

**THE CONTRIBUTION OF THE CATHOLIC CHURCH TO THE
DEVELOPMENT OF EDUCATION PARTICULARLY IN THE ASHANTI
REGION OF GHANA**

BY

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DECLARATION

I hereby declare that this submission is my own work towards the M. Phil and that apart from the sources specifically acknowledged in the work, this thesis contains no material previously published by another person or material which has been submitted in part or whole to any other Seminary or University for the award of any other degree.

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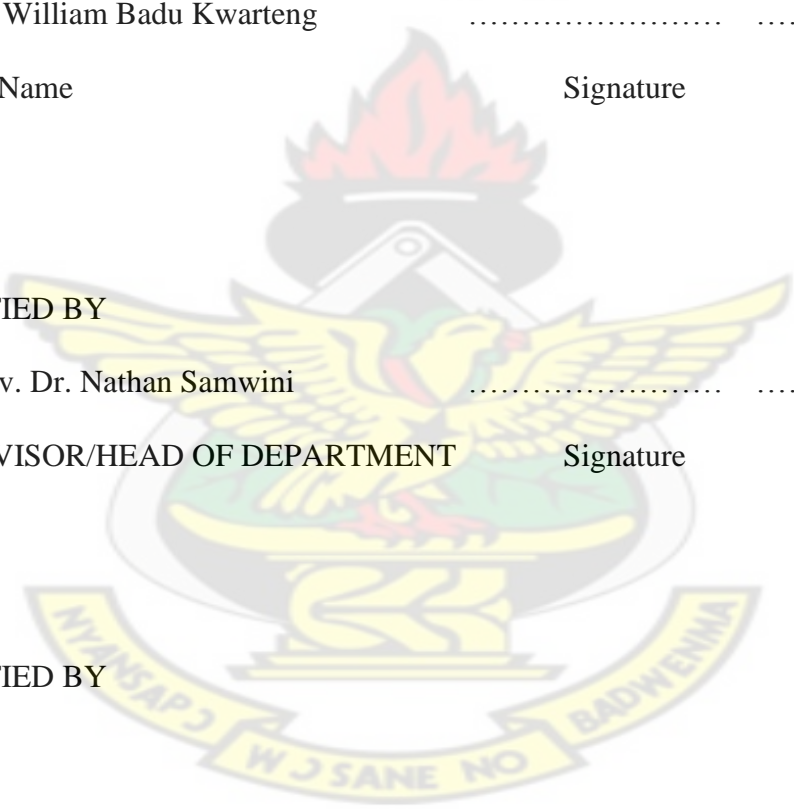
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DEDICATION

This work is dedicated to my parents Mr. Emmanuel Boakye Bonsu Kwarteng (late), Mad. Susanna Anane Kwarteng and my entire family who first taught me the dignity of the person.

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The positive role that the Catholic Church has played in the development of education in Ghana and still continues to play in education delivery today is to a large extent acknowledged by many Ghanaians. I am first of all grateful to God for His gift of life, protection, love, and guidance that has seen me through the period of my studies.

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ABSTRACT

Since the introduction of formal education in the Gold Coast (now Ghana) in 1843, Religious Education has undergone enormous changes as a result of educational policy initiatives introduced by governments. This paper provides a historical and content analysis of the effects of Catholic Education in Ghana. It examines the nature of Education in the Gold Coast / Ghana during the Colonial period (1850-1950), the Nationalist period (1951-1966), the era of Military Regimes (1966-1992) and the era of Democratic Regimes (1993-2013). Missionary involvement in education in the then Gold Coast now Ghana, dates as far back as 1828 when the Presbyterian Church started operating schools. These efforts were complemented by the Methodists and the Roman Catholics Ever since then the church has, been at the forefront of education in the present day Ghana.

The first chapter comprised the introduction or background of the study, statement of problem, aims and objectives of the study, methodology, literature review and the organization of the study. Chapter two traced the history of Catholic Educational Institutions in the Ashanti Region. Here the vision and mission of Catholic Education were spelt out and deliberated upon. Chapter three discussed the impact of Christian Education by the Catholic Church in Kumasi Archdiocese. The research work outlined the management structure of the Catholic Education in Ghana with special reference to that of the Kumasi Archdiocese. As reiterated above, chapter four discussed the field research and report.

All these were to help find out the place of the church in our country, Ghana and the role it plays in the development of Education in Ghana. Chapter five dealt with the summaries, findings and conclusions of all the issues that were raised in the discussions.

The study focused on The Contribution of the Church to the Development of Education Particularly in the Ashanti Region of Ghana. The topic was chosen due to fact that the relationship that exists between the government and the heads of the Mission Schools is not the best. The issue of ownership of the Mission Schools has become a bone of contention. There is even a new dimension which has been termed as “partnership in development.” Should the government allow the Churches to run their own schools or must there be a government intervention?

The purpose for the research work was to review the impact of the Church in the field of education. Churches are not only interested in just offering formal education to a particular individual but looks beyond to making sure that such a person receives a holistic form of education. The work delved into how best the government and the hierarchy of Churches could bridge their differences for a holistic form of education to the school going person in the country, Ghana. In this research, an attempt was made to inform readers specifically on the role played by the Church in the development of education.

The researcher used questionnaires and interviews to solicit for views of the respondents with regard to the presence and role of the Catholic Church in terms of education, tussle between the government and the Church as to the ownership of Mission schools, transfer and mode of selection of teachers and the type of education strategies the Church should adopt as regards both formal and informal education as a tool for national development. Primary and secondary sources of data were used to complement the raw data. The sampling technique employed to identify’ respondents

was the purposive sampling method in which the respondents that could appropriately elicit the required information were captured.

Certain basic questions came up to help the researcher to find out from the field as regards education being run by the Churches: the nature of Catholic Education, the extent to which Catholic education helped to improve the lives of respondents, whether Churches should own and administer their own schools or must there be Government intervention and what should be the mode of selection or transfer of teachers to schools run by the Churches came up for discussion. Other areas that came up for consideration were whether people with different religious orientation are encouraged to attend schools that are not run by their religious leadership, whether the teaching of Christian or religious doctrines be encouraged in schools run by the Churches and the effects the roles of Parents, Clergy, Religious and Lay Catholic Teachers on the education of pupils and students of schools run by Churches in Ghana.

The findings of the study showed a number of important issues. These included the nature of Catholic education, ownership of Mission Schools or Partnership with Government, Mode of selection or transfer of Teachers to Mission Schools, Christian or Religious and Moral Education and Collaboration between the Church and family in education.

The study offered a number of useful suggestions and recommendations and concluded that the government should recognize the great efforts of the Churches in the provision of education at all levels and to encourage them to do more.

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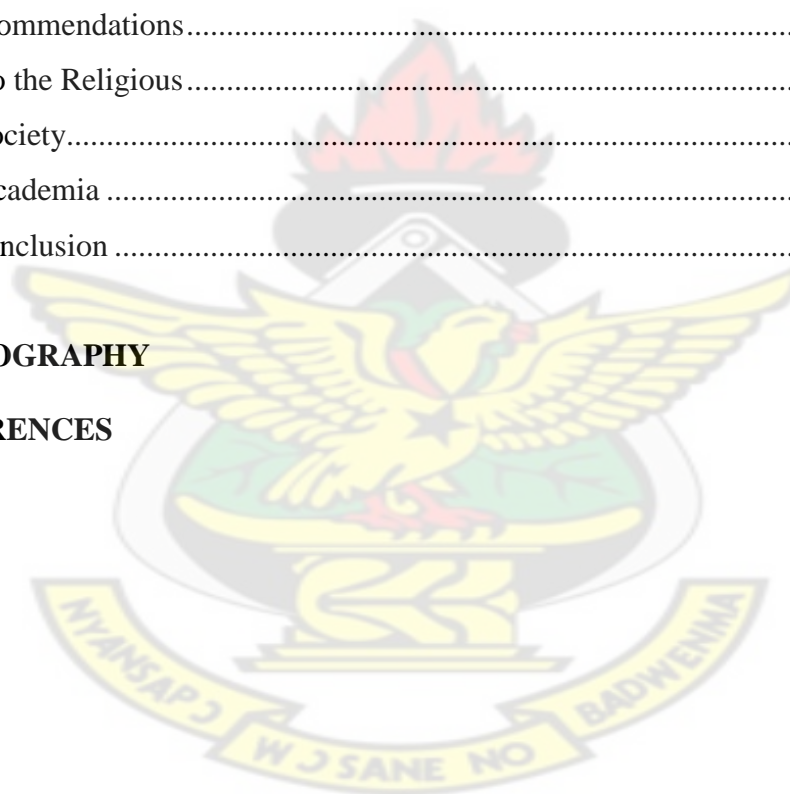
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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

According to Rousseau (1755: 148), from the first moment of life, men ought to begin learning to deserve to live and as at the instant of birth we partake of the rights of citizenship, that instant ought to be the beginning of the exercise of our duty. If there are laws for the age of maturity, there ought to be laws for infancy, teaching obedience to others and as the reason of each man is not left to be the sole arbiter of his duties, government ought the less indiscriminately to abandon to the intelligence and prejudices of fathers the education of their children, as that education is of still greater importance to the State than to the fathers for, according to the course of nature, the death of the father often deprives him of the final fruits of education but his country sooner or later perceives its effects.

Dewey (1916) argues that, all human societies, past and present, have had a vested interest in education and some wits have claimed that teaching, at its best an educational activity is a noble profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality and for good reasons. For one thing, it is obvious that children are born illiterate, innumerate and ignorant of the norms and cultural achievements of the community or society into which they have been thrust but with the help of professional teachers and the dedicated amateurs in their families and immediate environs, with the aid, too, of educational resources made available through the media and nowadays the internet, within a few years they can read, write,

calculate and act (at least often) in culturally appropriate ways. Some learn these skills with more facility than others and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals and also allows them to participate in the life of their community as full-fledged autonomous citizens.

Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916:3), in its broadest sense that, education is the means of the “social continuity of life”. Dewey pointed out that the “primary ineluctable facts of the birth and death of each one of the constituent members in a social group” make education a necessity, for despite this biological inevitability “the life of the group goes on”. The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education and educators become “scapegoats”.

Hardie (1962, 4) intimated that, “a child should be educated according to Nature” One thing that educationists mean by “education according to Nature” is that “the teacher should thus act like a gardener” who fosters natural growth of his plants and avoids doing anything “unnatural”. There is no doubt that there is some analogy between the laws governing the physical development of the child and the laws governing the development of a plant and hence there is some justification for the view if applied to physical education. However, the educationists who hold this view are not generally very much concerned with physical education and the view is certainly false if applied

to mental education. For some of the laws that govern the mental changes which take place in a child are the laws of learning which have no analogy at all with the laws which govern the interaction between a seed and its environment.

Paul VI (1963:639) intimated that every man of whatever race, condition and age is endowed with the dignity of a person; he has an inalienable right to an education corresponding to his proper destiny and suited to his native talents, sex, cultural background and ancestral heritage. At the same time, this education should pave the way to brotherly association with other people, so that, genuine unity and peace on earth may be promoted. For a true education aims at the formation of the human person with respect to his ultimate goal and simultaneously with respect to the good of those societies of which, as a man, he is a member and in whose responsibilities, as an adult, he will share.

Since the introduction of formal education in the Gold Coast (now Ghana) in 1843, Education has undergone enormous changes as a result of educational policy initiatives introduced by governments. According to Fremont (2003), education or religious education began in the Garden of Eden, a fact not often cited by education historians but one substantiated by Scripture. The Bible is God's infallible textbook for life and the very essence of God's revealing Himself to man. In II Peter 1:3, the apostle says that the knowledge of God is all we need for "life and godliness."

According to Naameh (2009), the positive role that the Catholic Church has played in the development of education in Ghana and still continues to play, in education delivery today is largely acknowledged by Ghanaians. There has however, been until

now, no systematic write-up which spells out clearly, the vision and mission as well as the management structure and the philosophy of Catholic Education in Ghana.

Gravissimum Educationis (GE 3:641), stresses that the Church derives her right to establish and direct schools for any field of study, kind and grade, from the mandate of Christ to educate and bring all people to the knowledge of their creator. The Church considers it a duty to educate young people as part of her responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe and in her unfailing solicitude of assisting people to be able to come to the fullness of life.

The human capital of every nation is its most valuable asset, hence, to Naameh “formal education, since its inception, has become the basis for the development of human capital.” At the basic level, it involves the acquisition, expansion and dissemination of knowledge. It also helps to create a body of knowledge, which forms the basis for socio-economic development, as well as exploitation, management and preservation of natural resources. Education in its various forms provides the basis for transmitting the received knowledge of the society, equip with skills, attitudes and the capacity to become productive human beings, thus participating in social life and being disposed to adapt to positive change.

The Church believes that it is the right of every individual to obtain formal education to the highest level. The set objectives of the Church is observed to be in agreement with Article 25 of the 1992 Fourth Republican Constitution which projects that, all persons shall have the right to equal educational opportunities and facilities and with a view to achieving the full realization of that right. Basic education shall be free,

compulsory and available to all. Secondary education in its different forms, including Technical and Vocational, shall be made generally available and accessible to all by every appropriate means. Higher education shall be made equally accessible to all on the basis of capacity and the development of a system of schools with adequate facilities at all levels shall be actively pursued.

Since its inception in the country, the Church has established schools and other institutions as part of its mission of evangelization and human capital development. Over the years, Catholic Schools have been associated with quality education and been historically “synonymous with discipline, dedication, honesty and commitment to duty.” In Kumasi Archdiocese of the Church in Ghana, the area of study, distinct Boys and Girls schools, Colleges of Education, Formation and Teaching Centers have been established.

1.1 Statement of Problem

Education is a joint enterprise among all stakeholders. Education is a tool for shaping the identities of future citizens who become a part of a multicultural global community. The Church in Ghana and for that matter The Catholic Archdiocese of Kumasi is observed to be a major partner in education. In the past schools built by churches enjoyed autonomy as to the running of their school system. The provision of teachers, heads of schools and other appointments to such schools were entirely in the hands of the church with their priests and pastors serving as local managers. In recent times the atmosphere has changed. The issue of ownership of the Schools has become a bone of contention. The government in recent past has tried severally to take complete ownership of the running of the Mission schools. There is even a new

dimension which has been termed as “partnership in agreement.” This is where the government is observed to be co-owners in the mission schools. Thus government policies tend to clash with that of the Church.

The question that is being circulated is who is now in-charge of the running of the Schools. Is it the government or the heads of the Churches? In recent times the roles of the local managers of the Churches and the District or The Regional Managers from the government side have become an issue for serious consideration. Arguments range between powers and limitations to positions. Should the government allow the Churches to run their own schools or must there be a government intervention? It becomes even more complex when it comes to partnership in agreement. In the spirit of partnership the government sometimes interferes in the appointment of school heads, teachers and other domestic workers in the Churches’ Schools. Christian or religious and moral education on the school curriculum, as used by the Churches, as part of its strategy of imparting holistic form of education to the young men and women in Ghana has become very challenging. It could also be noted that, whilst the Churches take certain things into consideration like moral background, teacher-student relationship etc. before effecting changes or transfers, the government, however, pursues its agenda on “qualification and eligibility” of the person before other considerations.

The question of enrollment comes to play. Churches are not only interested in just offering formal education to a particular individual but look beyond to making sure that such a person receives a holistic form of education. Religious or Christian principles are also applied. Every Ghanaian must not be denied access to education be

it from the Mission School or the Local Authority, for instance, a Catholic should not be forced or compelled to adhere to Islamic rubrics yet such a person schooling in Islamic school or vice versa must conform to the rules and regulations that emanate from the school authorities. Government nowadays plays the “wonderful” role of determining what type of religious or Christian subjects to be taught. Worthy of noting is the complex nature and the level of collaboration between the Church and Parents’ Teacher Associations has taken these days.

In theory it is still maintained that injustice is being done to Catholics. If the "secular branches" are taught in the parochial schools to the satisfaction of the State authorities, the schools should be compensated for doing that portion of the task which the State has assumed. On the other hand, there are many Catholics who are convinced that if State aid were accepted it could be done only at the cost of independence, that State aid would be the price of admitting State supervision to the extent of partial de-Catholicization. Conflicts between the educational authority of the State and the Catholic clergy have arisen in a few instances. The clergy and heads of the education units sometimes complain that, the officials of the Department or Ministry of Education interfere in matters in which they have competence. If they had retained full autonomy and have not yielded for the sake of affiliation or some other form of recognition, they would have naturally avoided all friction with State educational authority.

The purpose of this research is to seek answers to the questions raised above and also to review the impact of the Church in the field of education in the light of the above problems.

1.2 Objective of study

In line with the objectives of the Universal Church on education, a Catholic School in Ghana is considered as intimated by Gravissimum Educationis “a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural identity; its mission of education as a work of love and its service to society.” This study sought to find answers to the questions raised. It further established how education has been very crucial to the development of every nation including Ghana. It delved into how best the government and the hierarchy of the Churches could bridge their differences for a holistic form of education to the school going person in the country, Ghana. It sought to highlight the fact that, education exists for the general and common good of every person in life. If nothing at all it will give directions to moral sound living for human beings. It were to establish the fact that, the Church is a force to reckon with in the provision of good education for the citizenry of the country.

1.3 Scope of the study

The research covered the period the Church brought in the concept of using education as a tool for evangelization. In this research, an attempt was made to inform readers specifically on the role played by the Church in the development of education. The topic was chosen due to fact that the relationship that exists between the government and the heads of the Schools built by the Churches is observed to be not the best. Catholic Archdiocese of Kumasi which also falls within Kumasi Province of the Church was chosen for the research. This was to find out the Church’s impact on education within its area of jurisdiction.

1.4 Relevance of the study

The relevance of education in the life of an individual provided the motivation to research into this topic. To defend the importance of Education as a pedagogical asset of civic elements, this study aimed not only to offer one potential justification of the subject

“Education”, but also to highlight the positive impact education received through mission schools as a whole could have on the individual no matter the religious dispensation. Teaching stemming from different particular traditions does not close the doors for a shared humanity but can rather give elements to understand the value-laden way of looking at the world of every citizen. The Ghanaian having received sound moral education would to a large extent lay bare his or her civic responsibilities. This paper therefore presented the evolutionary processes that Education has gone through over the past years, its impact under the Catholic Church in the Archdiocese of Kumasi and how best government and the hierarchy of the church could help bridge the gaps and lapses as far as management and administration of such schools are concerned.

The research work will significantly help readers to appreciate the emphasis the Church plays in the education of the citizenry of the Country, Ghana. The findings of the study would go a long way to help stakeholders in education in deciding how education would be improved in the country. It would also serve as a guide for government and policy makers to dialogue with the heads of the “Mission Churches” to find solutions to the educational lapses in the country. It would seek to redefine the relationship between the ministry of education and heads of the schools. Finally, it

would also serve as a guide to those who want to conduct research in educational establishments in future.

1.5 Limitation of the study

There are areas that the Church has performed very well yet not withstanding challenges. As we look at the impact of the Church in the area of education, it could have been appropriate to cover a wider area than presently under consideration, however, the researcher limited the work to one sector of the Catholic Church in Ghana, the Kumasi Province. It comprised Obuasi, Konongo-Mampong, Goaso, Sunyani, Techiman and Kumasi. This would go a long way to save cost and to organize a good research. Though it was carried out within a specific geographical area, some of the research conclusions may be applicable to other Mission Churches in Ghana and possibly outside the country.

1.6 Methodology

The work was based on the authoritative sources of references available as regards the role of the church in promoting education in the country. These included books, journals, speeches and sources from the internet. It further sought face to face interviews and administering of questionnaire on matters relating to church and state on education, the government policy towards education among others. This paper employed content analysis of reports from the education ministry. It deployed a descriptive analysis of messages, sermons, conferences and seminars by religious leaders and the Ministry of Education in Ghana. Further, the study was to explore how these broad themes fit into the contribution of religious groups toward the national development agenda. The one who conducted the research interviewed ten Pastors

and Priests in the education set-up. The Regional Director of the Catholic Education Unit, Chaplains of both Opoku Ware and St. Louis Girls Senior High Schools and headship of these schools were interviewed. A total of fifty questionnaires were administered to collect data which were analyzed in the course of writing the research. Opoku Ware and St. Louis Senior High Schools were be selected as case studies.

