discussing the subject (T6).

Few teachers who participated in this study understood learner-centric teaching-learning activities. Most had a superficial or minimal understanding of

learner-centric teaching-learning activities, and some had misconceptions or no idea about them. Their understanding of the student-centric approach was weak because they could not spontaneously set examples of techniques under this approach. Even after being guided by the researcher with the example, they confined it to individual work, pair work, and group work only. A small proportion of teachers occasionally used group and pair work in their classroom teaching, and a big part did not utilize them in their teaching. Above all, they used individual work by asking students questions individually and assessing their learning from the previous day's lesson.

4.4 Classroom Teaching Observation

It has already been mentioned earlier that observation of classroom teaching-learning activities was one of the data collection techniques used in this research, and an observation guide was used as its tool. The following is the analysis of classroom observation data:

4.4.1 The Context and Issues of Observation

In addition to interviews with students and teachers, this study used a classroom observation schedule to collect data about RME teachers' teaching activities in the classroom. The objectives of the classroom observation were to observe the ways and means of teaching by the RME teachers, adopt learner-centeredness in teaching-learning activities, and select and use appropriate approaches and methods in the classroom as per the characteristics of this subject. RME teachers attempt to add religious and moral values following the objectives of the secondary RME curriculum. Also, the observation schedule included some other critical pedagogical aspects of classroom teaching, such as teachers' PCK and practices, student involvement, learning climate, efforts to teach moral values, modeling moral

virtues, etc. The following description illustrates the teaching-learning situation observed in secondary RME classrooms selected by the researcher.

4.4.1.1 Teachers' PCK and Practice

Although TPACK or TCK is currently used as a modified term for PCK, given the general picture of the underdevelopment of RME teachers' technological knowledge, the researcher in this study deliberately considered their PCK only when observing their classroom teaching-learning activities. However, teachers' PCK is crucial for effective teaching-learning. Hill et al. (2005) asserted that it is important and highly significant for a teacher to be capable of delivering lesson content effectively. PCK is an acronym for 'Pedagogical Content Knowledge' first described by Lee Shulman (Shulman, L., 1986). He described PCK as “the most powerful analogies, illustrations, examples, explanations, and demonstrations-in short, ways of presenting and framing content that make sense to others” (p. 9). According to Ball, Lubienski, and Mewborn (2001), the components of PCK include facilitating effective classroom discussion, task development, and selection, presentation and explanation selection, emphasis on student understanding, interpretation of student responses, and a quick and perfect analysis of their problems and mistakes.

However, in line with the above opinion, among pedagogical issues, overall, the researcher focused on teachers' knowledge of instructional strategies, knowledge of curriculum, and knowledge of student's skills. Then interpretations are included and limited under these domains Teachers' Classroom Techniques, Teachers' Curriculum Delivery, Teachers' Explanations, Teachers' Stimulating Learning Approach, and Teachers' Knowledge of Students' Abilities. The analysis of this issue is as follows.

Classroom Techniques: The ultimate goal of teaching in a formal educational setting is student learning. In this mode, teachers are the direct resources to facilitate learning and are considered facilitators of learning. Students learn the content easily and quickly when their facilitators provide the right learning opportunities. First and foremost, appropriate teaching-learning facilities include the selection and use of teaching-learning strategies and methods that are appropriate for the students and the nature of the lesson.

However, the classroom strategies of the observed teachers were limited to very few methods. In most cases, they are seen using their techniques. Such as, rather than starting a new lesson by assessing their prior knowledge, almost all began the session by assessing students' learning in the previous day's lesson. Again, they were all seen reading the text and discussing the text that did not adhere to the curriculum guidelines on curriculum strategies. Also, their classroom strategies were limited to one-way discussion, lecture, question-and-answer, individual work, group work, and pair work. In contrast, the syllabus guides more than 20 categories of methods or strategies.

Explicitly, by calculating and collating the observed data, it can be seen that T1's classroom strategy mainly consisted of reading and discussing the text. In addition, several times, he invited students to work individually on making MCQs from the text. Also, he inevitably used the question-answer technique in the previous day's lesson assessment, but he did not use this technique (question-answer) in the new lesson. In addition to reading and discussing the text, T2's classroom strategies covered only question-and-answer. T3 appeared to use more lectures and question-and-answer techniques. In addition to this, he sometimes did pair work. The methods used by T4 included reading and discussing texts, question-and-answer, group work,

and pair work, but he rarely arranged group work. Like the others, T5 mainly uses his strategy of reading and discussing the text. Also, the question-and-answer technique was used in his teaching. Lecturing was the most frequently used method by T6. Along with this, he took questions and answers along with text reading and discussion.

Above all, among the strategies used, "reading and discussing the text" was the teachers' leading and most frequently used classroom strategy. Out of six teachers, five used it for most of their daily sessions. Although outwardly, "question-and-answer" is mentioned as a technique used by most of the teachers, it was used by them sporadically and for a short time. Moreover, someone used it to announce the title of the lesson (e.g., T4); for someone else, it was aimed at controlling side talk in the class (e.g., T2); again, for others, it is intended to assess learning achievement at the end of the session (e.g., T3 and T4). Only T6 seemed somewhat adaptive in using the question-and-answer technique in his teaching activities, and the other teachers used it only nominally.

Furthermore, "lecturing" was included in T6's classroom strategies, even though he was only seen lecturing on the topic for a short time. Besides, "pair work" and "individual work" were nominally used by teachers. It was interesting to see that a teacher assigned separate tasks for making MCQs from the lesson taught. Again, those who employed group work in the classes could not do so systematically.

Exemplifying and Relating Lessons to Life Experience: Student learning is compared to a building block process where each student's prior experiences serve as a foundation for subsequent or new learning. If the students' previous experiences can be linked to the new learning material, it becomes easier to accumulate them. Learning can be promoted and stimulated by connecting lessons to students' daily lives or

drawing examples from their real-life experiences (Rahman, 2002). However, five of the six teachers in this study were found not to relate the lesson to students' life experiences and did not cite appropriate examples. For example, during the researcher's observations, T2, T5, and T6 did not once draw examples from students' real-life experiences, where there were more opportunities to do so, and it required several lessons. For example, when T2 was teaching on *Amanat* [trust] (Lesson 6: Chapter 4), in which the learning objective was "narrating the introduction of Amanat, ways to protect Amanat, and their importance" (NCTB, 2012c, p. 71), he was reading and discussing the text in his style (e. g., he was reproducing the meaning of the text in his own words). In this lesson, as an example, there are only seven aspects of Amanat's protection, whereas the paradigm of Amanat is vast. However, the teacher ended this lesson without eliciting more examples, either from his part about other domains of Amanat, or eliciting more examples from the students. It would have been better if the teacher had helped the students relate the subject to their daily experiences and generated enough examples from their perspectives and experiences. Without this pedagogical knowledge, the teacher could not stimulate students to promote and practice higher-order or critical thinking skills. Moreover, the teacher could create an engaging environment for new knowledge and learning by connecting the content to the student's real-life experiences.

Curriculum Delivery: In the observation guide, the researcher examined the status of using teaching-learning strategies and activities prescribed by the curriculum. Unfortunately, a significant gap was observed between "curriculum on paper and curriculum in practice." None of the teachers followed the curriculum outline for teaching-learning strategies and activities. Except for T4, none were familiar with Islam and the moral education curriculum. Except for T4 and T6, the rest of the

teachers did not confirm the purpose of the lessons they taught. This was confirmed during the interview with them, and they candidly admitted that they do not follow the curriculum's pre-defined teaching-learning strategies and activities in delivering their lessons. None of the RME teachers could show the curriculum to the researcher during the researcher's days at school. The delivery of the curriculum in the classroom was found to be an arbitrary condition. Most teachers were unfamiliar with the learning objectives or the competencies of the particular lesson. They use the textbook content without any idea about the curriculum and are very traditional in their teaching style.

4.4.1.2 Student Involvement

There is some consensus among educationists and theorists that effective and sustained learning of a subject or topic is an active process; learning depends on learner behavior or engagement; students learn best when actively engaged in the learning process. Students are seen as proactive participants in a changed view of the learning process. The real world demands that learners use higher-order reasoning skills to solve complex problems. This new situation inevitably requires students to be actively engaged in the learning process to quickly analyze, make decisions, and solve real-world problems. For this reason, modern pedagogy emphasizes active learning, participatory learning, and learning by doing.

However, in line with the above view, the researcher observed RME teachers' efforts to involve students in teaching-learning activities in the classroom. In particular, the researcher tried to observe RME teachers' effort and craft in providing exercises, problem sets, group assignments, and projects, creating an environment for interaction and activities that allow students to think, act, and practice what they learn. Besides, the researcher tried to observe teachers' views on providing activities for

guided practice, providing feedback and corrective use, using individualized and self-directed learning activities, using systematic use to facilitate students' involvement in the learning process, using meaningful verbal praise, checking and observing classroom assignments during seatwork, etc.

However, teachers do not create opportunities for students' active participation in the learning process. During observation, only T4 engaged in group work two times, but he was not nearly able to organize and conduct group work coherently. First, instead of basing the subject on the student's life experience, he copied a question for group work from the exercise part of the lesson, which could not provoke students' thinking, develop higher-order thought processes, or bring content beyond the text into a broader context. Second, group work was chaotic due to a lack of proper guidance, rapport, and monitoring. After all, the group work was not finished within the session's allotted time. So time is wasted in the name of group work. Other teachers did not attempt group or pair work at all.

4.4.1.3 Learning Climate

The learning climate in the classroom is a crucial element for teaching and learning. A favorable learning climate is a prerequisite for effective learning. In classroom terms, "learning climate" refers to a classroom's physical and emotional environment. In observing the learning climate, among its various aspects, the researcher mainly considered the organization of the physical characteristics of the classroom that encourage or inhibit the interconnection and interaction between students and the non-threatening or threatening nature of the classroom that exists for students, teachers' use of warmth and control, competitive or cooperative or individualistic classroom structures, and teachers' behavior in the classroom. In addition, the researcher considered how students felt about themselves, each other,

their classrooms, and activities and materials to promote their learning. However, the following are scenarios of the RME classroom learning climate under study.

The Classrooms' Physical Environment: A conducive classroom environment is significant for suitable teaching-learning activities. The classroom's physical environment, including its temperature, lighting, type and amount of space, and seating arrangement, can affect teaching-learning activities. However, in all classrooms under study, RME was taught in a regular classroom setting, which was not always encouraging for RME learning. Although only T5 claimed that sometimes he brought students to the nearby mosque to practice specific lessons, this was not observed during the observation days.

It was evident that, of the six classrooms under study, T2 did not have adequate opportunities for natural light to enter the classroom. Even the electric bulbs were dim, making the classroom shadowy and dull. Furthermore, there was a lack of adequate natural light and ventilation in T1's classroom. In this regard, no problem was seen in the other four classrooms. Incidentally, it is worth adding that all classrooms had electric ceiling fans, although two of the three in T4 were out of order. As a result, more than half of the students in this room were found to feel uncomfortable in the heat.

Although "furniture placement sends a message to students: rows of tightly spaced desks indicate a very different learning climate in which small groups of desks turn towards each other" (Borich, 2008, p. 72), conversely, it is observed that all RME classrooms were arranged with traditional high and low benches and were organized in multiple rows, which were not conducive to group work and face-to-face discussions among students.

Classroom's Learning Structure: In learning situations, education experts have characterized classroom structures as competitive, cooperative, or individualistic. Among these three types, competitive and individualistic classroom structures are considered self-centered instead of cooperative. On the other hand, collaborative classroom structures are more potent in producing achievement than different interaction patterns (Johnson & Johnson, 1989). Contemporary pedagogy advocates collaborative classroom structures. Constructivists also best emphasize collaboration in learning. In line with this, the Secondary Islam and Moral Education Curriculum 2012 emphasizes cooperative classroom structure.

In this context, the observation schedule included an inquiry into the nature of the learning situation in the classroom. However, T4's classroom structure was explored somewhat cooperatively. For example, in six of his observed classes, he was seen assigning students to work in groups two times but was disappointingly weak at group task management. Also, other teachers have been found to have individualistic or competitive classroom structures. The classroom structures in T1, T2, and T5 were always individualistic, where teachers were asking questions from the lesson, and very few students were seen to answer those questions as expected. The remaining students were often seen as depressed and apathetic.

The classroom structures of T3 and T6 have been explored as commonly individualistic and, at times, competitive. For example, during the observation, T3 was observed to assign students (twice) to prepare multiple-choice questions individually in the lessons titled "*Hajj: Importance and Significance*" (Lesson 5, Chapter 3) and "*Ilm [Knowledge]*" (Lesson 7, Chapter 3). Also, T6 was observed assigning individual work (writing the answer to an exercise-based question) to

"Muslim Scholars" (Lessons 10 and 11, Chapter 5). Coincidentally, both teachers warned students not to look at each other's papers during individual work. In these classrooms, on the one hand, the students were busy with themselves, and on the other hand, a "win-win attitude" was felt among the more advanced students in the classroom.

Classroom Social Climate: Researchers and education experts have discovered a significant relationship between a classroom's social environment and effective teaching and learning provisions. Therefore, to explore the social climate, the researcher tried to observe how teachers play a role in enhancing interpersonal relationships among students, creating friendly relationships between students and teachers, giving positive feedback to students and receiving feedback from students, and encouraging students to learn while empowering student learning, respecting and valuing student opinions, and recognizing their self-esteem. He also tried to observe how the teachers ensured students' freedom to express their views freely, practiced the doctrines of inclusive education, implemented strategies to create opportunities for students to prioritize interactive and cooperative learning activities, showed affection, love, and sincerity to the students, listened to the student's problems, and responded to the students' unexpressed interests or needs.

Also, from the student's side, the researcher intended to investigate the state of classroom culture in terms of students' interactions, their respect for others' opinions and rights, and their image of social and normative behavior in the classroom.

However, among teacher-based issues, the researcher noticed minimal indication in very few issues, specifically student-student interaction and relationships, student-teacher interaction, feedback, appreciation, and recognition of

students' self-esteem, creating opportunities for interactive and cooperative learning activities. Other teacher-related issues were unlikely to be addressed by the teachers; consequently, the researcher could not verify or comment on undisclosed matters.

Regarding the enhancement of student-student interactions and relationships, some indications were observed in T4's teaching activities. For example, he was observed employing students to work in pairs on *the role of Iman* [faith] *in developing moral values* (Chapter 1: *Akaid and Moral Life*). Another time in the same chapter, a group discussion on *the importance of belief in the finality of prophethood* is seen. Also, T3 only once assigned students to work in pairs to prepare a list of *Haqqul Ibad* [Duties to Creatures] in Chapter 3 of *Ibadat* [Worship]. In this regard, no activity was seen in the teaching activities of the remaining four teachers. Instead, they were seen as discussants or speakers in the classroom.

Regarding the friendly relationship between students and teachers in the classroom, the researcher did not find significant evidence in the teachers' classroom interaction and communication. Most teachers displayed a very formal and emotionless connection with the students. However, only T3 was found to be somewhat distinct in this case. His manner seemed caring and sincere toward the students, especially in exchanging greetings and speaking with them. In response, students found the teacher easygoing and comfortable. In this topic, nothing mentionable was observed in the dealings of the other teachers.

Teachers' Feedback: Teacher feedback in the classroom is an important indicator of the learning climate in the classroom. It is expected that teachers provide feedback to students in a positive manner and receive feedback from students in the same manner. They need to be critical, attentive to students' opinions, and respectful of their self-esteem. But none of the observed teachers were seen providing positive

feedback. Instead, two (T1 and T5) were found to provide negative feedback. For example, when T1 was talking about *frugality* in Chapter 4, *Akhlaq* [the character] unjustifiably blamed the class for the huge waste, but he did not explain it. At that time, a student from the right side of the first bench wanted to say something about it, but he ignored him and continued talking. Once again, during a lesson on *brotherhood and communal harmony*, T5 was seen disciplining an inattentive student by saying, "You can never memorize a lesson," when he could not answer the questions asked. The researcher did not find any single case or instance of teachers respecting students' self-esteem and appreciating their opinions. Therefore, the classroom learning climate generally appeared dull, monotonous, and unresponsive.

4.4.1.4 Efforts to Inculcate Moral Values

The main aim of teaching and learning moral education is to form and develop the students' moral character. But acquiring knowledge about moral issues does not ensure the moral practice expected of students. However, a separate chapter on *the moral character* has been included in the secondary-level Islam and Moral Education curriculum so that students can develop good moral character and behavior. In particular, the *Akhlaq* [Character] chapter of the secondary Islam and Moral Education curriculum (grades VI–X) includes several topics related to good conduct [*Akhlaq-e-Hamidah*]. Besides, the curriculum in this subject contains a good number of topics on *Akhlaq-e-Zamimah* [bad manners] to discourage bad manners (see Table 4 under Appendix 9). However, in this backdrop, the following points were considered to observe teachers' efforts to teach moral values:

Utilizing Approaches: The literature on the pedagogy of religious education and moral education suggests distinct and effective approaches different from the common teaching-learning methods and approaches. In this perspective, researchers

have sought to explore which distinct approaches or methods (i.e., methods or approaches particularly suited to the RME subject) the RME teachers use to add moral values through teaching-learning activities in the classroom. The results of observation in this regard show no teacher was observed to use any distinct teaching-learning approach, like a real-life moral dilemma approach, a life approach, a service-learning approach, etc., to teach the lesson aimed at acquiring moral qualities and forming the moral character of the learners other than using some very common pedagogies (e.g., lecture, discussion, question-answer, group work, brainstorming, etc.) and verbal encouragement. In this regard, it is noteworthy that T5 was very clumsy in using general pedagogy. Still, he encouraged students to reflect on and put into practice what they had learned about morality in the lesson on *education and morality* (Lesson 11, Chapter 3). On the other hand, other teachers did little besides advise the students.

Bringing Personal Values: Teaching moral and religious values is not always limited to syllabi or contents. Therefore, teachers are sometimes expected to go beyond content and add moral or religious values. According to their objective, teachers can inspire and promote universal and indisputable moral values by imparting their own to the students. However, from this perspective, the researcher set out to observe whether or not teachers bring personal values to their students. So, during observation, T1, T3, and T6 were not seen to convey personal values with lessons. T5 and T2 seemed better adapted to this concern. For example, when he (T5) was teaching "*frugality*" (Lesson 13, Chapter 4: Akhlaq Character), he gave an example of his practice of using a tab of water to make *Oju* (the Islamic ritual of purification for prayer). He reminded the students not to waste water, even in making *Oju* [ablution]. Thus, T2 mentioned having his elderly mother bathe with his hands when going home on holiday. He expressed this personal value in presenting the lesson

Respect for a Woman (Lesson 9, Chapter 4). Aside from that, T4 was seen emphasizing the importance of Iman [faith] in *Nurturing Human Values* (Lesson 8) in Chapter 1 (Akaid and Moral Life) when he was lecturing on the significance of Iman [faith].

Counting Behavioral Records: The observation guide included observing students' moral behavior and behavioral record-keeping questions by the RME teacher to determine students' moral character. In this regard, the researcher observed that teachers do not formally observe students' moral behavior to document and use it to assess students' moral progress. This conclusion was reached from the statements obtained from the interview with them. All the RME teachers acknowledged that there was no such culture in the school's assessment system. Therefore, they do not count students' moral behavior in the assessment of RME subjects. They do not include this issue in their continuous assessment (CA) activities.

Showing Objective Dealings: The neutral behavior of teachers with students in the classroom indicates their moral position. The researchers wanted to explore how teachers show objectivity in their behavior with students in the classroom. For this purpose, among the observable characteristics, the researcher mainly justified their behavior regarding male versus female students and advanced versus lagging students. Also, their dealings with specific students were noted. However, in this regard, the researcher concluded that no teacher consciously showed any discriminatory behavior toward students. Still, some of their subconscious behavior was observed as biased toward particular students. For example, when discussing and inviting students' views on *truthfulness* (Chapter 4, Akhlaq), T1 found that girl students were not included at all; on the other hand, he invited more opinions from boy students. At that time, all the female students remained silent, whereas, in this situation, the teacher was expected to motivate the female students to express their opinions. He was seen doing

the same thing in multiple sessions. Thus, T2, T3, and T5 were found to be indifferent to the proportional inclusion of female students in teaching-learning activities. Again, T2 and T6 were probed unconcerned about backbenchers while delivering the lessons on *keeping promises* (Lesson 3, Chapter 4), brotherhood, and *communal harmony* (Lesson 8, Chapter 4), respectively. They were observed in these sessions, at various stages of their speeches, asking some questions to the advanced students and the front line. Thus, they showed biased behavior by emphasizing the front-row students and excluding the back row and back benches. They appeared to repeat the same behavior over multiple sessions. Also, T1, T3, T4, and T5 did it occasionally. In addition, T3 showed some discriminatory behavior when he repeatedly praised and pronounced the name of the first boy in the class (the first student in the merit score).

Maintaining Classroom Protocol: During the classroom observation, all the students in the observed classes under study were found to be orderly and disciplined. They maintained good classroom behavior and general rules. Except for T5's class, most of the students in all other classes were seen as quiet, polite, obedient, and compliant. Still, some students in class T5 disrupted the learning environment by sitting in the middle and back benches of the class and engaging in some kind of unpleasant behavior (e.g., elbowing each other, talking sideways, sticking chewing gum behind, etc.). He (T5) was disgusted by their actions. He once asked them to stop talking in an irritated tone but took no other steps to correct their erratic behavior. In this situation, he expected to give them guidelines for acceptable and unacceptable behavior and explain the consequences of their behavior and actions.

4.4.1.5 Modeling Moral Virtues

According to many educational experts, modeling the moral character or moral qualities of teachers for students is one of the most effective ways to teach moral

education or instill moral values in students. However, the observation schedule included this issue and attempted to monitor some observable characteristics of teachers' moral character modeling in the classroom. It was somewhat challenging to conclude this issue because it is not a matter of making overnight decisions just by observing a small number of classes. Moreover, the dimension of moral virtues is extensive and comprehensive. However, within the confines of the classroom, the researcher has defined some observable aspects of moral issues that can be exposed to students. Specifically, with this objective, the researcher limited his focus to observing the RME teachers' standards of punctuality, discipline, cleanliness, patience, friendliness, and cordiality.

Moreover, the sense of respecting the self-esteem of the students was examined. In line with this meaning, the performance of RME teachers was defined and measured as "*excellent*," "*good*," and "*poor*." Notably, "*excellent*" refers to the expected level of quality, "*good*" means fair quality, and "*poor*" stands for an unsatisfactory level of quality. On this basis, the researcher tried to observe the following aspects:

Punctuality: Punctuality is the quality or habit of arriving or being ready on time. Synonyms of punctuality are promptness, promptness, etc. (<https://www.merriam-webster.com/thesaurus/punctuality>). However, T2, T4, T5, and T6 were more punctual. They reached their classes on time and completed their sessions within the stipulated time. This is how they were seen during the observation days. On this basis, the researcher considered their punctuality to be *excellent*.

In contrast, T1 was shown late twice (7–10 minutes) out of six observations without any reasonable reason. Thus, out of six times, T3 entered class (5–7 minutes

late) three times. In this case, the researcher scrutinized their engagement in other activities before entering the scheduled class and did not find any real reason for being late, so the researcher concluded that it was their regular habit. According to the researcher's judgment, they showed *poor* punctuality in front of the students.

Discipline: The term "discipline" is used in different senses from different perspectives. Generally, the term is used to denote orderliness, self-control, self-command, training to act according to rules, the display of prescribed conduct or patterns of behavior, etc. However, in this study, the term was narrowed and operationalized with the characteristics of (a) maintaining coherence in lesson presentation; (b) crafts for classroom instruction and control; (c) using teaching-learning materials and equipment in an orderly manner; (d) arranging seating in an orderly manner; and (e) conducting classroom work and activities coherently.

According to the stated definition of discipline, only T4 was found *excellent* in maintaining coherence in presenting the lesson and arranging the seats orderly. For instance, while he was talking about *The Relationship between Imam [Faith] and Islam* and *the Seven Fundamental Aspects of Iman [Faith]* (Lesson 2, Chapter 1), he nicely presented it to the students, maintained coherence, and added some practical examples. Moreover, he was found to be *good* at directing and controlling the classroom and using teaching-learning materials and tools but *poor* at managing classroom tasks. Besides, the rest of the teachers were also found to be *poor* at managing classroom tasks. Furthermore, no other teacher demonstrated *excellent* discipline in even a single discipline-defined domain. Apart from that, only T2, T3, and T6 demonstrated *good* discipline in maintaining consistency in lesson presentation, seating arrangement, and classroom instruction and control, and they

showed *poor* discipline in other areas of it. Additionally, T1 and T5 were found to be *poor* in all five domains of discipline.

Cleanliness: Cleanliness is defined as the state of being personally clean and the act of keeping things clean. So forth, in terms of external cleanliness or personal cleanliness, T2, T3, T4, and T6 are considered *excellent* as they are seen in neat outfits and uniforms.

In this regard, T1 and T5 were found to be *poor*. Also, only T4 and T6 were found to be pretty conscious of keeping things clean. They (T4 and T6) can be considered in the "*good*" category of whatever it is about the display of keeping things clean. An observable indication of their mindfulness about cleanliness is revealed through the use of blackboards and whiteboards. Also, other teachers (T1, T2, T3, and T5) were *poor* at keeping things clean, which was concluded by observing their careless attitude toward cleanliness. Furthermore, despite the fact that the majority of the classrooms were noticeably untidy, with the waste of torn papers, food packets, and other rubbish, no teachers took the initiative to keep the classrooms clean. Therefore, according to the researcher's judgment, no teacher was *excellent* or a model for keeping things clean.

Patience: Patience is one of the essential moral virtues for teachers to deal with various complexities and variations and implement effective teaching-learning classroom activities. Researchers in this subject have attempted to observe how teachers demonstrate patience through classroom activities and student interactions.

However, the researcher found good examples of patience in the performance of T2 and T6 when they managed large classes, managed classroom disruptions agreeably, continued to speak in an audible voice, defied the classroom layout,

repeated parts of the lesson to facilitate weaker students in the classroom, and led question-and-answer sessions. Apart from this, the researcher did not find prominent examples of patience among other teachers.

Respecting Self-Esteem: Respecting students' self-esteem by the teacher is considered one of the best qualities of a teacher. It is also considered the moral standard of a teacher. From the teacher's perspective, this concept is used to refer to the teacher's positive beliefs and attitudes and recognition of a student's uniqueness, abilities, potential, capabilities, etc.

However, to explore the moral climate of the RME classroom, among other things, the researcher tried to observe how teachers respect students' self-esteem. In fact, due to the lack of sufficient data for this point, it was difficult for the researcher to draw a conclusion with strong enough evidence, as most of the teachers in the classroom were discovered to be reserved and serious. Their dealings with students were formal, mechanical, or unspoken. Similarly, students were seen as passive participants rather than showing self-esteem. However, the researcher inferred from this scenario that none of the teachers practiced this quality well.

Friendliness and Cordiality: The observation schedule raised questions about teachers' friendliness and cordiality toward students to explore the moral climate of RME classrooms. But the researchers rarely observed such an atmosphere in the classroom. It needs to be mentioned again that all teachers showed very formal behavior with the students.

However, T3 was observed to be somewhat of an exception in this regard. For instance, to address the students, he would often use a Bengali phrase such as "*Babara-Mayera*," which refers to an affectionate address to students, meaning "my

sons and my daughters." This figurative Bengali phrase indicates his love and affection towards the students. Apart from this, nothing significant was seen in this case.

4.5 Teacher Educators' Interview

According to the uniqueness of an individual subject, specific teaching-learning methods and techniques are recognized as more suitable and effective for a particular subject. However, in line with this claim, as pedagogy experts, the concerned Teacher Educators (TE) of government teachers' training colleges were asked about suitable pedagogy to inculcate moral values in students effectively. Expert opinion has suggested some strategies in this regard. Their responses revealed that RME teachers' enthusiasm, dedication to teaching, love for learners, and craftsmanship in selecting and implementing suitable pedagogy are paramount. Expert opinions about suitable pedagogy for inculcating moral values in students suggested the following ways:

4.5.1 Suitable Pedagogy for Effective RME Teaching-Learning

Expert opinions about suitable pedagogy for RME teaching-learning are mostly similar. However, there are some divergent opinions too. In this regard, among other approaches, all three experts (TE1, TE2, and TE3) suggested behavior modeling. That is, expressing the target virtues to the students through the teacher's day-to-day dealings. In other words, modeling is the exemplification of values, morality, and righteousness by the teachers that are recognized as standards to be followed or emulated by the students. For example, this is what TE3 stated:

To inculcate moral virtues in students, a teacher's commands, prohibitions, instructions, and encouragement alone are not enough. Along with these, those who teach moral values must be models of moral behavior. The teacher will

present himself as a model of moral values in front of the students. For example, if he wants to teach honesty to his students, he must first demonstrate this virtue in his regular practice in front of them.