1.7 Literature review

Whaling (1999) argued that, the domain of education is vast, the issues it raises are almost overwhelmingly numerous and are of great complexity, and the social significance of the field is second to none. These features make the phenomena and problems of education of great interest to a wide range of socially concerned intellectuals, who bring with them their own favored conceptual frameworks, concepts, theories and ideologies, methods of analysis and argumentation, metaphysical and other assumptions, criteria for selecting evidence that has relevance for the problems that they consider central, and the like. It further stipulates that, no wonder educational discourse has occasionally been likened to Babel, for the differences in backgrounds and assumptions means that there is much mutual incomprehension

Kehrein (1899) stated that, among the pre-Christian people, the Jews occupy a unique position. As the recipients and custodians of Divine revelation, their conception of life and morality were far above those of the Gentiles. God manifested Himself to them directly as a Person, a Spirit and an ethical Being, guiding them by His providence, making known to them His will and prescribing the minutest details of life and religious practice. Throughout the Old Testament, God appears as the teacher of His

chosen people. He sets before them a standard of righteousness which in none other than Himself: "You shall be holy, because I am holy" (Leviticus 11:46). Through Moses and the Prophets, He gives those His Commandments and the promises of a Messiah to come. He also placed upon them the duty of instructing their children:

Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day shall be in thy heart: and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

In accordance with this injunction, education, at least in the earlier period, was given chiefly in the home. Jewish family life, indeed, far surpassed that of the Gentiles in the purity of its relations, in the position it secured to women and in the care which it bestowed on children, who were regarded as a blessing vouchsafed by God and destined for His service by fidelity to the Divine law. An important function of the synagogue also was the instruction of youth, which was committed to the scribes and the doctors. Schools, as such, came into existence only in the later period and even then the teaching was permeated by religion.

Though the Old Testament contains no theory of education in the stricter sense, Kehrein contends that, it abounds in maxims and principles which are all the weightier because they are inspired by Divine wisdom and because they have a practical bearing upon life. God Himself showed the dignity of the teacher's office when he declared: "They that are learned shall shine as the brightness of the firmament and they that instruct many to justice, as stars for all eternity" (Daniel 12:3). In the light, however, of a more perfect revelation, it is clear that God's dealings

with Israel had an ultimate purpose which was to be realized "in the fullness of time." Not only the utterances of the Prophets, but many signal events in the history of the Jews and many of their ritual observances were types of the Messiah; as St. Paul says, "All these things happened to them in figure" (1 Corinthians 10:11) and "The law was our pedagogue in Christ" (Galatians 3:24). The Supreme Teacher of mankind, God, while imparting to them the truth which they presently needed, also prepared the way for the greater truths of the Gospel.

According to Cully (1968), had Christ's mission ended when He quitted the earth, He would still have been in word and work the ideal teacher and would have influenced for all time the education of mankind so far as its ultimate aims and basic principles are concerned. As a matter of fact, He made ample provision for the perpetuation of His work by training a select body of men who for three years were constantly under His direction and were thoroughly imbued with His spirit. To these Apostles, moreover He gave the command: "Going therefore, teach ye all nations . . . and behold I am with you all days, even to the consummation of the world" (Matthew 27:19-20). These words are the charter of the Christian Church as a teaching institution. According to Kehrein they refer directly to the doctrine of salvation and therefore to the imparting of religious truth, they nevertheless, or rather by the very nature of that truth and its consequences for life, carry with them the obligation of insisting on certain principles and maintaining certain characteristics which have a decisive bearing on all educational problems.

The *Council of Rome*, held in 853, directs the bishops of the Universal Church to establish:

"in every Episcopal residence [in universis episcopiis] among the populations subject to them and in all places where there is such need" masters and teachers to teach literary studies and the seven liberal arts".

These and similar documents lay stress on the obligation which rests on the parents and godparents to see to the education of children committed to their care.

Aristotle in *Politics Book VIII* argued that, education must always be adapted to the peculiar character of the State: "the citizen should be moulded to suit the form of government under which he lives". Again it is right that the citizens should possess capacity for affairs and for war, but still more for the enjoyment of peace or leisure; right that they should be capable of such actions as are indispensable and salutary, but still more of such as are moral per se. It is with a view to these objects then that, they should be educated while they are still children and at all other ages, till they pass beyond the need of education. Neither must we suppose that any one of the citizens belongs to himself, for they all belong to the State and are each of them a part of the State and the care of each part is inseparable from the care of the whole. A carefully trained person may become a morally upright person.

In the theories of Plato and Aristotle are found the highest reaches of "Hellenic" thought regarding the purpose and nature of education. Each of these great thinkers established schools of philosophy and each has profoundly affected the thought of all subsequent time, yet neither succeeded in providing an education sound and

permanent enough to avert the moral and political downfall of the nation. The diffusion of Greek thought and culture throughout the world by conquest and colonization was no remedy for the evils which sprang from an exaggerated individualism. Once the idea was accepted that each man is not his own standard of conduct neither brilliancy of literary production nor fineness of philosophic speculation, could prevent the decay of patriotism and of a virtue which had never looked higher than the State for its sanction. Aristotle himself, at the close of his Ethics, points out the radical difficulty, now if arguments and theories were able by themselves to make people good, they would be entitled to receive high and great rewards and it is with theories that we should have to provide ourselves. But the truth apparently is that, though they are strong enough to encourage and stimulate young men of liberal minds, though they are able to inspire with goodness a character that is naturally noble and sincerely loves the beautiful, they are incapable of converting the mass of men to goodness and beauty of character.

According to Pace (1909), the whole teaching of Christ is the clearest proof of the principle that education must adapt itself in method and practice to the needs of those who are to be taught. In accordance with this principle, He prepared the minds of His followers beforehand for the institution of the Holy Eucharist for His own death and for the coming of the Holy Ghost (John 6:14-15); and He even reserved certain truths to be made known by the Paraclete: "I have yet many things to say to you but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth". Thus the completion of His work as a teacher is left not to human conjecture of speculation, nor to the theories of philosophical schools, but to the Spirit of God Himself. This of course was best realized by those who were nearest to Him; yet even

those of the Jews who were not among the Apostles, but were, like Nicodemus, disposed to judge fairly, confessed His superiority: "We know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him" (John 3:2).

Maynard (1953) argued that, apart from the preaching of the Apostles, the earliest form of Christian instruction was that given to the catechumens in preparation for baptism. Its object was twofold: to impart knowledge of Christian truth and to train the candidate in the practice of religion. It was conducted by the bishop and as the number of catechumens increased, by priests, deacons and other clerics. Until the third century this mode of instruction was an important adjunct to the Apostolate; but in the fifth and sixth centuries it was gradually replaced by private instruction of the converts, who were then less numerous and by the training given in other schools to those who had been baptized in infancy. The catechumenal schools, however, gave expression to the spirit which was to animate all subsequent Christian education: they were open to every one who accepted the faith, and they united religious instruction with moral discipline. Gangel (1983) postulated that, the "catechetical" schools, also under the bishop's supervision, prepared young clerics for the priesthood. The courses of study included philosophy and theology and naturally took on an apologetic character in defense of Christian truth against the attacks of pagan learning. One of the oldest of these schools was at the Lateran in Rome; the most famous was that of Alexandria. Today the doors of the Church are opened to all who are ready to study.

John XXIII further intimated that ever increasing efforts are being made everywhere to promote the work of education. The primary rights of men with respect to

education, especially those of children and of parents, are being emphasized and are finding expression in public documents. On every side as the number of pupils rapidly increases, schools are being multiplied, perfected and other educational institutions are being established. Techniques of education and training are being refined on the basis of new experiments. Strenuous efforts are being made so that all men can obtain an education though, admittedly, vast numbers of children and young people are still being deprived of even rudimentary training and many others lack the suitable kind of education in which truth and love are simultaneously inculcated. Although the Church is concerned primarily with the spiritual and supernatural destiny of man, it recognizes the intimate connection between that destiny and “the whole of man’s life”.

Pius XII (1942) insisted that, with the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments. Surmounting hardships with a gallant and steady heart, they should be helped to acquire gradually a more mature sense of responsibility toward ennobling their own lives through constant effort and toward pursuing authentic freedom. The Church affirms that, children and young people have a right to be encouraged to weigh moral values with an upright conscience and to embrace by personal choice to know and love God more adequately.

In *Émile* Rousseau drew on thinkers that had preceded him, for example, John Locke on teaching but he was able to pull together strands into a coherent and comprehensive system and by using the medium of the novel he was able to dramatize

his ideas and reach a very wide audience. He made, it can be argued, the first comprehensive attempt to describe a system of education according to what he saw as 'nature' (Stewart and McCann 1967:28). It certainly stresses wholeness and harmony and a concern for the person of the learner. Central to this was the idea that it was possible to preserve the 'original perfect nature' of the child, by means of the careful control of his education and environment, based on an analysis of the different physical and psychological stages through which he passed from birth to maturity however without God's guiding principle.

Tertullian in *de Idolatriâ* posited that, the Church in her interior life and in the execution of her mission gave proof of her vitality and of her ability to teach mankind, she necessarily came into contact with influences and practices which were the legacy of paganism. In point of religious belief there was, of course, a clean breach between the polytheism of Athens and Rome and the doctrines of Christianity. However, philosophy and literature were factors which had to be counted with as well as the educational system, which was still largely under pagan control. Schools had been opened by converts who were imbued with the ideas of Greek philosophy by Justin at Rome and Aristides at Athens, while at Alexandria, Clement and Origen enjoyed the highest repute. These men regarded philosophy as a means of guiding reason to faith and of defending that faith against the attacks of paganism. Others again, like Tertullian, condemned philosophy outright as something with which the Christian could have nothing to do. In regard to the pagan classics the conflict of opinion was even sharper. Some of the greatest theologians and Fathers, like St. Basil, St. Gregory Nazianzen and St. Gregory of Nyssa, had studied the classics under pagan masters and were therefore in favour of sending Christian youths to non-Christian schools on the ground that literary studies would enable them the better to defend their religion.

At the same time these Fathers would not permit a Christian to teach in such schools lest he should be obliged to take part in idolatrous practices.

According Kiennel (1998) during the years before Christ's birth; Jewish children were required to receive their education at the synagogues where they studied mostly the Old Testament. Synagogues also offered a more advanced form of education, mainly for boys. Years later, during the Roman Empire, some early Christians enrolled their children in the Roman public education system. Others, however, were wary of secular education. Records reveal that Christian schools and some former Roman public schools sprang up. Many believe that the Christians in the catacombs also established some form of Christian education.

Formal and "Christian" Education in Ghana could be traced to the pre-colonial period when the subject formed an integral part of Traditional African Education. The African has been described as being notoriously religious (Mbiti, 1969) and incurably religious (Parrinder, 1962). Education was provided by acquiring knowledge about the Supreme Being, the ancestors and the lesser gods through songs, proverbs, folktales and myths, just to mention a few. The present Christian schools movement can be understood only as a part of the total endeavor of "Christian" education in Ghana. A full understanding of this requires an examination of the basis upon which its educational theory and practices rest, it's "philosophy of education." There follows first, a presentation of the basic beliefs of Christian education and second, an application of these beliefs to the specific mission of the Christian school. Though education grew to be technically separate from the Church but it continued to have a widespread influence on education.

The Colonial governments used the castles that were serving as trading posts for the establishment of the Castle Schools at Elmina, Cape Coast and the Christiansborg, Osu (McWilliam & Kwamena-Poh, 1975, pp.17-20; Graham, 1976, pp.1-7). The curriculum comprised Reading, Writing, Arithmetic and Religious Instruction (Wise, 1956, p.9). The content was based on Christianity and Bible passages were used to indoctrinate pupils.

The Basel Mission followed this pioneering role by establishing their first schools at the Christiansborg, Osu in 1828, Akropong in 1843 and Aburi in 1847 (Odamtten, 1978). Religious Instruction was part of the school curriculum (McWilliam & Kwamena-Poh, 1975, p.19). The colonial government adopted the Basel Mission educational policy (McWilliam & Kwamena-Poh, 1975; Graham, 1976) and used it from 1861 to 1987. Under Guggisberg, he outlined Sixteen Principles of Education, which was presented to the Legislative Council in 1925. The 7th principle stated: “Character training must take an important place in education” and the 8th principle stated: “Religious teaching should form part of school life” (McWilliam & Kwamena-Poh, 1975, p.57).

It could however be stated that, education or “Christian education” has undergone many challenges. For instance, The 1961 Education Act provided that Religion should be put on either the first or the last period on the school time-table so that parents who did not want their children to study Religion could withdraw them from the class during the lesson period (MOE Report, 1957, p.10). Religious Instruction was used until the 1960’s when the title was changed to Scriptures (King 1990). The content was based on the Bible.

Gurney (2007) intimated that, in 2002 a committee was set up by Kuffour's administration to review the educational system in Ghana. It was headed by Anamuah-Mensah, the then Vice Chancellor of the University of Education, Winneba. The Committee proposed that fewer subjects should be taught at the Basic School level and recommended that: "At the lower level, reading, writing, dictation and comprehension texts should incorporate concepts of Religious and Moral Education, Culture, Science, Hygiene, Agricultural Science, Life Skills and Civics and should be taught in an integrated manner" (Meeting the Challenges of Education in the Twenty First Century, 2002, p.4). Consequently, the subject was removed from the Basic School curriculum in 2007. The Catholic Bishops' Conference of Ghana described the integration of Religion into other subjects as making Religion "an appendix" to those subjects.

1.8 Organization of the study

The study took a look at the Contribution of the Church to the Development of Education particularly in the Ashanti Region of Ghana. Thus the said impacts were analyzed to find out whether its bearing is positive or negative.

The study was divided into five chapters. The first chapter comprised the introduction or background of the study, statement of problem, aims and objectives of the study, methodology, literature review and the organization of the study.

Chapter two traced the history of Catholic Educational Institutions in the Ashanti Region. Here the vision and mission of Catholic Education were spelt out and deliberated upon.

Chapter three discussed the impact of Christian Education by the Catholic Church in Kumasi Archdiocese. It outlined the management structure of the Catholic Education in Ghana with special reference to that of the Kumasi Archdiocese.

Chapter four discussed the field research and report. All these were to help find out the place of the church in our country, Ghana and the role it has played in the development of Education in Ghana.

Chapter five dealt with the summaries, findings and conclusions of all the issues that were raised in the discussions.



CHAPTER TWO

THE HISTORY OF CATHOLIC EDUCATIONAL INSTITUTIONS IN THE ASHANTI REGION

2.0 Introduction

In chapter one, the researcher gave an overview of the research work. We dealt with the background of the study, statement of problem, research questions and objective of the research, relevance of the research, methodology, literature review and organization of the study. The Chapter centered on how the Catholic Church and for that matter how other mission churches have contributed to the development of education in Ghana. Among other things it was realized that, education or “Christian” education began in the Garden of Eden and that knowledge of God is all we need for “life and godliness”. It highlighted on the positive role the Church has played in the development of education in Ghana. The problem identified was how Mission schools were run these days and how the ownership of these schools has become a bone of contention. Moreover, the appointment of heads, teachers and other domestic workers to these schools and the complex nature when it comes to partnership agreement with the government and finally the relationship between the Church and Parents’ Teacher Associations also came up.

In this chapter, a look would be made into the History of Catholic Educational Institutions in the Ashanti Region. Here brief histories of the study area would be attempted. Issues on how the Catholic Church came to Asante, how education developed over the years from pre-colonial, colonial and post colonial days would be

brought up. Furthermore landed Catholic educational institutions, vision and mission that necessitated the formation of catholic education would be brought to the fore.

Naameh (2009) argued that, education is one of the most important tool for national development, hence, the responsibility of any progressive government anywhere to provide and promote sound educational policies as well as infrastructure that will help its people to acquire knowledge, skills and attitudes that enable them to develop their potentials. The initial attempts to introduce formal education in Ghana were made by the many European merchants, especially the Danes, Dutch and English, who started it all with the education of their numerous mullato children; their offspring with native women, in the forts and castles, for employment as administrative assistants or soldiers.

According Bob-Millar G.M & .Bob-Milliar K.M (2007), the central region is referred to as the “citadel of education” because of the many schools in the region. The region boasts of schools such as St. Augustine’s College, Wesley Girls High and Adisadel College. Asante and the Northern regions remained largely illiterate up to the end of the 19th century. It was Asante’s intransigence that denied it citizens’ western education and this was commented on by the historian. Odamtten S. K was cited as saying that, during the nineteenth century when the coastal and near-coastal people of Ghana embraced Christianity and western education, with the recipients gaining employment in European commerce, industry, teaching, security services and the churches, the Asante refused to be touched by those modernizing social forces; they were still drumming and dancing “Kete” (local dance) in the forest. When the Asante finally embraced western education by the close of the 19th century, they demanded

for more educational institutions to be established in the Asante Kingdom. Many Ghanaians became formally educated through the work of the Christian missions. Many acquired skills as means of livelihood. They contributed to local, regional and national development at various levels. Again by embracing Christianity many Ghanaians societies abandoned several obnoxious traditional customs. Further, the Christian Churches led the way in health-care provision. They provided western health facilities for the people of Ghana especially the rural folk. The bookshops and printing presses opened throughout Ghana promoted education or literacy in general.

2.1 Background of the study area

Buah (1998) intimated that, the Asante (Ashanti) constitute the largest of the various subgroups of the Akan, who trace their origins partly to Bono-Manso and Techiman, in present-day Brong Ahafo Region. They constitute 14.8 per cent of all Ghanaians by birth and 30.1 per cent of the total Akan population of 8,562,748 in the country.

According Nyarko (2012), government statistician, in the 2010 population census, Ashanti Region constituted 19.4% with a population of 4,780,280.

Buah further postulated that, various oral traditions have it that the Ashantis migrated from various places through Bono-Manso/Takyiman (Techiman) to present day Ashanti Region. As a united people, they started with a nucleus of the Oyoko clan around Asantemanso. After several years of subjugation by other empires, such as the Akwamu and the Denkyira, Asante eventually grew to be a very powerful empire founded by King Osei-Tutu I (1695-1717), after defeating the Denkyira King Ntim Gyakari during the battle of Feyiase (Buah, 1998). Ironically, King Osei Tutu I had

spent his childhood days in the court of the Denkyira King, according to custom and had escaped from there to Akwamu where he met his lifelong friend and spiritual mentor, the legendary Okomfo Anokye. It is believed that it was through Okomfo Anokye's extraordinary supernatural powers that King Osei Tutu founded the Ashanti Empire; as he is said to have commanded the Golden Stool to fall from "the heavens", the stool which, to this day, serves as the symbol of the spirit, unity and strength of the Ashantis. At the height of its glory, the influence and culture of the Asante Kingdom stretched beyond the borders of the present day Ghana. The Ashanti were able to preserve what was best in Akan culture, including the use of gold dust as currency and gold weights as a measure, which system was actually originated according to Buah (1998), by the great Bono (Brong) King Akumfi Ameyaw I who reigned from 1328-1363.

The Asante fought many successful wars against the Denkyira and their allies including the Wassa, the British, the Fante, and even the Bonos (Brongs). Indeed it was the Ashanti King Opoku Ware I who defeated the Bonos in 1723 and destroyed Bono-Manso, forcing the Bono Empire to move its capital from Manso to present day Techiman. The Ashanti Empire eventually collapsed with the defeat and exile of King Prempeh I, first to El-Mina Castle and eventually to the Seychelles. Not even the last stalwart stand by the great warrior Queen Yaa Asantewaa could revive the fame, fortune and power of Ashanti. However, the culture, kinship and social structure of Ashanti, like many of the other Akan groups, has been preserved and maintained to the present day and underlines the cultural heritage, not only of the Asante, but of the entire Akan ethnic group. The present Asante King (Asantehene) Osei Tutu II, is a direct matrilineal descendant of Osei Tutu I.

2.2 Historical Development of the Church in Ghana

Naameh (2009) intimated that, Catholicism, as the first Christian denomination to have entered the country brought in its wake formal education, beginning from the Castle schools in the 1500s. Even with involvement of the state in education, first the colonial administration and later post-independent governments, the Church has been an important partner in the education enterprise. The Church, from the beginning of her existence, saw her evangelizing mission as having both a spiritual and material dimension. In line with promoting the material dimension of her evangelizing mission, the Church has all through the ages put a premium on education. From the earliest times, the Church, at great cost and sacrifice, established schools, which have enriched humankind and responded to the needs of every time and place. Church schools first appeared centuries ago, growing up alongside monasteries, cathedrals and parish churches. In the British colonies, as elsewhere, religious missions were instrumental in introducing European type of education. The Society for the Propagation of the Gospel in Foreign Parts, the Moravian Mission, the Mission of Bremen, the Methodists and Roman Catholic missionaries all established themselves on the Gold Coast (now Ghana) between 1820 and 1881, opening elementary schools for boys and girls, a seminary and eventually a secondary school in 1909.

To him, Catholic education can be said to have started as far back as 1529, if not before, but it was only at the beginning of 1880 that there was established a small school at Elmina. From that time until now the Church has established several schools all over the country. One cannot talk of education in Ghana without speaking of the partnership that exists between Religious Bodies and the state. Naameh further intimated that, since the time of Guggisberg, the Governor of the Gold Coast (1919-

1927), there has been an educational partnership between the Government of the day and the Religious Bodies. This partnership still exists and its main purpose is to encourage the Religious Bodies not only to establish more educational institutions but also to make education affordable to the majority of Ghanaians, especially those in the rural areas.

While some Protestant Churches such as the Methodist and the Presbyterian started establishing schools in the 1840s and 1870s, the Catholic Church started rather late. However, out of the 12 Educational Units in the country, the Catholic Church Educational Unit has the greatest number of schools. Naameh intimates that, “at the tertiary level, apart from our Colleges of Education and Seminaries, the Catholic Church in Ghana can boast of the Catholic University College of Ghana at Fiapre, Sunyani, and the Spiritan University College, Ejisu”.

2.3 Brief history of the Catholic Church in Asante

Naameh (2009) posits that, in 1882, Auguste Moreau from the Society of African Missions (SMA), who was also the Superior (head) of the Catholic Mission in Elmina was sent to Asante. He was accorded a grand durbar by Nana Osei Bonsu, the then Asantehene. Moreau, assisted by two altar boys said the first Catholic Mass on Asante soil at the visitors’ quarters of Nana Mensah Bonsu on 23rd April 1882 in Kumasi. The mass servers and the few boys and girls who found themselves there out of curiosity were later to be used by the SMA as the pioneers of Catholic education in Kumasi. The Catholic Church in Asante became the 66th outstation of Cape Coast.

The first Vicar Apostolic of Kumasi was Hubert Paulissen, SMA, who was consecrated Bishop in Maastricht, The Netherlands, on 11th February 1933. He arrived in Kumasi on 19th May 1933 and was Bishop of Kumasi until December 31, 1951, when he resigned on account of ill health. On 8th April, 1950, the Apostolic Vicariate of Kumasi was raised to the status of a Diocese along with three other Dioceses (Accra, Keta and Tamale). The first Bishop of Kumasi was Hubert Paulissen, SMA (1933-1951). Andre den Bonk, SMA was the second Bishop of Kumasi (1952- 1962). On June 17, 1962, Joseph Amihere Essuah was consecrated as the first indigenous Ghanaian Bishop of Kumasi. He was later on translated to Secondi-Takoradi as the first Ghanaian Bishop of the newly created Diocese on November 8, 1969 and took possession of the new See in March 1970. Peter Kwasi Sarpong succeeded Bishop Essuah as the second Ghanaian Bishop of Kumasi (8th March 1970- 3rd May 2008).

Special mention must be made that since March 30, 1973 and May 3, 2008, the then Kumasi Diocese which was co-terminus with the whole of Ashanti and Brong Ahafo Regions has given birth to five new dioceses. These include Sunyani (March 30, 1973), Konongo-Mampong and Obuasi (March 3, 1995), Goaso (November 8, 1995) and Techiman (March 29, 2008). It is not surprising that on January 17, 2002, The Holy See elevated the Diocese of Kumasi to the status of a Metropolitan See. Peter Kwasi Sarpong (Emeritus) became the first Metropolitan Archbishop of Kumasi. He was succeeded by Thomas Kwaku Mensah on 3rd May 2008. On 15th May, 2012 Gabriel Justice Yaw Anokye of Obuasi was nominated as the third Metropolitan Archbishop of Kumasi by The Holy See. He was installed at the Cathedral Minor

Basilica on July 14, 2012. The suffragan Bishops include Joseph Osei Bonsu (Konogo-Mampong), Peter Kwaku Attuahene (Goaso), Matthew Gyamfi (Sunyani).

2.4 Development of Education in Asante

McWilliam and Kwamena-Poh (1975) stated that, it was not until the last quarter of the 19th century that Ghana began to take first steps towards a state-organized education. Before then informal systems of education had been the main way in which Ghanaian communities prepared their members for citizenship. It is worthy to note that, the first school was the home: the teachers were the parents and the elders in the family. The curriculum was life and learning was by observation. Accordingly, the first major purpose of such education was the inculcation of good character and good healthy practices in the young members of the community. The second was to give them adequate knowledge of their history, beliefs and culture, thus enabling them to participate fully in social life. It could be seen from the foregoing comment that the purpose of non-formal education since the beginning of the Ghanaian society has been for national development. Though the traditional educational system in Ghana provided special training for members of the community it would certainly not have been adequate to modern needs. The building of formal educational system started with the colonial government in the form of castle schools. Also inextricably linked with the establishment of formal education in Ghana were the Christian missionaries who realized early that, in order to create an independent native church, they needed to have a staff of well educated local assistants.

According to McWilliam and Kwamena-Poh (1975), not only were missionaries regarded as the right bodies to manage education; they had more money than the

government with which to do so. Yet the missionaries opened schools not to spread literacy or to train their students to earn a living; they did so because they thought that schools were one of the best means of spreading the Christian faith.

The Christian Missionaries immediately after establishing their bases at Elmina (Catholic) and Cape Coast (Methodist) respectively, decided to extend their faith to Asante. The coastal towns, perhaps because of their early contact with Europeans accepted Christianity without any major recorded squabbles. Were the Asante also ready to accept a foreign religion? In November 1838 when the Methodist Church was only forty-four months old in Ghana, its members and Circuit Minister, Thomas Birch Freeman resolved to extend the church to Asante in the forest zone of Ghana. With the first attempt at evangelizing the Asante being a failure, the Methodist missionaries work hard to make their second visit a success. And just like most 19th century European adventurers, Freeman lavished a lot of gifts on his host, the Asantehene on this second visit. To demonstrate that Methodism was welcome in the Kingdom, the Asante court allocated to the missionaries a piece of disused military cemetery in 1842, located at Krobo, presently an integral part of Asante New Town (Ahiable-Addo in TJCT, Vol.III, Nos: 1 & 2, July, 1997, p.36). As a result of the positive change in attitude by the Asante court to Christianity, Freeman accomplished the establishment of Methodism in Kumasi in 1842.

Through the spread of the gospel in and around Kumasi by the Methodist missionaries, some converts were made to Methodism. Occasionally, even the Asantehene, his elders and palace officials attended divine services conducted at the mission station (Bartels 1986:53). With these early developments, the missionaries

proposed the establishment of schools in Kumasi in which Asante children could enroll for formal education (op.cit, 37). The request was blatantly rebuffed by the court.

The Asantehene did not take kindly to the idea of having formal education in the Kingdom. Emphasizing his subjects' aversion to western education, the Asantehene, Kwaku Dua I himself, swanked to the missionaries by saying that, Asante children have better work to do than to sit down (in school) all day long idly, to learn hoy! hoy! hoy!; they have to fan their parents and do their (house)work which is better (Kimble1965:75 & Agyeman1986:56-57,cited in Ahiable-Addo,1997). Hoy! Hoy! Hoy! refers to Holy! Holy! Holy! This resurgence of negative response from the Asante court did not dim the church's desire to introduce formal education into the Kingdom. The missionaries persisted in talking to the Asantehene and his elders about the benefits of formal education. Manhyia finally endorsed, in 1842, the establishment of the Kumasi Wesleyan Methodist Junior School, the first of its kind in Asante. Where as the Asantehene Kwaku Dua I and his elders did not see the need to have western education established in the Asante Kingdom, in 1952, the Asantehene Nana Sir Osei Agyemang Prempeh II (1931-1970), asked the Catholic Church to build more schools in Asante.

Thus McWilliam and Kwamena-Poh argued that, the first Education Ordinance in the country was passed in 1852 under Stephen Hill, the then governor. It was to provide for the better education of the inhabitants of Her Majesty's forts and settlements on the Gold Coast. This excluded those from Asante. The ordinance failed due to the refusal of the people to bear the cost of education through the Poll Tax. Another

Education Ordinance in 1882 brought two categories of primary schools in the country, Government and assisted schools. The latter were run by non-government bodies. The government policies had no influence on education in Asante and the Northern Territories until the annexation of Asante by the British in 1901 and the establishment of the Northern Territories Protectorate at about the same time.

2.5 Catholic Educational Institutions in Asante within Colonial Rule

The now Asante of Ghana began to experience some formal schooling when in 1831 two Asante princes were sent to the Cape Coast castle school to be educated at the expense of the then Governor of Gold Coast, Maclean. They were Owusu Kwantabisa, the son of the Asantehene, Osei Yaw (1824-34), and Owusu Ansah, son of his predecessor, Osei Bonsu (1800-24). The two Asante boys were later sent to England to further their education for the next three years. They returned to the region in 1841 as British agents. Meanwhile, the Wesleyan missionaries had moved to Kumasi, which is the capital town of Ashanti to establish schools there. The presence of the Catholic Church in Asante was felt from the early part of the 1900s.

According to Naameh (2009), in 1880, Marshall, a Scot, while working in the British Colonies of the Gold Coast and Nigeria made appeals to Propaganda Fide (Propagation of Faith, Rome) to assign the Gold Coast to the Society of African Missions, (SMA). A year later, two missionaries, Aguste Moreau and Eugene Murrat, French nationals were assigned to the Gold Coast. They arrived at Elmina and opened a Catholic school for boys at Elmina in 1882. Beginning with only five pupils, the number increased to sixty (60) a few weeks later and by the end of the year, the number of boys were over one hundred and fifty (150). The boys were taught by

Fr. Moreau and James Gordon. In March 1884, the Sisters of Our Lady of Apostles (OLA) who had arrived at Elmina opened a school for girls. When missions were established in Cape Coast (1889), Saltpond (1890) and Keta (1890), schools were established for boys and girls at these stations. It was upon these modest beginnings that Catholic schools were re-established in the Gold Coast.

Education adopted by the various missions differed widely and so in 1882, the Government drew the first plans to guide the development of education especially Asante and the Northern Territories. The churches co-operated whole-heartedly with the new policy. The plan called for the establishment of a General Board of Education and for the formation of local boards to study and report on existing conditions. The Board was also to ascertain that the conditions upon which grants were awarded were fulfilled and to grant certificates to teachers. In 1902 Ashanti and the Northern Territories were both annexed to the colony and the country's favourable economic situation due to increasing revenue from cocoa, helped finance the dramatic improvements in the educational sector. The people themselves were appreciative of the value of education and they contributed money and labour for its expansion.

Sarpong (2012) intimated that, the Catholic Church was established on December 10, 1910 in Kumasi. It comprised of two regions namely, Ashanti and Brong Ahafo. Prior to that, groups of Catholic laity consisting of foreign miners, railways workers, traders, businessmen and women had formally founded Catholic congregations at Obuasi (1887), Akrokeri (1902) and Kumasi (1903) for Sunday worship. These lay congregations opened schools to give "Western Education to their children and train them in the Catholic way of life".

In line with the argument raised by Sarpong (2012) as regards how important the Church were to train their members within Catholic principles, Osei Bonsu (2010) asserts that, if the Church has sought to promote education throughout the ages, it is important for us to establish what the Catholic Church understands by education. Speaking of the education of young people, Vatican II's Declaration on Christian Education, *Gravissimum Educationis* (GE: 1) says that, education should equip young people with the necessary and useful skills with which they will "be able to participate actively in the life of society in its various aspects". According to the document, "the Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill" (par. 8).

The Declaration sees education as bringing about the nurturing of the intellectual faculties of students and helping them to develop "a capacity for sound judgment" and introducing them "to the cultural heritage bequeathed to them by former generations" (*Gravissimum Educationis* 5). The Catholic school sets out to be a school for the human person and of human persons. "The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school" (par. 9).

The first catholic school was established in Kumasi, February 1908 under its first headmaster, one McCarthy. The first Rev. Sisters who came to Kumasi were the Sisters of Our Lady of the Apostles (O.L.A). They opened a Girls' School, the first of its kind, in Kumasi on 27th September, 1933. It could however be noted that, the Church in Kumasi took over these schools and became directly involved and this

marked the beginning of direct involvement of the Church in formal education in Asante.

Catholic education expanded in the early 1900s and by 1930, there was indeed the need to train teachers for the increasing number of schools and pupils. To meet these needs, three teacher training colleges were established, with two at Cape Coast; St. Augustine (1920) for males and Our Lady of Apostles (1925) for females and the third one to be opened was Mount Mary Training College at Agomenya, Eastern Region (1974) for males. These schools were to train responsible people to help the missions in offering quality form of education. Some other reasons were that, the products from these Training Colleges would turn as interpreters to the Priests and Pastors or their representatives during worship times or in the delivery of their sermons. Through such people, social change would be accelerated.

Naameh (2009) stated that, between 1913 and 1932, the Church established fourteen (14) more schools to bring the total number to seventeen (17). The Paulissen Episcopate accelerated formal Catholic Education in Asante from 1933 to 1951 and when he left Gold Coast, one hundred and seventy nine (179) primary schools had been established; 27 in the present Brong Ahafo and 152 in what is now Ashanti Region. In 1948, St. Joseph Training College was opened in Bechem and the foundations of two secondary schools, Opoku Ware (for boys) and St. Louis (for girls) were laid. These were later to be commissioned in the year 1952. It could, however be stated that, from 1951 up to the end of British administration in 1957, there was a slow down in development of education in the protectorate. Nonetheless, three primary schools and three senior schools were opened in 1952. In 1960 St. Louis Training College was established in Kumasi for girls. It could be noted that, in

2013/2014 academic year, Christ the Teacher a new College of Education would be established for boys and girls at Kobriso, Offinso-Ashanti. Few Catholic schools have the mixed type of school orientation. These schools were exclusively set up for the training of boys and girls or men and women to become responsible citizens of the country.

McWilliam and Kwamena-Poh (1975) stated that, within the 1920s, the Phelps-Stokes Fund of America sent a mission of investigation into African education. One of the members of this mission was the great Ghanaian scholar Kwegyir Aggrey James, who at that time was teaching in America. The mission's report made the British Government realize how great the need for education in the Gold Coast was and the important roles the churches were playing. The issue was taken a step further by Guggisberg, who had become the new Governor of the Gold Coast in 1919.

According to the Accelerated Development Plan for Education (1951), Guggisberg brought improvement to the economic, health and education sectors of the country. In 1920 he established the Educationists Committee whose recommendations saw tremendous expansion to the education system in the Gold Coast with the Church given the opportunity to expand in the areas of education. Later, in the 1940s under the rule of Burns the desire for compulsory education for all children in the country engineered the Accelerated Development Plan for Education in Ghana. This was as a result of the Church's position not only as a pressure group but also its insistence of providing forms of education to many people as possible. This was to be given a big attention in post-independent Ghana under the Premiership of Dr. Kwame Nkrumah.

2.6 Catholic Educational Institutions in Ashanti Region within Post Independence Ghana

Since Ghana's independence, successive governments have demonstrated their recognition of the importance of education to national development, by pursuing policies aimed at making education accessible to all and relevant to the social, industrial and technological development of the country. After Ghana attained independence from British Colonial rule on March 6, 1957 education became a high priority on the government's agenda. The period from 1957 to 1975 witnessed a phenomenal expansion of education in the country. The implementation of the Acceleration Development plan of Education in 1952 enabled Churches to establish primary and middle schools throughout the country. Independent Ghana's first President, Kwame Nkrumah, initiated the Education Act 1961, Act 87, aimed at achieving Free Universal Primary Education. The Act endorsed the two-tier system of education as instituted by the British in colonial times, namely primary and middle education and secondary education. Three things of significance are worth highlighting:

The Act established Local Education Authorities and entrusted them with the responsibility, among other things, to: "build, equip and maintain all public primary and middle schools in their areas and establish all such public primary, middle and special schools as are, in the opinion of the Minister, after consultation with the Minister responsible for Local Government, required in its area. Thus the establishment of public basic schools henceforth became the responsibility of the local authorities only.

The second important feature of the 1961 Act was the fact that it made education compulsory. Section 2(1) states that: "Every child who has attained the school-going age as determined by the Minister shall attend a course of instruction as laid down by the Minister in a school recognized for the purpose by the Minister." Hence, the desire of the Church to "bring education to the door steps of many people as possible" was hailed.

A third equally important aspect of this Act was its provision for free education. Section 20(2) stipulated: "No fee, other than the payment for the provision of essential books or stationery or materials required by pupils for use in practical work, shall be charged in respect of tuition at a public primary, middle or special school." There was a dramatic increase in the number of elementary and secondary schools during the regime of Dr. Kwame Nkrumah which was overthrown in a military coup in 1966.

Before the overthrow of Nkrumah's government St. Louis Sisters established Midwifery Training School in 1964 at Offinso and later on opened it in 1966. It was to become a referral hospital for the Offinso Midwifery and Nursing School. St. Hubert Minor Seminary was also founded in 1966. The purpose was to train young men to become priests or good Christians to contribute their quota for the development of the nation, Ghana. The foundation stone of the Seminary building was laid by Sir Osei Agyemang Prempeh II, the Asantehene, on the 7th day of January, 1967. This was under the Episcopacy of Joseph Amihere Essuah, the first indigenous Bishop for the Catholic Church in Kumasi. However, it was Peter Sarpong who opened the Seminary. The first batch of Seminarians was admitted in September, 1970 with Robert Mensah Abrampah, a Catholic priest as the first Rector. The first

batch of seminarians was sent to St. Theresa Minor Seminary, Amisano, to do a two-year sixth- form course in 1975.

The Center for Spiritual Renewal was established by Archbishop Sarpong in the year 1973. The purpose was to train both Clergy and lay to enhance spiritual education and growth. It also started running courses for guidance and counseling. Notwithstanding, in 1977, a Diocesan Health Committee was put together. They were to train people in health care delivery and to offer on-going formation for Catholic Health workers. In addition to that a Diocesan Pharmacy was established in the early 1980s not only as a drug manufacturing center, but also a learning institution for the students of Pharmacy at Kwame Nkrumah University of Science and Technology and Dispensary Technicians from Kumasi Polytechnic.

Douglas Peters (2012) posited that, on May 9, 1980, Pope John Paul II visited Kumasi and celebrated the Holy Eucharist in Kumasi Sports Stadium for a packed audience from Ashanti, Brong Ahafo and Northern Regions. He commissioned two hundred and seventy (270) Catechists from Ghana and other countries where his pastoral tour had taken him. The Pope stressed the need for Diocesan Bishops to train Catechists to augment the activities of the Priests. This necessitated the formation and training of Catechists in the Catholic Church in Ashanti region. Hence, the foundation stone for the place called the “Christian Village” in Apire-Kumasi was laid on 5th October, 1980. Today Catechists are trained at the center.