Regarding modeling teachers' behavior, the gist of TE1's statement was similar to that of E3. He (TE1) stated that the teacher's acceptance in front of the students is an important factor for the effective teaching-learning of RME. He further said, "If he cannot present the ideal of moral virtues and religiosity to the students, then how will the students stand with moral virtue and religiosity? Therefore, to teach RME effectively, teachers must be qualified to teach morals and religiosity."

TE2 expressed similar views about modeling moral virtues. He said that memorizing syllabus content and passing tests on values and morality are not part of the teaching and learning of RME. Instead, it is a matter of putting textbook learning into practice in the student's life. He said, "For effective teaching-learning of RME in the classroom, I think, first of all, the teacher of this subject should embody the values and morality." However, the core of their opinion signifies that the teaching-learning process of RME is effective when modeled by the teacher.

In this regard, two experts (i.e., TE3 and TE1) suggested utilizing students' everyday experiences in the classroom. They pointed out that the real-world experiences of learners and teachers offer various meaningful contexts for teaching students different moral values. Teachers can bring that real-world experience into the classroom and relate it to moral education. The teacher should address the target values in this approach by providing students with real-life experience with the subject. Students will decide for themselves what is right and wrong, what should be followed and what should not be followed by analyzing their actual experiences.

According to them, by knowing what is right in this way, students are likely to be motivated to do the right thing and develop a positive attitude towards it. According to TE3, "their interest in morality must be drawn from the everyday events of moral success and the adverse consequence of dishonesty or evil before them." Similarly, TE1 suggested exposing the positive events of students' experiences. He gave an example in this context: "In teaching about honesty, the teacher can bring up the media's news of a rickshaw puller returning a huge amount of lost money to his owner, which sets a unique example of honesty."

According to the supplementary opinions of TE1 and TE3, behavior modeling and everyday experiences in teaching both belong to the constructivist approach. Therefore, they suggest using the constructivist approach in the effective teaching-learning of RME. In this context, apart from the two methods mentioned above, they mention some other techniques of the constructivist approach. For example, problem-solving, group projects, and experiential learning. In this regard, TE3 pointed out the rationale for using a constructivist approach to RME teaching-learning, As he said:

Social scientists consider RME a branch of social science's knowledge realm. The constructivist approach is prevalent and effective in the social science teaching-learning process. This subject contains many lessons similar to social science. RME topics are heavily influenced by Haqqul Ibad (human rights), a social science topic. For example, the conduct and ethics of people, society, family, or a nation with people. Therefore, social constructivist methods can be considered suitable for teaching this subject. Moreover, this subject includes the study of the Qur'an and Hadith, for which the acquisition of Arabic language proficiency is inevitable. And the constructivist approach is an excellent way to master language skills.

On the question of suitable pedagogy for RME, TE2 also states that "practical project work" methods can be very effective in RME teaching-learning because, in this method, students get an opportunity to learn by doing. Moreover, they can learn in a natural environment outside the classroom, which plays an important role in developing their creativity. Through this, various moral, social, and human qualities are developed among them. However, when asked about the nature of practical project work on Islam and moral education, he said the following:

Different types of project work can be given to the students, keeping in mind their age, ability, and grade level. For example, a project on practicing and demonstrating the ways of attaining physical purity in the Islamic way; planning and presenting a role play on empathy towards neighbors; writing a reflective report about the glory of Allah by observing the natural environment outside the classroom; learning about Islam by organizing Islamic storytelling sessions; interviewing the imam of the local *mosque* or a local Islamic expert to learn about the fundamentals of *Iman*; project work on observing the ways of offering *Ibadat* (worship) by parents or other elders in the family and reporting on it; observing and reporting on religious and moral teaching activities in a *Maktab*; investigating and reporting on *Shirk* beliefs and practices prevalent in the Muslim community; etc.

In addition, to teach religious and moral virtues, TE2 also suggested introducing a practice of reflective teaching-learning in the classroom. He advised RME teachers first to develop the habit of self-reflection in their students. He advised students to regularly reflect on their learning. He described reflection as bridging the gap between learning and experience. He defined "learning reflection" as the process of reflecting on the object grasped. In this process, students will think deeply about

what the teacher teaches and evaluate whether they capture the spirit of that teaching in their practice. He further explained, "After the teacher's teaching comes the reflection on learning." "Students can reflect on their learning only when teachers can practice reflection." In this regard, it is relevant to note that TE1 also suggested an interchangeable term to reflect learning by introspection. He stated, "To inculcate moral virtues in students, teachers should cultivate an introspective attitude in their [students'] daily lives." Thus, experts use the terms "reflection" and "introspection" interchangeably to mean the same thing.

Drama is also recommended for effective RME teaching and learning in TE3. According to him, drama can touch a student's thoughts and emotions in a way that no other method can. In this context, he said, "The human heart is a place to nurture moral virtues, and the heart of the student can be easily touched through drama." Regarding the use of drama in the teaching-learning of moral values, he also emphasized that, on the one hand, drama can play an important role in the development of human and moral virtues such as respect, devotion, patriotism, etc., among the students; on the other hand, a moral drama can play an important role in correcting various reprehensible behaviors of students such as violence, jealousy, lying, cheating, etc. According to him, to develop students' moral awareness, moral drama can be a powerful tool for learning.

According to TE1 and TE2, RME is not limited to syllabuses and textbooks. It is not a subject that needs to be taught with dedicated textbooks like other subjects like science, economics, geography, history, etc. Rather, teaching moral values beyond the textbooks and classroom is more likely to be effective. In his assertion, he (TE1) said:

...The classroom is an simulated space for teaching-learning of moral education. The concept of religious and moral values is discussed here, but the classroom is not the appropriate arena for practicing them. Therefore, to teach and learn RME effectively, it is necessary to go beyond the textbook and classroom.

Similarly, TE2 also proposed such a strategy. He called it an informal technique for teaching-learning values and moral virtues. By exemplifying the informal approach, he pointed to a series of activities. As he explained, values can be better understood outside of the classroom through various activities in real situations, such as sharing snacks or food with classmates and the poor in the community, caring for the environment and all living beings, being sympathetic to the dangers of others, donating to the poor and distressed, and volunteering. He added, "RME teachers should emphasize the action side of RME rather than the rational side."

In this regard, TE1 also suggested using the role-playing method, and he says that, despite being an old method, the role-playing technique is one of the most effective techniques in teaching-learning activities in religion and moral education. On the one hand, the practicality of this method gives students a lot of joy and makes them enthusiastic. On the other hand, while acting in a group, they develop various virtues like discipline, sociability, cooperation, etc. Moreover, through this, the feeling of observing actual events is created. The effectiveness of this strategy is multifaceted. "This method can effectively teach moral lessons from the RME curriculum, such as honesty, truthfulness, keeping a promise, patriotism, the duty to one's neighbor, the evils of drug addiction, the consequences of lies, the consequences of pride, and so on," he mentioned.

TE1 emphasized Freirean's (1921–1997) critical pedagogy for effective RME teaching and learning, in addition to the views expressed above. When asked about its concept, he clarified that critical pedagogy is rooted in critical theory, which involves being aware of and questioning social conditions. It is an effective teaching-learning strategy that has the potential to enhance students' critical thinking skills and bring about positive behavioral changes in their lives. He also talked about the relevance of this method in the case of RME and its implementation strategy:

In religious and moral education, it is a contemporary strategy that improves students' awareness, reflection, thoughtfulness, and judgment of religious principles and doctrines. It makes the student a critical thinker by creating a situation where the students speak in the classroom. Usually, it utilizes written or oral reflection, debate or argumentation, intensive reading, investigation, analysis, abstraction, generalization, problem-based and project-based learning, case studies, cooperative or collaborative learning, etc.

Above all, regarding suitable pedagogy for RME teaching-learning, methods suggested by experts include methods or procedures such as teacher role modeling, using everyday experience, using a constructivist approach, using practical project work, reflecting on teaching-learning activities, using drama, teaching by going beyond the text and classroom, using role play, and using critical pedagogy.

4.6 Interview of S: T:P: SSC-C: on the effectiveness of RME Teaching-Learning

How does RME teaching-learning affect students' motivation toward religious and moral values? In finding answers to this question, the opinions of students, teachers, parents, and SSC graduates have been given importance. As a result, they

were interviewed individually on nearly identical interview questions. The data obtained in this issue is analyzed below.

4.6.1 Students' (S) Opinion

Students were asked to describe the effect of RME teaching-learning on their motivation toward moral values. They expressed their views on this concern in various ways. Explicitly, in response to the question of what particular moral qualities they acquired through RME teaching-learning, most students claimed they obtained the virtue of respecting teachers and superiors. For instance, S1 stated that their RME teacher (T1) emphasized respecting teachers, parents, and other superiors. For this purpose, he often narrates how he used to respect and honor his teachers during their student lives. He (S1) further informed the researcher that he (T1) mentioned stories of various savants on how to show respect to their teachers, parents, and other superiors. He also noted that by emphasizing this virtue, they become accustomed to practicing it. He said, "We are encouraged by all his stories, and we think his repeated emphasis has increased the practice of this virtue among us." Other students' explanations on this subject (e.g., S2, S3, S4, S5, and S6) were of the same meaning.

In addition to the consensus reached by all participants on the acquisition of the virtues of respecting teachers, parents, and other superiors, S2, S3, S4, S5, and S6 elaborated on the acquisition of other virtues from RME teaching-learning. For example, S2 claimed that the RME education had further ingrained in them the habit of helping the helpless and destitute. In this regard, they particularly acknowledged the role played by their RME teacher. The following transcript in S2 is proof of their statement:

Sometimes some aggrieved people come to school to seek financial help with the permission of our head teacher. In this case, our RME teacher frequently

serves on a volunteer basis. He takes him to different classes, and he encourages us all to donate by explaining the glory of charity in the light of the Holy Qur'an and the Holy Hadiths. Sometimes he starts donating first. Following him, we donate according to our best level. Some of us donate our tiffin money spontaneously. It does not bother us; instead, it makes us happy to give. Our RME teacher and RME teaching have played an essential role.

S3 claimed that their RME teacher had inspired her to pursue her studies and future career. According to her, whatever she learns from the content of RME, she gets several important motivations from her RME teacher. She also claimed that the lessons taught by their RME teacher were more valuable for their lives than their academic achievements. In this regard, S3 provided an example of her teacher's (T3) motivation by describing:

As female students, he often inspires us like this: "Girls, if you study attentively now, you will be *Rani* [a Bengali word meaning queen] in your father-in-law's house; if you don't read, you will be *Chkrani* [a Bengali word meaning made servant] of them. Which one do you prefer to be?"

Similarly, S5 claimed that RME positively impacted their mental strength in determination, optimism, perseverance in the face of danger, dependence on Allah, etc. He attributed his teacher's vocal aptitude to fostering these virtues. The following quote from S5 is proof of what was claimed by him:

Although we don't pay much attention to the general aspects of his teaching style, he is very good at moving us with religious stories. In the light of religious scriptures, he often tells us success stories about deep trust in Allah, the importance of persevering in the face of adversity, not succumbing to

despair in dire situations, etc. We think we have been able to cultivate those virtues to some extent through these stories.

In a similar description, S4 revealed that RME teaching-learning positively impacted their emotional state. For example, she mentioned, "When the religion teacher comes to the class and starts teaching the subject, we girls wear headscarves. We feel a sacred feeling in our heart at that time, even if it is temporary."

S6 acknowledged getting used to Islamic manners and good practices through RME teaching-learning. For example, he asserted that getting used to offering "Salam" [the Islamic way of greeting] to unfamiliar persons on the way to and from school, *saying "Alhamdulillah"* [an Arabic and Islamic word meaning all praise is due to Allah] after sneezing, *saying "Yarhamukallah"* [an Arabic and Islamic word meaning may Allah bless you!] in response to someone's sneeze, dressing modestly, cutting hair modestly, etc. In addition, he appreciated the role of his RME teacher in curbing some of their bad habits. He said, "Our teacher repeatedly warns us to avoid the habits of pride, hatred, and slander, and as a result of his insistence, we try to avoid these bad habits as much as possible."

Above all, according to the student respondents of this study, the moral values and virtues they acquired from the RME teaching-learning included respecting the teachers and other superiors; supporting distressed people; getting inspiration for practical life; enhancing the mental ability to deal with adverse situations; cultivating particular Islamic manners and good habits; and checking some bad habits.

4.6.2 Teachers' (T) Opinion (Section B)

How does RME teaching-learning affect students' motivation toward moral values? To find the answers to this question, along with the views of the other

informants, the researcher also considered the views of RME teachers. RME teachers shared different views on this issue. Above all, they recognized and exposed the valuable role of RME teaching-learning in inculcating moral qualities in students. For example, T2's view on this topic represented the views of the remaining five teachers. Referring to the worthwhile or worthless outcomes of RME teaching, he (T2) stated:

I am not completely satisfied with the practice of moral virtues in students' practical lives. In my observations, students rarely practice the moral virtues taught in the classroom. But in some cases, it is very positive. It is heartening to see them change. I can cite the example of some of my students who used to not pray before. Now, they pray five times. They behaved rudely; now, they behave politely. They behaved rudely with their parents and teachers, but now they come forward for the development of society and participate in good works. I am happy to see you all. I think my efforts in the classroom play an important role in changing them.

Likewise, T1 stated the success of his teaching in correcting the problematic conduct of particular students. In this context, he elaborated that he had some students whose behaviors were very deplorable. As they misbehaved with other students, other students in the school often complained about them. They were accused of misbehaving with their parents, too. In this situation, he took the initiative to soften the minds of those students by saying something about the biography of the beloved Prophet (PBUH) and his companions. Then he explained the details of the Holy Qur'an and the Hadith. His initiative worked well, and this initiative has corrected them. In this context, he said, "As a result, those students realized their mistakes and started correcting themselves." They do not misbehave with other students and behave well with their parents. By the grace of Almighty Allah, I was able to correct them.

Almost similar views were sketched by other teachers, except for T4 and T6, on this issue. However, T4 explained his idea somewhat differently. According to him, developing moral virtues or values in students only through teaching-learning activities in schools always poses several challenges for the RME teacher. He pointed to the unfavorable moral atmosphere around the students. He further explained the exam-based teaching-learning of RME, which fails to concentrate on the moral development of learners. He asserted, "Preparing students to achieve an A+ in exams requires focus rather than concentration and the development of moral virtues." For the expected outcome from RME teaching-learning, he emphasized the need for the collaborative efforts of families, schools, and communities. In his words, "I think it is not possible with only RME teachers teaching in the classroom. The development of moral virtues should require comprehensive and long-term collaboration with families, communities, and schools."

In this issue, T6 expressed his view differently. He did not directly clarify whether students acquire moral values through religion and moral education, but he explained how he teaches moral education to students. He raised the issue of the moral decay of students and shed light on his teaching strategy in this regard. He talked about setting practical examples of moral issues before the students. In this context, he gave an example of his strategy while teaching students about the "adverse effects of drugs" in the textbook. He (T6) said:

I set practical examples in front of them. For instance, while teaching the subject of drugs in the textbook, I show them the real evils of drugs. I present to them the fact that 95% of people who take drugs in our country suffer from complex and challenging diseases. In addition, I draw their attention to the events that happen in front of the eyes of students. Also, I take the words of the Narcotics Control Department authorities seriously and convey their

message seriously. I say to them, "Look, because of drugs and the degradation of culture, people today are destroyed by their moral values." I show them these things with real examples.

Corresponding to the above answers of the majority of the teachers, they were asked how they ensure that positive changes in student behavior or students' upright morals result from their RME teaching in the classroom. They explained their views differently in response to this question. For example, T3 added that, in the RME classroom, he teaches students to acquire different moral virtues in addition to teaching textbook topics. In this case, he sometimes encourages them with advice and examples. Sometimes he warns them with commands and prohibitions. He concludes that this change is the result of his efforts after pointing out various mistakes made by the students. In his own words, "when I notice that the students no longer make those mistakes, I realize that my teaching has impacted students' lives. As a result, they're no longer doing anything wrong."

T5 had a similar view on this issue. He explained that his teaching RME in the classroom typically covers discussions about student behavior. When he finds the moral conduct of a particular student objectionable, he adopts the strategy of explaining the offensive behavior without referring to the individual in the light of the Holy Quran and Hadith. Then it is seen that, as a result of that discussion, other students are corrected besides that particular student. When it is observed that such offending behavior is no longer repeated by that or those specific students, it leads him to conclude that his teaching has worked on their behavior. He said, "When the offending behavior is no longer seen in the students, it means that my teaching has worked." It is noteworthy that T2, T3, and T5 reflected similar messages.

In contrast, T6 again shared his opinion differently. He did not consider the acquisition of good morals by some students to be to his credit. Instead, in this case, he recognized and attributed his role as well as the roles of family, school, other school teachers, and the school's head teacher. Further, he noted his efforts to encourage moral virtue. As he (T6) said:

At the same time, as a religion and moral education teacher, I present morally advanced people to my students. Thus, one who lacks moral qualities finds that we all like people with high moral qualities who are well-regarded by society. Through this, morally indifferent people are discouraged from doing wrong and criminal acts when they come across ethically upright people. That's why I show those who are good in front of everyone so that other students are encouraged to see them. It is worth noting that T1 and T4 did not explain how to ensure positive changes in students' behavior or upright morals.

However, teachers interpreted their views differently about the influence of RME teaching-learning on students' motivation toward moral values. According to some of them, the teaching-learning process of RME plays an important role, especially in correcting the problematic behavior of students. They highlighted its positive influence through the success story of their efforts in this regard. Some teachers did not directly comment on this issue but found it challenging. Because of the existing test-driven teaching and learning culture, some of them have neglected the efforts of moral development teaching and learning in RME.

4.6.3 Parents (P) Opinion

According to the views of three parents (i.e., P6, P1, and P4), RME teaching-learning in school does not play a minimal role in motivating students towards moral values. P6 repeatedly expressed his dissatisfaction in this regard. According to him,

RME teaching-learning in schools is nothing but continuing a tradition. Due to the sensitive public sentiments towards religion, the concerned authorities are indifferently keeping the subject in the curriculum. He pronounced:

Its role in developing students' religious competence and moral virtues is minimal. The extent to which students acquire or develop religious and moral values is mainly achieved through other means. The existing religious and moral education practice rarely fulfills its functional and behavioral goals. Students apply very little of what they learn from the syllabus.

Further, he (P6) explained his views about RME teaching-learning by mentioning various issues. Above all, he accused the RME teachers of failing to teach recitation of the Holy Qur'an, which is essential for offering five times prayer (the ritual and bound Islamic prayer) and living a Muslim life. He pointed out that parents who wish to enable their children to recite and read the Holy Qur'an or specific *Surahs* from the Holy Qur'an must resort to alternative means for this practical skill. However, RME textbooks for all classes at the secondary level contain several *surahs* for correct reading and recitation. In his judgment, high school RME teachers are not always concerned with this crucial issue. Besides, he also pointed to the laxity of RME teachers in playing the role of parents regarding students. In expressing this concern, he said regretfully that religious teachers and other teachers in schools do not fulfill their role as guardians of their students for various reasons. They do not get enough opportunities to build and improve the moral character of their students. But the parental role of teachers, particularly at the primary and secondary levels, cannot be denied yet. Parents, schools, and teachers all play an essential role in the child's overall development. School is their second home. The teachers in this home are their parents. They spend a long period of their lives in school. He further said that teachers should

play the role of parents in fulfilling their educational responsibilities for the socialization and development of the student's moral character. In this regard, he also mentioned:

Although unexpected, the expected parental role of the school teacher is absent today for many reasons. As a result, students are not growing up with the desired behavior. They lack moral virtues. In our time, schoolteachers used to play this role with sincerity. Sometimes they will even punish us for correcting our problematic behavior. Our parents also took it positively. Today, the scenario has changed significantly. But I think it is possible to increase the morale and overall development of students to a great extent by removing the obstacles in the way of the roles of parents and teachers.

In the same way, P1 pointed out the futility of RME teaching-learning in motivating students toward moral values due to its chaotic management. He indicated shortcomings and reasons for playing a futile role in this regard. He criticized the existing education management system for this situation. He added some scenarios of RME teaching-learning in secondary schools in this regard. He (P1) articulates thus:

The secondary RME curriculum states that learners will be able to correctly recite certain surahs or verses of the Holy Qur'an. But RME is taught by non-RME teachers in many schools and classes. They rarely benefit students with this skill. In practice, they mostly avoid recitation by tricking, reciting incorrectly, or depending on any able student.

Furthermore, he pointed to the teaching-learning culture of religious and moral education at the primary level, where there is no specific post of RME teacher and RME is a core subject even at this level. In primary schools, RME is taught by teachers

with a general (subject) background. Thus, RME teaching-learning begins at the ground level and progresses to the secondary level. As a result, RME teaching and learning in high school have little impact on students' religious and moral behavior.

Similarly, P4 raised a similar point. He also highlighted the limitations of the existing examination system for RME. In his words, "Our test system has no scope to assess the functional efficiency of RME." Therefore, neither teachers nor students take care of these necessary skills.

The essence of the view of P6, P1, and P4 is that students do not acquire any moral values from RME teaching-learning in secondary school.

In addition, P2 opined that the teaching-learning of RME in secondary schools plays a vital role in students' acquisition of religious beliefs rather than moral virtues or values. According to him, in the absence of *Maktab* [the traditional institution for teaching Islam and moral values to children under the management of the Muslim community], the teaching-learning of RME (Islam and Moral Education) in the school is advantageous for the student's familiarity with religious and moral affairs. In this context, he stated:

The teaching and learning of this subject in school, in particular, plays an important role in instilling basic Islamic beliefs and creeds in many students whose working parents or guardians do not have time to impart religious and moral education to their children at home. Further, for poor and uneducated parents, it is the only way to educate their children about Islam and morality.

On the contrary, P3 acknowledged the influence of RME teaching-learning on students' motivation toward moral values. In this context, he mentioned his son's reference. As he pronounced:

It happened when my son was in class six. Reading his high school's Islam and Moral Education Textbook taught him a lot about Akhirat [life after death]. It made a deep impression on his thinking, especially when he read about the various stages of Akhirat. At that moment, out of curiosity, he kept asking me many questions about life that I could not satisfactorily answer. I could sense an apparent change in his daily activities and dealings. I think it was the effect of reading about Akhirat in his textbook. I believe that studying Islamic studies will provide him with a wide range of fundamental knowledge about Islamic aqeedah (belief) and the Islamic way of life.

Similarly, P5 recognized the importance of Islam and moral education in the lives of students. He described his eighth-grade studying daughter's perspective in the following assertion:

My daughter reads in class Eight. In her book Islam and Moral Education, she is interested in religious stories and the life history of Muslim saints. Often she draws my attention to those stories and events and inspires me to follow that ideal of life. She narrated to me the story of Hazrat Umar (Ra.)'s acceptance of Islam, the power and justice of Prophet Hazrat Sulayman (PBUH), Hazrat Ismail (PBUH), Hazrat Yousuf (PBUH), and some other religious and moral stories. I am happy with her for such inspiration in my religious and moral life. I think it is the result of religious and moral education in school. If religious education is not included in the school syllabus, she might not learn these facts.

Three diverse types of views were obtained from the parents regarding the effect of RME teaching-learning on students' motivation toward moral values. According to three out of six parents, RME teaching-learning in secondary schools does not play a minimal role in inculcating moral values in students. According to the opinion of some parents, RME teaching-learning in secondary school plays a vital role in acquiring the students' religious beliefs rather than acquiring moral virtues. In contrast, two parents have observed the impact of RME teaching-learning in school on students' motivation toward moral values, and they presented it with evidence.

4.6.4 SSC Completers' (SSC-C) Opinion

To explore the effectiveness of RME teaching-learning on students' motivation toward moral values with students, teachers, and parents, this study considered the views of six SSC graduates through individual interviews. However, some SSC completers recognized the influence of RME teaching-learning in secondary school. For example, SSC Completer1 (SSC-C1) attributed his RME teacher's role to achieving gentle and polite behavior. He opined:

Some of my religious teacher's advice still rings in my ears and still dictates my behavior toward others. For example, he repeatedly reminded us to avoid haughty behavior and to be gentle and merciful. In this context, besides reciting the relevant verses from the Holy Quran, he used to mention some moral poems from Bengali literature. For example, on this subject, he often utters:

*[“Mati hote ohe nor tomar srejon,
Matir moto-e noto hou sorbokkhon.
Agun hote tumi toyari to nou,
Uddhoto agun somo keno tobe hoou.”]*

The above lines of the Bengali poem convey the following meaning (by the researcher's translation):

“From the soil, O man, your creation,
Always bend down like earth.
You are not created from fire,
But why should there be pried like fire?”

In this regard, SSC-C2 also gave a positive opinion. He said the RME teaching-learning at the secondary level helped him overcome some frustrations. He also feels that the influence of learning RME still exists in his life. As he pronounced it, "Religion and moral education personally helped me overcome some of the frustrations in my life. Still, sometimes I get my emotional comfort and inspiration from the religious and moral messages I learned in high school."

On the contrary, some other SSC completers did not see the influence of RME teaching-learning on their motivation toward moral values. According to them, the moral lessons they read in RME textbooks were inappropriate for their practice. For example, SSC-C3, SSC-C4, and SSC-C6 opined that RME was learned to pass examinations as a syllabus subject. In this regard, SSC-C4 mentioned the role of his family, society, and common sense. Similarly, SSC-C6 called it "book-oriented moral education." She also noted that specific facts observed through other sources were deeply embedded in her mind, and she naturally learned important moral lessons beyond the moral lessons of textbooks. In this context, SSC-C3 set an example by saying:

...For example, we read in our RME textbooks about truthfulness and the consequences of lying, but many of our classmates always lie. Again, we read that cleanliness is a part of faith, but despite knowing this, we used to mess up

the classroom environment by throwing various waste papers or food packets here and there during the tiffin period.

Similarly, in this regard, SSC-C4 opined that religious and moral education in schools had little influence on their moral practice. It is a compulsory subject on the syllabus, so they study it to get good marks in the exam. He believes his family's role is vital in instilling his moral values. As in his words:

I do not think religion and moral education in schools play a unique role in acquiring moral values. As a subject on the syllabus, it was mostly read to pass exams. I think the role of my family, society, and my common sense is vital in inculcating moral values in me.

In almost the same tone, SSC-C6 said that moral education in the school syllabus is usually limited to reading textbooks and passing exams. So it is academic, moral education. He also added, "These are rarely reflected in reality. On the contrary, some realities or events observed and experienced from other sources outside of books have encouraged me to practice moral values."

In this context, SSC-C5 acknowledged his RME teacher's efforts while also acknowledging their failure due to various external influences outside the classroom.

In his words:

Yes, in the classroom, our teacher used to draw our attention to inculcate moral values in our practice, but due to other influences outside the classroom, his teaching was confined to the classroom only for a short time. So I think religion and moral education outside the classroom have not had much impact on our practice.

Regarding acquiring moral virtues from RME teaching-learning, the SSC-C3 further emphasized the ethical stance of the RME teacher in developing moral virtues from RME teaching-learning. Indirectly, he alluded to the moral laxity of his RME teacher. He opined that the teacher who teaches moral values should have a standard approach. If so, students will likely accept the moral lessons he offers. In this regard, he narrated an anecdote of his RME teacher sitting on a chair in the classroom without the headmaster's sight and standing up hastily on hearing the news of his arrival. That is, it was not allowed for the teacher to sit in a chair while teaching in the classroom, but their RME teacher often taught seated in a chair. However, on hearing the news of the arrival of the head teacher, he hurriedly stood up from the chair like some other teachers. He said this was unexpected, at least from a religious and moral education teacher. This was seen as a trick to play with the head teacher. As he lamented, "What more can we learn from a teacher of religion and morality if he does the same thing that some other teacher does?"

Substantively, different perspectives emerged from SSC graduates regarding the impact of RME teaching and learning on instilling moral values. According to some SSC completers, RME teaching-learning at school did not enhance their moral virtues. Again, according to some of them, RME teaching-learning at the secondary level helped establish their fundamental religious beliefs. Some of them opined that the teaching-learning of RME in secondary schools was pretty helpful for acquiring moral virtues.

4.7 Summary of Chapter

In this chapter tools based data analysis is done. That is, the data obtained through FGI, which was used to collect data from students, has been analyzed first.