Other pastoral programmes for the lay and clergy were also initiated within that period. The headquarters of the Ghana National Catholic Youth is located at the place. Moreover, the headquarters of the Ghana Catholic Charismatic Renewal is also found

at the “Christian Village”. It is worthy to note that, “the pioneering students of St. Hubert Minor Seminary entered St. Peter Major seminary, Pedu in Cape Coast, in the year 1975. It has already been established on the 5th of March, 1957 to offer Philosophical and Theological training to young men aspiring to become priests for the various Dioceses in the country. Massive educational establishments took place in the latter part of the 1980s and the beginning of the 1900s. Within these periods, street children rehabilitation and skills learning centers were set up at the Roman Hill in Kumasi. The purpose was to train the less privileged in the society to lead a meaningful life. A Rehabilitation center has also been put up to give some form of education and training to the disabled in the society at Edwinase in Kumasi.

In the 1990s, The Catholic Church in Ashanti expanded once again in the area of education. St. Paul Vocational school, Amakom and St. Mary Vocational, Suntresu all in Kumasi were put up. They were to offer vocational skills to girls who for one reason or another could not get the chance to continue their Senior High Education. The Catholic Technical Institute was opened within the period under discussion. It was to offer employable skills for young men in the society in which they find themselves. It could also be worth noting that, the Charity Sisters from Mother Theresa Society have put up structures to take charge of street and orphaned children. The aim is to re-socialize them back into society after helping them to receive adequate basic education, with the more brilliant ones encouraged to receiving secondary education. The average ones are given the opportunity to receive technical or vocational training within the premises of the Sisters.

In the 2011/2012 academic year, St. Paul Senior High School was established by the Parish priest, John Poku with the “nihil obstat” from the Ordinary of the Archdiocese. This was to help induce the Junior High Students to get the opportunity in assessing Senior High Education to better their lot in future. Another one with similar objectives especially for the Muslim communities in Aboabo, Sawaba and Adukrom has also been established. This time much attention is on the need of the girl-child within the Muslim communities to have equal access to education like their male counterparts.

Sarpong in concluding the 130th Anniversary lectures of the Catholic archdiocese of Kumasi in the year 2012 stressed that, Formation houses for the training of young men and women to the priesthood, monastic life and sisterhood, have been established – St. Hubert’s Seminary and St. Gregory the Great Major Seminary in Kumasi, Sisters of the Holy Trinity (FST) Novitiate in Yabi and the Benedictine Monastery at Akwaboa near Akropong-Ashanti. Other institutions like the St. Peter’s School, Opoku Ware School, St. Louis College of Education, St. Louis Senior High School, the Archdiocesan Pastoral and Catechetical Centre and the Prince of Peace Girls’ Senior High School, etc., have been established, purposefully for evangelization in the Archdiocese.

Sarpong recounted the history of the Church in Kumasi and said its achievements had been highly remarkable. In the Ashanti and Brong-Ashanti, the church now has an archdiocese, 5 dioceses, 2 universities, 3 colleges of education, 2 nurses’ training schools, 3 midwifery schools, 2 major and 3 minor seminaries. Added to these are 51 formation houses, 18 senior high schools, 10 vocational schools, 4 technical schools, 245 junior high schools, 490 primary schools and 448 kindergartens. Besides, it had

established 14 hospitals and 20 clinics, 2 production pharmacies, 5 pastoral and 4 retreat or spiritual centres, 2 printing presses, 4 catechetical and a number of social centres. Sarpong, the Emeritus Archbishop asked the church to continue intensifying its evangelization to win more souls for Christ. Pope Benedict XVI, Head of the Catholic Church, in a message to congratulate the Archdiocese for attaining such a milestone, said it was his prayer that it would continue to grow from strength to strength. He urged Christians in the country to live in peace with other religious groups.

These statistics are clear indication that, the Church has the potential to impact positively on the delivery of employable skills since Technical and Vocational Training have been recognized worldwide as being important for national socio-economic development. With these impacts by the Church, it should not be only accorded honour, but expect also to be consulted in matters of the delivery of education in the country. Unfortunately, most of what we get is lip-service and a rather weak commitment on the part of the governing institutions that are responsible for providing and supervising education in this country.

2.7 Vision and Mission of Catholic Education in Ghana

Naameh (2009) argued that, the vision of Catholic education was to provide education that is based on the gospel values. It was to create opportunities for young people and even adults to achieve their potential through comprehensive religious, culturally-oriented and learned-centered education.

To provide relevant education to all Ghanaians at all levels to enable them to acquire skills that will assist them to develop their potential to be productive, to facilitate poverty reduction and to promote socio-economic growth and national development.

To formulate and implement policies to accelerate Youth and Sports Development, for the welfare of Ghanaians, in order to achieve human development, poverty reduction, national integration and international recognition. It was for the purpose of achieving its objective under the Civil Service Law 1993, PNDC Law 327.

Initiate and formulate policy options on Education for the consideration of government; Initiate and advise on government plans; Undertake such research as maybe necessary for the effective implementation of government policies; Reviews government policies and plans; Coordinate and Monitor the implementation of sector policies and strategies

Perform such other functions as may be directed

It is also the inalienable rights as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instructions there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned. Should Ghana as a country revisit its pre-independence high standard in education then the government will have to make education a top priority and commit more resources (both local and international) to ensuring the rejuvenation of the country's education system. The waste, try and error, misapplication and mismanagement in the system must be stopped.

The Catholic Church of Ghana will continue to pursue educational policies and goals that are consistent with the national objectives and with the aim of contributing to the promotion and development of educational institutions at all levels of the educational system. The principles of the Code of Canon Law (1983) state, that:

(1) The Church, being a perfect society, has the right to establish schools, which, although they may be permitted by the civil law merely as private institutions, are, of their nature, public;

(2) By natural law, the obligation lies primarily with the parents of a child to provide for his education, as well as for his physical support. This is part of the purpose and aim of the family as an institution. If no provision is made by any other institution, the parents must provide education either by their own effort or that of others whom they employ;

(3) When the parents neglect their duty in the matter of education, the State, in the interests of public welfare, takes up the obligation of teaching. It has, therefore, the right to establish schools and consequently, the right to compel attendance, in so far as the principle holds well that public welfare demands knowledge, at least, of the elementary branches of education.

(4) The Church has the exclusive right to teach religion to Catholic children. Neither the parents nor the State can exercise this right except they do so with the consent (as parents do) and under the supervision and control of the ecclesiastical authorities.

(5) The Church cannot approve schools which exclude religion from the curriculum, both because religion is the most important subject in education and because she contends that even secular education is not possible in its best form unless religion be made the central, vitalizing and co-coordinating factor in the life of the child. The Church, sometimes, tolerates schools in which religion is not taught, and permits Catholic children to attend them, when the circumstances are such as to leave no alternative and when due precautions are taken to supply by other means the religious training which such schools do not give. She reserves the right to judge whether this be the case and if her judgment is unfavorable, claims the right to forbid attendance (Letter of Gregory XVI to Irish Bishops, 16 Jan., 1831).

(6) In all schools, whether established by the Church or the State, or even by a group of families (so long as there are pupils received from different families) the State has the right to see that the laws of public health, public order, and public morality are observed, and if in any school doctrines were taught subversive of public peace or otherwise opposed to the interests of the general public, the State would have the right to intervene "in the name of the good of the general public".

(7) State monopoly of education has been considered by the Church to be nothing short of a tyrannical usurpation. In principle it overrides the fundamental right of the parents, denies the right of the Church even to open and maintain schools for the teaching of religion alone and in its natural effect on public opinion tends to place religion below considerations of mere worldly welfare.

(8) The Church does not deny the right of the State to levy taxes for the support of the State schools, although, as we shall see, this leads to injustice in the manner of its application in some countries. The principle is distinct always from the abuse of the principle. Similarly, the Church does not deny the right of the State to decree compulsory education so long as such decrees do not abrogate other and more fundamental rights. It should always be remembered, however, that compulsion on the part of the State is not the exercise of a primary and predominant right, but must be justified by considerations of public good. Finally, the rights of the Church in the matter of religious teaching extend not only to the subject of religion itself but to such matters as the character of the teacher, the spirit and tone of the teaching in such subjects as history and science and the contents of the textbooks used.

Paul VI (1965) says that, in a special way the duty of educating belongs to the Church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe and in her unending solicitude, of assisting men to be able to come to the fullness of this life. The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human. Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools. Consequently, the public power, which has the obligation to protect and defend the rights of citizens, must see to it, in its concern for distributive justice, that public subsidies are paid out in such a way that

parents are truly free to choose according to their conscience the schools they want for their children.

The influence of the Church in the field of education is shown in a special manner by the school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. “But its proper function is to create for the School community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith. So, indeed the school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community.”

Therefore, the school can be such an aid to the fulfillment of the mission of the people of God and to the fostering of the dialogue between the Church and mankind, to the benefit of both; it retains even in our present circumstances the utmost importance. Consequently, the Sacred Synod proclaims anew what has already been taught in several documents of the magisterium (the teaching office of the Church), namely: the right of the Church freely to establish and to conduct schools of every type and level. And the Council calls to mind that the exercise of a right of this kind contributes in the highest degree to the protection of freedom of conscience, the rights of parents, as well as to the betterment of culture itself.”

The Catholic Church in Ghana is second only to the State in the provision of educational facilities. It provides 25 to 30 percent of educational institutions and can boast of providing education in some of the most deprived areas in Ghana. With this statistics, it stands to reason that, the Church should be recognized as a principal provider and stakeholder in this enterprise. At the first National Catholic Educational Forum held in 2010 at Kumasi, the participants in a Release signed by Charles Palmer-Buckle, who was at the time Acting President of the Ghana Catholic Bishops' Conference, said any government that would not permit Religious Bodies to build and manage their educational institutions would be failing Ghanaians, judging from the spate of indiscipline and immorality in the educational institutions and particularly among the youth.

With regard to tertiary education, the Church says in *Ex Corde Ecclesiae*, the Apostolic Constitution on Catholic Universities that, every Catholic university, as a university, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities (par. 12). The same document says further, A Catholic University pursues its objectives through its formation of an authentic human community animated by the spirit of Christ. The source of its unity springs from a common dedication to the truth, a common vision of the dignity of the human person and ultimately, the person and message of Christ, which gives the institution its distinctive character (par. 21).

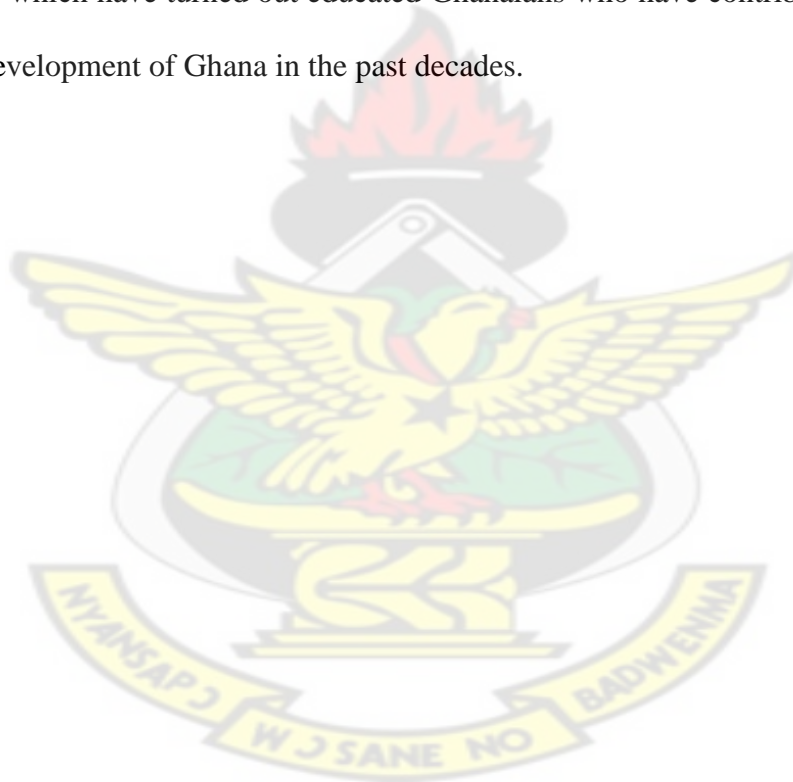
Osei Bonsu (2010) argues that, in line with all this, Catholic academic institutions should pursue and seek to achieve excellence in disciplines that are relevant to the needs of students and that will prepare them for the world of work. The education that they receive must also make them better citizens of our society. The provision of quality education by the Catholic Church should ensure that those who come out of our educational institutions are people of integrity. The educated person who lacks integrity is dangerous to society. As Samuel Johnson (1709-1784) says “Integrity without knowledge is weak and useless and knowledge without integrity is dangerous and dreadful”.

According to him, it is incomprehensible and mind-boggling that the new education reforms in Ghana should leave out of the syllabus Moral and Religious Education and consign it to be taught as a mere “concept” in the teaching of English and other subjects. The teaching of Religious and Moral Education as a subject in its own right is the one tool that religious bodies have for promoting proper moral formation of the human person.

2.8 Conclusion

Chapter two dealt with the background of the study area, historical development of the church in Ghana and particularly that of Asante (now Ashanti Region). Development of education in Asante and Catholic educational Institutions within the pre-colonial, colonial and post colonial Ghana in general and Asante in particular were also discussed. The vision and mission of the Catholic Church with regard to education were highlighted. It could be seen from this exposition that the early Christian missionaries in Ghana toed a chequered but successful path to find a footing in Ghana. The various Christian denominations have grown from their humble

beginning in the 19th century into the mega-institutions that they are in the twenty first century Ghana. These schools created a community with a special atmosphere which was “animated by the spirit of freedom and charity, to help the youth grow according to the new creatures they were made of”. These schools have also promoted efficaciously for the students and learners, the good of the earthly city and also prepare them for service in the spread of the kingdom of God, “so that by leading exemplary apostolic life they become, as it were, a saving leaven in the human community”. Above all, the churches built schools and colleges, and now university colleges which have turned out educated Ghanaians who have contributed immensely to the development of Ghana in the past decades.



CHAPTER THREE

THE IMPACT OF EDUCATION BY THE CHURCH IN KUMASI

3.0 Introduction

In chapter two we dealt with the background of the study area, historical development of the Catholic Church in Ghana and particularly that of Asante (Ashanti). The researcher also discussed the development of education in Ghana and that of Asante. Catholic educational Institutions within the pre-colonial, colonial and post-colonial periods were highlighted. The vision and mission of the Church with regard to education were also discussed. It was to create opportunities for young people and even adults to achieve their potential through comprehensive religious, culturally-oriented and learned-centered education. It also came to light that these Church schools created a community with a special atmosphere which was “animated by the spirit of freedom and charity, to help the youth grow according to the new creatures they were made of”. Finally the researcher agreed to a large extent that, the churches built schools, colleges and now university colleges which have turned out educated Ghanaians who have contributed immensely and still do to the development of Ghana.

Chapter three would discuss the impact of Education by the Catholic Church in Kumasi. The question then is to what extent have these impacts been felt especially in the provision of quality education not only to its members but the citizenry of the area of study? The researcher would assess the role of teachers or educators. Infrastructure, human resource, the attitude of parents and students, relationship between parents and the school hierarchy, role of the clergy and religious would be analyzed. As part of

the work an outline of the management structure of the Catholic Education unit would be brought to the fore.

Osei Bonsu (2010) stated that, the Church at great cost and sacrifice established schools, which have enriched humankind and responded to the needs of every time and place.. Hence, intellectual education must not be separated from moral and religious education. “No amount of intellectual attainment or culture can serve as a substitute for virtue; on the contrary, the more thorough intellectual education becomes, the greater is the need for sound moral training”. The study of nature without any reference to God, or of human ideal with no mention of Jesus Christ, or of human legislation without Divine law is at best a one-sided education. An education which unites the intellectual, moral and religious elements is the best safeguard for the home, since it places on a secure basis the various relations which the family implies. It also ensures the performance of social duties by inculcating a spirit of self-sacrifice, of obedience to law and of Christian love for the fellow-man. The most effectual preparation for the citizenship is that, schooling in virtue which habituates a man to decide, to act, to oppose a movement or to further it, not with a view to personal gain nor simply in deference to public opinion, but in accordance with the standards of right that are fixed by the law of God.

3.1 Role of the Church in the provision of quality education in Kumasi

After this brief historical overview of education in Ghana, we will now address the question on the role of the Church in the provision of quality education in Ghana. As laid down by the government, all stakeholders in education were to follow the principles and tenets in providing quality education to all who patronize the academic institutions. The provision of quality education by the Church was to ensure that many

of the people who come out of the educational institutions are observed to be people of integrity. This is because “Integrity without knowledge is weak and useless”.

Osei Bonsu (2010) intimates that, the Church in its quest for quality education stresses the need for well-staffed and well-equipped chaplaincies in her academic institutions to cater for the pastoral and spiritual needs of students and staff. The Church has made sure that, these chaplains serve as the “eyes” of the hierarchy in the education units. They were to make sure that, all the personnel in the schools work to up to the standard for which the educational institutions were set up. Again religious instructions through weekly worship interspersed with Eucharistic celebration (mass) were to be observed as part of the school curriculum. These are some of the ways of ensuring that students and staff are exposed to religious practices and beliefs. Chaplains are being encouraged to be deeply involved in the life of their schools and offer the needed pastoral care, guidance and counseling. While non-Catholic students in the institutions cannot and should not be forced to become Catholics, they must, on admission into Catholic academic institutions, sign a statement by which they promise to respect Catholic traditions, infrastructure and ethos.

3.2 Infrastructure

It is obvious that the basic requirement for any school is its infrastructure. The school needs physical structures like classrooms, good libraries, science laboratories, computer laboratories, dormitories, etc. According to Article 2 (3) of the education Act of 2008, The District Assembly shall provide the necessary infrastructural needs and any other facilities for the education of the population in the area of its responsibility. This position was reiterated in Ghana’s District Administration and

Decentralization Law of 1988; thus metropolitan, Municipal and District assemblies are expected to build and equip basic schools.

Notwithstanding, to augment government's role in making sure that education is accessible to all, especially those in the school going age, education units have continued to build and equip schools, especially in the rural areas to make such vision of government a reality. In Kumasi Archdiocese, the area under study, such infrastructures have been put up. Various Boys and Girls schools, Colleges of Education, Formation and Teaching Centers have been established. They have not been put up not solely as vehicles of evangelization but also to promote sound human development through Christian (Catholic) educational principles, enhance social responsibilities of the Church and options for parents who wish to give their children religious-based education and supplement the efforts of Government in the education enterprise.

In Ashanti Region the presence of the Church in the realm of education could largely be felt. The Church right from the colonial days started using education as a formal tool for evangelization, social change and development, put up physical edifices, with the relevant atmosphere as points of reference to enhance its educational agenda. Almost all the Districts in Ashanti can boast of the presence of the Catholic School particularly Primary, Junior and sometimes Senior High Schools.

Sarpong (2012) stressed that, between 1910 and 2012 the Church has put up universities, colleges of education, nurses' training schools, midwifery schools, major and minor seminaries, formation houses, senior high schools, vocational schools,

technical schools, junior high schools, primary schools and kindergartens. Besides, it had also established hospitals and clinics, production pharmacies, pastoral and retreat or spiritual centres, printing presses, catechetical and a number of social centres. Apart from enhancing evangelization in the Archdiocese and beyond, they have also gone a long way and continue to augment those established by the government.

A new Senior High School has been established at Adumasa since 2012 near Bomfa in the Konongo District of Ashanti. The motive was to induce the youth to express interest in assessing secondary education. In recent times Catholic Vocational Schools have been brought into the picture. For example, St. Mary and Paul Vocational Institutions have been put up at Suntresu and Amakom respectfully. These are to serve and help young girls who express such interests in vocational training or skills.

The challenges in the provision of infrastructure that enhances quality education can be appreciated by many well-meaning Ghanaians. The Church often faces great financial problems in the maintenance of infrastructure or building new ones. Typical examples are St. Louis and Opoku Ware Senior High Schools, all in Kumasi. Due to their disposition in terms of infrastructure and conducive atmosphere for studies, their facilities are stretched to maximum proportions. It could however be stated that due to the constraints of not been able to expand the existing facilities, students who often dream of getting such schools as their first choices are disappointed.

Gravissimum Educationis, n. 6 states that, the public authority is bound according to the principle of distributive justice to ensure that public subsidies are so allocated that parents are truly free to select schools for their children in accordance with their

conscience. Pope John Paul II's earnest hope, that in all democratic countries "concrete steps ... be taken to implement true equality for non-state schools, an equality which at the same time respects the latter's educational program"

3.3 Human Resource

The Church has trained a lot of individuals or human resource persons who have contributed or still contribute to the progress and development of the country. Many priests, religious brothers and sisters have been trained to offer all forms of assistance to the various levels of education in Ghana. Similarly the lay people have not been left out as various schools from primary to the tertiary level. Some have been tasked in the various sectors of the education units to help nurture people to contribute their quota to national growth and development.

Naameh (2009) postulated that, the human capital of every Ghanaian is crucial to the development of the nation. This is because the human being is its most valuable asset. At its basic level, it involves the acquisition, expansion and dissemination of knowledge. It helps to a large extent create a body of knowledge, which forms the basis for social development, management and preservation of human resources. The types of education that is provided by the Church equip people with skills, attitudes and the capacity to become productive human beings, participating in social life and able to adapt to change.

To reiterate the argument raised by *Gravissimum Educationis*, GE 3:641, the Church considers it a duty to educate young people as part of her responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who

believe and in her unfailing solicitude of assisting all men to be able to come to the fullness of this life.

Sarpong (2012) postulated that, lay congregations opened schools to give “Western Education to their children and train them in the Catholic way of life”. The first major purpose of such education was the inculcation of good character and good healthy practices in the young members of the community. The second was to help acquire adequate knowledge of their history, beliefs and culture, thus enabling them to participate fully in social life. It could be seen from the foregoing comment that the purpose of non- formal education since the beginning of the Ghanaian society has been for national development. These schools were to train responsible people to help the missions in offering quality form of education. Some other reasons were that the products from these Training Colleges would turn as interpreters to the Priests and Pastors or their representatives during worship times or in the delivery of their sermons. Through such people, social change would be accelerated. To this effect, continuous Formation houses for the training of young men and women to the priesthood, monastic life and sisterhood, have been established in Kumasi.

3.4 Role of Teachers and the School Administration

According to Fremont (2003) God often emphasizes the influence of teachers upon students. In Luke 6:40, Christ says that every student, when fully trained, will be like his teacher. In Ephesians 6:4, He instructs fathers to bring up their children “in the nurture and admonition of the Lord.” John 14:6 identifies Christ as the source of all truth. Yet, across the years, Christian educational tenets, religious and moral instructions, principles of good behaviour, enforcement of the code of conducts of

both teachers and students are struggling to find prominent places within the school communities. The teachers who teach and form students in schools cannot help these students if their own moral lives are not good. As the Latin saying goes, “Nemo dat quod non habet”, i.e., “No one gives what he or she does not have”. While many teachers go about their teaching conscientiously and try to lead morally good lives, the same cannot be of all of them.

Osei Bonsu (2010) confirmed that, some teachers in senior high schools show bad example by smoking wee, drinking excessive amounts of alcohol in school, fraternizing with some of the students to the extent of having illicit romantic relationships with them. This is especially the case with the young graduates from the universities. Some teachers compromise themselves by receiving gifts from students and borrowing money from them. Some do not carry out their supervisory duties and often sign the attendance register without checking to find out if indeed the class captain has done his or her work well. In all this, the role of the housemasters or housemistresses is crucial. Unfortunately, some of them do not visit the houses to ensure that there is discipline. With regard to teaching, there are teachers who do not show commitment and zeal. Some are simply lazy and do not teach well. Some teachers sell photocopies of their lecture notes in order to get some money and students who refuse to buy such photocopied notes can receive low marks for their assignments and examinations. Sometimes some teachers are not able to complete their syllabus and this makes students unsure of themselves with the result that they are prepared to pay large amounts of money for leaked examination questions.

Osei Bonsu further intimated that:

in some universities there are lecturers who are called Al Qaeda lecturers. These lecturers will not teach well. They just quickly read their lecture notes, not taking the trouble to explain anything. When it comes to examination questions, they set questions on topics not treated in class. Some are just bullies who do not have the welfare of the students at heart.

Osei Bonsu stated in addition that, some do not render satisfactory accounts of monies collected from students for doing various things in the school and this can often breed discontent among students and even lead to demonstrations. Some head teachers or masters do not have sympathetic ears for their students and often dismiss their grievances without taking the trouble to investigate them. Some of these head teachers or masters are also guilty of highhandedness, lack of fairness, firmness, integrity and the failure to provide or use administrative structures. Some cannot provide adequate supervision. All these do not promote the reception of quality education in schools built by the churches and so there is the need to find a remedy.

In the light of the above occurrences in Catholic Educational Institutions, the Ghana Catholic Bishops' Conference came out with modalities to right the kind of impact, moral discipline, conducive atmosphere for teaching and learning and some form of Teacher motivation that is needed to make teaching and learning effective.

In order to ensure that there is discipline, the Church hierarchy has established the necessary administrative and communication structures. Catholic Education Units have been established to make sure that, education institutions perform to the

standards that have been set down by the Church. They see to the mode of recruitment or appointment of teachers, psychological and social needs, conduct, promotion or punitive measures meted out to teachers and transfers of teachers for good conduct in terms of promotion to other Catholic Institutions for headship positions or removal for such attitudes that do not conform to the standards set down by the Church.

The teacher is an important element in the education enterprise. The quality of teaching depends on the training, motivation and support to the teacher. Teachers also serve as role models in the communities in which they work. The Catholic Education Units in the province and particularly the Archdiocese of Kumasi have put in place certain measures that would help reduce the financial constraints of teachers and to assess credit facilities be it financial, goods or movable properties. The leadership of the Province has made it possible for teachers and those working in the education sector to acquire or own a plot or plots of land(s) at Abrankese, located between Aputuagya and Kuntanase in the Bosomtwi District of Ashanti Region.

The Church has also set up credit schemes in the Primary, Junior High and Senior High Schools for teachers to help better their lives. These schemes are headed by headships of such schools and supervised by the Parish Priests of such places which Catholic schools exist. With guarantee from school heads teachers are able to acquire loans from the Church's credit unions to buy cars, build houses and even for their spouses to trade or work with. These have gone a long way to help improve financial discipline of teachers. They have the opportunity to organize extra classes and even sell pamphlets to augment their salaries. However, these are affected generally with the approval of the heads of the institutions, chaplains, chairman of the Board of

Governors and heads of departments for various taught courses in the schools. Notwithstanding, teachers were also warned to make sure that, they do not substitute the selling of pamphlets to real classroom contact, to make teaching and learning effective.

The presence of discipline committees under the units with the supervision of Parish Priests who act as local managers have brought a lot of decency in the Catholic education units. Students' Representative Councils in second cycle institutions and *Pax Romana* (Peace from Rome) in the Catholic Universities have been encouraged to partner the headship of the respective educational institutions in the maintenance of law and order. Some members of the teaching staff have been delegated to attend their meetings and functions. Such representatives act as fathers to these students and guide them in their discussions. The authorities in the academic institutions also ensure the rule of law and follow its due process.

Guidance and Counseling services are very vibrant in the schools. Educators or teachers in Catholic schools are many a time encouraged to participate in religious programmes in the schools. To make this effective, the church ensures the presence of chaplains in all her educational institutions. To Osei Bonsu "for the Catholic educator, whatever is true is a participation in him who is the truth; the communication of truth, therefore as a professional activity, is thus fundamentally transformed into a unique participation in the prophetic mission of Christ, carried on through one's teaching." It could thus be stated that, religious orientation and moral characters of teachers in catholic schools are not overlooked.

Vatican Council II (1960), in its *“Discorsi Messaggi”* to the Catholic Italian Teachers insisted that teachers perform their services as partners of the parents. Together with them, they should pay due regard in every educational activity, to sexual differences and to the special role which divine Providence allots to each sex in family life and in society. Let them work strenuously to inspire personal initiative on their students’ part. Teachers should continue to assist their students even after they have graduated with advice and friendship.

In the archdiocese of Kumasi, it is believed that, Catholic Schools and for that matter catholic education are the best or among the best. This is largely due to the effective supervision of the hierarchy and the managers of the education units. Thus high academic performance and discipline in schools like Opoku Ware and St. Louis Senior High are largely attributed to Teachers and the Schools authorities, yet not without the enormous support from the Church.

3.5 The Role of Parents and Parents’ Teacher Associations

Eavey (1964) argues that, in the middle and late 1900s, as Christian parents realized how many of their children were being affected by the increasingly secular, humanistic public schools, they began to clamor for an alternative. They wanted schools with moral standards and discipline as well as a distinctive, biblical, Christ-centered approach in every subject. Pastors were challenged by congregations to provide Christian schools for the children so that the influence of the Bible teaching of home and church would not be nullified.

The Catechism of the Catholic Church no. 2223 indicates that, Parents have the first responsibility for the education of their children. They bear witness to this responsibility by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rules. The home is well suited for education in the virtues. This requires an apprenticeship in self-denial, sound judgment and self-mastery, the preconditions of all true freedom. Parents should teach their children to subordinate the “material and instinctual dimensions to interior and spiritual ones.” Parents have a grave responsibility to give good example to their children. By knowing how to acknowledge their own failings to their children, parents will be better able to guide and correct them.” It should be the objective and is definitely the responsibility of every rational Catholic mother and father to see that the child is educated, so that he can be truly Catholic with the consent of all his faculties.

It is the belief of the Church that education does not begin in the school but in the home. The Church teaches that since children derive their lives from their parents, these parents have a serious obligation to educate them and are therefore the primary and principal educators. Canon 1136 of the 1983 Code of Canon Law says, “parents have the most grave obligation and the primary right to do all in their power to ensure their children’s physical, social, cultural, moral and religious upbringing”. Parents are responsible for creating a family atmosphere animated by love and respect for God and man, in which the well rounded personal and social education of children is fostered. Therefore, the family is the first school of the social virtues that every society needs.

Catholic parents are bound in conscience to provide for the education of their children, either at home or in schools of the right sort. As the bodily life of the child must be cared for, so, for still graver reasons, must the mental and moral faculties be developed. Parents therefore, cannot take an attitude of indifference toward this essential duty nor transfer it wholly to others. They are responsible for those earliest impressions which the child receives passively, before he exercises any conscious selective imitation and as the intellectual powers develop, the parent's example is the lesson that sinks most deeply into the child's mind. They are also obliged to instruct the child according to his capacity, in the truths of religion and in the practice of religious duties, thus co-operating with the work of the Church and the school. The virtues, especially of obedience, self-control and purity, can nowhere be inculcated so thoroughly as in the home and without such moral education by the parents, the task of forming upright men and women and worthy citizens is difficult and if not impossible.

Osei Bonsu (2010) underlined, that, some of the factors militating against the provision of quality education can be traced to the homes of the students. To him some well-to-do parents spoil their children, pampering them with too many things and giving in to their every wish. Some parents give their children too much money to take to school, some even give them mobile phones which some tutors may not even have. Some go to the extent of allowing their children to drive to school in their cars (i.e. the parents' cars). Some of such students tend to show off to their friends and try to make an impression on the girls, sometimes with disastrous consequences. Some parents, especially the rich ones who have house helps, do not allow their children to do household chores like sweeping the house, scrubbing bathrooms and doing dishes.

When such children have to do these chores at school, it becomes a problem and they think that they are being subjected to modern-day slavery!

There are also poor parents who are unable to give their children the basic things that they need for school. When this happens, it can lead to the pilfering of things belonging to the children from rich homes. This is especially in the case of the girls, who might be tempted to acquire these necessities at a price, from unscrupulous teachers or boys from rich homes. Some children come from broken homes and they do not receive the necessary education and training they need for life. Sometimes parents do not really know their children. Some children fear their parents; especially their fathers and so are well behaved at home. However, at school, they are different and do things that they will not dare to do at home. It is for this reason sometimes that some parents will defend their children when they are accused of misconduct. Some parents even go to the extent of challenging the school authorities, maintaining that their children are incapable of the acts of indiscipline of which they are accused.

It is against this backdrop for the attainment of quality education and good moral upbringing for their children, that, the Church cooperates actively with the school. To Osei Bonsu:

this means supporting the educational efforts of the school and using the structures offered for parental involvement, in order to make certain that the school remains faithful to Christian principles of education. The co-operation that must exist between schools and the parents of school children is crucial to education.

Every school should initiate meetings and other programmes which will make the parents more conscious of their role, and help to establish a partnership. In addition,

the school should try to involve the family as much as possible in the educational aims of the school, both in helping to plan these goals and in helping to achieve them.

According to Naameh (2009), parents have a particularly important part to play in the educating community, since it is to them that primary and natural responsibility for their children's education belongs. Unfortunately in our day there is a widespread tendency to delegate this unique role and this is where the Church and its schools come in. Therefore the Church has put in the necessary initiatives which encourage commitment, but which provide at the same time the right sort of concrete support which the family needs and which involve it in the Catholic school's educational project.

The Church strictly enforces the use of common slippers for boys and girls in senior high. At St. Hubert Minor seminary and Senior High, for instance, it is an established agreement between Church and School authorities on one hand and the parents on the other, that, should a seminarian be caught stealing, his days of becoming a priest is over, there and then. He could be allowed to finish his education as an ordinary student after serving his punishment, but not as a seminarian.

Moreover the Church in collaboration with parents or guardians have made it compulsory in all Catholic Schools that, should such parent refuses to attend P.T.A meetings consecutive times or even delegate, then such a ward or child automatically becomes a day student. If already a day student, such a person is withdrawn or suspended. Currently, at St. Louis Senior High School, parents and School authorities with the approval from the Church have bonded that all students admitted at the

school be made a boarder. This is to ensure adequate supervision of their wards or children. It could also be noted that during admissions, parents or guardians and their children or wards are made to sign bonds irrespective of their affiliation that all shall abide by Catholic system of education.

3.6 The Role of the Clergy and the Religious

Osei Bonsu (2010) posited that, the Catholic school is recognized above all as an expression of those Religious Institutes which, according to their proper charism or specific apostolate, have dedicated themselves generously to education. The present time is not without its difficulties, not only on account of the alarming decrease in numbers, but also of a serious misunderstanding which induces some Religious to abandon the teaching apostolate. In other words, the commitment to schooling is separated from pastoral activity, while on the other it is not easy to reconcile concrete activities with the specific demands of religious life. The founders and foundresses demonstrate, more radically than any other argumentation, the groundless and precarious nature of such attitudes.

We also remember that, the presence of consecrated religious within the educating community is indispensable, since according to Osei Bonsu "consecrated persons are able to be especially effective in educational activities"; they are an example of the unreserved and gratuitous gift of self to the service of others in the spirit of their religious consecration. The presence of men and women religious, side by side with priests and lay teachers, affords pupils "a vivid image of the Church and makes recognition of its riches easier".

The Religious in this context include Priests from congregations or areas other than Kumasi Archdiocese, Catholic Brothers, Nuns and Sisters. If Catholic education is perceived generally in Ghana and particularly in Kumasi today as one of the best, then a greater proportion of such a tribute can be given to the clergy and religious. A typical example today is Opoku Ware School.

According to Ayivor (2012), Opoku Ware Secondary School was established 1952 as one of the five Catholic schools in Ghana that year. Burgess, an Oxford University graduate and Priest, was the first headmaster of the school. The school began with 60 boys. He was well noted for being a disciplinarian. It could also be brought to the fore that, through his able leadership some of the students went into the priestly training. Over 17 students from the school are now priests with Gabriel Justice Yaw Anokye becoming an Archbishop. The number of the students in the school has significantly risen to over 2000 boys now.

Similarly could be said of Jean Oge, an SMA (Society for Mission Africa) priest who established the first Catholic School in Kumasi. Today it is called St. Peters Cluster of Schools at Roman Hill in Kumasi. A tribute could be paid to the Sisters of Our Lady of the Apostles (OLA), who opened a Girls' School, the first of its kind, in Kumasi on 27th September, 1933. They have currently re-established themselves at Ahafo Kenyasi managing a vibrant Girls' Senior High, OLA Girls' Senior High School.

Again The Sisters of St. Louis (Monaghan, Ireland) according to Douglas Peters (2007), arrived in Kumasi on the 16th of October, 1947 cannot be left out. They established St. Louis Girls Secondary in 1952. They offer their services through

teaching, availing themselves to the students through guidance and counseling, organizing church programmes for the students with assistance from the school chaplain and have opened a new Primary and Junior High with a considerable number of the students being admitted at the Senior High. The Louis Sisters is credited to have established the Nurses and Midwifery Schools in Offinso, Ashanti in 1964. The Midwifery School at Offinso according to the Principal was adjudged overall best in terms of exam results and discipline in 2012.

T.A Anthony (2012) intimates that, their main aim of joining the Archdiocese was as a result of Archbishop Emeritus Sarpong love for education. Today their society could boast of three Primary Schools, Two Junior High Schools and currently has started a Senior High School at Bechem, which is located within the Province. A considerable number of Seminarians, Catholic Sisters, Brothers and Priests could trace their source of inspiration and call to work in the Vineyard of the Lord to Martyrs of Uganda, a Primary and Junior High School which was established by the Immaculate Heart of Mary Sisters in Kumasi in the 1983.

Douglas Peters (2007) further states that the Holy Ghost Fathers who had to leave Nigeria on account of the Biafra war, arrived in Kumasi in December, 1971 under the invitation by now Emeritus Archbishop Peter Kwasi Sarpong. Apart from primary aim in rural evangelization they also ventured into formal education. Through their efforts, we can boast today of The Spiritan Cluster of Schools at Bantama in Kumasi, Spiritan Formation Center for all groups of people especially the youth, Spiritan Minor Seminary for lay apostolate and religious life. The Spiritan Major Seminary

and University has also been established at Ejisu, Ashanti to train young men into the priesthood and future leaders for the country respectfully.

Sarpong (2009), writing *A Reminder to the Daughters of the Most Blessed Trinity* on the Occasion of the Silver Jubilee of its Existence stated emphatically that one of the Primary aims for establishing the Religious Society was to promote or enhance education be it formal or informal in the Archdiocese. As at the time of its jubilee celebrations, the leadership of the congregation with massive support from the Church has established two educational institutions; Martyrs Jubilee at Apire and Parkoso Primary and Junior High Schools, at Parkoso suburbs of Kumasi. Though some of them are found in the other sectors of the Archdiocesan administration, most of them are educationists; a notable example is Sister Frances Emily Owusu–Ansah, FST who has been appointed as an Assistant Dean of Students since 2012 at Kwame Nkrumah University of Science and Technology (KNUST), in Kumasi. These achievements have come about today because of the good foundation that has been laid down by the Hierarchy of the Church in the archdiocese.

3.7 The Management Structure of the Catholic Education Unit

The management of education in this country is governed by the Education Act of 1961, its subsequent amendments, Laws on Tertiary Education and the Local Government Law of 1993 (Act 455). The various laws and protocols recognize the right of education units to establish and manage schools.

Naameh (2009) breaks down the management of the Catholic Education in Ghana as follows:

3.7.0 National Catholic Educational Council

The National Catholic Education Council is observed as the highest body that advises the Ghana Catholic Bishops' Conference on Education. The Episcopal Chairman of the Education Department of the National Catholic Secretariat serves as Chairman of the National Catholic Education Council. The Council is serviced by a Secretariat headed by the General Manager of the Catholic Education Unit, which is located at the National Catholic Secretariat. Membership of the Council include The Episcopal Chairman of the Education Department of the National Catholic Secretariat, with the following being appointed by the Catholic Bishops' Conference: Vice Chairman, Secretary, representatives from the Conference of men and women Major Superiors, National Laity Council (one of whom shall be a woman), Conference of Managers of Catholic Education Unit, Association of Heads of Catholic Education Unit, Association of Catholic Teacher Trainees, Association of Catholic Teachers, Catholic University College of Ghana, Director of the Socio-Economic Development Office of the National Catholic Secretariat and one other person appointed by the Ghana Catholic Bishops' Conference.