Then the data gained through the semi-structured interview guide designed for teachers that answered research questions 1 and 2 were analyzed. It is noteworthy that students' and teachers' perceptions of the effective teaching of RME (in light of research question 1) were sought through the FGI guide for students and the semi-structured interview guide for teachers, respectively (Section 1). And both students and teachers were asked about teachers' teaching-learning practices (in light of research question 2) in RME classrooms. Then the data obtained through the observation guide, which was designed to observe the teaching-learning activities of the teacher in the classroom, were analyzed. It (the observation guide) was about the classroom teaching practices of RME teachers, and it verified the answers of students and teachers through FGI. Semi-structured interviews, respectively, simultaneously gave the researcher a comprehensive idea of research question no. 2. Then, in light of research question 3, the data from the semi-structured interview guide used for Teacher Educators (TE) about the suitable pedagogy of effective RME teaching-learning is analyzed, and there are several recommendations for RME teaching-learning methods and processes. Then, the data collected through a uniform semi-structured interview guide prepared for students, RME teachers, parents, and SSC completers, respectively, were analyzed regarding the influence of RME teaching-learning on students' motivation towards moral values. This is how this chapter is organized.

Chapter Five

Major Findings and Discussion

5.0 Introduction

In the previous chapter (Chapter Four: Analysis and Interpretation of Data), data is presented and analyzed tool-wise. This chapter contains a summary of the significant findings, a triangulation of the data collected through different tools and sources, and a critical discussion of the results. In this respect, it is worth noting that this study tried to explore secondary RME teachers' and students' perceptions of effective RME teaching-learning activities, the state of teaching-learning activities in the RME classroom, the suitable pedagogy for effective teaching-learning of RME, and the influence of RME teaching-learning on students' motivation toward moral values. However, consistent with the research questions, the significant findings of this study, with critical discussion, are presented in this chapter.

The discussion of the findings is followed by data triangulation. Data collected with various tools and from various sources was triangulated by comparing and contrasting. In triangulating, mostly, where applicable, the findings from the students (e.g., the findings of FGIs with students and the results of the semi-structured interviews with SSC completers) were considered first. Successively, the findings of the observations, where applicable, are presented. Besides, where appropriate, the results of the semi-structured interviews with teachers and parents have been placed descriptively. Further, data from the RME Curriculum 2012 and the National Education Policy 2010 were used when and if required. Thus, the triangulation of data collected from various sources using different tools strengthened the credibility of the findings. The participants' views on an issue were compared, and based on reasoning, the researcher concluded.

5.1 Major Findings

The study's significant findings are presented below in the following sections (5.1.1, 5.1. 2, 5.1. 3 & 5.1. 4).

5.1.1 Perceptions of Effective RME Teaching-Learning

According to students' perceptions, effective RME teaching includes: teaching the subject matter using a documentary or film; teaching the subject matter by incorporating religious or moral stories; teaching by paying attention to optimize students' comprehensive understanding of the subject matter by avoiding rote learning or memorization; teaching with commitment and sufficient expertise in the respective field; and teaching or delivering the lessons by accommodating the linkages between sequences of events or chronological order. Furthermore, teaching RME in light of the scientific stance and some other religions; teaching by exposing exemplary ideals in front of students. After all, when teaching is done practically by awakening students' motivation to religious and moral actions.

The RME teachers' perspectives on effective RME teaching include teaching whose learning is reflected in students' real-life activities; the teaching process in which the pragmatic or sensible significance and implications of the learning objectives are rationally presented before the students with the adoption of the demonstration technique; the way of teaching in which the subject matter of RME is easily understood by the students; as well as teaching by incorporating scientific interpretation and utilizing ICT (see section 4.3.1 for more details).

5.1. 2 Classroom Teaching-Learning Practices

In agreement with the researcher's classroom observation, students' FGI, and teachers' interviews regarding teachers' teaching activities in the classroom, it is evident that teachers mostly use their own teaching style. Their teaching style includes

starting a lesson by assessing learners' learning of the previous day's lesson instead of initiating a new lesson by assessing learners' prior knowledge of the new topic. Next, they start teaching a new lesson. Reading out and explaining the text is their regular procedure for teaching. Most of them assign students to memorize the lesson taught.

Aside from that, their teaching nominally or occasionally includes discussing the content of the lesson briefly; giving ideas on the main point of the lesson; assigning class tests with short or descriptive questions; asking questions to call learners' attention to the lesson; lecturing on the content of the lesson; and giving students a sample creative question to solve utilizing a commercially produced guidebook.

The most common method used by teachers is discussion, specifically one-sided discussion by the teacher. To be exact, teachers deliver the lesson by reading the text and discussing it before students. Students silently listen to the discussion with the teacher on the subject matter. Almost all of the teachers in this study did the same. Teachers do not use any ICT media when teaching RME.

Teachers' teaching attaches poor attention to the functional competencies of RME's affairs. The researcher concludes by probing students' capabilities to recite the selected *surahs and verses* of the holy Qur'an covered by the Secondary RME Curriculum. According to the collected data through the field note, participating students in six FGIs were found quite unable to pronounce the words or verses of the prescribed surahs of the curriculum; only a few of them were found who could somehow recite them. That is, they show a minimum ability to pronounce the words or verses of the prescribed surahs. Only a few students showed good competence in this regard. By "good competence," the researcher means the ability to recite the Al-Qur'an fairly accurately in light of the basic rules of recitation (Ilm-e-Tajweed).

Teachers' understandings of the student-centric approach seem to be very weak. Very few teachers who participated in this study correctly understood learner-centric teaching-learning activities. Most have a simple or minimum idea about learner-centric teaching-learning activities; some have wrong ideas or no idea. Besides, their concept of the student-centric approach is confined to individual work, pair work, and group work only.

A negligible number of teachers use group work and pair work in their classroom teaching occasionally, and a good number of them do not utilize them in their teaching. They fairly use individual work unintentionally by asking questions to students individually and assessing their learning on the previous day's lesson.

Students' active involvement in the learning process was absent in the teaching-learning activities of the teachers. The researcher did not find RME teachers' attempts and crafts about providing exercises, problem sets, group assignments, and working on projects, creating an environment for reciprocal interaction, or activities that allow students to think about, act on, and practice what they learn during a classroom observation. Besides, the researcher did not find teachers' approaches to facilitating student engagement in the learning process in terms of providing activities for guided practice, the use of feedback and correctives, the use of individualized and self-directed learning activities, the systematic usage of meaningful verbal praise, checking and monitoring classroom assignments during seatwork, etc.

5.1.3 Suitable Pedagogy for Effective Teaching-Learning of RME

As regards the suitable pedagogy for effective teaching-learning of ME, the teacher educators' opinions suggest the following pedagogies that have emerged from the analysis of their opinions:

Role Modeling the Moral Virtues: To impart effective teaching of the moral virtues, the practice or cultivation of morality must be the norm among the teaching teachers, which will be worthy of being followed and imitated by the student.

Using Day-to-day Experiences: To teach RME effectively, experts suggest that teachers may utilize the daily happenings of the students' surroundings or society with the contents related to religious and moral activities. Further, they added engaging students to conclude by analyzing among themselves what is right and what is wrong with those events. They believe that by differentiating and realizing the right, students will be motivated to do the right things and develop a positive outlook.

Using a Constructivist Approach: Experts also recommend using constructivist pedagogy in RME. In particular, they suggested using problem-solving, practical project work, and experiential learning in the RME classroom. According to them, there is a good agreement between social science and RME regarding the students' practical lives. Even religion is a branch of social science. The constructivist approach is a prevalent and effective method in social science. Therefore, this method also goes well with RME.

Using Practical Project Work: Another opinion of the teacher educators is using practical project work is a suitable pedagogy for RME. In this method, students get an opportunity to learn by doing. According to them, it plays a vital role in developing their creativity, and at the same time, various moral and human values are formed in the students through these activities. In this connection, it is noteworthy that by practical project work, they specifically mean hands-on learning of the practical aspects of RME, such as practicing and demonstrating how to do ablution

according to the rules, presenting role plays related to showing compassion to neighbors, etc. (see details in section 4.5.1).

Reflecting on Learning: Experts' opinion includes the inception of the learner's practice of reflection on learning. Reflection on learning is viewed as bridging the gap between learning and experience. Therefore, the teachers are recommended to promote students' introspection capability gradually.

Using Drama: Experts are also advised to use drama as an effective method of teaching and learning religious and moral values. According to them, drama can touch the thoughts and emotions of the student in a way that no other method can. For the development of religious and moral awareness in learners, moral dramas might be a powerful tool for learning.

Teaching by Going Beyond the Text and Classroom: From the expert's opinion, religious and moral education is not confined to the syllabus and textbooks. It is not a subject that, like many others, necessitates the use of a dedicated textbook. Instead, the teaching-learning of values and morality that goes beyond the textbooks and classrooms is more likely to be effective (see Section 4.5.1 for more details).

Using Role Play Technique: Role play is one of the suitable RME pedagogies, experts suggest. They said that since the RME subject contains many lessons related to moral character, values, etc., role play can be an enjoyable and effective technique for students to get involved and learn the lessons.

Using critical pedagogy: In addition to the techniques and approaches mentioned above, one expert suggested incorporating Freirian critical pedagogy in RME teaching and learning. According to him, it is an effective teaching-learning

strategy capable of enhancing students' critical thinking skills and bringing about positive behavioral changes in students' lives by improving their awareness, reflection, thoughtfulness, and judgment of religious principles and doctrines. For this, along with other methods and techniques, he suggested using written or oral reflection, debate or argumentation, intensive reading, investigation, analysis, abstraction, generalization, collaborative learning, etc.

5.1. 4 Students' Motivation toward Religious and Moral Values

To assess the impact of RME teaching-learning, individual interviews were conducted with students, teachers, parents, and SSC graduates. Although the integrated result provides some insight, somewhat differing findings about the impact of RME teaching-learning in developing the religious and moral values of the students appear to be weak. However, the following is a summary of the findings in this regard:

According to all the students, they have been motivated to respect the teachers and superiors as a result of RME teaching-learning in secondary school, but according to very few students, assisting distressed people, getting enthusiastic about facing the real-life situation, enhancing their mental strength to deal with the adverse situation, cultivating particular Islamic etiquettes and good habits, and checking some bad habits were some other qualities they could acquire through RME teaching-learning. These are the few qualities among the different morals prescribed in the curriculum (see Section 4.6.1 for more details.)

In this regard, three different opinions have been found by the teachers. According to some teachers, the RME teaching-learning in the school plays a significant role in rectifying students' problematic behavior. According to other teachers, it is challenging to instill moral values through RME teaching-learning

without collaborative effort among the different stakeholders. Again, some of them opined that the expected moral values had not been taught through RME teaching-learning in the school. For not attaining the expected values, they blame the existing system of examination for acquiring religious and moral values (see Section 4.6.2 for more details).

In this concern, three diverse opinions have come out from the parents. According to most of them, RME education in schools hardly motivates the students to follow religious and moral values. From their point of view, the teaching-learning of RME in the school is primarily about continuing a tradition. Students do very little with what they learn from the contents of the syllabus. Others believe that, rather than instilling moral values in students, RME teaching and learning in secondary school plays a significant role in students' religious beliefs. Again, a few parents observed the effect of RME teaching-learning in schools on students' motivation to practice religious and moral values (see Section 4.6.3 for more details).

Similarly, three different opinions have emerged from the SSC completers. Such as, according to some SSC completers, the RME teaching-learning in school does not foster learners' religious and moral values. Again, some other SSC graduates believe that the RME teaching and learning is worthwhile for the basic foundation of religious beliefs. Again, according to some, the teaching-learning of RME in school is pretty helpful for attaining religious and moral virtues (see Section 4.6.4 for more details).

5.2 Statement of the Findings with Critical Discussion

The discussion of the findings has been presented in the following (5.2.2, 5.2.3, 5.2.4 & 5.2.5) sections:

5.2.1 Students' and Teachers' Perceptions of Effective RME Teaching-Learning

As mentioned earlier, this study's first research question sought students' and teachers' perceptions about effective RME teaching (RQ1). Data was collected through FGI (with students) and semi-structured interviews (with teachers). In one section, the essence of the findings on students' perceptions of effective RME teaching expresses that effective RME teaching involves: teaching the subject matter by using documentary or film; teaching by incarnating or incorporating the story; teaching by attaching attention to or ensuring students' comprehensive understanding of the subject matter by avoiding rote learning or memorizing; and teaching with commitment and sufficient expertise in the respective field. Furthermore, in the individual's opinion, teaching RME concerning scientific outlook and some other religions entails the RME teacher exposing students to good ideals. Furthermore, effective teaching involves practically awakening students' motivation to engage in religious and moral behavior.

On the other part, the perception of RME teachers on effective teaching is that the teaching of RME becomes effective when it is reflected in students' real-life, when the learning ideas of religion or moral education are presented through demonstrations, and at the same time when the benefits of learning contents are presented before the students realistically, when the students easily understand the subject matter of RME, and when it incorporates scientific interpretation and the utilization of ICT.

A comparison between the views of students and teachers on this subject reveals that there is no similarity between the perceptions of the students and the teachers in this regard. The notion of effective teaching of RME as perceived and described by the students derived from their expectations and experiences than from

any specific definition. However, in one aspect, there is a slight consistency between teacher and student regarding the perception of effective RME teaching. One teacher, for example, described effective teaching and learning through the use of ICT; however, some students suggested using film or documentaries in this regard. Although using film or documentaries is not always related to the use of ICT, there is a little harmony between the two. However, this view implies that teachers' capacity to use modern technologies in classroom teaching and learning must be developed. This can also be related to the expectations of the students, as they prefer to have videos and stories, which can be easily incorporated through technology.

Once again, by probing students' views about effective teaching of RME, it is evident that, though they did not directly name any method or strategy, there are indications of some methods or techniques of teaching in the views they have expressed. In particular, their views point to audio-visual, storytelling, and modeling methods of teaching.

Also, students' other views guide them to some effective teaching methods. For instance, they call on the teachers' attention to maximize their understanding of the subject matter rather than assigning it to rote learning. Again, they discuss maintaining coherence and chronological order while presenting a lesson.

Furthermore, a closer look at their views reveals that they have not limited effective teaching to methods and techniques but have also pointed out the teachers' need for content knowledge and sincerity or commitment. Content knowledge and sincerity are two crucial issues for effective teaching, which the students have underlined. They are consistent with the opinions or findings of some other researchers in the past. For instance, Lovat and Clement (2008) maintained that

teachers' proficiency in content, knowledge, and pedagogy is critical to quality teaching and positively impacts student achievement. Alhaggass (2015) stated the issue of content knowledge in a different way. He claims that "effective teaching requires effective learning by the teacher first" (p. 13). In fact, effective teaching-learning by the teacher refers to the content knowledge of the teacher. Likewise, Ornstein and Lasley (2000) placed content knowledge first among the eight key considerations for an expert teacher. Again, for effective teaching and content knowledge, students have emphasized the teacher's sincerity or commitment, which also agrees with Wink and Wink (2004). They articulated that love is at the core of good teaching. It is love that connects the teacher and students, as well as the curriculum.

The literature discussed above supports teachers' capacity and proficiency in increasing the effectiveness of teaching-learning in the classroom, and based on the data analysis in this study, it is possible that teachers need to develop their pedagogical skills to make teaching-learning effective.

Observing teachers' perspectives in this regard reveals that, first and foremost, they have conditioned effective RME teaching with student practice. That is, the teaching of RME will be effective only when students act on that teaching. In their opinion, effective teaching happens only when effective learning takes place. These teachers' views (cited in Section 4.3.1) represent their expectations from the students that, after completing their education, students will become ideal citizens of a country, acquiring the good characteristics of a perfect human being.

Furthermore, RME teachers' perceptions of effective teaching include that RME teaching becomes effective when religious or moral education learning ideas

are presented through demonstrations and the benefits of learning contents are presented to students realistically. However, there is a striking resemblance between these views of teachers and those of Merrill (2002). In his paper titled "First Principles of Instruction," Merrill added that learning is promoted when new knowledge is demonstrated to the learner when the learner applies the new knowledge; learning is promoted when new knowledge is integrated into the learner's world (Merrill, 2002).

The views mentioned above by Merrill (2002) are sufficient to correspond with students' expectations and teachers' perspectives in remarkable ways. Further, it can be observed from the data analysis that teachers also repeated the same ideas as the basis for the effective teaching of RME. They contended that effective RME teaching refers to teaching that the students easily understand.

5.2. 2 Classroom Teaching Practices

First of all, if students' views are considered regarding the RME teachers' teaching-learning procedures and activities in the classroom, then it can be seen that, according to the students, the teachers come to the classroom without knowing about the topic of the new lesson. In this case, they usually enter the classroom, ask the students for textbooks, and tell them what they will be taught today. That is, teachers do not take any preparation into account when teaching a new lesson. They don't even have the content of the new lesson in their heads before entering the class. Then, almost all of them are exposed to the previous day's lesson instead of starting a new lesson by assessing their prior knowledge. That is, teachers regularly check the learning progress of the last day's lesson before starting the new lesson. Some of their teachers assign them to memorize the lesson discussed in the classroom directly. As the penalty for failing to remember exactly, they have to stand in front of everyone in

the class. Some of them go over the important lessons for the exam one by one. Sometimes they spend more than half of the total session time on this event. Then they start new lessons by reading out the texts of the textbooks. In this case, they discuss the lines as they read. Thus, they continue until the bell rings. Apart from that, some teachers assign students to prepare multiple-choice questions in the classroom. Also, according to some students' descriptions, their teacher sometimes uses guidebooks at the school for their exam preparation in light of the current creative question system.

In addition, when asked about the use of ICT in RME teaching-learning, they made it clear to the researcher that no type of ICT media is ever used in RME teaching-learning. Also, when asked about the students' perspectives on skills-oriented content in RME (e.g., the recitation of the prescribed surahs and verses of the holy Quran as intended in the curriculum), students informed that teachers' teaching attaches poor attention to this competency. They further state that since the recitation of the surah and verses is not related to the examination, they and their teachers do not attach much importance to it. After all, when the students asked about the teachers' strategies for involving them in learning activities or the ways of making the teaching-learning process learner-centric, they said they did not notice any teacher activity in this regard. Specifically, when asked about pair work and group work, they ensure that pair work and group work or group discussion are never done in the RME class.

In addition to the student's report, it is clear from the teachers' statements that, first and foremost, they (the teachers) check the learning progress of the previous day's lesson before beginning the new lesson, and this occurs for some time during the session. Then, usually, they commence new lessons by reading the texts with the

necessary analysis. Sometimes they use any student to read the text and discuss the lesson with necessary clarifications. Then they assign the students to prepare the lesson properly at home for the next day.

Apart from that, some of them proclaim presenting an overview of the lesson before proceeding to the main discussion and focusing on the lesson's main points to give students a clear idea through the description.

In addition, according to the claim of a teacher, along with the above aspects, his teaching activities include checking students' prior knowledge and declaring the title; presenting an overview of the lesson before proceeding to the main discussion; focusing on the main points of the lesson for giving students a clear idea through the description; clarifying technical terms in the text before the main discussion; discussing the lesson by dividing it into different parts and presenting the message of the lesson; getting students to practice the quotes in the lesson; adding supplementary quotations in interpreting the text; and asking a question during lesson analysis to hold learners' attention to the lesson.

It is also apparent from their views on student-centric teaching-learning methods that some of them possess simple or minimal ideas about it, and some of them keep wrong ideas about it or do not know about it. Their concept of a student-centric approach is limited to only knowing the names of individual work, pair work, and group work. In addition, two of them claimed to arrange pair and group work in the class, although they could not provide sufficient information supporting that claim. The rest of the teachers explain why they don't use group work techniques in their classes.

By comparing and triangulating the data gathered by students, teachers, and researchers regarding the teaching-learning activities of RME teachers, it is clear that in some cases, teacher statements are very similar to student information. For instance, the students said that their teachers check the progress of the previous day's lesson before starting the new one. Likewise, the same information is obtained from the descriptions of all the teachers. Again, students articulate that their teachers usually start new lessons by reading out the texts of the textbooks, and they discuss the necessary parts of the text. Similarly, most teachers have stated that they read the text and discuss it with their students. Even while observing the teaching-learning activities in the classroom, almost all the teachers were seen teaching this way. However, with this evidence, it is clear that, instead of creating a suitable mental atmosphere for today's lesson and assessing the learners' prior knowledge, teachers start the session by checking the learning progress of the previous day's lesson. Then they initiate a new lesson by reading the text and explaining it to the students.

Aside from that, a school's FGI participants stated that their teacher assigned them to prepare multiple-choice questions in class. However, that teacher did not mention it in his account of his teaching activities. However, the researcher observed the teacher assigning this work to students multiple times. Furthermore, the proclamation of one of the teachers to present an overview of the lesson before going into a detailed explanation of the lesson is not justified by the statements of his students and the researcher's observation. Besides, the claims of a teacher about checking students' prior knowledge and then declaring the title, clarifying technical terms in the text before the main discussion, discussing the lesson by dividing it into different parts and presenting the message of the lesson, getting students to practice the quotes in the lesson, adding supplementary quotations in interpreting the text, and

asking a question during lesson analysis to hold learners' attention to the lesson are somewhat noticed in reality during the observation of his sessions. In this respect, it is notable that the teacher who has been observed has improved in his teaching; he is a recent Bachelor of Education (BEd.) graduate. With this, it is assumed that a professional degree enhances a teacher's teaching quality, whether it is negligible or not.

Beyond the students' and teachers' statements, more data from the researcher's classroom observation on the teaching-learning activities of RME teachers show that teachers' teaching-learning techniques were confined to the use of one-sided discussion, lecture, question-answer individual work, group work, and pair work in an ineffective manner. The reason for calling it "ineffectual" is that they could not utilize these strategies methodically and successfully. For instance, most of the teachers used the "question-answer," but it was used by them occasionally and for a short while. In addition, someone used a question-answer to declare the lesson's title; someone else used it to control the side talk in the class; and someone else used it to assess the learning achievement at the end of the session. That is, they did not use this technique within their delivery process. However, one of their teachers was found to be an exception in this regard. He occasionally used the question-answer technique to present a new lesson. Again, the teachers who gave a lecture on the topic while presenting the lesson lectured very haphazardly. One or two teachers who were seen using individual and pair work occasionally in the class could not use it effectively due to a lack of proper pedagogical knowledge in this subject matter. One teacher, for example, assigned individual work on creating MCQs from the lesson. Again, the teacher, who nominally utilized group work in the class, could not complete it successfully. If the teachers used various effective methods and techniques, the

students' outcomes were more likely to be increased. In this respect, Anderson (1994) proclaimed that student outcomes could greatly depend on the teacher's instructional planning, the selection of teaching methods, and the provision of a variety of learning activities.

Suppose the teachers' teaching activities are considered in terms of curriculum guidelines. In that case, it can be seen that there is a big gap between "curriculum in documents" and "curriculum in practice." According to the data gathered through teacher interviews and classroom observation, it can be concluded that teachers do not follow the prescribed teaching-learning strategies and activities of the curriculum. Surprisingly, except for one teacher, none were familiar with the RME curriculum. Even most of them do not have a clear idea about the purpose of the lesson to be taught. They use the textbook's contents without knowledge of the curriculum and mainly apply their own teaching styles.

According to most theorists, learning happens when experience constantly changes the individual's knowledge (Weiten, 2002). Learning is a societal process in which learners construct meaning, according to one of the fundamental principles of constructivist learning theory. To learn a new thing, there must be previous experience and knowledge. In terms of teaching-learning methods and techniques, Bangladesh's current secondary curriculum (National Curriculum 2012) is based on constructivist philosophy (NCTB, 2012a, p. 10). However, in line with the above point of view, teachers are expected to link lessons to learners' everyday lives and draw enough examples from their real-life experiences. Still, unfortunately, most of the observed teachers were not found to be based on the student's previous experience in teaching new topics or to provide adequate examples where necessary. Again, no such activity by teachers was observed to actively engage students in learning. In contrast, the

research shows that learners learn best when they become actively involved in the learning process.

Again, for effective teaching-learning in the classroom, teachers need to create a learning-friendly environment. Particularly, they need to create a social and emotional climate for learning in the classroom. However, the researcher observed several aspects in this regard, such as teachers' role in developing interpersonal relationships among students, establishing a friendly relationship between students and teachers, providing positive feedback to students and receiving feedback from students, reinforcing the student's motivation for learning, utilizing the principle of empowering students in learning, respecting and valuing students' opinions and recognizing their self-esteem, and ensuring students' success.

From the student's side, the researcher observed the state of the classroom culture in terms of students' reciprocal dealings, respect for the opinions and rights of others, and their image of socialized and standardized behavior in the classroom, etc. However, most of the above-mentioned issues went unaddressed in the teachers' teaching-learning activities, and a few issues that were addressed were performed very poorly.

5.2.3 Suitable Pedagogy for Effective Teaching-Learning of RME

Expert opinion on effective pedagogy for RME suggests several strategies. One of their suggestions is to model moral behavior for students. That is, the teacher's example of moral values is considered the standard for students to imitate. There is a large body of research evidence suggesting this approach. Even social learning theorists advocate using this approach in the teaching-learning of moral education with optimal emphasis. According to social learning theory, role models facilitate the acquisition of morals and other types of behavior (Brown & Trevino, 2013). Alavi

(2007) asserted that moral education becomes effective when students take their lessons to heart and put them into practice in their own lives. Teachers are considered both moral exemplars and moral guides to their students. Again, Lumpkin (2008) proclaims that because of teachers' influential role in the lives of young people, the public still expects teachers to display behaviors reflective of moral virtues.

According to social learning theory, behavior is learned, at least in rough form, before it is performed. Observing a model of the desired behavior allows an individual to understand how response components must be combined and temporarily sequenced to produce new behavioral configurations (Bandura, 1977, p. 8). Social learning theory clarifies that new behavior patterns can be acquired through direct experience or by observing the behavior of others (Bandura, 1977).

In terms of effective RME pedagogy, one teacher educator focuses on reflective teaching and learning. For this purpose, he suggests teachers and students develop a habit of reflection. By reflecting on learning, he means to ponder and realize the insights of the lesson from the heart by looking back toward the messages of the lesson. Usually, reflection means "the return of light or sound waves from a surface" or "the production of an image by or as if by a mirror." In different situations, this notion is used in some other meanings, such as "to bring or cast; as a result, to make manifest or apparent; to realize; to consider; to give back or exhibit as an image, likeness, or outline" (Merriam-Webster, <https://www.merriam-webster.com/dictionary/reflection>). In education, it is used as terminology to denote a particular pedagogical process. However, the above meanings are consistent with their pedagogical meaning; here, this is used to mean "to look back" or "to think about an experience and ponder what happened and why" (Hickson 2011, p. 829). Dewey (1933) defined reflection as the "active, persistent, and careful consideration of any

belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p. 9). He referred to reflection as a form of thought growing from puzzlement felt in directly experienced situations and as an important aspect of learning from experience. Freese (1999) defines it as a desired attitude and practice to develop one's practice and learning. Richards (1990) states that in reflection, people recall, consider, and evaluate their experience, usually about improving their practice, depending on their understanding of that experience. Reflection on learning can produce significant value, increasing knowledge through this process.

The viewpoints of many researchers (e.g., Boud, Keogh, and Walker, 1985; Lange, 1990; Richards, 1990; Cole, 1997; Nord and Haynes, 1998; Freese, 1999; Pollard, 2005; and Hickson, 2011) are in agreement with the present expert's opinion. Reflection is a valuable tool for developing an effective teacher and plays a crucial role in effective teaching. Dewey (1933) opined that reflective thinking leads practitioners to act in a planned and purposeful manner rather than blindly and impulsively. According to Harris (1998), effective teaching requires teachers to continuously reflect on and inquire into their practice. Many researchers consider effective teachers to be reflective teachers (Zeichner, 1983). The teacher who does not reflect on his practices might be ineffective because he may not know why he does so or what he has been doing. While the concept of reflection on learning is an ancient one, a renewed interest is evident in this procedure in the teaching and learning paradigm. As a result, reflection is an extremely effective tool for comprehending and learning from experiences.

Regarding effective pedagogy for moral education, the two experts in this study suggest that RME teachers utilize learners' day-to-day experiences in teaching-

learning moral education in the classroom. According to them, the real-world experiences of the learners offer various meaningful contexts to teach students different moral virtues. In this case, teachers should play their role as a catalyst to bridge students' experiences with the moral topic of the curriculum or the intended values to be taught. They also say that, in this approach, with the teacher's guidance, by discussing among themselves, students will come to conclusions about right and wrong. Thus, progressively, they will be interested in accepting and cultivating the expected moral virtues. They further point out that, in between the positive and negative experiences of the students in a real-life situation, the teacher should highlight and uphold the glory of moral virtue in life and, at the same time, the adverse consequences of committing unethical activities or adopting immoral approaches in life.