3.7.1 The Catholic Education Unit

The Ghana Catholic Bishop' Conference exercise their responsibilities and roles Through the Catholic Education Unit which serves as the secretariat for the Chairman of the Education department of the National catholic Secretariat. It takes charge of the academic Institutions of the Church. The head of such a unit is normally arrogated to

a priest educationist. He sees to the transfers or recruitments of teachers and domestic workers under the unit.

3.7.2 The General Manager of Schools

The General Manager of Schools is to be in the rank of a Director of education and in active service of the Ghana Education Service. He or She is appointed by the Director General of the Ghana Education Service on the recommendation of the National Catholic Education Council. He or She manages the office of the Unit.

3.7.3 Diocesan Education Committees (DEC)

Beneath the General Manager of Schools are the Diocesan Education Committees. The Chairman or Chairperson of such committees is appointed by the Archbishop or Bishop of the Diocese or Archdiocese. They advise the Local Ordinary on all education matters in the Diocese or Archdiocese. The Committee coordinates the Education Policy, Programmes and Procedures of the Church. They also stimulate relationships and exchange networking with members and stakeholders, responsible for giving guidelines to the various Parish Education Committees finally, they help to develop and manage the education fund and ensure its accountability.

3.7.4 Regional Manager of Schools

The next is the Regional Manager of Schools. He or She is in the rank of Deputy Director and in active service of the Ghana Education Service. He or She is appointed by the Director General on the recommendation of the Bishop(s) in the Region. The Regional Manager of schools is the administrative head of the Diocesan Education

Unit in the Region. He or She is also responsible for all Catholic Pre-tertiary educational institutions in the Region.

3.7.5 Local Managers

The parish is given the responsibility as the local Manager of Catholic Schools in the Parish. The Local Manager is the Chairman of the Parish Education Committee.

3.7.6 School Boards or Management Committees

Each school ensures the establishment of a school board or management committee in accordance with the regulations of the Ministry of Education or Ghana Education Service. They see to the representation of church members on school boards or management committee.

3.7.7 Headship

As much as possible, all heads of Catholic Schools shall be Catholics and appointment shall be in consultation with the Church. The regional Manager in accordance with the Ghana Education Service and under the regulations of GES shall appoint heads of Basic schools. Heads of Second Cycle Institutions shall be appointed by the Director General of Ghana Education Service on the recommendation of the Local Ordinary. Heads of Catholic Pre-tertiary institutions are appointed by the Local manager in consultation with the Regional manager.

The Education committee collaborates with the relevant bodies to undertake vital aspects of school management such as supervision, inspection and recruitment of teachers. They support management with logistics to enable personnel of the

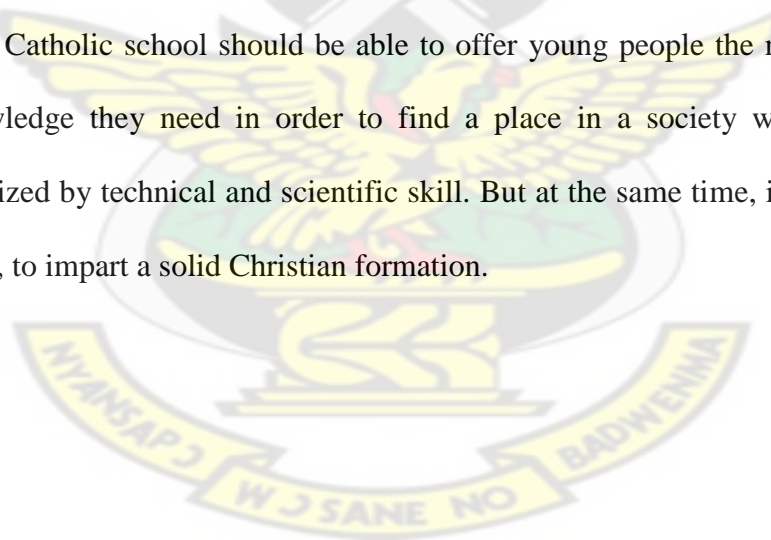
education offices to undertake supervision of schools. The end result is for parents or guardians to have real value for their money. In the view of Naameh (2009) "no amount of pious training or pious culture will protect the faithful, or preserve them from the contamination of the age, if they are left inferior to non-Catholics in secular learning and intellectual development. The faithful must be guarded and protected by being trained and disciplined to grapple with the false systems of the age. They must be better armed than their opponents surpass them in the strength and vigor of their minds, and in the extent and variety of their knowledge. They must, on all occasions and against all adversaries, be ready to give a reason for the hope that is in them." Osei Bonsu concludes that, "it should be the objective and is definitely the responsibility of every rational Catholic mother and father to see that the child is educated, so that he can be truly Catholic with the consent of all his faculties."

3.8 Conclusion

Chapter three discussed the impact of Education by the Catholic Church especially in Kumasi Archdiocese of Ghana. It took a look at the role of teachers or educators, parents, clergy and religious. The chapter outlined the management structure of Catholic Education in Ghana of which The Catholic Province or the Kumasi Archdiocese is no exception. The Holy Father has pointed out in a meaningful expression how "man is the primary and fundamental way for the Church, the way traced out by Christ himself" This way cannot, then, be foreign to those who evangelize. Travelling along it, they will experience the challenge of education in all its urgency. Thus it follows that the work of the school is irreplaceable and the investment of human and material resources in the school becomes a prophetic choice. On the threshold of the third millennium we perceive the full strength of the

mandate which the Church handed down to the Catholic school in that "Pentecost" which was the Second Vatican Council: "Since the Catholic school can be of such service in developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times".

This overview of the joys and difficulties of the Catholic school, although not pretending to exhaust its entire breadth and depth, does prompt us to reflect on the contribution it can make to the formation of the younger generation on the threshold of the third millennium, recognizing, as John Paul II has written that, "the future of the world and of the Church belongs to the younger generation, to those who, born in this century, will reach maturity in the next, the first century of the new millennium". Thus the Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation.



CHAPTER FOUR

FIELD WORK, REPORT FINDINGS AND DATA ANALYSIS

4.0 Introduction

In chapter three we discussed the impact of Education by the Catholic Church in the Kumasi Archdiocese of Ghana. The researcher looked at the role of teachers or educators, parents, clergy and the religious. The chapter outlined the management structure of Catholic Education in Ghana of which the Catholic Province or the Kumasi Archdiocese is no exception. It was pointed out that, parents have a particularly important part to play in the educating community, since it is to them that primary and natural responsibility for their children's education belongs. Unfortunately in our day there is a widespread tendency to delegate this unique role and this is where the Church and its schools come in. Some of the factors that militate against the provision of quality education were also discussed. Some well-to-do parents spoil their children, pampering them with too many things and giving in to their every wish. It was realized that, the Catholic school can be of such service in developing the mission of the People of God and in promoting dialogue between the Church and the community.

In this present chapter, the researcher would discuss the field work, reports that were gathered from the field of study and analysis of data. The objective of the field work and respondents would be brought to the fore. The methodology that was used, research questions and findings from the research would be discussed. The one conducting the research would look at the presence and role of the Catholic Church in terms of education, whether Mission Churches should own and administer their own

schools or must there be partnership with the government. The issue of transfer of teachers, religious orientation of pupils and students in Mission schools and their challenges would be highlighted.

4.1 Objective of the Field Work

The objective of the study was to find out about the impact the Catholic Church in Ghana, particularly the Ashanti Region has had in the area of education as a tool for its contribution towards national development. Within the set objective, a cursory look was made at the role of parents, lay teachers, clergy, religious and the government and how they have contributed to the growth of education. Hence, practical solutions and recommendations to the leadership of the Church as regards both formal and informal form of education were highlighted.

4.2 Respondents

The respondents were divided into six (6) different groups due to their differences in age and levels of education. The first group consisted of Pastors who had one time or another received education in Mission schools and they formed about eight percent (8%) of total respondents. The second category, fourteen percent (14%) were made up of Priests who teach or lecture in Mission schools. Some of them also affirmed of receiving their education in the Mission schools. The third category formed the majority representing twenty two percent (32%). These were educationists and ranged from Headmasters, Headmistresses, College Mistresses, Academic Deans, Spiritual Directors or chaplains Formation and Tutors within the Mission schools set up. The fourth and fifth categories were made up of students. Twenty students ten each were selected from two schools. Together they formed forty percent (40%). These were

selected to solicit from them with regard to how they perceive education through the Mission schools set up. The last category comprised of the heads and staff of the Catholic Education Units that collaborate with the government in the provision of quality education within the Mission schools. They formed four percent (4%). Apart from the above mentioned categories, twenty people were interviewed. These groupings to a very large identified some challenges and laid bare their thoughts with regard to the future of education being provided by the Churches as a tool for national development.

4.3 Methodology

The place chosen for this research was the Kumasi Province of the Catholic Church. It comprised Ashanti and Brong Ahafo Regions of the country. The researcher used questionnaires and interviews to solicit for views of the respondents with regard to the presence and role of the Catholic Church in terms of education; tussle between the government and the Church as to the ownership of Mission schools; transfer and mode of selection of teachers and the type of education strategies the Church should adopt as regards both formal and informal education as a tool for national development. Primary and secondary sources of data were used to complement the raw data. It must be stated that Out of the fifty (50) questionnaires distributed, the researcher was able to retrieve forty six (46). Thus the numbers that were used was forty six (46). In addition to these twenty (20) people were interviewed. These included Catholic Priests who teach or lecture in Mission educational establishments, Pastors of other churches who have in one way or another received Catholic education, Headmasters, Headmistresses, Local Managers of Catholic schools, Seminary Formators, Catholic and non-Catholic Lay Teachers and staff of the

Catholic Education Units in Ashanti and Brong Ahafo regions. Twenty (20) students with ten (10) each from Opoku Ware and St. Louis Girls Senior High Schools respectfully were selected. All these respondents gave their descriptive views about the type of education being provided by the Mission Churches with a lot of emphasis on the changes that come along with modernity.

4.4 Research Questions

The following were the benchmark by which information were sought from respondents:

- a. What is the nature of Catholic Education? How has the reception of Catholic education helped improve education in Ghana?
- b. Do you subscribe to the fact that Churches should own and administer their own schools without Government intervention?
- c. What do you think should be the mode of selection or transfer of teachers to Mission schools. Should people with different religious orientation be encouraged to attend schools that are not run by their religious leadership?
- d. How do you perceive the teaching of Christian or religious doctrines in Mission schools?

e. To what extent have the role of Parents, Clergy, Religious and Lay Catholic Teachers affected the education of pupils and students of schools run by Churches in Ghana?

4.5 Research Findings

The researcher came up with the following findings with regard to the outcome of the questionnaire, interviews, primary and secondary sources of information.

4.5.0 Nature of Catholic Education

A question was asked to ascertain from the respondents with regard to the type of education that is provided by the Churches. All the respondents, hundred percent (100%) agreed to the fact that, education provided by the Churches are holistic and very intensive. They were of the view that apart from the moral discipline that is instilled by the Mission schools, academic work is taken very serious. It is not surprising that the Church be preoccupied with her role in formal education. At a time when the role of the Church in education is again challenged, when even some Catholic laymen seem to feel that the teaching Church, in particular the Bishops and the clergy under them, have little or nothing to say about the problems of education in Ghana, the Church has found it necessary to use its offices to redefine the basic rights of all concerned, beginning with the Bishops and going right through the parents, the state and even the students themselves.

According to Vatican II (1960) the whole pattern of human life is woven around God, hence the need for every individual to be educated as regards knowing God and living well with humankind. The Church here states with utmost clarity that it has no desire

to remain away from the world in a form of isolation but that Christian education is in the world and in a sense, for the world, since man or woman must always work out his or her salvation in the concrete situation in which God has placed him or her and must achieve this not by protection but by contributing to the whole human community of which he or she is an integral and inseparable part. The Church stresses emphasis on the intellectual values of all education and an appeal for all to strive to achieve the highest development of the human mind. In making this appeal, the Church remains true to itself by insisting that this must be done in the framework of the moral formation of man or woman and in the fullness of his or her spiritual, supernatural destiny.

Nkrumah, a Catholic priest and Lecturer at the Catholic University College of Education in Fiapre–Sunyani, who is a beneficiary of Catholic education, lamented on the poor showing of government in terms of not allowing the Mission Churches to operate their schools freely. His father according to him stated the best form of education any child could receive were through the Mission schools where wisdom and religion were both taken serious. Unlike the olden days where a lot of credence were given to studies in religion and moral education, much attention nowadays is on science to the detriment of the moral sector of the society. Aboagye a Presbyterian Minister argued that, education provided by the Mission schools cannot be underestimated. He stated that their supervision is paramount in the areas of discipline, academic work and spiritual life. Oppong Mensah, headmaster of Opoku Ware Senior High School in an interview, also affirmed the position taken by Aboagye Yaw.

When asked to what extent has the inception of education by Mission schools helped improve the lives of respondents, all the respondents hundred percent (100%) of students from both Opoku Ware and St. Louis asserted that the type and quality of education received at the school was far better than some of their colleagues in other schools. They saw it as a big privilege to be educated in such schools. According to the chaplain of St. Louis Girls Senior High School, a look at Ghana's history will affirm the fact that Churches have made it possible for a lot of people to benefit from education. To him the education sector has contributed immensely to the growth and development of the country, however, much of the credit should be given the Churches through whose tireless efforts we have many responsible citizens in the country.

It is the view of the researcher that, as part of her evangelizing mission the Church should continue to use the school system to complement its ability to reach as many people as possible. The Church should continue sacrificing in helping Catholic schools to achieve their purpose as far as education is concerned.

4.5.1 Ownership of Mission Schools or Partnership with Government

Pius XI (1861) in his encyclical letter, *Divini Illius Magistri*, stressed that, it is incumbent upon the state to provide all citizens with the opportunity to acquire an appropriate degree of cultural enrichment and with the proper preparation for exercising their civic rights and duties. Thus the government should make sure that the needed infrastructure is provided and its administration being presided over by the church. Therefore, the state itself ought to protect the right of children to receive an adequate schooling. It should be vigilant about the ability of teachers and excellence

of their training with the requisite support coming from the Church. Various governments were to look after the health of students and in general promote the whole school enterprise. We were to keep in mind the principle of subsidiarity, so that no kind of school monopoly arises be it from governments or the Churches involved.

Anokye (2013) intimated that the relationship between the government and the Churches could not be concluded to be healthy. The Catholic Archbishop stated this at the first

Co-workers meeting in organized for all his Priests, Religious Brothers, Religious Sisters, Catholic Nuns and Monks. He further posited that currently the Catholic Church alone owns forty two percent (42%) of all educational institutions in the country. Thus in a meeting with John Dramani Mahama, president of the Republic of Ghana in a bid to congratulate him on his election to the highest office of the country and other issues of national concern, the hierarchy asked for a strong partnership between the government and the Churches in the provision of holistic education in the country. The President was further reminded that a document which was released by Ekow Spio Garbrah in 1999 which stated categorically the relationship that was to exist between government and the hierarchy of the Churches. The Catholic Bishops' Conference craved the indulgence of the President to respect the partnership so as to encourage the Churches to augment the government in its quest to provide quality education to all children of school going age.

According to A. A. S 57 (1965), *The Church in the Modern World*, children and young people have the right to be encouraged to weigh moral values with an upright conscience and to embrace them by personal choice, to know and love God more

adequately. Hence, it earnestly entreated all who exercise government over people or preside over the work of education to see that the youth is never deprived of this right. It urges sons and daughters of the Church to devote themselves generously to the whole enterprise of education, with the special aim of helping to bring more speedily to all people everywhere the worthy benefits of education and training. To this the Church and state should collaborate so as to provide holistic form of education to young ones.

Eshun-Rhule, a Catholic priest and tutor at Prince of Peace Girls Senior High School and Kusi Ababio, Catholic Priest and Vice Principal of St. Louis College of Education in an interview were of the views that it could have been a better idea for government giving back Mission Schools to Churches, however, there arises the problem of funding in terms of subsidies, the amount of fees to pay so as to enable a lot of kids to go to school, how to solve increment in Teachers' salaries among others. Hence, they were in favour of partnership, with the government allowing the Church to play a greater role.

Senyah, a Catholic priest and Senior Tutor at St. Hubert Minor Seminary and Senior High School supported Eshun–Rhule's comments. He argued that he had tasted both, when the school was purely private and currently being partnered with the government. Thus, the infrastructure, Teachers' condition and teaching aids to facilitate encoding and decoding have all improved unlike when it used to be solely run by the Church. He however stated that it was about time the hierarchy of the Church sat down with government to seek out issues concerning guidance,

counseling, moral and religious education in Mission schools. To him it is good to partner the government so to bring out the best in the provision of quality education.

Nkrumah, a Catholic priest and Lecturer at the Catholic University College of Education in Fiapre–Sunyani, who is a beneficiary of Catholic education, lamented on the poor showing of government in terms of not allowing the Mission Churches to operate their schools freely. His father according to him stated the best form of education any child could receive were through the Mission schools where wisdom and religion were both taken serious. Unlike the olden days where a lot of credence was given to studies in religion and moral education, much attention nowadays is on science to the detriment of the moral sector of the society. Aboagye Yaw, a Presbyterian Minister at Asikyiri argued that, education provided by the Mission schools cannot be underestimated. He stated that their supervision is paramount in the areas of discipline, academic work and spiritual life.

When asked to what extent has the inception of education by Mission schools helped improve the lives of respondents, all the respondents hundred percent (100%) of students from both Opoku Ware and St. Louis asserted that the type and quality of education received at the school was far better than some of their colleagues in other schools. They saw it as a big privilege to be educated in such schools. Ghana's history largely affirms the fact that, Churches have made it possible for a lot of people to benefit from education.

In an interview with Amankwah, Regional Manager of Catholic Education Unit, he insisted that, as part of her evangelizing mission the Church should continue to use

the school system to complement its ability to reach as many people as possible. The Church should continue sacrificing in helping Catholic schools to achieve their purpose as far as education is concerned. He however, lamented at the attitude of government towards the Churches in the area of education. This is because, the level of commitment is not encouraging.

It is the view of the researcher that, government should allow Churches to run their schools in order to instill Christian or religious values and discipline in the pupils and students. This would go a long way to help curb immorality and indiscipline that the country is battling with. Mission schools perform better when they are run by the Churches than by the government. This to a large extent is the intensive type of supervision that is provided by the churches. Moreover, partnership with the government may connote a nice idea, we believe that if the churches have the requisite human resources, material infrastructure and financial resources to manage their schools, they should be given the opportunity to do so. However, should subsidize the tuition and feeding of the pupils and students. As part of the partnership agreement, government should absolve the payment of salaries, allowances and other remunerations to teachers and all those who work in Mission schools.

4.5.2 Mode of selection or transfer of Teachers to Mission Schools

In the course of the research the issue about selection and transfer of teachers came up. To this the respondents were asked about their perception of the selection and transfer of teachers to Mission schools. All the respondents, hundred percent (100%) were unanimous against discrimination of all forms to teachers being transferred to Mission Schools because of their expressed religious orientation or affiliation.

Eighty percent (80%) of interviewees were of the view that the mode of selection or transfer of teachers to the schools should take into consideration good moral background, good interpersonal relationship between teacher and student, qualification and eligibility. Above all the willingness and ability of the teacher to sacrifice for the pupils or students must also be taken into consideration.

Twenty percent (20%) still added the importance of religious affiliation, though downplayed issues of religious discrimination. They were of the view that no teacher can be observed to be profoundly morally good if he or she is ethically or spiritually bankrupt. They were of the view that teachers who are sometimes from other religious orientation do not often give out their best to help the school since they normally do not regard these schools as their own.