In this regard, there is good agreement between the above opinion and the opinions of some other researchers and pedagogy experts. For instance, Iwasa (2017) said, "To improve moral education in schools, the importance of focusing on children's experiences in daily life and making good use of them from the perspective of children's moral growth is important." (p. 1) Similarly, Wilson (1972) states that putting students in a real-life situation is one effective way of teaching moral education. Therefore, teachers of moral education should create real-life situations within the four walls of the classroom. In this process, learners must understand the subject matter of discussion deeply and be treated as part of the process.

However, concluding the discussion on this topic, it can be said briefly that for effective teaching-learning of moral education, the worth of using learners' everyday experiences has been probed and well-documented by previous researchers and

education experts. The present researcher also considers this approach significant for effective moral education.

Again, for effective teaching-learning of moral education, two respondents have suggested going beyond the text in addition to the recommended approaches or processes. They consider the formal classroom an artificial place for the teaching-learning of moral education. According to them, the textbook alone is not a sufficient source for teaching and learning moral education, and the classroom is not always an appropriate setting for immediately practicing and nurturing moral values. In general, the subject of moral values can be discussed there, and the students can be encouraged towards morality. Still, this process hardly ensures the attainment of the expected moral quality among the students. Therefore, they advocate for employing informal approaches for effective teaching-learning of moral values. One of the two proponents of this view further clarifies that values are not always the subject matter for instilling in a formal classroom setting through a specified subject, but rather that they can be taught better outside of the classroom through different activities in the actual situation. That is, for effective teaching-learning of moral values, they suggest teachers emphasize the action side of moral education rather than imparting knowledge about morality.

The experts' above views also agree with some previous researchers and educators. For example, in the context of going beyond the textbook in teaching, Dunm (2010) stated, "Over-reliance on textbooks, worksheets, and lectures fails to stimulate students' interest and support higher-level cognitive goals" (p. 1). Besides, the experts in this study call their suggested approach an "informal approach," while Darin (2018) described it as a "noncanonical" approach to education, which is all the same. Once again, Loveridge (2018) considered informal and everyday learning as an

influential perspective for learners to know themselves and improve their identities as successful learners. However, in this regard, the researcher thinks that the use of these non-formal approaches as a complement to other effective formal teaching methods can make moral education more meaningful.

5.2.4 Students' Motivation toward Religious and Moral Values

To ascertain the impact of RME teaching-learning on students' motivation to uphold moral values, the views of students, teachers, parents, and SSC graduates were sought. The essence of the students' views in this regard is that they have been motivated to respect the teachers and other superiors, to support distressed people, to get inspiration for practical life, to enhance their mental ability to deal with an adverse situation, to cultivate particular Islamic etiquettes and good habits, and to check some bad habits as a result of RME teaching-learning in the secondary school.

Further, to add to this view, they acquired some other humanitarian qualities they mentioned from the study of RME. It is very encouraging to get these views, even though we do not see their implications in reality. This is such a depressing feeling.

In this context, the RME teachers claim that through RME teaching-learning, they have been able to rectify the students' problematic behavior. Some teachers, on the other hand, have not stated the effect of RME teaching-learning directly but have simply seen it as challenging through formal classroom teaching-learning. Again, some teachers have pointed out that the expected moral values are not taught in RME teaching-learning. As the reason for this, they have blamed the current examination-driven teaching-learning practice and the unfavorable social atmosphere for the development of moral values.

Again, there are three contradictory views from the parents in this regard. Some parents believe that RME teaching and learning in schools play a significant role in students' motivation to uphold moral values. Some other parents believe that RME teaching-learning in secondary schools plays a significant role in students' attainment of religious beliefs rather than enhancing moral virtues and values. In this respect, they argue that, at present, in the absence of Maktab-based religious and moral education in the Muslim community, the teaching-learning of RME (Islam and Moral Education) in the school helps the students become familiar with religious and moral affairs. They further elucidate that the teaching-learning of RME in the school is the only way for poor and uneducated parents to educate their children about Islam and morality. Furthermore, they argue that for many students whose employed parents do not have time to provide religious and moral education for their children at the family level, it plays a critical role in establishing the fundamental Islamic beliefs and creeds for them. On the contrary, some parents observe the impact of RME teaching-learning in school on students' motivation toward moral values and support it with several pieces of evidence.

It is to be noted here that there are varying reversing opinions: (i) having no minimum effect; (ii) having an effect in framing religious belief; and (iii) having a good effect on students' motivation to uphold moral values.

Similarly, in this regard, three types of differing opinions have come out of the views of the SSC completers. According to some SSC graduates, RME instruction and learning in school had little impact on their motivation to uphold moral values. Other SSC graduates agreed that RME teaching and learning in secondary school was beneficial in terms of establishing some fundamental religious beliefs. As

opposed, according to some other SSC completers, the RME teaching-learning in their school has somewhat effect on them to motivate them to moral values.

In sum, the three types of differing opinions: are: (i) having no minimum influence; (ii) having influence in framing religious belief; and (iii) having a fair impact on students' motivation to uphold moral values. So there are contradictions among the opinions.

Consolidating the perspectives of students, teachers, parents, and SSC graduates, the following aspects have emerged regarding the impact of RME teaching and learning on students' motivation toward moral values: being encouraged to respect teachers and other superiors; encouraging them to come forward to help the helpless and distressed people; receiving inspiration for practical life and improving the mental ability to deal with adverse situations; cultivating

The perspectives of parents and SSC graduates on achieving belief in various religious doctrines through RME teaching and learning are similar. Becoming a believer in true religious beliefs and enabling the attainment of excellent moral values are the fundamental purposes of RME teaching-learning. Still, excepting student respondents, the majority of the respondents to this study did not have a strong opinion on the development of students' moral values through RME teaching-learning.

Looking at the teachers' views in this regard, it is evident that they do not have a direct opinion on the moral development of the students as a whole. Still, most of them have claimed to rectify the behavioral problems of a few students, which denotes partial or insignificant success in the students' moral development effort. Besides, the opinion of one of the teachers indicates that the teaching-learning process of RME

hardly influences the development of the moral values of the students. Moreover, he finds it challenging for the teacher. For the laxity of students' motivation towards moral values, he blames the existing assessment system of RME and the unfavorable atmosphere in society. That is, he meant that the current pen-and-paper-based examination system emphasizes learning about moral values only; it does not ensure the acquisition and practice of moral values among the learners. According to him, to satisfy the examination requirements, concentration is required to prepare students for examinations and achieve good marks to satisfy the school authority and the student's guardians, instead of concentrating and attempting to develop their religious and moral values. Therefore, this situation makes the RME teacher unconcerned about the development of moral values. Apart from this, he has considered the moral development of the students as a challenge for the RME teachers. According to him, the moral development of students is not possible merely through the classroom teaching of RME teachers, where much of our social environment is unfavorable for cultivating moral values. For this, he calls attention to comprehensive and long-term attempts by the family, community, and school to collaborate.

The views mentioned above by the RME teacher are parallel to those of some previous researchers in this arena. For instance, pointing to the limitations of moral education, Lickona (1992), known as the father of character education in the USA, called attention to practicing positive moral actions rather than emphasizing the cognitive side of moral or character education. In this regard, Wynne (1988) also argued that too much emphasis is given to students' reasoning about ethical issues rather than how they conduct themselves. In this context, Jebungei (2013) said, "Value education, like poetry, is "caught" rather than taught" (p. 277).

Again, regarding the necessity of collaborative attempts to develop learners' moral values, Ryan (1993) proclaimed that, despite the school playing a vital role in developing a child's moral character, the school is not merely responsible for developing the moral character of a child. Once more, regarding the influence of society on moral development, Lickona (1991) pronounced that schools could not be ethical bystanders when a community is in deep moral trouble.

Looking at the views of parents and SSC graduates regarding the impact of RME teaching-learning on students' motivation towards moral values, it is found that some of them observe its positive influence, and they think that the RME teaching-learning is fairly supportive for motivating students towards moral values. In this respect, some of the SSC completers attributed the influence of their RME teacher to their acquiring gentle and polite behavior, overcoming some frustration, and feeling mental comfort and motivation from the religious and moral messages they learned in their high school lives.

On the other hand, many of them do not see its positive influence. This may be due to differences in their experiences, observations, and perspectives. However, they acknowledge the positive effects of RME teaching-learning on forming religious beliefs. SSC graduates who do not see the impact of RME teaching and learning on the development of their moral values state that the moral lesson they read in the RME textbook remains unimplemented in their practice. RME was taught and learned to pass the examination. Pointing to the scenario of moral education through RME, they said that they read about truthfulness in the textbooks but mostly lied. Again, in the textbooks, they read about cleanliness, but at tiffin time, they used to make the classroom dirty by throwing different waste papers or food packets here and there.

For their moral development, they acknowledged other sources like their family, their parents, or various observed events that were deeply ingrained in their minds, and they naturally learned important moral lessons from them. In this context, one SSC completer acknowledges their RME teacher's sincere effort while also admitting the teacher's efforts failed due to various external influences outside the classroom. He said that their RME teacher used to draw their attention to cultivating moral values in their practice, but his advice was limited to the classroom only for a short time due to other influences outside the classroom. Therefore, outside the classroom, the moral learning from RME has not significantly impacted their practical lives. Again, an SSC graduate questioned the moral standing of RME teachers as to why the teaching and learning of RME did not inculcate moral values in the students. He maintained that the teacher who will teach religious and moral values his moral and ethical standpoint needs to be of ideal standard. Otherwise, students will not accept their moral lesson.

One parent who notices the positive impact of RME teaching-learning on their children's motivation toward moral values recounts an event in which RME teaching and learning influenced his son. He describes that in class six, for the first time, when his son was reading about the various stages of the Akhirat (the life after death), particularly about resurrection, heaven, and hell through his RME textbook, it created a deep impression in his mind, and he (son) continued asking him various questions about the life after death that he could not answer well enough. However, he could perceive an apparent change in some of his day-to-day activities and dealings. He believes it has something to do with what he learned about the Akhirat in his RME textbook. He believes that by studying RME, his son has gained various necessary knowledge about Islamic beliefs and flourished with the expected moral values. Another parent describes his eighth-grade studying daughter's point of view in this

regard. In her Islam and Moral Education book, he narrates that his daughter is interested in the religious stories and life histories of Muslim saints. She often draws his attention to those stories and events and inspires him to follow the ideals of those model lives. She persuaded him to hear the story about the majesty of the moral character of various companions of Prophet Hazrat Muhammad (PBUH) and many other Muslim saints. With this, he is very pleased with his daughter's motivation for religious and moral life. He thinks that it results from religious and moral education in school. If religious education had not been included in the school curriculum, she would not have known about these events and would have grown up with no motivation for moral values.

Dissatisfied parents argue that RME teaching and learning in school is unimportant and that it is taught and learned to continue a tradition. The authorities uncaringly carry on this subject in the curriculum due to sensitive public sentiment toward religion. The moral values that the students possess or cultivate are primarily achieved in other ways. Besides, the current teaching-learning practice of RME hardly satisfies its functional and behavioral goals. They also blame teachers' lack of a parental role for not inspiring students to develop moral values. They have also criticized education management in this regard, such as the teaching of RME by non-RME teachers at the secondary level and having no RME teacher at the primary level, even though RME is also a core subject at this stage. They also discuss the limitations of existing RME examination or assessment systems. From the above discussion, it can be said that different opinions and interpretations have come from students, teachers, parents, and SSC completers in the inquiry of how students have been inculcated with moral values from the RME teaching-learning in their secondary schools. Although there are a few examples from the part of the existing students of being motivated to moral values by the RME teaching-learning, the overall impression

that can be gained by combining the views of other parties such as teachers, parents, and SSC completers is that students are motivated to a lesser extent to moral values by the RME teaching-learning at the secondary level.

Moral value is not something that can be earned only through effective teaching. In this context, Thompson's (2002) proclamation is particularly noteworthy. He stated that character education is more than banners, slogans, and words on the school's marquee sign. Reading stories with a moral, writing essays on the heroes, reciting slogans, and role-playing are all fine, but they will not necessarily change a student's behavior (p. 12). Leming (1993), cited in Thompson (2002), mentioned that Hartshorne and May conducted the most comprehensive research on the effects of character education from 1928 through 1930. The findings revealed that character education had little if any, effect on students' behavior (Thompson, 2002, p. 31-32). Apart from this, the findings of Black (1996) and Lockwood (1993) are consistent with the above results. Black found a minimal effect of character education in kids' real-life practices. Likewise, Lockwood observed the absence of those values practiced by the students in real life, which he noticed among the students during the character education course.

Again, by comparing the above findings (of the effect of RME teaching-learning) with the expectations of the National Education Policy 2010, the National Curriculum 2012, and the Religion and Moral Education Curriculum of the secondary level, it is evident that the expectations of education policy and curriculum have been met to a lesser extent in terms of developing student moral values; because the National Education Policy 2010 repeatedly emphasizes the moral development of students in various ways. As stated in the policy, the cultivation of human values is the primary objective of the policy. Moreover, emphasizing religious and moral

education is one of the three essential aspects of the National Education Policy 2010 (p. Introduction of the Prime Minister). Even the moral issue is highlighted in the objective of education in the policy (p. 2), such as helping students grow up with sound moral character through lessons from their respective religious teachings and moral sciences. Explicitly, the objectives of religious and moral education include imparting knowledge about the learners' respective religions, improving the student's behavioral patterns, establishing moral virtues in life and society, and building the moral character of the learners. In other words, it emphasizes the moral aspect in addition to the necessary knowledge of the respective religions. Moreover, religious education will not limit itself to religious customs and rituals. Instead, it will seek to build up the moral character of the students (National Education Policy, 2010, p. 21). Likewise, the 2012 National Curriculum emphasized the moral values of the students. For instance, secondary education aims to develop such human resources who will be distinguished by optimal humanity and flourish with social and moral qualities. Secondary education also aims to instill moral values such as honesty, perseverance, tolerance, discipline, self-confidence, good manners, respect for others, aesthetic perception, civic relationships, a sense of justice, patriotism, nationalism, democratic values, and so on (NCTB, 2012c, p. 7).

In line with the education policy, particularly the Islam and Moral Education Curriculum 2012 (for grades 9–10), several moral virtues are expected to be attained by the learners. Such as being inspired to live an ideal life, being interested in growing up as an enlightened man through the practice of doing good in the light of Islam, flourishing with moral and human values, being democratic, non-communal, respectful to all regardless of gender, and growing up as an ideal patriotic citizen in the light of Islamic education, acquiring the attitude of conciliation, cooperation, fellow-feeling, and endurance toward all regardless of nationality,

On the contrary, the student respondents to this study mainly agreed about being motivated to respect the teachers and other superiors with unanimous opinion, and some students asserted that they were encouraged to help the needy people who come to the school premises for financial help. Apart from this, some individual students talked about getting motivation for practical life, enhancing their mental ability for dealing with adverse situations, cultivating particular Islamic etiquettes and good habits, and checking some bad habits as a result of RME teaching-learning in secondary school, which appears very little regardless of the above-mentioned moral values in the Education Policy and the RME Curriculum. Therefore, summarizing the above comparison, it can be easily noticed that, in the face of the curriculum's intention, some moral values have been claimed to be acquired through RME teaching-learning. However, a large number of them remain unattended or ignored.

The researcher assumes that this poor influence of RME teaching-learning on students' motivation to uphold moral values is for various reasons. The existing examination-driven teaching-learning practice of RME is one of the primary reasons for this poor effect.

5.3 Significance of the Key Findings and Their Contribution

It was mentioned earlier that this study was based on four research questions. The first question was about the perceptions of RME teachers and students about effective RME teaching-learning activities, and the second question was about the state of teaching-learning activities in the RME classroom. The third question sought the suitable pedagogy for effective RME teaching-learning, and the last question was about the impact of RME teaching-learning on students' motivation to uphold moral values. However, there are some striking findings from this study. For instance, the students' views on effective RME teaching-learning in the first research question are

quite significant. As the students define and understand effective RME teaching through the use of a documentary or film, by the incorporation of the story, by the optimization of students' comprehensive understanding of the topic, by teaching with commitment along with content mastery, and by delivering the lessons through the maintenance of the linkage between the sequences of events. In addition, teaching RME concerning scientific standpoint and some other religions; teaching by exposing moral ideals by the RME teacher before students. After all, teaching by awaking students' motivation to religious and moral actions practically. These are not simply students' perceptions of effective RME teaching; they are also their voices against the ineffective teaching of RME teachers, as evidenced by their quotes in this regard. Suppose the RME teacher and concerned authority consider the students' voices on the issue of effective teaching. In that case, the teaching-learning situation in this subject is likely to improve to a great extent.

As well, the recommendations of the teacher educators regarding the suitable pedagogy for effective teaching-learning of religious and moral education are very significant. As they have recommended, teachers should be role models of moral values, use students' real-life experiences in teaching moral values, use moral drama or documentaries to get students accustomed to reflecting on learning topics, and sometimes teach RME going beyond the text and classroom. Most of these strategies recommended by experts are somehow supported by various pieces of literature on the field. So, these might be considered among the suitable strategies for the effective teaching of morality. All of these strategies can be incorporated into the RME Curriculum, and it is firmly believed that using these strategies in classroom teaching can radically improve the teaching-learning practice of this subject.

In addition, significant findings about the RME teaching-learning situation in the classroom have emerged from the accounts of teachers and students and the researcher's classroom teaching observation. The teachers used their teaching style, which included beginning a lesson by assessing learners' learning from the previous day's lesson rather than creating a suitable mental atmosphere and assessing learners' prior knowledge and beginning a new lesson at the end of the above activities; using "reading out and discussing the text" as a common teaching procedure; assigning students to memorize teaching-learning; and students' motivation to learn. Once again, taking into account the findings about teaching-learning activities in the RME classroom and their impact on students' motivation to cultivate religious and moral values, it has created an opportunity for the proper authorities to take the necessary steps to overcome this condition and improve the teaching-learning activities of RME. Therefore, the findings of the study bear great significance.

In fact, due to the absence of research attention in this field in Bangladesh, there was no research evidence on the teaching-learning situation of RME at the secondary level. Therefore, on the one hand, the findings of this study are significant for improving the situation; on the other hand, the exploration of the issues mentioned above has been able to add new knowledge to the existing pool of knowledge in this paradigm. This research might offer insights to other educational researchers for further study in the arena of teaching-learning RME at the secondary level in Bangladesh and elsewhere.

5.4 Summary of Chapter

In this chapter, the researcher summarizes the significant findings, the triangulation of the data collected through different tools and from various sources, and a critical discussion of the findings. Other issues addressed in the critical

discussion of the findings include the interpretation of findings through reference to current literature and the researcher's rational explanation. Also in this chapter, the researcher explains the significance of the key findings and the contribution of this research to the existing pool of knowledge.

Chapter Six

Implications and Conclusion

6.0 Introduction

This is the last chapter of the study. This chapter contains the Implications (6.1), Areas identified for further research (6.2), and the Conclusion of the dissertation (6.3). Following are the details:

6.1. Implications

The striking findings on the status of teaching-learning activities in RME classrooms reveal that secondary RME teachers have inferior pedagogical knowledge and skills to teach RME. Mostly they use their teaching style, which does not support very elementary pedagogy or teaching methods; RME pedagogy is far from it.

The concerned authorities can arrange nationwide educational training to overcome this situation. In addition to these efforts, in-house training programs organized by individual organizations can benefit RME teachers. Also, the pedagogy suggested by RME teacher educators can be considered to determine RME teaching-learning methods and strategies.

Moreover, findings on the impact of RME teaching-learning on students' motivation toward moral values appear to be poor. However, the curriculum authorities, especially the National Curriculum and Textbook Board (NCTB), may revise the RME curriculum based on the above findings. Teacher educators and RME textbook writers can gain insight from these findings in developing teaching-learning materials and training modules accordingly.

Moreover, these findings can guide educational administrators, supervisors, and policymakers to take the necessary initiatives to improve the situation. Also, classroom teachers can refine their teaching methods and techniques by utilizing the methods suggested by the experts. Apart from that, the five-year-long research journey at the individual level broadened the researcher's view of the current status of RME teaching-learning at the secondary level in Bangladesh. This study can also serve as a basis for the current status of RME teaching-learning at the secondary level in Bangladesh. After all, as a bottom line, this study can help develop students' moral values inside and outside of school. Thus, it can play a role in achieving the objectives of our National Education Policy 2010 and SDG4 goals.

6.2 Areas Identified for Further Study

This research, titled "Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level," was a qualitative study conducted by a purposive sample. An attention-grabbing finding of this study reveals that the effectiveness of RME teaching-learning is weak in students' motivation toward moral values. In this study, the researcher did not find a reason why the influence of RME teaching-learning is weak in motivating students toward moral values. Thus, there is an avenue for future researchers to research the reasons for the poor effect of RME teaching-learning on students' motivation toward moral values. In addition, future researchers in this field may be interested in further studying the effects of RME teaching-learning with a larger number of participants and more schools located in different regions of Bangladesh. Other study sites could be English-version schools that use NCTB-produced resources. The difficulties of RME teaching-learning can also be investigated. This field has not yet attracted enough research attention in Bangladesh. Hence, several types of research can be done on various aspects of the RME curriculum, such as textbooks, teaching-learning methods, etc.

6.3 Conclusion

Education is identified as a tool for all kinds of development and problem-solving problems, and research is mainly conducted to generate new knowledge. Sometimes, through research, existing practices and situations are improved. This educational research, *titled* "Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level," is also planned for the above-mentioned purposes. This qualitative study tried to explore RME teachers' and students' perceptions of effective RME teaching, RME teaching-learning conditions in the secondary classroom, suitable pedagogy for effective RME teaching-learning, and the impact of RME teaching-learning on students' motivation toward moral values. Data for this study were collected through student FGI and individual interviews. Individual interviews included teachers, students' parents, SSC completers, teacher educators, and other students who did not participate in the FGD. There was also classroom observation by the researcher. However, some interesting findings of this research are presented and explained in Chapters IV and V of this dissertation.

This study is critical to our current social and national lives. Remarkably, the crisis of moral values in the academic lives of our students and their subsequent real lives is hindering our national development in many ways. In these circumstances, there is an immediate demand to improve the situation by reconsidering, scrutinizing, and evaluating the conventional teaching-learning methods and techniques of religious and moral education at the secondary level because the role of teaching-learning procedures and practices in forming students' thoughts, minds, and attitudes is undeniable.

Secondary education is one of Bangladesh's most essential and significant subsectors of schooling. For various reasons, secondary-level education plays a vital role in the student's real life because today's secondary-level students are the future of tomorrow's society and nation. Taking into account the findings of this study, if they can be developed as people with good moral values through effective religious and moral education, then, on the one hand, it may be possible to be free from the various crises caused by the degeneration of moral values in our society and national life; on the other hand, the creation of human resources with a high moral outlook can accelerate our effort to achieve our national Sustainable Development Goal (SDG). No country or nation can achieve real progress through financial or material development alone. The combination of moral, ideological, and material development can lead a nation to proper development.

One of the distinguishing features of RME in comparison to other subjects is that it is not limited to learning about religious and moral issues. At the same time, developing skills and attitudes are very important. Still, the findings of this study show a lack of efforts by teachers to develop students' skills and attitudes in the existing traditional teaching-learning methods and techniques of RME. In most cases, the students pass the examination only by acquiring knowledge of RME, but their expected skills and attitudes are not reflected in real life. As a result, the effect of RME, which is compulsory for a long time at both the primary and secondary levels, is rarely observed in their later real lives. Therefore, the findings of this study can play a vital role in the development initiative in this situation.

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Appendices

Appendix 1

Consent Form

Cell Phone: 01721 33 29 74 e-mail: hanif.ttc@gmail.com	Mohammad Abu Hanif Assistant Professor of Islamic Ideology Officer on Special Duty (OSD) Directorate of Secondary and Higher Education, Bangladesh, Dhaka
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I have been given a full explanation of the research project and I understand what will be required of me if I agree to take part in the research project. I also understand that my participation in this project *Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level* is voluntary and that I may withdraw myself at any stage of the study without penalty.

I understand that any information or opinions I provide will be treated as confidential and that any published or reported results will not identify me and my institution.

I understand that data collected for this study will be kept in a secure place and will be destroyed after the degree (PhD) is awarded.

I understand that, if I require any further information, I can talk to the researcher, Mohammad Abu Hanif. If I have any complaints, I can contact the Research Supervisor, Professor Dr. Mariam Begum, IER, Dhaka University at her cell phone number 01715078011

By signing below, I agree to participate in the research project.

Name:

Date:

Signature:

Cell phone number:

Email:

Appendix 2

Focus Group Interview Guide for Students

<p>Research Questions:</p> <ol style="list-style-type: none"> 1. <i>What are the perceptions of Secondary RME teachers and students about effective RME teaching-learning activities?</i> 2. <i>How do the Secondary RME teachers teach RME in the classroom?</i> 	
Discussion areas	Prompt questions/points
<p>Typical teaching activities of teachers / Teaching-learning practice in the classroom</p>	<p>1. Describe a "typical" day in your RME classes. (Guiding Questions: such as-What do you do in the class? What does the teacher do in the class? What do other students do in the class? How does the teacher choose teaching-learning resources? What are the commonly used methods/activities? Etc.)</p>
<p>Use of ICT media</p>	<p>2. What ICT media (i. e., Computer, Projector, CD, Internet, etc.) and other projected tools does your teacher use in the classroom? 2. a. How does he/she use it in your RME classes? How does it play a role in the effective teaching-learning of RME?</p>
<p>Emphasize inculcating competencies</p>	<p>3. I would like to know/evaluate your achievements/skills in being able to read/ recite the selected surahs of the Al-Quran correctly in your Secondary level Islam and Moral Education textbooks. (Testing the competencies on the spot) 3. a. What would you say about the role of the teaching of your RME teacher in your expertise or weakness in this regard?</p>
<p>Execution of learner-centric teaching-learning activities</p>	<p>4. If you have worked in groups and pairs in Religion and Moral Education classes, describe your experience. 4. a. If you have done other work in the class (lesson related) besides group and pair work, give ideas about them.</p>
<p>Perception of effective RME teaching</p>	<p>5. When or for what qualities of teaching will you say the teaching of a religion and moral education teacher is effective?</p>

Overall	6. Do you have any other comments you would like to make about the study of Religious and Moral Education?
Bangla Translation of Focus Group Interview Guide for Students	
শিক্ষকদের সচরাচর শিক্ষণ কার্যক্রম	১. তোমাদের ধর্ম ও নৈতিক শিক্ষা বিষয়ের শিক্ষক ধর্ম ও নৈতিক শিক্ষা বিষয়টি পাঠদানে ও পাঠ মূল্যায়নে সচরাচর যে সব কার্যক্রম, কলা-কৌশল অবলম্বন করে থাকেন তার একটি ধারাবাহিক বিবরণ দাও।
আইসিটি মিডিয়ার ব্যবহার	২. তিনি ধর্ম ও নৈতিক শিক্ষা বিষয়টির পাঠদানে কোন আইসিটি উপকরণ (যেমন প্রজেক্টর, কম্পিউটার, ইন্টারনেট, সিডি) এবং অন্যান্য শ্রবন-দর্শনযোগ্য উপকরণ (যেমন অডিও ভিডিও ইত্যাদি) ব্যবহার করেন কিনা? ২. ক. উত্তর হ্যাঁ হলে, ধর্ম ও নৈতিক শিক্ষার ফলপ্রসূ শিখনে এগুলো কীভাবে/কেমন ভূমিকা পালন করে?
পারদর্শিতা অর্জনের প্রতি গুরুত্বারোপ	৩. তোমাদের মাধ্যমিক স্তরের ইসলাম ও নৈতিক শিক্ষা পাঠ্যপুস্তকে আল-কোরআনের নির্বাচিত সুরাগুলো শুদ্ধভাবে পড়তে/তিলোওয়াত করতে সক্ষম হওয়ার ব্যাপারে তোমার/তোমাদের অর্জন/পারদর্শিতা সম্পর্কে জানতে/মূল্যায়ন করতে চাই। (সাক্ষাৎকারের সময় দক্ষতার পরীক্ষা করে) ৩. ক. এ বিষয়ে তোমার/তোমাদের পারদর্শিতায় কিম্বা দুর্বলতায় তোমার/তোমাদের ধর্ম ও নৈতিক শিক্ষা শিক্ষকের শিক্ষাদানের ভূমিকা সম্পর্কে তুমি/তোমরা কি বলবে?
শিক্ষার্থী-কেন্দ্রিক শিখন-শেখানো কার্যক্রম বাস্তবায়ন	৪. ধর্ম ও নৈতিক শিক্ষা রূপে দলগত এবং জোড়ায় কাজ করে থাকলে সে সম্পর্কে তোমাদের অভিজ্ঞতা বর্ণনা করো। ৪. ক. দলগত এবং জোড়ায় কাজ ছাড়া শ্রেণিতে (পাঠ সংশ্লিষ্ট) অন্যান্য কাজ করে থাকলে সেগুলো সম্পর্কে ধারণা দাও।
কার্যকর ধর্ম ও নৈতিক শিক্ষা শিক্ষণ সম্পর্কে ধারণা	৫. তোমার/তোমাদের প্রত্যাশামতে কীভাবে শিক্ষাদান/পাঠদান করলে ধর্ম ও নৈতিক শিক্ষার শিক্ষাদান ও শিখন তোমার/তোমাদের কাছে ফলপ্রসূ/কার্যকর হবে বলে মনে করো?
অন্যান্য	৬. আমার জানতে চাওয়ার বাইরে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষা সংশ্লিষ্ট তোমাদের আরো কোন বক্তব্য থাকলে বলো।
এ সাক্ষাৎকারে আন্তরিকতার সাথে অংশগ্রহণের জন্য তোমাদেরকে অনেক ধন্যবাদ।	

Appendix 3

Interview Guide for Teacher (Section A)

Research Questions:	
<ol style="list-style-type: none"> 1. <i>What are the perceptions of Secondary RME teachers and students about effective RME teaching-learning activities?</i> 2. <i>How do the Secondary RME teachers teach RME in the classroom?</i> 	
Discussion areas	Prompt questions/points
Section A	
Perception of effective RME teaching	1. With your background and experience as a teacher, what are the qualities of effective teaching in RME?
Teaching-learning practice in the classroom/ Typical teaching activities of teachers	2. Please, describe a "typical" day in your RME classes. (Guiding Questions: such as-What do you do in class usually? What do students do in the class? How do you select teaching-learning resources? What are the commonly used methods/activities? Etc.)
Execution of learner-centric teaching-learning activities	3. Please, tell me your perception of the student-centered teaching-learning approach.
	4. What student-centered teaching-learning approaches/ techniques do you commonly use in helping students to learn?
	5. How do you view the group and pair work in your class? Please describe your experience briefly. [See 'Section B' in Appendix no. 6.]
Bangla Translation of Interview Guide for Teachers	
কার্যকর ধর্ম ও নৈতিক শিক্ষা শিক্ষণ সম্পর্কে ধারণা	১. আপনার মতে, ধর্ম ও নৈতিক শিক্ষা বিষয়ে ফলপ্রসূ/কার্যকর (effective) শিক্ষাদানের (teaching)-এর গুণাবলী/ বৈশিষ্ট্যসমূহ কী?
শিক্ষকদের সচরাচর শিক্ষণ কার্যক্রম	২. আমি খুশি হবো যদি আপনি আপনার ধর্ম ও নৈতিক শিক্ষা ক্লাসের নিত্য নৈমিত্তিক (কার্যক্রমের) একটি বিবরণ দেন। (যেমন- (ক) এ ক্লাশে (পড়াতে গিয়ে) সচরাচর আপনি কি কি করে থাকেন? (খ) শ্রেণির শিক্ষার্থীরা সাধারণতঃ কি করে থাকে? (গ) এ ক্লাশে আপনি কীভাবে শিক্ষাদানের বিভিন্ন উপকরণ-সামগ্রী নির্ধারণ ও ব্যবহার করেন? (ঘ) এ বিষয়ের অধিবেশনে আপনার সচরাচর ব্যবহৃত কার্যক্রম বা পদ্ধতিসমূহ (activities/ methods) কী?
শিক্ষার্থী-কেন্দ্রিক শিখন-শেখানো কার্যক্রম বাস্তবায়ন	৩. শিক্ষার্থী-কেন্দ্রিক শিখন-শেখানো পদ্ধতি সম্পর্কে আপনার ধারণা আমাকে যদি একটু বিস্তারিত বলতেন?
	৪. শিক্ষার্থীদের শিখনে সহায়তা ও ব্যপ্ত (engage) করার জন্য আপনি বহলভাবে কোন কোন শিক্ষার্থী-কেন্দ্রিক শিখন-শেখানো কৌশল/পদ্ধতি ব্যবহার করেন? একটু বলবেন কি? ৫. শ্রেণিতে দলগত এবং জোড়ায় কাজ সম্পর্কে আপনার অভিমত ও অভিজ্ঞতা জানতে চাই।

Appendix 4

Classroom Teaching-Learning Observation Guide

Observation Guide (Pedagogical Issues)			
	<i>Issues</i>	<i>Specific Examples</i>	<i>Evident/ Not Evident</i>
1	Setting achievable objectives for lessons/ Planning the lesson brilliantly	•	
2	Initiating the lesson creates a suitable mental atmosphere	•	
3	Relating prior learning/experience with new learning	•	
4	Accommodating the diversity in content/Using varieties of techniques in teaching-learning activities/ Relating the lesson taught to the wider context	•	
5	Using student-centered approaches when appropriate.	•	
6	Involving and engaging students in the learning process/The extent of students' excitement and involvement with class activities.	•	
7	Method/technique/tools selection	•	
8	Inclusiveness/ Inclusion	•	
9	Teacher's task orientation	•	
10	The learning climate of the classroom	•	
11	Students' higher thought processes and performance outcomes	•	
12	Level of students' success	•	
13	Teacher's communication (Verbal and non-verbal)	•	
14	Selection/preparation and use of appropriate teaching-learning materials/ The teaching-learning resources that are used usually	•	
15	Ability on using electronic resources of knowledge /Ability on using audio-visual aids and other projected tools /Skills in using ICT-Digital content/digital teaching-learning materials	•	
16	Respecting students' ideas, questions, and contributions	•	
17	The ways of assessing learning in the classroom	•	
18	Using interesting approaches to enhance the learner's motivation.	•	
19	The effort of achieving the psychomotor objectives when appropriate.	•	
Moral Aspects			
20	Applying moral development approaches of teaching (i.e., service learning approach)	•	
21	Encouraging/ emphasizing moral values in the classroom /Adding/bringing personal values to the class about the lesson		
22	Observing students' moral behavior and keeping behavioral records of individual students accurately (e.g. obedience in the prompt submission of class work.)	•	
23	Creating a good moral atmosphere	•	
24	Giving the learners guidelines for acceptable and unacceptable behaviors and making them understand the consequences of their behaviors/actions	•	
25	The distinct way of introducing, presenting, and evaluating lessons that aim at moral development.	•	
Observer:			

Appendix 5

Interview Guide for Teacher Educators

<i>Research Question 3: What pedagogical aspects are suitable for effective RME teaching-learning?</i>	
Areas	Prompt questions/points
Suitable pedagogy for effective RME teaching-learning	1. I was wondering if you could tell me about suitable pedagogy for effective RME teaching-learning.
	2. From your study and experience, would you throw light on the teaching-learning methods and techniques, and activities of RME in the contemporary world?
	3. What type of instructional processes, if any, you would suggest to secondary RME teachers to achieve the behavioral objective of the RME curriculum and thus improve their teaching effectiveness?
	4. Do you have any other comments you would like to make about the RME teaching-learning?
	Thank you very much for your sincere participation in this interview.

Appendix 6
Interview Guide for Students, Parents, SSC Completers, and Teachers

Research Question 4: How does the RME Teaching-learning influence students' motivation towards moral values?	
Respondents	The following almost alike questions and some probing questions were asked as situations dictated:
Students	1. Who or what do you think has played the most role in developing moral values in your life?
	2. Why do you study RME in your high school?
	3. Describe the moral values you have acquired by the teaching-learning of Religion and Moral education at the secondary level.
	4. Please briefly summarize your perception of the influence of teaching-learning of religion and moral education at the secondary level in your life.
	5. Would you like to comment further on the influence of religion and moral education in your life?
	Thank you very much for your sincere participation in this interview.
	Bangla Translation of Interview Guide for Students
	১. তোমার জীবনে নৈতিক মূল্যবোধ/ গুণাবলী বিকাশে কে/কারা বা কোন বিষয়টি/ বিষয়গুলো সবচেয়ে বেশী ভূমিকা পালন করেছে বলে তুমি মনে করো?
	২. কেন তুমি মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষা বিষয়টি পাঠ করো?
	৩. মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষা শিক্ষকের মাধ্যমে এবং এ বিষয়টি অধ্যয়ন করে তুমি যে সব মূল্যবোধ/গুণাবলী অর্জন করেছো বলে নিশ্চিত মনে করো তার বিবরণ দাও।
৪. তোমার জীবনে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে তোমার ধারণার সংক্ষিপ্তসার কর।	
৫. তোমার জীবনে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে তোমার আরো কিছু বলার থাকলে তা বলো।	
এ সাক্ষাৎকারে আন্তরিকতার সাথে অংশগ্রহণ ও সময় দেওয়ার জন্য তোমাকে অশেষ ধন্যবাদ।	
Parent	1. Do you think the teaching-learning of Religion and Moral education in high school makes any differences/changes in your child's life?
	2. Please briefly summarize your perception of the influence of teaching-learning of religion and moral education at the secondary level in the development of moral values in your child's life.
	3. Would you like to comment further in this regard?
	Thank you very much for your sincere participation in this interview.

	Bangla Translation of Interview Guide for Parents
Parent	১. আপনি কি মনে করেন মাধ্যমিক স্তরের ধর্ম ও নৈতিক শিক্ষার শিক্ষাদান আপনার সন্তানের জীবনে কোনও পার্থক্য/পরিবর্তন সৃষ্টি করে?
	২. আপনার সন্তানের জীবনে নৈতিক মূল্যবোধের বিকাশে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে আপনার ধারণার সংক্ষিপ্তসার করুন।
	৩. আপনি এ বিষয়ে আরও কোন মন্তব্য করতে চান?
	এ সাক্ষাৎকারে আন্তরিকতার সাথে অংশগ্রহণ ও সময় দেওয়ার জন্য আপনাকে অশেষ ধন্যবাদ।
SSC Completers	1. Why did you study Religion and Moral education in your high school?
	2. Who or what do you think has played the most role in developing moral values in your life?
	3. Describe the moral values you have acquired by the teaching-learning of Religion and Moral education at the secondary level.
	4. Please briefly summarize your perception of the influence of Secondary religion and moral education in your life.
	5. Would you like to comment further on the influence of religion and moral education in your life?
	Thank you very much for your sincere participation in this interview.
	Bangla Translation of Interview Guide for SSC Completers
	১. আপনার জীবনে নৈতিক মূল্যবোধ/গুণাবলী বিকাশে কে/কারা বা কোন বিষয়টি/বিষয়গুলো সবচেয়ে বেশী ভূমিকা পালন করেছে বলে আপনি মনে করেন?
	২. কেন আপনি মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষা বিষয়টি পাঠ করেছেন?
	৩. মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষা শিক্ষকের মাধ্যমে এবং ধর্ম ও নৈতিক শিক্ষা বিষয়টি অধ্যয়ন করে আপনি যে সব মূল্যবোধ/গুণাবলী অর্জন করেছেন বলে নিশ্চিত মনে করেন তার বিবরণ দিন।
৪. আপনার জীবনে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে আপনার ধারণার সংক্ষিপ্তসার করুন।	
৫. আপনার জীবনে মাধ্যমিক স্তরে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে আপনার আরো কিছু বলার থাকলে তা বলুন।	
এ সাক্ষাৎকারে আন্তরিকতার সাথে অংশগ্রহণ ও সময় দেওয়ার জন্য আপনাকে অশেষ ধন্যবাদ।	

	Interview Guide for Teachers [Section B]
	6. Please briefly summarize your perception of the influence of your RME teaching in your students' life.
	7. If you believe that your teaching practices positively change learners' moral behavior, what leads you to this conclusion? What evidence, if any, do you have that your teaching attempts enhance students' moral values?
	8. To what extent are you satisfied with the real-life practice of moral values of your students?
	9. Would you like to comment further on the influence of your RME teaching in your student's life?
	Thank you very much for your sincere participation in this interview.
Teacher	Bangla Translation of Interview Guide for Teacher (Section B)
	৬. মাধ্যমিক স্তরের শিক্ষার্থীদের জীবনে আপনার ধর্ম ও নৈতিক শিক্ষা বিষয়টি শিক্ষাদানের প্রভাব সম্পর্কে আপনার উপলব্ধি/ধারণা ব্যক্ত করুন।
	৭. যদি আপনি বিশ্বাস করেন যে আপনার শিক্ষাদানের ফলে শিক্ষার্থীদের নৈতিক আচরণে ইতিবাচক পরিবর্তন এসেছে- তাহলে আমি জানতে চাইবো কীভাবে/কিসের ভিত্তিতে আপনি এ সিদ্ধান্তে উপনীত হলেন? আপনার কাছে কি এমন কোন প্রমাণ/নিদর্শন আছে যে আপনার শিক্ষাদানের ফলশ্রুতিতে শিক্ষার্থীদের নৈতিক মূল্যবোধের উন্নতি হয়েছে?
	৮. (আপনার পর্যবেক্ষণ ও অভিজ্ঞতায়) শিক্ষার্থীদের দৈনন্দিন জীবনের ধর্মচর্চা ও নৈতিক ব্যবহারে আপনি কতটা সন্তুষ্ট? ব্যাখ্যা করে বলবেন কি?
	৯. আপনার (বর্তমান মাধ্যমিক স্তরের) শিক্ষার্থীদের জীবনে ধর্ম ও নৈতিক শিক্ষার প্রভাব সম্পর্কে আপনার আরো কিছু বলার থাকলে তা বলুন।
	এ সাক্ষাৎকারে আন্তরিকতার সাথে অংশগ্রহণ ও সময় দেওয়ার জন্য আপনাকে অশেষ ধন্যবাদ।

Appendix 7

Teachers' Information Form

1. Name of school:
2. Location of school:
3. Name of teacher:
4. Age: _____ Sex: _____
5. Total experience as an Islamic Studies) teacher: _____ ---- years.
6. Educational qualifications (Mention subject, university, class/division, year of passing):

Name of Degrees	Subject	Class/Division	University	Year of passing

7. Trainings received
8. Cell phone number:
9. Signature:

Appendix 8
Students' Information Form

1. Name of Student:
2. Father's Name:
3. Name of School:
4. Grade/Class:
5. Roll:
6. Section:
7. Shift:
8. Parent's telephone/cell phone number:

Appendix 9

Tables on Learning Outcomes (LOs), Contents (Cont.), Teaching-Learning Indications (T-LI) and Assessment Instruction (AI) of RME (Islam and Moral Education: Grades IX-X) Curriculum [Table 1-5]

Table 1: LO, Cont., T-LI, AI of Chapter 1

(Chapter 1: Akaid and Moral Life)	
<i>Cognitive Learning Outcomes</i>	
LO-1:	<ul style="list-style-type: none"> ▪ Shall get an introduction to Islam and interpret the importance of the study of Islam and Moral Education;
Cont.:	<ul style="list-style-type: none"> • Islam: Introduction, The role of Islam, Importance of Islamic learning
T-LI:	<p>Group work Preparing a list of the qualities of a real Muslim</p> <p>Hints:</p> <p style="padding-left: 40px;">1 Knowing about the basics of Islam</p> <p>The task in the Textbook: Students will show 15 sentences written at home on the Introduction of Islam, its role, and the importance of Islamic studies.</p>
AI:	<ul style="list-style-type: none"> • The teacher will evaluate the student's achievement by considering the SBA's coursework criteria as per the sample given. • The teacher will evaluate the achievement of the students in the light of the SBA's coursework standards, considering syntax and pronunciation, and content accuracy.

LO-2:	▪ shall be able to explain the idea of Islam and Iman (Faith), as well as the relationship between Islam and Iman (Faith) and the basic seven matters related to Iman;
Cont.:	• Iman (Faith): Relationship between Iman and Islam, Seven fundamental aspects of Faith
T-LI:	Discussion in question answer For understanding the relationship between Iman and Islam presenting a practical example
	Individual work Preparing a list of the basic seven aspects of Iman (faith)
	Homework Writing down the Iman-i- Mufassal (in Bangla or Arabic)
	The task in the Textbook: The student will write five sentences in his script in the classroom on issues of Iman and Islam.
AI:	• Evaluate in light of SBA's coursework criteria.
LO-3:	▪ shall be able to describe the impact of faith in the divine monotheism (Tawhid) and the identity of Allah the great;
&	
LO-4:	▪ shall be able to explain the significance of Tawhid (the divine monotheism);
Cont.:	• Tawhid (monotheism): Introduction, Importance of Tawhid, Impact of Tawhid, The Identity of Allah, the highest
T-L: I	Topic-based discussion in the class "Arguing for the oneness of Allah"
	Hint:

If there is more than one class captain in your class, what could be the difficulty? In light of that, what would have been the problems if there were more than one creator in the universe?.....

The task in the Textbook:

The student will orally place before the teacher his idea acquired on the issue of Tawhid, its importance, and its impact. The teacher will evaluate the performance.

AI:

LO-5: ▪ shall be able to explain the perception of Kufr (Unbelief), Shirk (Partnership with Allah), and Nifaq (Hypocrisy), their consequences, and also describe the way of avoiding them;

Cont.: • Kufr (Unbelief): Introduction, Consequence, and demerits of Kufr
 • Shirk (Partnership with Allah): Introduction, Evils of Shirk and its remedies
 • Nifaq (Hypocrisy): Introduction, Bad effects of Nifaq and its remedy

T-LI: **Group work**

Presenting in the class some of the behavioral traits that go under Kufr (Unbelief), Shirk (partnership with Allah), and Nifaq (Hypocrisy).....

Individual/Group work

How would you be benefited from avoiding Kufr, Shirk, and Nifaq?

The task in the Textbook:

The student will write 10 sentences in his script about the evil consequences and demerits of kufr and show them to his teacher.

The task in the Textbook:

The student will prepare a poster containing 10 sentences about the nature and form of Shirk, its bad consequences, and remedies.

The task in the Textbook:

The students will prepare a poster depicting the signs of a Munafiq.

- AI: • Identify which of the following behavioral characteristics is Kufr, which is Shirk, and which is Nifak.

Behavioral characteristics	Kufr	Shirk	<i>Nifak</i>
Thinking bribery legal			
To vow in a person's name or grave			
Denying Salat (Prayer)			
Mixing water in milk			
Mixing formalin in fish/fruits			

- LO-6: ▪ shall be able to describe the significance of Iman (Belief) in developing human values;

- Cont.: • Significance of Iman (Belief) in fostering human values

T-LI: **Individual work**

Preparing and presenting a list of human qualities that foster a result of keeping faith

The task in the Textbook:

The students in the classroom will select three among themselves. They will speak on what they have learned about the importance of Iman in the development of human values. All the rest will listen to them. The teacher will play his role as the chairman and moderator. All will congratulate the best speaker.

- AI: In light of SBA's coursework standards, teachers will assess student achievement by verifying accuracy.

LO-7: ▪ shall be able to describe the concept of Risalat (apostleship) and Prophethood and the objectives of sending the Messengers;

Cont.: • Risalat: Introduction, The importance, Purpose of sending Prophets and Messengers,

T-LI: **Filling out the table**

Writing difference

Nabi (Prophet)	Rasul (Messenger)
-----------------------	--------------------------

AI:

• In light of SBA's coursework standards, teachers will assess student achievement by verifying the accuracy of the filling out of the table.

LO-8: ▪ shall be acquainted with the Prophetic attributes, the chain of their mission, belief in them, and explain the need to follow them;

Cont.: Qualification of Prophets and Messengers, The chain of Prophethood,

T-LI: **Group work**
Demonstrating the arrival sequence of the Prophets through a chart (10 Prophets)

Homework
Preparing a list of the qualities of the Prophets

The task in the Textbook:

(a) The student will write 10 sentences in their script about the importance of Risalat.

(b) They will prepare a poster with 10 sentences about the qualifications of the Prophets and Messengers.

AI:

LO-9: ▪ shall know about the finality of Prophethood and explain the importance of reposing Faith in the last and great Prophet Hazrat Muhammad (Sm.);

Cont.:	The final and the greatest prophet, Meaning of Finality of Prophethood and the importance of Belief in it.
T-L: I	<p>Group work Hazrat Muhammad (peace be upon him) is the last and the greatest prophet and no Prophet will ever come after him-writing the reasons for this-</p> <p>Extempore Speech Topic 1. The greatest prophet Hazrat Muhammad (peace be upon him) 2. Khatam-i-Nabuwwat 3. The role of the Prophets and the Messengers in fostering Moral Values.</p>
AI:	<ul style="list-style-type: none"> • In the light of the SBA's coursework criteria, the teacher will evaluate the achievement of the presentation (lectures) by taking into consideration the speech style, content accuracy, timeliness, etc. in the student's presentation. • Filling out the Table
LO-10:	▪ shall be able to explain the importance of Nabuwwat (Prophethood) and Risalat (Apostleship) in the growth of moral values;
Cont.:	<ul style="list-style-type: none"> • Risalat and Nabuwwat for Promotion of Moral Values *• The role of Risalat and Nabuwwat in establishing tolerance towards the opinion of others and communal harmony
T-LI:	<p>The task in the Textbook: The learner will write 15 sentences at home on the importance of Nabuwwat and Risalat in promoting moral values in his script and show it to the class teacher.</p>
AI:	.....
LO-11:	▪ shall be able to describe the introduction of the Revealed Books and the importance of belief in them;
Cont.:	• The Revealed Books: Introduction, Importance of belief in revealed books.

- The prominent Revealed Books

T-LI:

Individual work

Making a list of the moral qualities that blossomed through the reading of the Revealed Books

The task in the Textbook:

- The student will prepare a list of the subject matter of Al-Quran.
- The student will prepare a list of 10 names of Al-Quran.

Displaying chronologically the name of the Prophets-the messengers and the number of the Sahifa (Booklets) and Revealed Book:

The name of the Prophets-the Messengers chronologically	The number of Sahifa (booklets) /Revealed Book
---	--

AI:

- Make a list of the basic beliefs of Islam, ask the students to follow it, and give suggestions for its development through observation.

LO-12:

- shall be able to analyze the importance of the Revealed Books in building up a moral lifestyle;

Cont.:

- Role of Revealed Books in molding moral life

T-LI:

The task in the Textbook:

The student will show the teacher 10 sentences written by him on the role of the revealed books in molding a moral life.

AI:

.....

LO-13:

- shall be able to explain the role of Al-Qur'an to formulate the principles of communal harmony; tolerance towards the opinion of others and a liberal outlook;

Cont.: *No content is found in the curriculum and textbook.

T-LI: **Homework**

Writing paragraph

- a. Communal harmony in the light of Al-Qur'an
- b. Tolerance towards the opinion of others in the light of Al-Qur'an
- c. Generosity in the light of Al-Qur'an

AI:

LO-14: ▪ shall be able to describe the concept of the Akhirat (life after death) and the importance of faith/belief in it ;

Cont.: • Akhirat (life after death): Introduction, Importance of belief in Akhirat

T-LI:

AI:

LO-15: ▪ shall be able to describe the various stages of the Akhirat (life after death), i.e., Death, Grave, Resurrection, Assemblage, Judgment, Balance, Bridge of the test, Intercession, or Recommendation;

Cont.: • Some stages of life in Akhirat- Death, Grave, Resurrection, Assemblage, Judgment, Balance, Bridge of the test, Intercession, or Recommendation

T-L: I **The task in the Textbook:**

The student will make a list of the various stages of life in Akhirat.

AI:

LO-16:	▪ shall be able to describe the nature and identity of Paradise (the Jannat) and Hell (the Jahannam), their specific names, and the way of gaining paradise and rescuing from hell;
Cont.:	The name of the Jannat (Paradise) and Jahannam (Hell), The way of gaining paradise and rescuing from hell
T-LI:	Individual work Making a list of the Jannat (Paradise) and the Jahannam (Hell) and five ways to be saved from the Jahannam
AI:	.....
LO-17:	▪ shall be able to explain the significance of belief in Akhirat (life after death) in forming pious and moral life patterns.
Cont.:	• Role of belief in Akhirat in forming pious and moral life
T-LI:	The task in the Textbook: The student will write 10 sentences on the role of belief in Akhirat in forming noble and moral life and place it in the classroom.
AI:	.....
Affective Learning Outcomes	
LO-18:	▪ feel inspired to repose Faith on the basic matters related to Iman and practice;
LO-19:	▪ shall avoid Kufr (Unbelief), Shirk (Partnership with Allah), and Nifaq (Hypocrisy) in practical life;
LO-20:	▪ shall be inspired to form a humanitarian and moral life pattern in the light of Iman (Faith) and Islam;
LO-21:	▪ realize the significance of faith in Risalat (Prophethood) and feel inspired to practice the teaching of Prophethood in their own lives;

LO-22 :	▪ know about the Revealed Scriptures including the holy Al-Quran and feel encouraged to read the holy Quran by realizing its specialties and lead their lives on the principles of communal harmony, tolerance, and liberal outlooks;
LO-23:	▪ feel inspired to form a moral character being imbued with a sin-free, virtuous, ethical, and philanthropic norm.

Table 2: LO, Cont., T-LI, AI of Chapter 2

Chapter 2: Source of Shariat (Islamic Law)											
<i>Cognitive Learning Outcomes</i>											
LO-1:	▪ describe the notion of Shariat and its sources and the necessity of Shariat;										
Cont.:	• Shariat: Introduction, Subject-matter, and Scope of Shariat, Importance of Shariat, Sources of Shariat. • First source of Shariat-Al-Qur'an:Revelation										
T-LI:	Homework Writing an example of each source of Shariat on posters										
	Hint:										
	<table border="1"> <thead> <tr> <th>Sources of Shariat</th> <th>Example</th> </tr> </thead> <tbody> <tr> <td>1. Al-Qur'an</td> <td>Establishing the Salat and paying Zakat</td> </tr> <tr> <td>2</td> <td></td> </tr> <tr> <td>3</td> <td></td> </tr> <tr> <td>4</td> <td></td> </tr> </tbody> </table>	Sources of Shariat	Example	1. Al-Qur'an	Establishing the Salat and paying Zakat	2		3		4	
Sources of Shariat	Example										
1. Al-Qur'an	Establishing the Salat and paying Zakat										
2											
3											
4											
	The task in the Textbook: The student will write at home 10 sentences about the introduction and importance of Shariat and present them in the class.										
AI:	• Teachers will evaluate the class and all works outside the classroom in light of SBA's coursework evaluation criteria.										

LO-2: ▪ narrate the brief history of the preservation and compilation of the holy Quran and the holy Hadith;

Cont.: • Preservation and Compilation of the Al- Quran

T-LI: **Group work**
Describing the way of preserving the Al- Quran

The task in the Textbook:

The student will write at home a paragraph on the preservation and compilation of Al-Qur'an and present it to the class.

AI:

LO-3: ▪ describe the number of Makki and Madani Suras and narrate their traits and futures;

Cont.: Makki Suras and Madani Suras

T-LI: **Individual work**
Presenting in the table the traits and futures of the Makki and Madani Suras-

The task in the Textbook:

The student will prepare a large poster writing on it the characteristics of the Makki and Madani Suras and exhibit it in the classroom.

AI:

LO-4: ▪ analyze the importance and excellence of the recitation of the Al-Quran;

Cont.: • Tilawat: Concept of Tilwat, its Importance, and Excellence
• Some suras of Al-Quran with meaning and background
• Sura Ash Shams • Sura Ad-Doha • Sura Al-Inshirah • Sura At-Tin • Sura Al-Maun

T-LI: **Individual/Group work**
Five benefits of reciting the Holy Qur'an in personal life

The task in the Textbook:

The student will write 10 sentences on the importance and excellence of the recitation of the Al-Quran and show it to the teacher.

AI:

LO-5: ▪ recite from memory the selected Suras correctly and narrate the teaching of the selected Suras alongside their meaning and background (Shan-i-Nuzul);

Cont.: •Sura Ash Shams •Sura Ad-Doha •Sura Al-Inshirah • Sura At-Tin •Sura Al-Maun

T-LI: **Individual work**
reciting from memory the selected Suras and writing their meaning-

The task in the Textbook:

The student will make a poster by writing on it the lessons of sura Ash-Shams.

The task in the Textbook:

The student will write the Shan-i-Nuzul of sura Ad-Duha from memory and show it to the teacher.