Surprisingly student respondents from St. Louis Girls Senior High School expressed different opinions. Ninety four percent (94%) of total respondents opted for teachers with specific religious orientation to be posted or selected to offer their services in Mission Schools. Protestants who were in this group also gave a positive affirmation to the question as to whether religious orientation of a person should be taken into consideration. It was gathered that an increase in the number of Catholic Lay Teachers helped to improve discipline in the school. The said teachers help in the organization of liturgical services of which the daily mass was paramount. Their presence and involvement of such activities and other school programmes have changed positively to the advantage of the school over others in the Kumasi Metropolis.

The other six percent (6%) did not support the idea of bringing teachers who do have Catholic religious background to the schools. They were of the view rather of associating themselves with teachers who were ready to teach and the necessary help as and when to them.

The Assistant Headmistress (Academic) of the school, Owusu Ansah (Mrs.) also stated that it was about time Churches were allowed full responsibilities of their schools. When she first went to the school to teach, she observed that the number of non-Catholic Lay teachers were more than the Catholics. Apathy on the side of teachers was clear. Things even became more complicated when it came to the organization of Catholic social activities for the school children. Currently with the Catholic Lay teachers exceeding that of those from other religious orientations, the school is back on track in terms of commitment of teachers in almost all spheres of school activities. To her the relationship between the government and the Churches must be relooked at. She supports full control of Mission Schools by Churches with the government providing logistics for the smooth running of them. She made an observation that the contributions that used to come from the Parishes and societies like St. Theresa, Christian Mothers, Knights of St. John and Marshall have gone down drastically. Added to these are the Parents' Teacher Association (P.T.A) of the school who are all advocating increased presence of Catholic Teachers and intake of students who have Catholic backgrounds.

The Chaplain of Opoku Ware Senior High School, Clement Nyarko also made similar assertions and observations. He however added that the numerical strength of Catholic Teachers over Teachers from other religious orientation is sixty percent (60%) to forty

percent (40%) ratio in favour of the Catholics. Though in the mode of selection, a Catholic background of the said teacher is an advantage and increases the chances of such persons to be selected, however, the academic board is not all that strict in sticking to the rules.

Though a lot of influence is exerted from the Catholic Education Unit as regards the selection of teachers to Mission Schools yet, the office also takes into consideration good moral background, good interpersonal relationship between teacher and student, qualification and eligibility from both Catholic and non-Catholic Teachers. He further posited that any teacher posted to the school is made to pledge or swear an allegiance to the school heads that they would abide by all the norms and forms of discipline in the school, these were to include liturgical activities and other social programmes organized by the School Chaplain. He concluded by stating that the Disciplinary Committee for teachers and workers of the School is very strong.

Ten students (10) from Opoku Ware School were asked to give their views on the mode of selection or transfer of teachers to the school. Out of these seven students representing seventy percent (70%) of total respondents argued for Catholic teachers to non-Catholics. They stated that the Catholic teachers are visibly observed to partake in social activities more than the non-Catholics, however, it is through such activities that they draw their religious inspiration.

Twenty percent (20%) of the respondents were of the view that religious orientation or background should not be used as a measure in selecting teachers to Mission schools but rather a good look should be made at totality of the person in question.

Ten percent (10%) also stated that they have now become Catholics due to the attitude of some Catholic tutors toward them and the kind of exemplary lifestyles they live on campus.

Carter (1965) stated that the challenges of the modern world have necessitated the Church to adjust though her traditional principles have not changed. In as much as Catholic Lay Teachers would be preferred to lecture at the Catholic Universities and other institutions, the principle of subsidiarity comes in to promote fairness to all manner of people provided such persons qualify. Hence the Church encourages both Catholic and non-Catholic Teachers to undergo the framework of moral formation and the fullness of their spiritual and supernatural destinies. Teachers in Catholic institutions devoid of religious affiliations are to realize that to the greatest possible extent they determine whether the Catholic school can bring its goals and undertakings to fruition. They should therefore be trained with particular care so that they may be enriched with both secular and religious knowledge, appropriately certified and may be equipped with an educational skill which reflects modern day findings. Above all teachers who get posted to Catholic schools should be bound by charity to one another and to their students and penetrated by an apostolic spirit, give witness to Christ, the unique Teacher, by their lives as well as by their personal impact.

The Catholic Church in Ghana should consider utilizing or extending scholarship schemes to help bright but needy students at all levels of education in Ghana, Kwaku Boateng, a reverend minister of the Apostolic Church asserted. He further stated that the motivation of teachers who accept postings to the Mission schools in deprived

areas of Ghana should not be left out to the government alone. The Catholic Church must be seen in doing much in this area.

A question was asked to ascertain whether people with different religious orientation be encouraged to attend schools that are not run by their religious leadership. All the Pastors, Priests in education, Educationists, Chaplain from Opoku Ware School, the Assistant Headmistress of St. Louis Girls Senior High school and Directors of Education at the Catholic education in a hundred percent (100%) affirmation that no child of school going age in Ghana can be prevented from enrolling in schools of their choices provided they satisfy the entry requirements.

Ntim, a lecturer and Dean of Students, Catholic University College of Ghana, intimated that, since every man or woman of whatever race, condition or age is endowed with the dignity of a person, he or she has an inalienable right to an education corresponding to his or her proper destiny and suited to his or her native talents, sex, cultural background and ancestral heritage. True education aims at the formation of the human person with respect to the good of those societies of which he or she is a member and in whose responsibilities he or she will share.

Kwaku Boateng was of the view that one's religious orientation should not be a hindrance to his or her attaining education in Mission schools. The Catholic Church believes strongly in the education for all people in life provided they also conform to the laid down rules and regulations of its schools. He further stated that freedom of religion as stipulated in the constitution of the country must be respected in all schools.

To the same question about religious freedom in schools, Leo, a staunch Catholic who attended a different school stated that he was not discriminated upon and it showed a positive sign of religious pluralism. He concluded by saying that there should be religious freedom in schools, however, all other religious groups must respect the tenets of the schools they attend. All the two intimated that Religious and Moral education issues should still continue to be top priorities of the Church because they still have the duty to also impart morality and godly standards in the hearts and minds of students so as to affect positively their social and moral behaviour in the society.

4.5.3 Christian or Religious and Moral Education

Religious Education in Ghana could be traced to the pre-colonial period when the subject formed an integral part of Traditional African Education. The African has been described as being notoriously religious (Mbiti, 1969) and incurably religious (Parrinder, 1962). Religious Education was provided by acquiring knowledge about the Supreme Being, the ancestors and the lesser gods through songs, proverbs, folktales and myths, just to mention a few.

As part of the work, the researcher solicited from the respondents through questionnaires their views on the teaching of Christian or Religious and Moral education in the schools. Respondents were also asked to state their position on the subject matter on the school curriculum.

All the respondents, hundred percent (100%) affirmed that, Christian/religious and moral education must continue to be taught in the educational institutions in Ghana. Eighty percent (80%) however were of the view that the subject should be observed as

a moral discipline on the school curriculum hence, internal examination for the students is sufficient. To them it will encourage students to actively take part in the topics that may be brought up for discussion. Kwaku Boateng was of the view that the subject should be taught but should not be imposed on the pupils and students. This stems from the fact that, the constitution which is the supreme law of the country makes provision for religious freedom and worship.

Twenty percent (20%) of the respondents held a contrary view. They were in favour of the subject being part of the external examination courses in Ghana. It is generally believed that non external examination subjects or courses are normally not taken serious by students.

Abobit, Frafra Union Secretary, St. Peter Catholic Minor Basilica in Kumasi stressed that, Christian education should be taken seriously especially by the government. The importance of this subject has been brought to light. A typical example is the ongoing debate as regards sexual orientation or position of an individual in the various communities/societies in Ghana. Lack of proper tuition in the subject area has led to a lot of people being misled or misinformed both in schools and within the communities. He stated further that, “sex education is simply not learning the characteristics of being male or female. It rather enables a person to appreciate where he or she belongs. It should therefore be the duty of every parent to ensure that children are well informed about the nature of sexuality. Parents should also insist through Parents’ Teacher Association meetings that the subject be taken serious by the school since children spend most of the time in school”. Kwaku Boateng added by

stating “I strongly believe that, the teaching of this important course should be left in the hands of competent and morally disciplined people”

Pius XI (1930) posited that, every man of whatever race, condition and age is endowed with the dignity of a person and has an inalienable right to education corresponding to his proper destiny in life. As a consequence, with the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments. Children should be helped to acquire gradually a more mature sense of responsibility toward ennobling their own lives through constant effort and toward pursuing authentic freedom. As they advance in years, they should be given positive and prudent sexual education. Moreover, they should be trained to take their part in social life, so that, “by proper instruction in necessary and useful skills they can become actively involved in various community organizations, be ready for dialogue with others and be willing to act energetically on behalf of the common good”

According to Senyah various Ghanaian governments have treated religious and moral education with contempt and disdain. Looking at the chequered history of the teaching of religion as part of the school curriculum, one may be tempted to conclude that, it is even not necessary to be taught at all in schools be it missionary or secular, since everybody goes to church and we have a lot of people around to guide, advice, impart knowledge and direct our lives.

In the view of McWilliam Poh religious instruction was used by the colonial government to indoctrinate people in society. The content was based on “Christianity, and Bible passages were used to indoctrinate pupils”. Due to this religion as a subject and its place in the school curriculum became a bone of contention.

Under Nkrumah’s Accelerated Development Plan of 1951, Religion was given the title Religious Instruction. According to the Ministry of Education Report, 1957, the subjects that were taught at the primary school level were:

... Personal Hygiene, Village Sanitation, English, Writing, Arithmetic, Physical Education., Games, Hygiene, Religious Instruction, Ghanaian Languages, Nature Study, Geography, History, Centres of Interest, Music, Art & Crafts, Needlework, African Drumming and Dancing.

At the University and the Seminary levels, the title Divinity was used. The Religion Department began at the University of Ghana, Legon as the “Department of Divinity” in 1948. The name was changed to the “Department for the Study of Religions” in 1962, in order to accommodate the study of other Religions in addition to Christianity. This was confirmed by John Samuel Pobee, a retired Lecturer at the Department during an interview. After the attainment of political independence in Ghana, President Nkrumah’s Government proposed to introduce “Moral Teaching” in place of “Religious Knowledge” in the Basic School curriculum in 1962but the change could not be effected.

I. K. Acheampong's military government (1972-1975) appointed an educational review committee headed by N. K. Dzobo. The committee presented its report to the government in 1973 and based on its recommendations, Religion was introduced with the title Cultural Studies.

At the Secondary School level, Bible Knowledge was the title used at the General Certificate of Education "Ordinary" level, whereas Christian Religious Studies (C.R.S.), Islamic Religious Studies (I.R.S.) and West African Traditional Religion (W.A.T.R) were used at the General Certificate of Education "Advanced" Level.

In 1987, during the military regime of the Provisional National Defense Council (PNDC) under J. J. Rawlings, Cultural Studies was completely withdrawn from the Basic School curriculum. Duah confirmed this in an interview with her at her office in Accra. She was the Director for Curriculum, Research and Development Division of the Ministry of Education. Concerns raised by the public following the removal of Religion from the school curriculum caused a National Education Reform Review Committee (NERRC) to be set up in 1994. Based on its recommendations, Religion was reintroduced, under the title Religious and Moral Education (RME) and a syllabus was developed by the Ministry of Education, Ghana in 1998.

In 2002, a committee was set up by the Kuffour administration to review the educational system in Ghana. It was headed by Anamuah-Mensah, the then Vice Chancellor of the University of Education, Winneba. The Committee proposed that fewer subjects should be taught at the Basic School level and recommended that:

“At the lower level, reading, writing, dictation and comprehension

texts should incorporate concepts of Religious and Moral Education, Culture, Science, Hygiene, Agricultural Science, Life Skills and Civics and should be taught in an integrated manner” (Meeting the Challenges of Education in the Twenty First Century,.

According to Gurney (2007) religion as a subject was removed from the Basic School curriculum. The Catholic Bishops’ Conference of Ghana described the integration of Religion into other subjects as making Religion “an appendix” to those subjects.

The findings of this study revealed that the teaching of Christian Education has gone through an evolutionary process. Besides, it revealed that various terminologies have been used for the teaching of Religious Education within this study period. These were Religious Instruction (RI), Religious Knowledge (RK), Scriptures, Bible Knowledge (BK), Cultural Studies (CS) and Religious and Moral Education (RME).

Finally, according to Benson (1943), reactions from religious groups and civil society revealed that majority of Ghanaians are in favour of a subject-centered Religious Education curriculum, as against the integrated model of curriculum, which is associated with the current age of globalization. The researcher thinks that, Christian or Religious Education in Ghana should continue to be a subject-centered curriculum; a core curriculum; must be externally examined; and must be comprehensive in scope to cover other religions, due to the pluralistic nature of the Ghanaian society. After all, Christian or Religious Education in Ghana aims at shaping the individual to become a responsible citizen. Christian or Religious Education is a tool for shaping the identities of future citizens who become a part of a multicultural global community.

To defend the importance of Christian Education as a pedagogical asset of civic elements this study aims to offer one potential justification of the subject that, “teaching stemming from different particular traditions does not close the doors for a shared humanity, but can rather give elements to understand the value-laden way of looking at the world of every citizen”. The Ghanaian Christian having received sound moral education would to a large extent lay bare his or her civic responsibilities. Above all, we must invoke God’s hand of protection and blessing upon so great an endeavor for we would surely not want the Christian to slip out of Christian education.

4.5.4 Collaboration between the Church and family in education

Vatican Council II (1965) postulated that, parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and all people that, a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues which every society needs. It is particularly in the Christian family, enriched by grace and the office of the sacrament of matrimony (marriage), that from their earliest years children should be taught according to the faith received in baptism, to have a knowledge of god, to worship Him and to love their neighbour. It is through the family that civic relationship with fellow human beings are realized. Vatican Council II further stressed that, while belonging primarily to the family, the task of imparting education requires the help of society as a whole. In addition to the

rights of parents and of others to whom parents entrust a share in the work of education, certain rights and duties belong to civil society in general and the church in particular. For this society exist to arrange for the temporal necessities of the common good. Part of this duty is to promote the education of the young in several ways: namely, by overseeing the duties and rights of parents and of others who have a role in education and by providing them with assistance and completing the task of education and with attention to parental wishes, whenever the efforts of parents and of other groups are insufficient.

Pius XI intimated that, the office of educating belongs by a unique title to the church, not merely because she deserves recognition as a human society capable of educating, but most of all because she has the responsibility of announcing the way of salvation to all people and of assisting them with ceaseless concern so that they may grow into the fullness of that same life. As a mother the Church is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ yet not without the consent and support of those whose children are taken care of.

Deducing from the above the position of the Church is clear in assisting parents and guardians to give holistic form of education to their children and wards. As a result of this and part of the research, we asked the respondents in what ways could the Church help or collaborate with parents and guardians in the training of their children and wards to become responsible citizens in the country, Ghana.

All respondents, hundred percent (100%), agree that parents and guardians were to collaborate with the religious authorities in the training of their children and wards to

become God fearing and responsible citizens in future. However divergent views with regard to the content and level of commitment from both parents or guardians and the Churches were expressed.

Forty percent (40%) of the respondents were of the views that, the role of the clergy and religious brothers and sisters in schools that are run by the Churches were appreciative as regards the certainty of enforcing discipline and the code of conduct of the schools. Parents' Teacher Associations (P.T.A) was seen to be very effective. The monthly visitation time tables set by the churches that run schools have been largely observed to be strictly followed. Prince of Peace Girls Senior High School is a clear example of effective supervision of students and the seriousness to which parents or guardians attach to the rules and regulations of the schools. The level of collaboration between school heads and P.T.As were very appreciative. Opoku Ware Senior High and St. Louis Girls Senior High Schools also enjoy appreciable levels supervision of students. However due to "government undertones" certain restrictions have been placed because they were not fully run by the Churches.

Sixty percent (60%) however expressed the views that the level of corporation and collaboration between the Church and parents are somehow relaxed especially in schools being partnered by the government. These are largely due to governmental laws and restrictions. The influence of the Church on the P.T.A as majority of the decisions being taken in such schools are reflections from laid down rules and regulations from the education ministry and departments of the country, Ghana. Secular laws normally take precedence over the religious ones.

Eighty four percent (84%) of the students from both schools stated they were not happy because little attention is given them by their parents or guardians. The opportunity had been provided for those days of visits and the occasioned days for P.T.A meetings are sometimes not patronized by the parents. Such days were used by the schools to disseminate information, distribute students' reports, report a student's behaviour of good conduct or otherwise to parents or guardians compromised. The paradigm has shifted towards their work and businesses neglecting the welfare of their children. The children are many a time left on their own to take major decisions on their own, not to mention other possible social vices they might engage themselves in, which may later have adverse effects on their lives. The other sixteen percent (16%) stated they were receiving the necessary attention, care and concern from their parents. This is due to the fact that their parents attend P.T.A meetings, sometimes call to ascertain about their welfare through their housemasters and mistresses. This level of cooperation between the church and schools was observed to be appreciated. Though the Church was doing its part in inculcating moral discipline into the youth but the bigger chunk of the work depends on parents and guardians. It seemed such roles nowadays were being gradually shifted to the teachers, the clergy and the religious.

In an interview with Agyemang Antoinette and Setiga Maria, both Nurses and tutors at Offinso and Pramso Catholic Hospitals respectively, shared similar concerns with regard to upbringing, training or supervision of students in the Nurses Colleges of Education. The story was no different from what Ofori Agyemang Sally tutor and college Mistress of St. Louis College of Education asserted. They were almost unanimous about the trend that parental care and control have taken in recent times,

the shift in focus, misplaced priorities in life, too much attention on work, false information being received from wards and children with regard to actual happenings around their children or wards, signs of unconcern about their kids in schools due to purportedly busy work. Hence, many of such responsibilities have been pushed to the teachers, chaplains and heads of schools. Though they have been trying their best but are handicapped in the areas of guidance and counseling due to the number of students and government's inability to post extra personnel to fill such areas. They intimated that some of the parents are also responsible, calling from time to time to check on their children or wards and even avail themselves on campus once a while. It was realized that, since the institutions belong to the Churches, the leadership should not relent in helping stamp out some of the lapses currently identified. The influence of the Church in this area could be very much appreciated in the training the youth of today in becoming responsible citizens tomorrow.

Benson (1943) stressed that, in 1559 John Calvin himself founded a school, The Geneva Academy and he was very influential in creating Christian schools throughout the city of Geneva. Calvin understood that for the effects of the Reformation to continue, providing children a Christian education was essential, yet not without the support of the parents. He argued further that these schools flourished because the collaboration between parents and the clergy was perfect.

Fergusson (1935) highlights that before World War II, various parochial schools, including Lutheran, Mennonite and Amish schools were in operation. The National Union of Christian Schools promoted Christian parent society schools throughout the Midwest. These associations evolved into the National Christian School Education

Association in 1974 and in 1978 became the Association of Christian School International, which now represents evangelical schools in Ghana. These schools have been partnering parents and the state to provide adequate supervision and help to students in the provision of Bibles, religious tracks among others. These help instill discipline and the fear of God in the school children and the youth in general. All these have been clear indications as to how the Churches over the years have contributed to the growth of education in the country.