The task in the Textbook:

The student will deliver 5 sentences on the teaching of sura Al-Inshirah in the class on a standing poster.

The task in the Textbook:

The student will write down the translation of sura At-Tin and show it to the teacher.

The task in the Textbook:

The student will prepare a poster using the teachings of Sura Al- Maun on it and present it in the class.

AI:

LO-6: ▪ narrate the meaning and the teaching of ten selected Hadith;

Cont.: • Second Source of Shariat: Sunnah,
• Al-hadith: Categories, Preservation, and Compilation

- 10 Hadith of the Holy Prophet (Sm.)
- Hadith 1 • Hadith 2 •Hadith 3 •Hadith 4 •Hadith 5 •Hadith 6 •Hadith 7
- Hadith 8 •Hadith 9 •Hadith 10

T-LI: Paragraph writing

The preservation and compilation of the Holy Hadith

Homework

From home, everyone will master a hadith and write on the poster (Arabic/Bengali) and display it in class.

Presenting the learning of the selected Hadith on

the Board through question & answer

The task in the Textbook:

The student will write a paragraph about the introduction and importance of Sunnah or Hadith as the second source of Shariat.

The task in Textbook (Hadith1):

The student will prepare a poster writing on it the Hadith on Niyyat and its translation.

The task in Textbook (Hadith 3):

The student will write the teachings of the Hadith on Charitableness and show them to the teacher.

The task in the Textbook (Hadith 4):

A. The student will speak about the teaching of the Hadith on Plantation from memory in the standing poster.

B. Every student will plant a sapling at his home and inform the teacher.

C. The class teacher will plant a sapling on the school ground in accompaniment of all students to teach the process of plantation practically.

The task in Textbook (Hadith 6):

The student will form groups and prepare posters by writing on them the teaching of the Hadith relating to philanthropy and service to creations and then present them to the teacher.

The task in Textbook (Hadith 7):

The student will write the translation and teachings of the Hadith on Benevolence and will show it to the teacher.

The task in Textbook (Hadith 9):

The student will write on his script the translation and teachings of the Hadith relating to patience and fortitude, and show it to the teacher.

AI:

LO-7: ▪ explain the importance of the holy Hadith in acquiring such virtues as patience and tolerance.

Cont.: No particular content in the curriculum & textbook

T-LI:

AI:

LO-*:

Cont.: • The Third Source of The Shariat- Al Ijma: Rise of Ijma, Rule or order on Ijma and its effectiveness, importance, and legitimacy of Ijma

T-LI: The task in the Textbook:

The student will write a paragraph on the introduction, sources, and importance of Al-Ijma at home and show it to the teacher.

AI:

LO-*:

Cont.:	• The Fourth Source of Shariat-Al-Qiyas: Introduction, Importance of Qiyas, Principle of Qiyas
T-LI:	The task in the Textbook: The student will write at home 15 sentences on the introduction, importance, and principles of Qiyas, and show them to the class teacher.
AI:	.....
LO	-
***:	
Cont.:	• Terminology Concerning Rules of Shariat
T-LI:	The task in the Textbook: The student will prepare a list of the terms of the rules and regulations of Shariat to show to the teacher.
AI:	.....
<i>Affective Learning Outcomes</i>	
LO-8:	▪ inspired to implement the teaching of the selected Suras in their life;
LO-9:	▪ feel inclined to build up a life characterized by human and moral values in the light of the teaching of the selected Hadith.

Table 3: LO, Cont., T-LI, AI of Chapter 3

Chapter 3: Ibadat (Worship)	
<i>Cognitive Learning Outcomes</i>	
*LO-1:	<ul style="list-style-type: none"> ▪ get an idea about Haqqullah (duties to Creator) and Haqqul Ibad (duties to the Created) and narrate the method of performing them;
Cont.:	<ul style="list-style-type: none"> • Ibadat
T-LI:	<p>Display posters:</p> <p>Formulating a chart on Haqqullah (duties to Creator) and Haqqul Ibad (duties to the Created)</p> <p>Class test:</p> <p>Ways of executing the Haqqullah and Haqqul Ibad</p> <p>The task in the Textbook: The student will write down three examples each on the right of Allah and the rights of man.</p>
AI:	<ul style="list-style-type: none"> • The teacher will evaluate the class and all work outside the classroom in light of SBA's coursework standards.
LO-2:	<ul style="list-style-type: none"> ▪ narrate the introduction and importance of Salat (Prayer);
Cont.:	<ul style="list-style-type: none"> • Salat (Prayer): Introduction and Importance
T-LI:	<p>Group Discussion The social and religious importance of Salat (Prayer)</p> <p>The task in the Textbook:</p>

	The student will construct five sentences group-wise on the religious and social importance of Salat.
AI:	.....
LO-3:	▪ narrate the importance and teaching of Sawm (the holy Fast);
Cont.:	• Sawm (the holy Fast): Lessons and Importance
T-LI:	<p>Instant speech</p> <p>Different areas of the teaching of the Sawm (the holy Fast)-</p> <ol style="list-style-type: none"> 1. Sacrifice 2. Self-control 3. Attaining Taqwa (Fear of Allah) 4. Fellow-feeling /sympathy 5. Patience <p>The task in the Textbook: The student will write down a paragraph on the social lesson of Sawm.</p>
AI:	.....
*LO-4:	▪ explain the role and importance of Zakat;
Cont.:	• Zakat: Role and Importance
T-LI:	<p>Project work</p> <p>Planning for alleviation of poverty through Zakat in the own locality</p> <p>The task in the Textbook: The student will write down in the classroom a paragraph on the economic importance of Zakat.</p>

AI:	.....
LO-5:	▪ narrate the idea and procedures of performing the Hajj;
&	
LO-6:	▪ narrate the teaching of Hajj for acquiring brotherhood, a sense of discipline, and morality;
*Cont.:	• Hajj: Importance and Significance
T-LI:	The method of performing different commandments of Hajj and making a map indicating the places of hajj or displaying a video and observing it the student will find out the lesson/reward of Hajj individually
	The task in the Textbook:
	The teacher will divide the students into several groups and will select one from each group to speak for 2/3 minutes on the theme “Hajj is the grand gathering of the world Muslims.”
AI:	.....
*LO-7:	▪ narrate the rights of the helpless and poor;
*Cont.:	No content is found in the curriculum and textbook.
T-LI:	.....
AI:	.....

LO-8:	▪ explain the relationship between the owner and workers;
Cont.:	• Employer-Employee relationship
T-LI:	Writing individually the reasons for the dissatisfaction between the owner and workers
	The task in the Textbook: The student will write down 10 sentences on the rights of workers in the class.
AI:	.....
LO-9:	▪ narrate the idea of Ilm (knowledge), its kinds, and importance;
Cont.:	• Ilm (knowledge): Concept, Types, and Importance
T-LI:	The task in the Textbook: The student cites in the classroom five examples of adoptable and avoidable knowledge.
AI:	.....
LO-10:	▪ narrate the characteristics of a student and the qualification of a teacher;
Cont.:	•Characteristics of learner •Virtues of Teacher
T-LI:	Group work Writing in the group, the characteristics of a learner and the virtues of a teacher, and presenting in the classroom
	The task in the Textbook:

	<p>Students will make 5 placards containing characteristics of an ideal student as homework & present them in the class.</p> <p>The task in the Textbook: Students will write down in the class 10 sentences on the virtues of a good teacher.</p>
AI:	.....
LO-11:	<ul style="list-style-type: none"> ▪ narrate the idea about the student-teacher relationship as well as that of education and morality;
Cont.:	<ul style="list-style-type: none"> • Student-teacher relationship • Education and Morality
T-LI:	<p>The task in the Textbook: The students will attempt a paragraph on the nature of student-teacher relationships.</p> <p>The task in the Textbook: Students will write down 10 sentences each on education and morality as homework and show it to the class teacher.</p>
AI:	....
LO-12:	<ul style="list-style-type: none"> ▪ narrate the idea, types, and importance of Jihad;
Cont.:	<ul style="list-style-type: none"> • Jihad: Idea, Types, and Importance
T-LI:	<p>Making paragraph Importance of Jihad</p> <p>The task in the Textbook: Students will write down a paragraph on the topic, Jihad does not mean Terrorism.</p>
AI:	.....
LO-13:	<ul style="list-style-type: none"> ▪ explain the difference between Jihad and Terrorism and the evil consequences of terrorism;
Cont.:	<ul style="list-style-type: none"> • Jihad and Terrorism
T-LI:	<p>Displaying the infidels of terrorism before class by writing on posters.</p>

The task in the Textbook:

The student will form two groups and discuss the difference between Jihad and terrorism.

AI:

Affective Learning Outcomes

LO-14: ▪ identify Haqullah (duties toward the creator), and Haqul Ibad (duties towards the creations), and apply this properly in practical life;

LO-15: ▪ feel impelled and obliged to lead a terrorism-free and humanistic life by realizing the difference between Jihad and terrorism;

LO-16: ▪ proceed to build up a moral and humanitarian life by observing the basic Ibadat.

Table 4: LO, Cont., T-LI, AI of Chapter 4

Chapter 4: Akhlaq (Character)	
<i>Cognitive Learning Outcomes</i>	
LO-1:	▪ narrate the idea, types, and importance of Akhlaq;
Cont.:	<ul style="list-style-type: none"> • Akhlaq • Types of Akhlaq • Importance of Akhlaq • Some Akhlaq-i-Hamidah (good conduct)
T-LI:	<p>Group work Preparing a chart on the good consequence of the Akhlaq-i-Hamidah (good conduct) and the bad-consequence of Akhlaq-i-zamimah (bad conduct) and presenting in the class</p> <p>The task in the Textbook: Students will write down 10 sentences on the introduction and the importance of good character and show them to the teacher.</p>
AI:	The teacher will evaluate the class and all work outside the classroom in light of SBA's coursework criteria.
LO-2:	▪ explain the concept and importance of Taqwa (Fear of Allah, Piety);
Cont.:	• Taqwa (Fear of Allah, Piety): Importance and Influence in moral life
T-LI:	<p>Arranging debate “Only the Taqwa (Fear of Allah, Piety) is the root of all virtues.”</p> <p>The task in the Textbook: Students will speak before the class teacher on his knowledge of Taqwa, its importance, and its impact on moral life.</p>
AI:	.....
LO-3:	▪ narrate the introduction of Amanat, ways of protecting it, and its importance;

Cont.:	• Amanat (Trust)
T-LI:	<p>Class test The benefits of being trustworthy in man's personal life</p> <p>The task in the Textbook: The student will write 10 sentences on the importance of protecting Amanat and show them to the class teacher.</p>
AI:	.....
LO-4:	▪ narrate the idea and importance of truthfulness;
Cont.:	• Truthfulness
T-LI:	<p>Formulating Chart Usefulness of truthfulness Individual life: Family lie: Social life:</p> <p>The task in the Textbook: The student will write down 10 sentences on 'truthfulness' and show them to the teacher.</p>
AI:	.....
LO-5:	▪ Explain the importance of keeping promises;
Cont.:	• Keeping Promise: Importance
T-LI:	<p>Individual work in class Benefits of keeping the promise</p> <p>The task in the Textbook: The student will write down 10 sentences on the importance of keeping the promise to present in class.</p>
AI:	.....
LO-6:	▪ narrate the idea and importance of decency;
Cont.:	• Courtesy/decency

T-LI:	Discussion through question-answer in the class
	The socially evil consequence of indecency
	The task in the Textbook: The student will write in the classroom a paragraph on the importance of courtesy & show it to the teacher.
AI:	.....
LO-7:	Narrate the concept of fraternity and its merits;
Cont.:	• Fraternity and communal harmony
T-LI:	Group discussion
	What are the demerits of family and society in the absence of a feeling of brotherhood?
	Arranging discussions in the class
	In Islam, communal harmony is the quality of a good citizen
	The task in the Textbook: All students will sit together and will select through consultation two male students and two female students, to speak on 'Feeling of brotherhood and communal amity in Islam.' The teacher will preside over as a modulator. All will congratulate the best speaker.
AI:	.....
LO-8:	▪ narrate the dignity of women in Islam;
Cont.:	• Respect for woman
T-LI:	Making dialogue
	The dignity of women in Islam
	The task in the Textbook: The students will prepare a poster with 15 sentences written on 'Respect towards women' and display it in the classroom.

AI:

LO-*: ▪ narrate the idea of service to humanity and its importance;

Cont.: • Service to humanity

T-LI: **The task in the Textbook:**

All students will select one discussant. He will discuss the introduction and importance of service to humanity. Others will listen and the teacher will act as president.

AI:

LO-9: ▪ narrate the importance and significance of patriotism;

Cont.: • Patriotism

T-LI: **Group discussion**

In the view of Islam, participation in the protection of the independence and sovereignty of the country.

The task in the Textbook:

The students will write one paragraph each on the importance of patriotism in the light of Islam and show it to the teacher.

AI:

LO-10: ▪ narrate the importance of dutifulness;

Cont.: • Dutifulness

T-LI:

AI:

LO-11: ▪ narrate the idea of cleanliness in Islam, its importance and significance;

Cont.:	• Cleanliness
T-LI:	<p>The task in the Textbook:</p> <p>The students will write 15 sentences, 5 each on the cleanliness of body, dress, and environment in their script and show it to the teacher.</p>
AI:	.....
LO-12:	▪ narrate the idea of frugality, its usefulness, and importance;
Cont.:	• Frugality
T-LI:	<p>Making the list</p> <p>The need for frugality to protect the family and national wealth</p> <p>The task in the Textbook:</p> <p>The student will write 2 sentences each on frugality from Al-Qur'an and Hadith.</p>
AI:	.....
LO-13:	▪ narrate the idea of self-purification and its importance;
Cont.:	• Self-purification
T-LI:	<p>Group discussion</p> <p>The need for Self-purification to inspire good works.</p> <p>The task in the Textbook:</p> <p>The students will write a paragraph at home on the usefulness and importance of self-purification and ways of attaining it and show it to the class teacher.</p>
AI:	.....
LO-14:	▪ explain the importance of commanding good deeds and forbidding evil;

Cont.:	• Commanding good deeds and forbidding evil
T-LI:	<p>The task in the Textbook:</p> <p>The student will write 15 sentences on commanding good and forbidding bad and show them to the teacher.</p>
AI:	.....
LO-15:	▪ explain the idea and bad effects of slandering; deception and its bad consequences; and the idea and bad results of envy and hatred;
Cont.:	<ul style="list-style-type: none"> • Some Akhlaq-i- zamimah • Gibat •Fraud •Jealousy
T-LI:	<p>Extempore speech</p> <p>Issues</p> <ol style="list-style-type: none"> 1. Gibat 2. Fraud 3. Slander 4. Jealousy <p>The task in the textbook:</p> <p>The students will write a paragraph at home on the introduction and evil consequences of Ghibat and show it to the teacher.</p> <p>Investigative work</p> <p>Issue: The social harm of cheating and its remedy</p> <p>[Students will generate reports by asking a question through a questionnaire from their family members, neighbors, and teachers on how cheating is causing social harm, and by way of respondents' opinions, writing down ways to solve this problem.]</p> <p>Search steps</p>

- a. Title
- b. Create a data collection questionnaire
- c. Data Collection
- d. Data Classification
- e. Making Report

Report creation hints

- a. Introduction
- b. The purpose of the search
- c. Data collection method
- d. Data review/analysis/results obtained
- e. The conclusion

The task in the Textbook:

The students will form groups and write 10 sentences on the importance of giving up fraud and show it to the teacher.

The task in the Textbook:

The student will make a poster containing a Hadith of the holy Prophet (S.) on the consequence of Jealousy and display it in the classroom.

AI:

LO-16: ▪ explain the idea of quarrel-mongering and feuds and their bad results;

Cont.: • Fitna and Fasad

T-LI: **Single work**

The harms caused by Fitna-Fasad in family and social life

The task in the Textbook:

The students will prepare a list of the bad effects of Fitna-Fasad and hang it in their drawing rooms.

AI:	.....
*LO-:	No Learning Outcome but the Content exists.
Cont.:	• Indolence
T-LI:	.....
AI:	.....
LO-17:	▪ explain the evil consequences of bribery and usury;
Cont.:	• Riba (Usury) and Bribery
T-LI:	Making Dialogue The social evil effect of interest and bribery
	The task in Textbook: Students shall write a paragraph on the demerits and fate of riba and bribe and show it to the teacher.
AI:	.....
<i>Affective Learning Outcomes</i>	
LO-18:	▪ imbued to give up bad manners and cultivate good manners.

Table 5: LO, Cont., T-LI, AI of Chapter 5

Chapter 5: Model lives	
<i>Cognitive Learning Outcomes</i>	
LO-1:	▪ narrate the traits of an ideal character or great life;
Cont.:	• Ideal Lives: The traits of an ideal character or great life

T-LI:	.....
AI:	• The teacher will evaluate the class and all work outside the classroom in light of SBA's coursework standards
LO-2:	▪ explain the social and cultural condition of pre-Islamic Arabia
Cont.:	• Social and cultural condition of pre-Islamic Arabia
T-LI:	Demonstrating video Creating a video clip on the socioeconomic status of Arabia in the pre-Islamic era and demonstrating it in class.
AI:	.....
LO-3:	▪ describe the birth of the Prophet (S.) and the events of his childhood and the learning from the events of his childhood;
&	▪ explain the unique examples of the holy Prophet's (S) honesty, cooperation, and sympathy in his adolescence;
LO-4:	
&	▪ explain the elegant moral and human qualities of the holy Prophet (S.) during his youth ;
LO-5:	
Cont.:	• The holy Prophet Hazrat Muhammad (Sm.): Birth Childhood, Adolescence, and Youth
T-LI:	Discussion through Q & A The qualities of childhood those parents and others like. Comparative discussion of childhood qualities of the Prophet (S.). Group discussions What are the steps that can be taken in the context of our society in imitation of the Hilful-Fuzul of the Holy Prophet (peace be upon him)?

AI:

LO-6: ▪ explain the reception of Prophethood and preaching of Islam;

Cont.: • reception of Prophethood and preaching of Islam

T-LI: **Making Chart**
Islam Preaching strategies of the great prophet.

AI:

LO-7: ▪ explain the events of the Madani life of the holy Prophet (S.);

Cont.: • The Madani Career of Hazrat Muhammad (Sm.)

T-LI: **Writing Paragraph**
Welcome by the inhabitants of Madinah on the occasion of the arrival of the Prophet (S.) to Medina

AI:

***LO-8:** ▪ explain the charter of Madinah and communal amity of the holy Prophet (S.);

Cont.: • The charter of Madinah

T-LI: **Poster display**
In light of the Medina Charter, posters showcasing how communal harmony can come to our society

The task in the Textbook:

The students will write ten sentences in the classroom on ‘the charter of Madinah plays an important role in materializing communal harmony’.

Discussion through Q&A

Organizing class discussions on how to follow the Prophet's forgiveness model in our real life

AI:	.....
LO-9:	▪ explain the Farewell Hajj sermon, the ideas of human rights and equality, as well as the importance of respect for women, and the establishment of universal brotherhood;
Cont.:	• Farewell Hajj and the sermon of the Farewell Hajj
T-LI:	Discussion in class How to establish respect for women / human rights in the present society in light of the farewell Hajj speech
AI:	.....
LO-10:	▪ explain the conquest of Makkah by the holy Prophet (S.) and his ideal of general amnesty;
Cont.:	• Hazrat Muhammad's (Sm.) conquest of Makkah and Fare-well pilgrimage
T-LI:	.....
AI:	.....
LO-11:	▪ explain the introduction and ideals of life of the Khulafa-i- Rashidin;
LO-12:	▪ explain the qualities exemplified in their character, such as service to humanity; charity, generosity, cultivation of knowledge, love for their subjects, as well as their idea of justice and good governance;
Cont.:	• Ideal lives of Khulafa-i- Rashidin- • Hazrat Abu Bakar (R.) • Hazrat Umar (R.) • Hazrat Uthman (R.) • Hazrat Ali (R.)
T-LI:	Extempore speech Characteristic qualities of the Khulafa-i- Rashidun- 1. Services to humanities 2. Charity

3. The practice of knowledge

4. Justice

5. Good governance

The task in the Textbook:

Students will present in the classroom a brief introduction of Khalifah Hazrat Abu Bakr (R.)

The task in the Textbook:

Students will write in the classroom ten sentences on the uprightness of Hazrat Umar (R.)

The task in the Textbook:

Students will write a short note on Hazrat Uthman's (R.) measure for the compilation of Al-Qur'an.

The task in the textbook:

Students will write a paragraph on Hazrat Ali's (R.) devotion to knowledge.

AI:

LO-13: ▪ explain the noble traits as blossomed in the lives of the Muslim savants, such as their ideals of social service, equality, democratic values, fraternity, fellow feeling, courtesy, trustworthiness, sacrifice, forgiveness, patriotism, benevolence, and contribution to the dissemination of learning and education.

Cont.: • Muslim Scholars
• Imam Bukhari (R.) •Imam Abu Hanifa (R.) •Imam Ghazzali (R.)

T-LI: **Display posters**

Displaying posters by writing on the posters about the blossomed qualities in the character of Muslim savants and discussing how these qualities are seen in our society.

The task in the Textbook:

Students will prepare an account of Imam Bukhari's (R.) efforts in compiling the Bukhari Sharif.

The task in the Textbook:

Students will write a paragraph on the moral values of Imam Abu Hanifa (R.)

AI:	.....
LO-14:	<ul style="list-style-type: none"> ▪ describe the contribution of Muslims in the field of knowledge, science, and technology, especially medicine, chemistry, geography, and mathematics;
Cont.:	<ul style="list-style-type: none"> • Muslims' contribution to learning, Science, and Technology- <ul style="list-style-type: none"> • in medical science- Abu Bakar Muhammad Ibn Zakaria Al-Razi Al-Biruni Ibn Sina Ibn Rushd • in Chemistry- Jabir Ibn Hayyan Al-Kindi Zunnun Misri Ibn Abdul Malik Al-Qashi Yakut Ibn Abdullah • in Geography- Al-Masudi, Yakub Ibn Abdullah, Ibn Khaldun • in Mathematics- Muhammad Ibn MUSAAL-Khawarizmi, Hasan Ibn Haistham Umar Khayyam Nasiruddin Tusi
T-LI:	<p>Group discussions</p> <p>Organizing group discussions and presenting results on the contribution of Muslims in the fields of knowledge and science and technology</p> <p>The task in the Textbook: Students will write 10 sentences on the qualities of Imam Ghazzali (R.) and Ibn Jarir Al-Tabari.</p> <p>The task in the Textbook: Students will write a paragraph on Muslim contribution to Science.</p>
AI:	.....
<i>Affective Learning Outcomes</i>	
LO-15:	<ul style="list-style-type: none"> ▪ following the manifestations of the character of the Muslim mind, they will be motivated to create their own lives;

LO-16: ▪ Remember the contribution of Muslims to science and technology, they will be interested in engaging in human services through science and technology.

Appendix 10

NOC of Controlling Officer regarding PhD Enrollment

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
অধ্যক্ষের কার্যালয়
বাংলাদেশ মাদরাসা শিক্ষক প্রশিক্ষণ ইনস্টিটিউট (বিএমটিটিআই)
www.bmtti.gov.bd

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AI TRIPLE CAMERA

প্রত্যয়নপত্র

প্রত্যয়ন করা যাচ্ছে যে, জনাব মোঃ আবু হান্নিক, সহকারী অধ্যাপক ইসলামিক আইডিওলজি, বিসিএসে (সাধারণ শিক্ষা) ক্যাডারে ২৬ তম ব্যাচে ০২/০৪/২০০৬ তারিখে প্রত্যয়ক পদে যোগদান করেন। গত ২৪/০৭/২০১৩ তারিখ থেকে তিনি এ প্রতিষ্ঠানে (শ্রেণিতে) কর্মরত। বিসিএসে সাধারণ শিক্ষা ক্যাডারে এ যাক তার চাকুরিকাল প্রায় ১১ বছর। আমার জানামতে তিনি তার দায়িত্ব পালনে আরওিক ও নিয়মানুবর্তী। উচ্চশিক্ষা ও গবেষণাকর্মে তার প্রবল আগ্রহ রয়েছে। পেশাগত দক্ষতা উন্নয়নের অন্তে তিনি ২০১৬-২০১৭ শিক্ষাবর্ষে ঢাকা বিশ্ববিদ্যালয়ের শিক্ষা ও গবেষণা ইনস্টিটিউট (আই.ই.আর.)-এ পিএইচডি প্রোগ্রামে ভর্তি হতে ইচ্ছুক। তাকে উক্ত প্রোগ্রামে ভর্তির অনুমতি দেওয়া হলে প্রতিষ্ঠানের প্রেসিপিটরন কার্যক্রম ব্যাহত হবেনা। আমি তাকে উক্ত প্রোগ্রামে ভর্তির অনুমতির সুশাশি করছি।

আমি তার সর্বাশীম উন্নতি ও কল্যাণ কামনা করি।

Am
14/01/17
(প্রফেসর ড. মোঃ আহাম্মদ উল্লাহ)

অধ্যক্ষ
বাংলাদেশ মাদরাসা শিক্ষক প্রশিক্ষণ ইনস্টিটিউট (বিএমটিটিআই)
বোর্ড বাজার, গাজীপুর
E-mail: bmtti.gov.bd@gmail.com

Attestal
X
15.02.17
Dr. Marjam Begum
Professor
Institute of Education & Research
University of Dhaka

Appendix 11

Offer Letter for PhD Enrollment (p1)

ঢাকা বিশ্ববিদ্যালয়
বিজ্ঞান

একঘাটা স্ট্রিট সেকলকে জানানো যাচ্ছে যে, বোর্ড অব গ্যাজেটস (২৭/১১/২০১৬) সুপারিশ এবং একাডেমিক পরিষদের (২৯/১১/২০১৬) সিদ্ধান্ত অনুযায়ী নিম্নলিখিত পবেষকগণকে ২০১৬-২০১৭ শিক্ষাবর্ষে ডানের নামের পাশে উল্লিখিত পবেষকার শিরোনামে ও তত্ত্বাবধায়কের অধীনে এম.ফিল থেকে পিএইচ.ডি প্রোগ্রামে স্থানান্তরের অনুমতি দেয়া হয়েছে। ডানেরকে আনুষ্ঠানিকভাবে ০২/০২/২০১৭ তারিখের মধ্যে হিসাব পরিচালকের দপ্তরের (কক্ষ নং-১২৪) মাধ্যমে জনতা ব্যাংকের ঢাকা বিশ্ববিদ্যালয় (টি.এস.সি) শাখায় রেজিস্ট্রেশনের প্রয়োজনীয় ফিস জমা দিয়ে তত্ত্বাবধায়ক এবং বিভাগীয় চেয়ারম্যানের মাধ্যমে ফিস প্রদানের রশীদের ফটোকপিস সহ যোগদানপত্র (কপি সংযোজিত) এম.ফিল/পিএইচ.ডি শাখায় (কক্ষ নং-৩২৩) জমা দিতে অনুরোধ করা যাচ্ছে। উল্লেখ্য, চাকুরীকৃত প্রার্থীদের কর্মস্থলের নিয়োগকর্তার নিকট থেকে অনুমতি নিয়ে পিএইচ.ডি প্রোগ্রামে যোগদান করতে হবে।

ক্রম নং	নাম ও বিভাগ	পবেষকার শিরোনাম	তত্ত্বাবধায়ক
১।	মোঃ এনায়েত হোসেন (ডিক্লারেশন ম্যানেজমেন্ট এ্যান্ড জলন্যায়বৈধিগি স্টাডিজ) এম. ফিল, রেজিঃ ১৪৮/২০১৩-১৪	From Disaster Risk to Disaster Resilient Society in Bangladesh: A Study to Assess the Role of Women in Coastal District of Pirojpur	অধ্যাপক ড. খোন্দকার মোকাদ্দেম হোসেন ইনস্টিটিউট অব ডিক্লারেশন ম্যানেজমেন্ট এ্যান্ড জলন্যায়বৈধিগি স্টাডিজ, ঢাকা বিঃ
২।	মোঃ আবু হানিক (শিক্ষা ও পবেষকা) এম. ফিল, রেজিঃ ৩২/২০১২-১৩	Effectiveness of Teaching Learning Activities of Religious and Moral Education at Secondary Level.	অধ্যাপক ড. মরিয়ম বেগম শিক্ষা ও পবেষকা ইনস্টিটিউট ঢাকা বিঃ
৩।	তৌহিদুল ইসলাম (সংসার প্রশাসন) এম. ফিল, রেজিঃ ৩১৪/২০১৩-১৪	E-Governance Needs in Disaster Management :An Analysis and Effective Model Formulation to Ensure Good Governance	অধ্যাপক সৈয়দ ফারহাত আনোয়ার ব্যবসায় প্রশাসন ইনস্টিটিউট, ঢাকা বিঃ
৪।	নাজিয়া তাজবীন (ঔষধ প্রযুক্তি) এম.ফিল, রেজিঃ ১৭৩/২০১৪-১৫	Development and Validation of stability indicating and discriminating dissolution method for Sofosbuvir in Oral Solid Dosage form	তত্ত্বাবধায়ক অধ্যাপক ড. মোঃ সেলিম রেজা ঔষধ প্রযুক্তি বিভাগ, ঢাকা বিঃ মুগু তত্ত্বাবধায়ক অধ্যাপক ড. সৈয়দ সাকির হায়দার ঔষধ প্রযুক্তি বিভাগ, ঢাকা বিঃ
৫।	বৈশাখী চক্রবর্তী (সংগীত) এম.ফিল, রেজিঃ ২৩৩/২০১২-১৩	বাংলা লোকসংগীতে বাগ-রাগিনীর প্রসঙ্গ: একটি সাংগীতিক সমীক্ষা (The Context of the Ragas in Bengali Folk Music – A Musical Survey)	ড. শাহনাজ নাসরীন ইলা সহযোগী অধ্যাপক সংগীত বিভাগ, ঢাকা বিঃ মুগু-তত্ত্বাবধায়ক: অধ্যাপক ড. বিশ্বজিৎ ঘোষ বাংলা বিভাগ, ঢাকা বিঃ
৬।	মোঃ আলীউদ্দিন (মৃত্তিকা, পানি ও পরিবেশ) এম.ফিল, রেজিঃ ১৯২/২০১৩-১৪	Integrated effects of NPK fertilizers and organic manures on the growth, yield and nutrient content of sunflower (<i>Helianthus annuus L.</i>)	অধ্যাপক ড. মোঃ বলিপুর রহমান মৃত্তিকা, পানি ও পরিবেশ বিভাগ, ঢাকা বিঃ মুগু তত্ত্বাবধায়ক: অধ্যাপক ড. এ.এইচ.এম. জুলফিকার আলী মৃত্তিকা, পানি ও পরিবেশ বিভাগ, ঢাকা বিঃ
৭।	B M Sajjad Hossain (রাজনীতিবিদ) এম.ফিল, রেজিঃ ২৪০/২০১২-১৩	Division of Dhaka City Corporation: An Analysis of Social and Political Outcome	Dr. Dil Rowshan Zinnat Ara Nazneen Professor, Dept. of Political Science, University of Dhaka

(মুদ্রা)

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Appendix 11

Offer Letter for PhD Enrollment (p2)

ক্রঃ নং	নাম ও বিভাগ	গবেষণার শিরোনাম	তত্ত্বাবধায়ক
৮।	কল্যান মিত্রী (ম্যানেজমেন্ট) এম.ফিল. রেজি: ১৫৪/২০১২-১৩	Management of Micro Credit Program for Rural Poverty Alleviation in Bangladesh: A Study on BRAC	অধ্যাপক ড. মোঃ মোশাররফ হোসেন ম্যানেজমেন্ট বিভাগ, ঢাঃ বিঃ
৯।	তাহমিনা সুলতানা (ভূগোল ও পরিবেশ) এম.ফিল. রেজি: ২৩৮/২০১৩-১৪	Impact of Climate Change on Cropping Pattern of Pirojpur District, Bangladesh	অধ্যাপক ড. মো. সিরাজুল ইসলাম ভূগোল ও পরিবেশ বিভাগ, ঢাঃ বিঃ

বিঃ দ্রঃ- পিএইচ.ডি প্রোগ্রামের নীতিমালা অনুযায়ী এই বিজ্ঞপ্তিতে উল্লেখিত ০২/০২/২০১৭ তারিখের মধ্যে ভর্তির ফিস জমা না দিলে প্রতিদিনের জন্য ৫০ (পঞ্চাশ) টাকা হারে বিলম্ব ফি দিতে হবে। এ সুযোগ ১(এক) মাসের অধিক হবে না। রেজিস্ট্রেশনের মেয়াদ গবেষণায় যোগদানের তারিখ থেকে ৪ (চার) বছর। ২ (দুই) বছর পর থিসিস জমা দেয়া যায়। থিসিস জমা না হওয়া পর্যন্ত প্রতি বছর একই সময় রেজিস্ট্রেশন ফিস জমা দিতে হবে। সমন্বয় রেজিস্ট্রেশন ফিস জমা না দিলে নিয়মানুযায়ী ধার্যকৃত বিলম্ব ফিস প্রদান করতে হবে।

স্বাক্ষর
ডেপুটি অফিসার
ঢাকা বিশ্ববিদ্যালয়

তারিখ: ৬/১/২০১৭

স্মারক নং- রেজিঃ/শিক্ষা-১/৪৬৭২৪ - সি

অবগতি ও প্রয়োজনীয় ব্যবস্থা গ্রহণের জন্য নিশ্চিতদের নিকট অনুলিপি প্রেরিত হলো :

- ১। ডিন-ফার্মেসী/কম্বা/ জীববিজ্ঞান/সামাজিক বিজ্ঞান/বিজনেস স্টাডিজ/আর্থ এন্ড এনভায়রনমেন্টাল সায়েন্সেস অনুষদ, ঢাঃবিঃ
- ২। পরিচালক: ডিজাস্টার ম্যানেজমেন্ট এ্যান্ড জালনারেবিলিটি স্টাডিজ/শিক্ষা ও গবেষণা/ব্যবসায় ও প্রশাসন ইনস্টিটিউট, ঢাঃবিঃ
- ২। চেয়ারম্যান: গুণ্ড প্রযুক্তি/সংগীত/ মৃত্তিকা, পানি ও পরিবেশ/রাষ্ট্রবিজ্ঞান/ভূগোল ও পরিবেশ বিভাগ, ঢাঃ বিঃ
- ৩। তত্ত্বাবধায়ক :
- ৪। প্রাধ্যক্ষ:
- ৫। প্রস্থাপনিক, ঢাঃ বিঃ
- ৬। পরীক্ষা নিয়ন্ত্রক, ঢাঃ বিঃ
- ৭। হিসাব পরিচালক, ঢাঃ বিঃ

স্বাক্ষর
সেকশন অফিসার(শিক্ষা-১)
ঢাকা বিশ্ববিদ্যালয়

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Appendix12

Forwarding the Application for Enrollment to the PhD Programme

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
শিক্ষা মন্ত্রণালয়
কারিগরি ও মাদরাসা শিক্ষা বিভাগ
মাদরাসা শিক্ষা অধিদপ্তর
রেড ক্রিসেন্ট বোরাক টাওয়ার, লেভেল ৩
৩৭/৩/এ ইক্সটন গার্ডেন রোড, ঢাকা- ১০০০।
www.dme.gov.bd

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AI TRIPLE CAMERA

স্মারকনং ৩৭.২৫.০০০০.০০৬.০১.০০৭.১৭- ১২ তারিখ: ২৬/০১/২০১৭ খ্রিস্টাব্দ

বিষয়: জনাব মো: আবু হানিফ, সহকারী অধ্যাপক (ইসলামিক আইডিওলজি) এর ২০১৬-২০১৭ শিক্ষাবর্ষে শিক্ষা ও গবেষণা ইনস্টিটিউট, ঢাকা বিশ্ববিদ্যালয়ে পিএইচডি ভর্তির অনুমতি সংক্রান্ত আবেদনপত্র অগ্রায়ন প্রসঙ্গে।

সূত্র : বিএমটিটিআই/১৭৫/কর্মকর্তা/প্রশা:/১৪৭৮ তারিখ: ১৪.০১.২০১৭ খ্রি:

উপর্যুক্ত বিষয় ও সূত্রের আলোকে মহোদয়ের সদয় অবগতি ও প্রয়োজনীয় কার্যক্রম গ্রহণের নিমিত্ত জানানো যাচ্ছে যে, বাংলাদেশ মাদরাসা শিক্ষা প্রশিক্ষণ ইনস্টিটিউট (বিএমটিটিআই) এর বিসিএস (সাধারণ) শিক্ষা ক্যাডারের জনাব মো: আবু হানিফ, সহকারী অধ্যাপক (ইসলামিক আইডিওলজি) ২০১৬-২০১৭ শিক্ষাবর্ষে শিক্ষা ও গবেষণা ইনস্টিটিউট, ঢাকা বিশ্ববিদ্যালয়ের এর অধীনে পিএইচ.ডি প্রোগ্রামে ভর্তি হতে ইচ্ছা পোষণ করে ভর্তির অনুমতি চেয়ে আবেদন দাখিল করেছেন।

০২. উল্লেখ্য যে, জনাব মো: আবু হানিফ প্রাথমিক ভাবে ঢাকা বিশ্ববিদ্যালয়ে ২০১২-২০১৩ সেশনে এমফিল প্রোগ্রামে ভর্তি হন। ঢাকা বিশ্ববিদ্যালয়ের বোর্ড অব এ্যাডভান্স স্টাডিজের (২৭.১১.২০১৬) সুপারিশ এবং একাডেমিক পরিষদের (২৯.১১.২০১৬) সিদ্ধান্ত অনুযায়ী জনাব মো: আবু হানিফ, সহকারী অধ্যাপক এর এমফিল প্রোগ্রামটি পিএইচ.ডি তে রূপান্তরিত হয়ে ২০১৬-২০১৭ শিক্ষাবর্ষের পিএইচ.ডি প্রোগ্রামে ভর্তির অনুমতি (ঢাকা বিশ্ববিদ্যালয় কর্তৃক) প্রাপ্ত হন।

০৩. এমতাবস্থায় মহোদয়ের সদয় বিবেচনা ও প্রয়োজনীয় ব্যবস্থা গ্রহণের জন্য সুপারিশসহ তাঁর আবেদনপত্রটি এতদসঙ্গে অগ্রায়ন করা হলো।

সংযুক্তি: জনাব মো: আবু হানিফ, সহকারী অধ্যাপক (ইসলামিক আইডিওলজি) এর আবেদন পত্রসহ ১২ ফর্দ।

(মোঃ বিদ্যাল হোসেন)
মহাপরিচালক
মাদরাসা শিক্ষা অধিদপ্তর, ঢাকা।
ফোন -৯৩৫৭০৫৯
ই- মেইল: dgdmeb@gmail.com

সচিব
কারিগরি ও মাদরাসা শিক্ষা বিভাগ
পরিবহণপুল ভবন (৯ম তলা)
সচিবালয় লিংক রোড, ঢাকা।

অনুলিপি: (জ্ঞাতার্থে)
১. অধ্যক্ষ, বাংলাদেশ মাদরাসা শিক্ষা প্রশিক্ষণ ইনস্টিটিউট, বোর্ড বাজার, গাজীপুর : তাঁকে সচিবালয়ের নির্দেশমালা অনুসরণক্রমে দাপ্তরিক পত্র প্রেরণ ও প্রেরণের জন্য অনুরোধ করা হলো।
২. জনাব মো: আবু হানিফ, সহকারী অধ্যাপক (ইসলামিক আইডিওলজি), বাংলাদেশ মাদরাসা শিক্ষা প্রশিক্ষণ ইনস্টিটিউট, বোর্ড বাজার, গাজীপুর।
৩. অফিস কপি।

Appendix 13

Permission of Education Ministry for Enrollment

(একই স্বাক্ষর ও তারিখে স্বাক্ষরিতক)

পারমাণবিক বায়োসাইন্স সরকার
মাধ্যমিক ও উচ্চ শিক্ষা বিভাগ
শিক্ষা মন্ত্রণালয়
সরকারি কলেজ (শাখা-০৩)
www.moedha.gov.bd

নং-৩৭.০০.০০০০.০৬৯.০১৯.০৪৪.১৭/২৫৩ তারিখ: ১ জুন ১৪২০
১৫ মার্চ ২০১৭

আদেশ

বি.সি.এম. (মাধ্যমিক শিক্ষা) ক্যাডারের নিরবর্তিত কর্মকর্তা-কে তার নামের পাশে বর্ণিত বিশ্ববিদ্যালয়ের অধীন পিএইচ.ডি (শুক্রাকালীন) কোর্সে ভর্তির অনুমতি প্রদান করা হলো:

ক্রমিক	নাম, পদবী ও কর্মস্থল	কোর্সের নাম, শিক্ষা বর্ষ, বিশ্ববিদ্যালয়ের নাম (পিএইচ.ডি (শুক্রাকালীন) ঢাকা বিশ্ববিদ্যালয়, ঢাকা। বিক্রমিক: ২০১৬-১৭ বসেধার শিল্পোদ্যম: "Effectiveness of teaching learning activities of religious and moral Education at secondary level"
১.	জবাব মোঃ আবু হান্নিক সহকারী অধ্যাপক (ইসলামিক আইডিওলজি) বি এম টি ডি আই, গাজীপুর।	

শর্তাবলী:

(ক) কোর্সপুস্তক পূর্ণকালীন বিদ্যায় শিক্ষা ছুটি/দ্বৈধম সনিয়ে সম্পন্ন করতে হবে।
(খ) যখনময়ে কোর্স সমাপ্তির পর কোর্স সমাপনের প্রতিবেদন ও সার্টিফিকেটের কপি মন্ত্রণালয়ে দাখিল করতে হবে।
(গ) স্ব স্ব ক্ষেত্রে পবেষণার কোর্স সমাপনের প্রতিবেদন ও সার্টিফিকেটের কপি মডিফি অফিসের দাখিল করতে হবে।

২। এ আদেশ মধ্যস্থ কর্তৃপক্ষের অনুমোদনক্রমে প্রদান করা হলো।

(মুশীনা সারমিন)
সিনিয়র সহকারী সচিব
ফোন-৯৭৭০৬৩৩

মহাপরিচালক
মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর
শিক্ষা ভবন, ঢাকা।

নং-৩৭.০০.০০০০.০৬৯.০১৯.০৪৪.১৭/২৫৩ তারিখ: ১ জুন ১৪২০
১৫ মার্চ ২০১৭

অবগতি ও প্রয়োজনীয় কার্যার্থে অনুরোধ করা হলো:

১. রেজিস্ট্রার.....।
২. মহাপরিচালক, পাসপোর্ট ও বহিঃনির্গমন অধিদপ্তর, আগারগাঁও, ঢাকা।
৩. চেয়ারম্যান,বেসামরিক বিমান চলাচল কর্তৃপক্ষ।
৪. সচিব মহোদয়ের একান্ত সচিব, মাধ্যমিক ও উচ্চ শিক্ষা বিভাগ, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
৫. প্রধান হিসাব রক্ষণ কর্মকর্তা, ৪৫ পুরানা পল্টন,শিক্ষা মন্ত্রণালয়, ঢাকা।
৬. অধ্যক্ষ,.....
৭. সিনিয়র সিস্টেম এনালিস্ট, মাধ্যমিক ও উচ্চ শিক্ষা বিভাগ,শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
(মন্ত্রণালয়ের ওয়েব সাইটে প্রকাশের অনুরোধসহ)
৮. ইমিগ্রেশন অফিসার,.....
৯. জেলা/উপজেলা হিসাবরক্ষণ কর্মকর্তা,.....
১০. জগদ্বা.....
১১. উপ সচিব (কলেজ) মহোদয়ের ব্যক্তিগত কর্মকর্তা, মাধ্যমিক ও উচ্চ শিক্ষা বিভাগ, শিক্ষা মন্ত্রণালয়,ঢাকা।

(মুশীনা সারমিন)
সিনিয়র সহকারী সচিব
SYMPHONY Z30
AI TRIPLE CAMERA

Appendix 14

Forwarding the Application for UGC Fellowship

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
শিক্ষা মন্ত্রণালয়
কারিগরি ও মাদরাসা শিক্ষা বিভাগ
মাদরাসা শিক্ষা অধিদপ্তর
রেড ক্রিসেন্ট বোরাক টাওয়ার, লেভেল ৩
৩৭/৩/এ, ইফাটন গার্ডেন রোড, ঢাকা- ১০০০।
www.dme.gov.bd

স্মারক নং: ৫৭.২৫.০০০০.০০৬.০১.০০৭.১৭-

তারিখ: ২৮.০২.২০১৭ খ্রিঃ।

সূত্র: স্মারক নং- বিএমটিআই/১৭৫/কর্মকর্তা/প্রশা/১৫১৫,

তারিখ: ০৯/০২/২০১৭ খ্রিঃ।

বিষয়: সহকারী অধ্যাপক জনাব মো: আবু হানিফ -০১৬০৩৪, এর বিশ্ববিদ্যালয় মঞ্জুরি কমিশন (ইউজিসি) বাংলাদেশ এর পিএইচডি ফেলোশিপ ২০১৭-২০১৮ আবেদন অগ্রায়ন প্রসঙ্গে।

উপর্যুক্ত বিষয় ও সূত্রের আলোকে মহোদয়ের সদয় অবগতি ও প্রয়োজনীয় কার্যক্রম গ্রহণের নিমিত্ত জানানো যাচ্ছে যে, বাংলাদেশ মাদরাসা শিক্ষক প্রশিক্ষণ ইনস্টিটিউট (বিএমটিআই) এর বিসিএস (সাধারণ) শিক্ষা ক্যাডারের (২৬তম ব্যাচ) সহকারী অধ্যাপক জনাব মো: আবু হানিফ এর বিশ্ববিদ্যালয় মঞ্জুরি কমিশন (ইউজিসি) বাংলাদেশ এর পিএইচডি ফেলোশিপ ২০১৭-২০১৮ আবেদন পত্রটি মাদরাসা শিক্ষা অধিদপ্তরের মাধ্যমে অগ্রায়ন করা হলো।

সংযুক্তি : সহকারী অধ্যাপক জনাব মো: আবু হানিফ (ইসলামিক আইডিওলজি) এর আবেদন পত্রসহ ৪৮-ফর্দ।


(মোঃ বিল্লাল হোসেন)
মহা পরিচালক
মাদরাসা শিক্ষা অধিদপ্তর, ঢাকা
ফোন: ৯৩৫৭০৫৯
ই-মেইল: dgdmeb@gmail.com

পরিচালক

রিসার্চ সাপোর্ট এন্ড পাবলিকেশন ডিভিশন
বিশ্ববিদ্যালয় মঞ্জুরি কমিশন (ইউজিসি)

অনুলিপি: (জাতার্থে)

১. সচিব, কারিগরি ও মাদরাসা শিক্ষা বিভাগ, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
২. অধ্যক্ষ, বাংলাদেশ মাদরাসা শিক্ষক প্রশিক্ষণ ইনস্টিটিউট, বোড বাজার, গাজীপুর।
৩. জনাব মো: আবু হানিফ, সহকারী অধ্যাপক (ইসলামিক আইডিওলজি-) মাদরাসা শিক্ষক প্রশিক্ষণ ইনস্টিটিউট, বোড বাজার, গাজীপুর।
৪. অফিস কপি।

Appendix 15

Nomination for UGC Fellowship (p1)

বাংলাদেশ বিশ্ববিদ্যালয় মঞ্জুরী কমিশন
২৯/১, আগারপাড়, পেরে বাংলা নগর, ঢাকা-১২০৭
ফোন: ৮৮৩১৬০১, ফ্যাক্স: ৮৮৩২১০১২০২, E-mail: mahmahad_2010@duabsc.com.com, Web: www.duabsc.com

স্মারক নং- বিমক/সৃষ্টি/১১৫৭/ পিএইচ.ডি/২০১৫/পার্ট- ১/৬৫৫৭ তারিখ ০৮/০৮/২০১৭

বিষয় : ইউজিসি পিএইচ.ডি ফেলোশ্বিপ প্রোগ্রাম ২০১৭-এ মনোনয়ন প্রাপ্ত কলেজ শিক্ষক।

বাংলাদেশ বিশ্ববিদ্যালয় মঞ্জুরী কমিশন কর্তৃক কর্তৃক প্রচলিত নীতিমালায় আরোপিত (প্রয়োজনবোধে তদ্বিষয়ে আরোপ) শর্তাধীন কমিশনের পিএইচ.ডি ফেলোশ্বিপ প্রোগ্রাম ২০১৭-এর আওতায় গবেষণা করে পিএইচ.ডি ডিগ্রি লাভের নিমিত্তে নিম্নোক্ত কলেজ শিক্ষকগণকে বিশ্ববিদ্যালয় মঞ্জুরী কমিশনের পিএইচ.ডি ফেলোশ্বিপ প্রদানের জন্য প্রাথমিক ভাবে মনোনয়ন দেয়া হল :

1. Farzana Alam, Assistant Professor, Dept. of English, Tongi Govt. College, Tongi, Gazipur.
2. Md. Ariful Anwar Khan, Lecturer, Dept. of Zoology, Govt. Hazi Muhammad Mohsin college, Chittagong.
3. Md. Kamal Uddin Shamim, Associate Professor, Dept. of Bengali, Kotalipara Sheikh Lutfor Rahman Adrasha Govt. College, Gopalganj.
4. Md. Nur Islam, Assistant Professor, Dept. of Economics, Kushtia Govt. College, Kushtia.
5. Shahed Ahmed, Assistant Professor, Dept. of Economics, Kushtia Govt. College, Kushtia.
6. Md. Abul Kalam Sazad, Assistant Professor, Dept. of Mathematics, Kushtia Govt. College, Kushtia.
7. Intiaz Ahmed, Associate Professor, Dept. of Islamic History and Culture, Govt. Safar Ali College, Narayanganj.
8. Obaid Wali, Assistant Professor, Dept. of English, OSD at Directorate of Secondary & Higher Education (DSHE).
9. ATM Fokhrul Islam, Associate Professor, Dept. of English, Govt. Edward College, Pabna.
10. Mohammad Khairul Islam, Assistant Professor, Dept. of Mathematics, Govt. S.K. College, Ramdia, Gopalganj.
11. Md. Alauddin, Lecturer, Dept. of Soil Science, Charfession Govt. college, Bhola.
12. Abul Monsur Chowdhury, Assistant Professor, Dept. of Philosophy, Govt. City College, Chittagong.
13. Md. Mominul Islam Akaund, Assistant Professor, Dept. of Chemistry, Government Shah Sultan College, Bogra.
14. Md. Farhad-Ul-Islam, Lecturer, Dept. of Arabic & Islamic Studies, Nilphamari Govt. College, Nilphamari.
15. Md. Obaidul Haque, Assistant Professor, Dept. of Chemistry, OSD, DSHE.
16. Md. Nurul Islam, Associate Professor, Dept. of Social Welfare, Govt. Sundarban Adarsha College, Khulna.
17. Shimul Barai, Lecturer, Dept. of Political Science, Sheikh Fajilatunnessa Govt. Mohila College, Gopalganj.
18. Md. Zahidul Islam, Assistant Professor, Dept. of Geography and Environment, Directorate of Secondary and Higher Education, Bangladesh, Dhaka.
19. Md. Abul Hossen, Assistant Professor, Dept. of Physics, Govt. Ainuddin College, Modhukhali, Faridpur.
20. A.H.M. Fazla Rabbi, Lecturer, Dept. of Physics, Directorate of Secondary and Higher Education.
21. Mohammed Rafiqul Islam, Assistant Professor, Dept. of Chemistry, Directorate of Secondary and Higher Education, Bangladesh, Dhaka.
22. Mohammad Abdur Rahim, Assistant Professor, Dept. of Islamic History and Culture, Govt. Hazi A.B. College, Sandwip, Chittagong.
23. Most. Farhana Begom, Assistant Professor, Dept. Botany, Patuakhali Govt. Mohila College, Patuakhali.
24. Mir Abu Saleh Shamsuddin, Lecturer, Dept. of Political Science, Govt. Teachers' Training College, Chittagong.
25. Nishat Fatema, Assistant Professor, Dept. of Zoology, Directorate of Secondary and Higher Education, Bangladesh.
26. Md. Masudur Rahman, Assistant Professor, Dept. of History, Alekhanda Govt. college, Barisal.
27. Md. Akhtar Hossain Kutubi, Assistant Professor, Dept. of Mathematics, Govt. Teachers' Training College, Chittagong.
28. Abul Hasnat Md. Monwar Hossain, Assistant Professor, Dept. of Arabic and Islamic Studies, Kabi Nazrul Govt. College, Dhaka-1100
29. Ujjwal Kumar Mondol, Assistant Professor, Dept. of Zoology, Khulna Govt. Mahila College, Boyra, Khulna.
30. Rownok Jahan Dipti, Assistant Professor, Dept. of Botany, Jatir Janak Bangabandhu Sheikh Muibur Rahman Govt. College, Uttara, Dhaka, Bangladesh.
31. S.M Mozammel Hossain, Assistant Professor, Dept. of Bangla, Comilla Victoria Govt. college, Comilla.
32. Jahid Hasan Sarker, Associate Professor, Dept. of Bangla, Comilla Govt. Women's College, Comilla.
33. Mst. Asma Akter Bally, Assistant Professor, Dept. of Physics, Govt. Titumir College, Dhaka.
34. Md. Abdul Hadi, Assistant Professor, Dept. of Physics, Govt. BMC Women's College, Naogon.

H:\Ph.D Nomination for 2017\Nomination for Ph.D - College Teachers.doc

Appendix 15

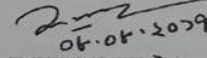
Nomination for UGC Fellowship (p2)

35. Md. Rabiul Islam, Assistant Professor, Dept. of Bangla, Thakurgaon Govt. Women's College, Thakurgaon.
36. Sharifa Nasrin, Assistant Professor, Dept. of Physics, Directorate of Secondary & Higher Education, Dhaka, Bangladesh.
37. Md. Babul Hossen, Lecturer, Dept. of Botany, Dinajpur Govt. College, Dinajpur.
38. Muhammad Muzammil Haque, Associate Professor, Dept. of Arabic And Islamic Studies, Carmichael College, Rangpur.
39. Mohammad Abu Hanif, Assistant Professor, Dept. of Islamic Ideology, Govt. Teachers' Training College (Women) Mymensingh.
40. Mahbuba Khanam, Assistant Professor, Dept. of Chemistry, Dhaka College, Dhaka.

শর্তাবলী :

- মনোনীত শিক্ষকগণকে আগামী ০৭/০৮/২০১৭ তারিখ থেকে ৩১.১২.২০১৭ তারিখের মধ্যে ডেপুটেশন/শিক্ষা ছুটিসহ ইউজিসি পিএইচ.ডি ফেলোশিপ প্রোগ্রামে যোগদান করতে হবে। যোগদানের পর এ ফেলোশিপ কার্যকর হবে এবং গবেষণাকর্মের সন্তোষজনক অগ্রগতি সাপেক্ষে এর মেয়াদ হবে সাধারণত ৩ (তিন) বছর ;
- যোগদানের সময় তিনি তাঁর তত্ত্বাবধায়কের প্রতিনিধিত্বের প্রত্যক্ষ Declaration of Acceptance ও যোগদান পত্রে স্বাক্ষর করে কমিশনে দাখিল করবেন। এ সময়ের মধ্যে যোগদান করতে ব্যর্থ হলে তাঁর মনোনয়ন বাতিল বলে গণ্য হবে;
- গবেষককে অবশ্যই পূর্বকালীন গবেষক হিসাবে গবেষণা কর্ম সম্পাদন করতে হবে;
- গবেষককে গবেষণা শেষে Dissertation/Thesis এর সাথে একটি Soft কপি PDF Form কমিশনে জমা দিতে হবে;
- টাইটি প্রান, গবেষণা শিরোনাম বা তত্ত্বাবধায়ক পরিবর্তনের প্রয়োজন হলে, কমিশনের পূর্বনুমতি গ্রহণ করতে হবে;
- গবেষক বিশ্ববিদ্যালয় মঞ্জুরী কমিশনের পূর্বনুমতি ছাড়া কোন ক্রমেই গবেষণা বিরতি বা কর্তৃত্বশে যোগদান করতে পারবেন না;
- গবেষক এ গবেষণা কাজের জন্য অন্য কোন সংস্থা বা সুখ থেকে আর্থিক অনুদান বা বৃত্তি জোগ করতে পারবেন না;
- গবেষক কর্মস্থলে যোগদানের পর ফেলোশিপ ভাতা পাবেন না;
- নির্দিষ্ট সময়ে খিসিস জমা দিতে হবে ও ডিমি অর্জন করতে হবে। অন্যথায় কমিশনের নিয়মানুযায়ী তাঁর ফেলোশিপ বাতিলপূর্বক অর্থ আদায়ের ব্যবস্থা নেওয়া হবে;
- গবেষণা কাজে যোগদানের ৩ (ছয়) মাস পর গবেষণা কাজের উপর তত্ত্বাবধায়কের সন্তোষজনক অগ্রগতি প্রতিবেদন প্রাপ্তি সাপেক্ষে ১ম অর্থ বর্ষের অর্থাৎ ১ম ৬ (ছয়) মাসের ফেলোশিপ ভাতা ছাড় করা হবে। ২য় অর্থ বর্ষ শেষে গবেষণা অগ্রগতি প্রতিবেদনের উপর ডিমি করে ২য় অর্থ বর্ষের ফেলোশিপ ভাতা ছাড় করা হবে। মূল্যায়ন কমিটির অগ্রগতির মূল্যায়ন সাপেক্ষে ২য় বর্ষের অর্থ অগ্রিম ছাড় করা হবে।
- ডিমি প্রাপ্তির পর ৩য় বর্ষের ফেলোশিপ ভাতা, খিসিস বাধাই এবং সার্টিফিকট খরচের অর্থ পরিশোধ করা হবে;
- তত্ত্বাবধায়কগণ উক্ত গবেষণাকর্ম তত্ত্বাবধানের সন্ধানীর অর্থ য-ব বিশ্ববিদ্যালয় থেকে গ্রহণ করবেন।
- গবেষকগণ কমিশনে যেকোন যোগাযোগের ক্ষেত্রে যোগদান পত্রে প্রদত্ত স্মারক নম্বর অবশ্যই উল্লেখ করবেন।

কর্তৃপক্ষের অনুমোদনক্রমে,



০৮.০৮.২০১৭

ড. মুলতান মাহমুদ হুইয়া

অতিরিক্ত পরিচালক (বৃত্তি)

রিসার্চ সাপোর্ট এন্ড পাবলিকেশন ডিভিশন

ফোনঃ ৮১৮১৬২০

Appendix 16

Deputation Order by the Ministry of Education (p1)

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
শিক্ষা মন্ত্রণালয়
সাধাৰ্মিক ও উচ্চ শিক্ষা বিভাগ
সরকারি কলেজ অধিশাখা-০৪
www.shed.gov.bd

নম্বর-৩৭.০০.০০০০.০৬৯৯.০১৯.০৬০.১৭-১০২৮ তারিখ: ১২ আশ্বিন ১৪২৪
২৭ সেপ্টেম্বর ২০১৭

জাৰ্মেশ

বি.সি.এস (সাধাৰ্মিক শিক্ষা) কাৰ্য্যভাৱেৰ নিম্নবৰ্ণিত কৰ্মকৰ্ত্তৃগণকে তাহেৰ নামেৰ পাৰ্শ্বে সমত ও বৰ্ণিত বিশ্ববিদ্যালয়েৰ অধীন পিএইচ.ডি (পূৰ্ণকালীন) কোৰ্চে ভৰ্তিৰ অনুমতিসহ নিম্নবৰ্ণিত শৰ্তে তাহেৰ শ্ৰেয়ণ মঞ্জুৰ কৰা হ'লো:

ক্রমিক	নাম, পদবী ও কৰ্মস্থল	কোৰ্চেৰ নাম, শিক্ষা বৰ্ষ, বিশ্ববিদ্যালয়েৰ নাম	টাইতিৰ শ্ৰেয়ণেৰ মেয়াদ
১.	জনাব কাৰজানা আলম (১৬৯০০) সহকাৰী অধ্যাপক (ইংৰেজি) টঙ্গী সরকারি কলেজ, পাজীপুৰ	পিএইচ.ডি (পূৰ্ণকালীন) শিক্ষাবৰ্ষ: ২০১৬-১৭ বাংলাদেশ ইউনিভাৰ্চিটি অব গ্ৰেফেশনালস (বিইউপি), মিরপুর, ঢাকা। গবেষণাৰ শিরোনাম: "Can The Potential Uses of Interpersonal and Intrapersonal Interligences Facilitate Communicative Language Learning (CLL)"	০১-১০-১৭ তাৰিখ হতে ০৩ (তিন) বছৰ অথবা দায়িত্ব হস্তান্তৰেৰ তাৰিখ হতে ০৩ (তিন) বছৰ।
২.	জনাব মো: আবুল হোসেন (০১৪০৪২) সহকাৰী অধ্যাপক (শদাৰ্থবিজ্ঞান) সরকারি আইনউন্নিয়ন কলেজ, মধুবাৰী, ফরিদপুৰ।	পিএইচ.ডি (পূৰ্ণকালীন) শিক্ষাবৰ্ষ: ২০১৬-১৭ জাহাঙ্গীৰনগৰ বিশ্ববিদ্যালয়, সাভাৰ, ঢাকা গবেষণাৰ শিরোনাম: "study of Monsoon Low Pressure Systems and its associated Rainfall over Bangladesh using WRF model."	০২-০৭-২০০৫ তাৰিখ হতে ০৩ (তিন) বছৰ অথবা দায়িত্ব হস্তান্তৰেৰ তাৰিখ হতে ০৩ (তিন) বছৰ
৩.	জনাব মো: আবু হানিফ (০১৬০০৩৪) সহকাৰী অধ্যাপক (ইসলামিক আইডিওলজি) সরকারি টিচার্স ট্ৰেনিং কলেজ (মহিলা), ময়মনসিংহ।	পিএইচ.ডি (পূৰ্ণকালীন) শিক্ষাবৰ্ষ: ২০১৬-১৭ (আইআৰ) ঢাকা বিশ্ববিদ্যালয়, ঢাকা গবেষণাৰ শিরোনাম: "Effectiveness of Teaching- Learning Activities of Religious and Moral Education at Secondary Level"	০১-১০-২০১৭ তাৰিখ হতে ০৩ (তিন) বছৰ অথবা দায়িত্ব হস্তান্তৰেৰ তাৰিখ হতে ০৩ (তিন) বছৰ
৪.	জনাব মো: মমিনুল ইসলাম আকন্দ (১৪৩৭২) সহকাৰী অধ্যাপক (ৰসায়ন) সরকারি শাহ সুলতান কলেজ, বগুড়া	পিএইচ.ডি (পূৰ্ণকালীন) শিক্ষাবৰ্ষ: ২০১৬-১৭ রাজশাহী বিশ্ববিদ্যালয়, রাজশাহী গবেষণাৰ শিরোনাম: Investigation of the seed of the plant swietenia mahagonj linn: phytochemical analysis and evaluation of Biological	দায়িত্ব হস্তান্তৰেৰ তাৰিখ হতে ০৩ (তিন) বছৰ
৫.	জনাব আবুল মনসূৰ চৌধুৰী (১৫৬৭৩) সহকাৰী অধ্যাপক (দৰ্শন) সরকারি সিটি কলেজ, চট্টগ্রাম।	পিএইচ.ডি (পূৰ্ণকালীন) শিক্ষাবৰ্ষ: ২০১৫-১৬ চট্টগ্রাম বিশ্ববিদ্যালয়, চট্টগ্রাম গবেষণাৰ শিরোনাম: "চট্টগ্রামেৰ জন জীবনে সুফীবেদেৰ প্ৰভাৱ (The Influence of Sufism on public life in Chittagong)"	২০-০৯-২০১৭ তাৰিখ হতে ১৯-০৯- ২০২০ তাৰিখ পৰ্যন্ত (তিন) বছৰ দায়িত্ব হস্তান্তৰেৰ তাৰিখ হতে ০৩ (তিন) বছৰ

SYMPHONY Z30
AI TRIPLE CAMERA

Appendix 16

Deputation Order by the Ministry of Education (p2)

ক্র.	স্বাগত মো. আবিদুল আলমের নাম (১৯৯০১) প্রত্যক্ষ (প্রাথমিক) সরকারি হাটী মুহাম্মদ হাবিব কলেজ, চট্টগ্রাম।	পরিচয় সি (পূর্ণসীমিত) শিক্ষাবর্ষ: ১০১৯-১৭ ঢাকা বিভাগীয়, ঢাকা মহানগর শিল্পোন্নয়ন। Epidemiology of Malaria among the Rohingya Refugees in Cox's Bazar of Bangladesh.	০১-১১-২০১৭ খ্রিষ্টাব্দ (সি) বছর সচিব মহোদয়ের তারিখ হতে ০১ (সি) বছর
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পর্যবেক্ষণ:

(ক) উক্ত শিক্ষা গ্রহণের আওতাধীন কর্তৃপক্ষ/কোর্স পরিচালকের লতায়নপত্রসহ ০১(এক) মাস অন্তর মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তরের মাধ্যমে মন্ত্রণালয়ে অবহিত করবেন;

(খ) প্রাপ্তবয়স্ক শ্রেণী কর্মসূচিতে যোগদান করে মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তরের মাধ্যমে মন্ত্রণালয়ে অবহিত করবেন। অন্যায়, স্বেচ্ছা ক্রমের অধিকৃত করে বিজ্ঞানীয় ব্যবস্থা গ্রহণ করা হবে;

(গ) কর্তৃপক্ষের অনুমতি ব্যতিরেকে কোর্সের বিষয় (Subject) পরিবর্তন করা যাবে না;

(ঘ) প্রাথমিক/মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তরে বিশেষ ভারপ্রাপ্ত কর্মকর্তা হিসেবে ন্যস্ত থাকবেন। সূত্র বিজ্ঞান পদের বিশদীভূত প্রাপ্যতা অনুযায়ী বেতন-ভাতাদি উত্তোলন করবেন।

২। এ আদেশ ঘনাময় কর্তৃপক্ষের অনুমোদনক্রমে জারি করা হলো।

(স্বাক্ষর)
মুশিমা শরিমিন
উপসচিব
ফোন-৯৫৭০৬৬৩

মহাপরিচালক
মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর
শিক্ষা ভবন, ঢাকা।

নম্বর-৩৭.০০.০০০০.০৬৯.০১৯.০৬০.১৭-১০২৮

তারিখ: ১২ আশ্বিন ১৪২৪
২৭ সেপ্টেম্বর ২০১৭

অনুলিপি অবগতি ও প্রয়োজনীয় ব্যবস্থা গ্রহণের জন্য প্রেরণ করা হল (কোষ্ঠিতার ক্রমানুসারে নত):

- ১। পররাষ্ট্র সচিব, পররাষ্ট্র মন্ত্রণালয়, সেন্টন বাগিচা, ঢাকা।
- ২। রেজিষ্টার,
- ৩। মহাপরিচালক, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর, ঢাকা।
- ৪। মহাপরিচালক, পাসপোর্ট ও বহিঃমন অধিদপ্তর, আলফা, ঢাকা।
- ৫। চেয়ারম্যান, বেসামরিক বিমান চলাচল কর্তৃপক্ষ।
- ৬। সচিব মহোদয়ের একান্ত সচিব, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
- ৭। প্রধান হিসাব রক্ষণ কর্মকর্তা, ৪৫ পুরানা পল্টন, শিক্ষা মন্ত্রণালয়, ঢাকা।
- ৮। অধ্যক্ষ
- ৯। জনাব
- ১০। সিনিয়র সিস্টেম এনালিস্ট, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা (মন্ত্রণালয়ের ওয়েব সাইটে প্রকাশের অনুরোধসহ)।
- ১১। ইমিগ্রেশন অফিসার, বহিঃমন বিভাগ
- ১২। জেলা/উপজেলা হিসাবরক্ষণ কর্মকর্তা,

(স্বাক্ষর)
মুশিমা শরিমিন
উপসচিব

SYMPHONY Z30
AI TRIPLE CAMERA

Appendix 17

DSHE's OSD Order for PhD

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর
বাংলাদেশ, ঢাকা।
www.dshe.gov.bd

তারিখ: ০৮/১০/২০১৭ খ্রি.

স্মারক নং- ৩৭.০২.০০০০.১১০.৫৯.১৪৪.২০১৭/৩১২৯

"প্রজ্ঞাপন"

শিক্ষা মন্ত্রণালয়ের ৩০/০১/৯২ তারিখের স্মারক নং- শাঃ১৮/১০/এম-৭/৮৯(অংশ-১)/৬০/১(৪)-শিক্ষা অনুযায়ী বিসিএস (সরকারি শিক্ষা) ক্যাডারের সহকারী অধ্যাপকদের জন্য সৃষ্টি ১৯৩ টি সংরক্ষিত পদের ০১ (এক) টিতে নিম্নবর্ণিত কর্মকর্তাকে মনোনীত ও উচ্চ শিক্ষা অধিদপ্তর বাংলাদেশ, ঢাকায় নিজ বেতন ও বেতনক্রমে বিশেষ তারপ্রাপ্ত কর্মকর্তা পদে বদলী নির্দিষ্ট পদায়ন করা হল।

শিক্ষা মন্ত্রণালয়ের স্মারক নং-৩৭.০০.০০০০.০৬৯.০১৯.০৬০.১৭-১০২৮, তারিখ: ২৭/০৯/২০১৭ খ্রি. আদেশের সব শর্ত এতে বলবৎ থাকবে। এই আদেশ অবিলম্বে কার্যকর হবে।

ক্রম নং	নাম, পদবী ও কর্মস্থল	কোর্সের নাম, শিক্ষাবর্ষ ও বিশ্ববিদ্যালয়	মঞ্জুরকৃত প্রবেশের মেয়াদ
০১.	জনাব মোঃ আবু হানিফ (০১৬০৩৪) সহকারী অধ্যাপক (ইসলামিক আইডিওলজি) সরকারি টিচার্স ট্রেনিং কলেজ (মহিলা), ময়মনসিংহ।	পিএইচ.ডি (পূর্ণকালীন) শিক্ষাবর্ষ: ২০১৬-২০১৭ (আইইআর) ঢাকা বিশ্ববিদ্যালয়, ঢাকা।	০১/১০/২০১৭ খ্রি. থেকে ০৩ (তিন) বছর অথবা দায়িত্ব হস্তান্তরের তারিখ থেকে ০৩ (তিন) বছর।

স্বাক্ষরিত/-
(প্রফেসর ড. এস এম ওয়াহিদুজ্জামান)
মহাপরিচালক

উপ-নিয়ন্ত্রক,
বাংলাদেশ সরকারী মুদ্রণালয়, তেজগাঁও, ঢাকা।
(উপযুক্ত প্রজ্ঞাপনটি পরবর্তী গেজেটে প্রকাশ করার জন্য অনুরোধ করা হল)।

স্মারক নং- ৩৭.০২.০০০০.১১০.৫৯.১৪৪.২০১৭/৩১২৯ (৩১৩) তারিখ: ০৮/১০/২০১৭ খ্রি.

সদয় অবগতি ও প্রয়োজনীয় কার্যার্থে অনুলিপি প্রেরণ করা হ'লঃ

০১. সচিব, মাধ্যমিক ও উচ্চ শিক্ষা বিভাগ, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
০২. রেজিস্ট্রার, ঢাকা বিশ্ববিদ্যালয়, ঢাকা।
০৩. অধ্যক্ষ.....।
০৪. প্রধান হিসাবরক্ষণ কর্মকর্তা, শিক্ষা মন্ত্রণালয়, ৪৫, পুরানা পল্টন, ঢাকা।
০৫. উপ-পরিচালক (সঃ প্রশঃ/কলেজ-১), মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর, বাংলাদেশ, ঢাকা।
০৬. সিস্টেম এনালিস্ট, শিক্ষা মন্ত্রণালয়, বাংলাদেশ সচিবালয়, ঢাকা।
০৭. সিস্টেম ম্যানেজার, বাংলাদেশ শিক্ষা তথ্য ও পরিসংখ্যান য়ারো (ব্যানবেইস), পলাশী, নীলক্ষেত, ঢাকা।
- প্রোগ্রামার, ই.এম.আই.এস.সেল, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর, ঢাকা।
- জনাব.....।
- জেলা/উপজেলা হিসাবরক্ষণ কর্মকর্তা.....।
- শিক্ষা অফিসার (এসিআর/ব্যক্তিগত নথি) শাখা, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর, বাংলাদেশ, ঢাকা।
- পিএ টু মহাপরিচালক (মহাপরিচালক মহোদয়ের অবগতির জন্য), মাউশি, ঢাকা।
- অফিস নথি।

SMAPHONY 730
TRIPLICAMERA

Appendix 18

DSHE's Clearance for Study

গণপ্রজাতন্ত্রী বাংলাদেশ সরকার
মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর
বাংলাদেশ, ঢাকা।
www.dshe.gov.bd

শিক্ষা নিয়ে গড়া দেশ
শেখ হাসিনার বাংলাদেশ

স্মারক নং-৩৭.০২.০০০০.১১০.৫৯.১৪৪.২০১৭/৩৩৫৫ (৬)

তারিখ: ১১/১০/২০১৭ খ্রি.

ছাড়পত্র

বিসিএস (সাধারণ শিক্ষা) ক্যাডারের কর্মকর্তা জনাব মোঃ আবু হানিফ (০১৬০৩৪), সহকারী অধ্যাপক (ইসলামিক আইডিওলজি), বিশেষ ভারপ্রাপ্ত কর্মকর্তা, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর, ঢাকা শিক্ষা মন্ত্রণালয়ের স্মারক নং- ৩৭.০০.০০০০.০৬৯.০১৯.০৬০.১৭-১০২৮, তারিখ: ২৭/০৯/২০১৭ খ্রি. মোতাবেক আইইআর, ঢাকা বিশ্ববিদ্যালয়ে পিএইচ.ডি (পূর্ণকালীন) গবেষণা কোর্সে অধ্যয়নের লক্ষ্যে ০১/১০/২০১৭ খ্রি. হতে অথবা দায়িত্বভার হস্তান্তরের তারিখ হতে ০৩ (তিন) বছরের প্রেমণ প্রাপ্ত হন। অত্র অধিদপ্তরের স্মারক নং ৩৭.০২.০০০০.১১০. ৫৯.১৪৪.২০১৭/১১২৯ তারিখ : ০৮/১০/২০১৭ খ্রি. মোতাবেক তাঁকে মাউশি অধিদপ্তরে বিশেষ ভারপ্রাপ্ত কর্মকর্তা পদে বদলী ভিত্তিক পদায়ন করা হয়। সে মোতাবেক তিনি সরকারি টিচার্স ট্রেনিং কলেজ (মহিলা), ময়মনসিংহ হতে ০৮/১০/২০১৭ খ্রি. পূর্বে বিমুক্ত হয়ে ১০/১০/২০১৭ খ্রি. পূর্বে মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তরে বিশেষ ভারপ্রাপ্ত কর্মকর্তা পদে যোগদান করেন।

এমতাবস্থায়, জনাব মোঃ আবু হানিফ (০১৬০৩৪), সহকারী অধ্যাপক (ইসলামিক আইডিওলজি), বিশেষ ভারপ্রাপ্ত কর্মকর্তা, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর বাংলাদেশ, ঢাকা-কে আইইআর, ঢাকা বিশ্ববিদ্যালয়ে পিএইচ.ডি (পূর্ণকালীন) গবেষণা কোর্সে অধ্যয়নের জন্য নির্দেশক্রমে ছাড়পত্র প্রদান করা হ'ল। উল্লেখ্য, গবেষণা শেষে ০২ কপি অভিসন্দর্ভ এবং প্রতি ০৬ মাস অন্তর গবেষণার অগ্রগতি প্রতিবেদন মাউশি অধিদপ্তরের প্রশিক্ষণ উইং এ জমা প্রদান করতে হবে। তাঁর প্রবেশের মেয়াদ শেষ হবে ০৭/১০/২০২০ খ্রি.।

(নিগার সুলতানা পারভীন)
সহকারী পরিচালক (প্রশিক্ষণ-২)
ফোন: ৯৫৮৬৫৮৪


জনাব মোঃ আবু হানিফ (০১৬০৩৪)
সহকারী অধ্যাপক (ইসলামিক আইডিওলজি)
বিশেষ ভারপ্রাপ্ত কর্মকর্তা
মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর
বাংলাদেশ, ঢাকা।

অনুলিপি:

- ১। রেজিস্ট্রার, ঢাকা বিশ্ববিদ্যালয়, ঢাকা।
- ২। পরিচালক (বৃত্তি), রিসার্চ সাপোর্ট এন্ড পাবলিকেশন ডিভিশন, ইউজিসি, আগারগাঁও, ঢাকা।
- ৩। প্রধান হিসাব রক্ষণ কর্মকর্তা, শিক্ষা মন্ত্রণালয়, ৪৫ পুরনা পল্টন, ঢাকা।
- ৪। প্রশাসনিক কর্মকর্তা/হিসাব রক্ষণ কর্মকর্তা, হিসাব শাখা, মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর বাংলাদেশ, ঢাকা।
- ৫। পিএ টু মহাপরিচালক (মহাপরিচালক মহোদয়ের সদয় অবগতির জন্য), মাধ্যমিক ও উচ্চ শিক্ষা অধিদপ্তর বাংলাদেশ, ঢাকা।
- ৬। সংরক্ষণ নথি।


Appendix 19

PhD Registration of Dhaka University


 ঢাকা বিশ্ববিদ্যালয়
 বিজ্ঞপ্তি


এতদ্বারা সংশ্লিষ্ট সকলকে জানানো যাচ্ছে যে, অত্র তালিকায় উল্লেখিত গবেষকগণ তাঁদের নামের পাশে উল্লেখিত শিক্ষাবর্ষে পিএইচ. ডি. প্রার্থনায় যোগদান করেছেন। নিম্নে তাঁদের নাম, বিভাগ/ইনস্টিটিউট, হল, যোগদানের তারিখ, রেজিস্ট্রেশন নম্বর ও শিক্ষাবর্ষ উল্লেখ করা হলো :

ক্রঃ নং	নাম, বিভাগ/ইনস্টিটিউট	হল	যোগদানের তারিখ	রেজিস্ট্রেশন নম্বর ও শিক্ষাবর্ষ
১.	মোঃ শহীদুর রহমান (উদ্ভিদ বিজ্ঞান)	শহীদুল্লাহ	২৩/০২/২০১৭	২৬/২০১৬-১৭
২.	মোঃ নাজমুল হক (অণুজীব বিজ্ঞান)	অমর একুশে	০২/০৩/২০১৭	৩৪/২০১৬-১৭
৩.	মেহেদী মাহমুদুল হাসান (অণুজীব বিজ্ঞান)	শহীদুল্লাহ	০৫/০২/২০১৭	৩৫/২০১৬-১৭
৪.	মোঃ নজরুল ইসলাম খান (মার্কেটিং)	হাজী মুহম্মদ মুহসীন	২৮/০২/২০১৭	৪৪/২০১৬-১৭
৫.	মোছাঃ তছরা পারভীন (মার্কেটিং)	শামসুন নাহার	১৫/০৩/২০১৭	৪৫/২০১৬-১৭
৬.	মোঃ শনিয়াত হোসেন (ডিজাস্টার ম্যানেজমেন্ট এন্ড ভালনারেবিলিটি স্টাডিজ)	স্যার এ.এফ.রহমান	০৫/০২/২০১৭	৫৩/২০১৬-১৭
৭.	মুহাম্মদ আবু হানিফ (শিক্ষা ও গবেষণা)	কবি জসীম উদদীন	১৫/০২/২০১৭	৫৪/২০১৬-১৭
৮.	নাজিয়া তাজরীন (ওষুধ প্রযুক্তি)	রোকেয়া	০২/০৩/২০১৭	৫৬/২০১৬-১৭
৯.	মুহাম্মদ নেহার উদ্দীন (আরবী)	মুক্তিযোদ্ধা জিয়াউর রহমান	০১/০৩/২০১৫ ১ম যোগদান: ০১/০৩/২০১১	৬৮/২০১৬-১৭ (পুনঃ)
১০.	মোঃ হযরত আলী (উদ্ভিদ বিজ্ঞান)	শহীদুল্লাহ	২৭/১১/২০১৬ ১ম যোগদান: ২৭/১১/২০১২	৯৩/২০১৬-১৭ (পুনঃ)
১১.	রাজিয়া সুলতানা সুমি (মার্কেটিং)	শামসুন নাহার	১২/০৭/২০১৬ ১ম যোগদান: ১২/০৭/২০১২	১০২/২০১৬-১৭ (পুনঃ)
১২.	নুসরাত জাহান (রসায়ন)	শামসুন নাহার	০৮/১২/২০১৬ ১ম যোগদান: ০৮/১২/২০১২	১০৫/২০১৬-১৭ (পুনঃ)
১৩.	মুহাম্মদ খাইরুল ইসলাম (ইসলামিক স্টাডিজ)	হাজী মুহম্মদ মুহসীন	২৯/০১/২০১৭	১৯/২০১৫-১৬ (যশকালীন)


 উপ-রেজিস্ট্রার (শিক্ষা-১)
 ঢাকা বিশ্ববিদ্যালয়

Appendix 20

Joining UGC PhD Fellowship (2017) Program


বাংলাদেশ বিশ্ববিদ্যালয় মঞ্জুরী কমিশন
 ইউজিসি ভবন, প্লট নং- ই-১৮/এ, আগারগাঁও প্রশাসনিক এলাকা, শেরে বাংলা নগর, ঢাকা-১২০৭
 ফোন: ৯১৮১৬২৩, ফ্যাক্স: ৯১৮১৬২৩১, E-mail: mahamsa_2010@yahoo.com, Web: www.ugc.gov.bd

স্মারক নং- বিমক/বৃত্তি/কলেজ-১২/পিএইচ.ডি/২০১৭/ ৩২৩৩৫

তারিখঃ ২৭ অগ্রহায়ণ ১৪২৪
১১ ডিসেম্বর ২০১৭

জনাব মো: আবু হানিফ
 (ইউজিসি পিএইচ.ডি ফেলো)
 প্রযুক্তি: রফি উদ্দিন আহম্মদ
 ফ্ল্যাট-৩/এ, প্যাসিফিক জামান ভাঙ্গা
 ২৪, সিকেন্দরী রোড, রমনা, ঢাকা।

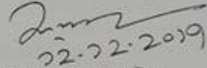
বিষয়ঃ ইউজিসি পিএইচ.ডি ফেলোশিপ (২০১৭) প্রোগ্রামে যোগদান প্রসঙ্গে।

জনাব,

উপর্যুক্ত বিষয়ে আপনার দাখিলকৃত যোগদান পত্রের প্রেক্ষিতে ইউজিসি পিএইচ.ডি ফেলোশিপ (২০১৭) প্রোগ্রামের আওতায় গবেষণা করার জন্য আপনার যোগদান পত্র কমিশন কর্তৃক গৃহীত হয়েছে, যা ৩০/১০/২০১৭ তারিখ থেকে কার্যকর হয়েছে।

২। আপনার ১ম অর্ধ বর্ষের গবেষণা কর্মের সন্তোষজনক অগ্রগতি প্রতিবেদন প্রাপ্তির পর উক্ত ১ম অর্ধ বর্ষের ফেলোশিপ ভাতা বাবদ অর্থ ছাড় করার বিষয়ে বিবেচনা করা হবে।

কর্তৃপক্ষের অনুমোদনক্রমে,

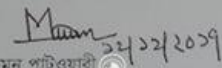

 ০২-১২-২০১৭
 ড. সুলতান মাহমুদ ভূইয়া
 অতিরিক্ত পরিচালক (বৃত্তি)
 রিসার্চ সাপোর্ট এন্ড পাবলিকেশন ডিভিশন
 ফোনঃ ৯১৮১৬২৩

স্মারক নং- বিমক/বৃত্তি/কলেজ-১২/পিএইচ.ডি/২০১৭/

তারিখঃ ২৭ অগ্রহায়ণ ১৪২৪
১১ ডিসেম্বর ২০১৭

সদস্য অবগতি ও প্রয়োজনীয় কার্যার্থে অনুলিপিঃ

- ১। মহাপরিচালক
মাধ্যমিক ও উচ্চশিক্ষা অধিদপ্তর (মাউশি)
১৬, আব্দুল গণি রোড, ঢাকা- ১০০০।
- ২। রেজিস্ট্রার,
ঢাকা বিশ্ববিদ্যালয়, ঢাকা।
- ৩। প্রফেসর ড. মরিয়ম বেগম
(ফেলোয় স্থপারভাইজার)
ল্যাংগুয়েজ এক্সকেশন বিভাগ
শিক্ষা ও গবেষণা ইনস্টিটিউট, ঢাকা বিশ্ববিদ্যালয়, ঢাকা।
- ৪-৫। অফিস কপি/মাস্টার কপি।


 মামুন পাটওয়ারী
 প্রশাসনিক কর্মকর্তা
 রিসার্চ সাপোর্ট এন্ড পাবলিকেশন ডিভিশন

০২/১২/২০১৭
 SYMPHONY Z30
 AI TRIPLE CAMERA
 ডায়াল