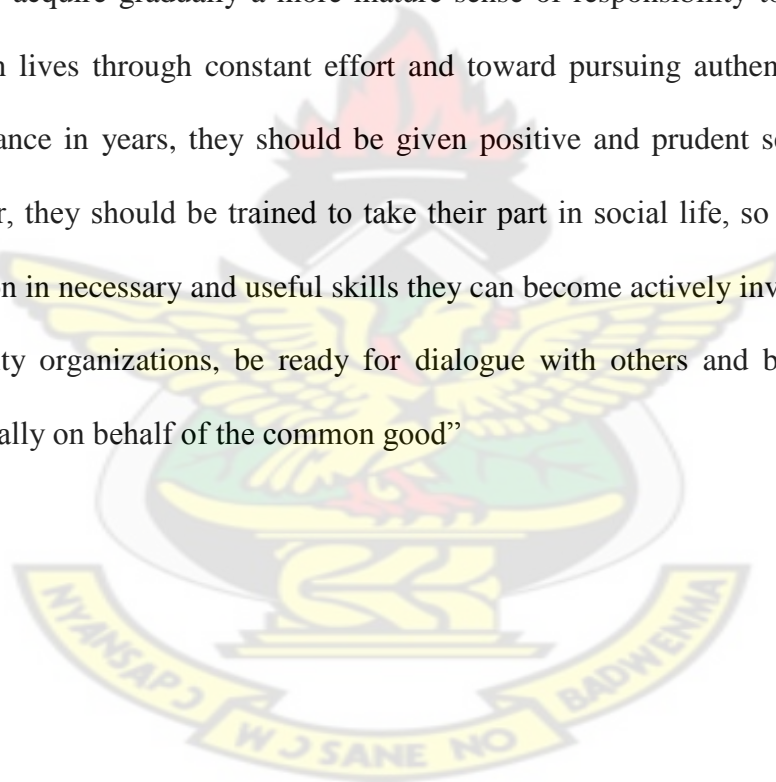
All the respondents, hundred percent (100%) commended the parents and guardians for the efforts being put in place to make sure that their wards or children receive the best form of education. Yet they were admonished to take a second look about their attitude towards their children upkeep and welfare in various schools in Ghana be it Mission or Local Authority.

4.6 Conclusion

In chapter four the researcher discussed the field work, reports from the field of study and analysis of data. The objective of the field work and the views that were gathered from the respondents were also analyzed. The researcher looked at the presence and role of the Catholic Church in terms of education, whether Churches should own and administer their own schools or must there be partnership with the government. The objective of the field work was to find out the impact the Catholic Church in Ghana, particularly the Ashanti Region has had in the area of education as a tool for its contribution towards national development. A cursory look was made at the role of parents, lay teachers, clergy, religious and government and how they have contributed to the growth of education. The issue of religious dispensation of teachers, religious

orientation of pupils and students in schools and their challenges were also highlighted.

Every man of whatever race, condition and age is endowed with the dignity of a person and has an inalienable right to education corresponding to his proper destiny in life. As a consequence, with the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments. Children should be helped to acquire gradually a more mature sense of responsibility toward ennobling their own lives through constant effort and toward pursuing authentic freedom. As they advance in years, they should be given positive and prudent sexual education. Moreover, they should be trained to take their part in social life, so that, “by proper instruction in necessary and useful skills they can become actively involved in various community organizations, be ready for dialogue with others and be willing to act energetically on behalf of the common good”



CHAPTER FIVE

SUMMARIES, RECOMMENDATIONS, SUGGESTIONS AND FINAL CONCLUSIONS

5.0 Introduction

In the previous chapter, we discussed the field work, reports from the field of study and analysis of data. The researcher looked at the presence and role of the Catholic Church in terms of education, whether Churches should own and administer their own schools or must there be partnership with the government.

The thesis was centered on Education in Ghana. However, to make the work more effective and result oriented to future researchers, religious leaders and students in the field of academia, the researcher narrowed it to Catholic Education in Ghana particularly the Ashanti Region. The researcher was motivated to write on such a topic within the Catholic Church in the Archdiocese of Kumasi. The topic was chosen due to fact that the relationship that exists between the government and the heads of the Mission Schools is not the best. The issue of ownership of the Mission Schools has become a bone of contention. There is even a new dimension which has been termed as “partnership in development.” Should the government allow the Churches to run their own schools or must there be a government intervention? In theory it is still maintained that injustice is being done to Churches. The Churches should be compensated for doing that portion of the task which the State has assumed. On the other hand, there are many Catholics who are convinced that if State aid were accepted it could be done only at the cost of independence, that State aid would be the price of admitting State supervision.

The purpose for the research work was to review the impact of the Church in the field of education. Churches are not only interested in just offering formal education to a particular individual but looks beyond to making sure that such a person receives a holistic form of education. A Catholic School in Ghana is considered “as a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural identity; its mission of education as a work of love and its service to society.” The perception of Education is a joint enterprise among all stakeholders. Education is a tool for shaping the identities of future citizens who become a part of a multicultural global community. The work delved into how best the government and the hierarchy of Churches could bridge their differences for a holistic form of education to the school going person in the country, Ghana. In this research, an attempt was made to inform readers specifically on the role played by the Church in the development of education. The researcher used questionnaires and interviews to solicit for views of the respondents with regard to the presence and role of the Catholic Church in terms of education, tussle between the government and the Church as to the ownership of Mission schools, transfer and mode of selection of teachers and the type of education strategies the Church should adopt as regards both formal and informal education as a tool for national development. Primary and secondary sources of data were used to complement the raw data.

To make the research more consistent a certain line of thought was used. The Catholic Church in Ghana and for that matter The Catholic Archdiocese of Kumasi was chosen for the research. Certain basic questions came up to help the researcher to find out from the field as regards education being run by the Churches: What is the nature of

Catholic Education? What extent has the reception of Catholic education helped to improve the lives of respondents? Whether we subscribe to the fact that Churches should own and administer their own schools or must there be Government intervention? What do you think should be the mode of selection or transfer of teachers to schools run by the Churches? Should people with different religious orientation be encouraged to attend schools that are not run by their religious leadership? Should the teaching of Christian or religious doctrines be encouraged in schools run by the Churches? To what extent have the roles of Parents, Clergy, Religious and Lay Catholic Teachers contributed to the education of pupils and students of schools run by Churches in Ghana? All these helped the researcher to come up with findings and conclusions.

In line with these thoughts the following arguments were raised; the nature of Catholic education, ownership of Mission Schools or Partnership with Government, Mode of selection or transfer of Teachers to Mission Schools, Christian or Religious and Moral Education and Collaboration between the Church and family in education.

Chapter five will deal with the summaries, findings and conclusions of all the issues that were raised in the discussions.

5.1 Summaries

The research centered on how the Catholic Church and for that matter how other mission churches have contributed to the development of education in Ghana. Among other things, it came to light that, education or “Christian” education began in the Garden of Eden and that knowledge of God is all we need for “life and godliness”. It

highlighted the positive role the Church has played in the development of education in Ghana and the challenges that have been experienced. Education it was observed is one of the most important tools for national development. The Church has both spiritual and material dimensions. Thus as part of the material dimension, premium on education were to be profound. Due to this humankind has been enriched. The problem identified was how Mission schools were run these days. The ownership of these schools has become a bone of contention. The appointment of heads, teachers and other domestic workers to these schools and the complex nature when it comes to partnership agreement with the government also has become an issue of serious concern, especially as it goes against the principles for which these schools were set up by the Churches.

Catholic educational Institutions within the pre-colonial, colonial and post colonial Ghana in general and Asante in particular were discussed in chapter two. The vision and mission of the Catholic Church with regard to education were brought to the fore. It was to create opportunities for young people and even adults to achieve their potential through comprehensive religious, culturally-oriented and learned-centered education. It also came to light that these schools created a community with a special atmosphere which was “animated by the spirit of freedom and charity, to help the youth grow according to the new creatures they were made of”. Finally the researcher agreed to a large extent the school system which was adopted by the Churches as means of providing holistic form of education as very profound. The churches built schools, colleges and now university colleges which have turned out educated Ghanaians who have contributed immensely and still do to the development of Ghana. It came to light that, the educational partnership existed between Religious bodies and

Guggisberg (1919-1927). It was to encourage the religious bodies not only to establish more educational institutions but also to make education affordable to the majority of Ghanaians; especially those in the rural areas. Through the work it was realized that, it was not until the last quarter of the 19th century that, Ghana began to take first steps towards a state organized education. On the part of the missionaries, formal education was pursued because they wanted to create independent native Churches and staff of well-educated local assistants. From the research it also came to light that, the enactment of the acceleration Development Plan of Education (1952) brought a turning point in the history of education in Ghana. Hence, education was made compulsory to every child of school going age. Education was free except for the buying of stationery in schools. Finally, it came up that, the primary duty of educating belongs to the Church. It is her responsibility among other things of announcing salvation to all people.

The researcher discussed the impact of Education by the Catholic Church. It took a look at the role of teachers or educators, parents, clergy and religious. The management structure of Catholic Education in Ghana of which was outlined in this chapter. The Catholic Province or the Kumasi Archdiocese is no exception. The Holy Father, the Pope John Paul II has pointed out in a meaningful expression how "man is the primary and fundamental way for the Church, the way traced out by Christ himself" This way cannot, then, be foreign to those who evangelize. Travelling along it, they will experience the challenge of education in all its urgency. Thus it follows that the work of the school is irreplaceable and the investment of human and material resources in the school becomes a prophetic choice. On the threshold of the third millennium we perceive the full strength of the mandate which the Church handed

down to the Catholic school in that "Pentecost" which was the Second Vatican Council: "Since the Catholic school can be of such service in developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times".

This overview of the joys and difficulties of the Catholic school, although not pretending to exhaust its entire breadth and depth, does prompt us to reflect on the contribution it can make to the formation of the younger generation on the threshold of the third millennium, recognizing, as John Paul II has written, that "the future of the world and of the Church belongs to the younger generation, to those who, born in this century, will reach maturity in the next, the first century of the new millennium". Thus the Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all, to impart a solid Christian formation.

The researcher looked at the presence and role of the Catholic Church in terms of education, whether Churches should own and administer their own schools or must there be partnership with the government. The objective of the field work was to find out the impact the Church in Ghana, particularly the Ashanti Region has had in the area of education as a tool for its contribution towards national development. Furthermore a cursory look was made at the role of parents, lay teachers, clergy, religious and government and how they have contributed to the growth of education. The issue of religious dispensation of teachers, religious orientation of pupils and

students in schools and their challenges were also discussed. The level of collaboration between the heads of the schools built by the Churches and the Parents, Teacher Associations were analyzed. It came to light that, for holistic form of education, parents or guardians must do well to collaborate with heads and teachers because, in the current educational dispensation, children spend much time in school than in the homes or houses.

Every man of whatever race, condition and age is endowed with the dignity of a person and has an inalienable right to education corresponding to his proper destiny in life. As a consequence, with the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments.

It was further stressed that, children should be helped to acquire gradually a more mature sense of responsibility toward ennobling their own lives through constant effort and toward pursuing authentic freedom. As they advance in years, they should be given positive and prudent sexual education. Moreover, they should be trained to take their part in social life, so that, “by proper instruction in necessary and useful skills they can become actively involved in various community organizations, be ready for dialogue with others and be willing to act energetically on behalf of the common good”

5.2 Issues emerging out of the findings

The following were the summaries of issues that emerged from the findings:

5.2.0 Nature of Catholic Education

It was largely agreed to the fact that, education provided by the Churches is holistic and very intensive. It came to light that, apart from the moral discipline that is instilled by the Churches in schools, academic work is taken very serious. It is not surprising that the Church be preoccupied with her role in formal education. At a time when the role of the Church in education is again challenged, when even some Catholic laymen seem to feel that the teaching Church, in particular the Bishops and the clergy under them, have little or nothing to say about the problems of education in Ghana, the Church has found it necessary to use its offices to redefine the basic rights of all concerned, beginning with the Bishops and going right through the parents, the state and even the students themselves.

It came to light that, the Church states with utmost clarity that it has no desire to remain away from the world in a form of isolation but that Christian education is in the world and in a sense, for the world, since man or woman must always work out his or her salvation in the concrete situation in which God has placed him or her and must achieve this not by protection but by contributing to the whole human community of which he or she is an integral and inseparable part. The Church stresses emphasis on the intellectual values of all education and an appeal for all to strive to achieve the highest development of the human mind. In making this appeal, the Church remains true to itself by insisting that this must be done in the framework of the moral formation of man or woman and in the fullness of his or her spiritual, supernatural destiny.

5.2.1 Ownership of Mission Schools or Partnership with Government

It was realized from the research that, although partnership with the government is good yet Churches with the adequate human, material and financial resources should be given the affirmation to run their own schools. It came out that, the government should allow the Churches to run their own schools in order to inculcate Christian values and discipline in their students. This will go a long way to mitigate immorality and indiscipline that the nation is grappling with. It came out that, the best form of education any child could receive were through the Mission schools where wisdom and religion were both taken serious. Unlike the olden days where a lot of credence was given to studies in religion and moral education, much attention nowadays is on science to the detriment of the moral sector of the society.

It is the view of the researcher that, as part of her evangelizing mission the Church should continue to use the school system to complement its ability to reach as many people as possible. The Church should continue sacrificing in helping Catholic schools to achieve their purpose as far as education in concerned. Mission schools perform better when they are run by the Churches than by the government. This to a large extent is the intensive type of supervision that is provided by the churches. As intimated earlier, Partnership with government may connote a nice idea, we believe that if the churches have the requisite human resources, material infrastructure and financial resources to manage their schools, they should be given the opportunity to do so. However, should subsidize the tuition and feeding of the pupils and students. As part of the partnership agreement, government should absolve the payment of salaries, allowances and other remunerations to teachers and all those who work in Mission schools.

5.2.2 Mode of selection or transfer of Teachers to Mission Schools

In the course of the research the issue about selection and transfer of teachers came up. To was to find out about the perception of the selection and transfer of teachers to Mission schools. It came to light that discrimination of all forms to teachers being transferred to Mission Schools because of their expressed religious orientation or affiliation should not be encouraged and where it was being practiced, abolished immediately. Many people were view that the mode of selection or transfer of teachers to the schools should take into consideration good moral background, good interpersonal relationship between teacher and student, qualification and eligibility. Above all the willingness and ability of the teacher to sacrifice for the pupils or students must also be taken into consideration. It was largely agreed that, attaching importance to religious affiliation was good, yet, should not lead to religious discrimination. It was however cautiously stated that, no teacher could be observed to be profoundly morally good if he or she is ethically or spiritually bankrupt. Teachers who are sometimes from other religious orientation do not often give out their best to help the school since they normally do not regard these schools as their own. Some students also emphasized that, teachers with specific religious orientation must be posted or selected to offer their services in Mission Schools. Protestants who were in this group also gave a positive affirmation to the question as to whether religious orientation of a person should be taken into consideration. It was gathered that an increase in the number of Catholic Lay Teachers helped to improve discipline in the school. The said teachers were observed to help in the organization of liturgical services of which the daily mass was paramount. Their presence and involvement of such activities and other school programmes have changed positively to the advantage of the school over others in the Kumasi Metropolis.

There were others from the research field that did not support the idea of bringing teachers who do have Catholic religious background to the schools. They were of the view, rather of associating themselves with teachers who were ready to teach and give the necessary assistance to students as and when. Carter (1965) was of the view that, much as Catholic Lay Teachers would be preferred to lecture at the Catholic Universities and other institutions, the principle of subsidiarity comes in to promote fairness to all manner of people provided such persons qualify. Hence the Church encourages both Catholic and non-Catholic Teachers to undergo the framework of moral formation and the fullness of their spiritual and supernatural destinies. To this Cobbina (2003) also intimated that, teachers were to be trained with particular care so that they could be enriched with both secular and religious knowledge, appropriately certified and may be equipped with an educational skill which reflects modern day findings. Above all teachers who get posted to Catholic schools should be bound by charity to one another and to their students and penetrated by an apostolic spirit, give witness to Christ, the unique Teacher, by their lives as well as by their personal impact. It was largely agreed that, the Catholic Church in Ghana should consider utilizing or extending scholarship schemes to help bright but needy students at all levels of education in Ghana. Kwaku Boateng, a reverend minister of the Apostolic Church asserted. He further stated that the motivation of teachers who accept postings to the Mission schools in deprived areas of Ghana should not be left out to the government alone.

Ntim, a lecturer and Dean of Students, Catholic University College of Ghana, intimated that, since every man or woman of whatever race, condition or age is endowed with the dignity of a person, he or she has an inalienable right to an

education corresponding to his or her proper destiny and suited to his or her native talents, sex, cultural background and ancestral heritage. True education aims at the formation of the human person with respect to the good of those societies of which he or she is a member and in whose responsibilities he or she will share.

Kwaku Boateng was of the view that one's religious orientation should not be a hindrance to his or her attaining education in Mission schools. The Catholic Church believes strongly in the education for all people in life provided they also conform to the laid down rules and regulations of its schools. He further stated that, freedom of religion as stipulated in the constitution of the country must be respected in all schools.

Lay Catholics, both men and women, who devote their lives to teaching in primary and secondary schools, have become more and more vitally important in recent years. Whether we look at schools in general or Catholic schools in particular, the importance is deserved. For it is the lay teachers, and indeed all lay persons, believers or not, who will substantially determine whether or not a school realizes its aims and accomplishes its objectives. In the Second Vatican Council, and specifically in the Declaration on Christian Education, the Church recognized the role and the responsibility that this situation confers on all those lay Catholics who work in any type of elementary and secondary schools, whether as teachers, directors, administrators, or auxiliary staff. The Declaration invites us to expand on its contents and deepen them; in doing this, it is not our intention to ignore or minimize the significant accomplishments of Christians who belong to other Churches, or of non-Christians, in the field of education.

The most basic reason for this new role for Catholic laity, a role which the Church regards as positive and enriching, is theological. Especially in the course of the last century, the authentic image of the laity within the People of God has become increasingly clear; it has now been set down in two documents of the Second Vatican Council, which give profound expression to the richness and uniqueness of the lay vocation: The Dogmatic Constitution on the Church, and the Decree on the Apostolate of the Laity

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5.3.3 Christian or Religious and Moral Education

Bloom (1991), was of the view that, Religious Education was provided by acquiring knowledge about the Supreme Being, the ancestors and the lesser gods through songs, proverbs, folktales and myths, just to mention a few. Abobit, Frafra Union Secretary, St. Peter Catholic Minor Basilica in Kumasi stressed that, Christian education should be taken seriously especially by the government. The importance of this subject has been brought to light. A typical example is the ongoing debate as regards sexual orientation or position of an individual in the various communities/societies in Ghana. Lack of proper tuition in the subject area has led to a lot of people being misled or misinformed both in schools and within the communities. He stated further that, “sex education is simply not learning the characteristics of being male or female. It rather enables a person to appreciate where he or she belongs. It should therefore be the duty of every parent to ensure that children are well informed about the nature of sexuality. Parents should also insist through Parents’ Teacher Association meetings that the subject be taken serious by the school since children spend most of the time in school”. Kwaku Boateng added by stating “I strongly believe that, the teaching of this

important course should be left in the hands of competent and morally disciplined people”

According to Senyah various Ghanaian governments have treated religious and moral education with contempt and disdain. To him there should be a rethink about the place where the teaching of moral issues be put and the type of attention it should receive as an instructional material. Looking at the chequered history of the teaching of religion as part of the school curriculum, one may be tempted to conclude that, it is even not necessary to

be taught at all in schools be it missionary or secular, since everybody goes to church and we have a lot of people around to guide, advice, impart knowledge and direct our lives.

The findings of this study revealed that the teaching of Christian Education has gone through an evolutionary process. It was revealed that, various terminologies have been used for the teaching of Religious Education within this study period. These were observed as Religious Instruction (RI), Religious Knowledge (RK), Scriptures, Bible Knowledge (BK), Cultural Studies (CS) and Religious and Moral Education (RME). Reactions from religious groups and civil society revealed that majority of Ghanaians were in favour of a subject-centered Religious Education curriculum, as against the integrated model of curriculum, which is associated with the current age of globalization. Its is the view of the researcher that, Christian or Religious Education in Ghana should continue to be a subject-centered curriculum, a core curriculum, must be externally examined and must be comprehensive in scope to cover other religions, due to the pluralistic nature of the Ghanaian society. As reiterated above, Christian or

Religious Education in Ghana aims at shaping the individual to become a responsible citizen. Christian or Religious Education is a tool for shaping the identities of future citizens who become a part of a multicultural global community.

To defend the importance of Christian Education as a pedagogical asset of civic elements this study aims to offer one potential justification of the subject that, to Cobbina (2003) “teaching stemming from different particular traditions does not close the doors for a shared humanity, but can rather give elements to understand the value-laden way of looking at the world of every citizen”. The Ghanaian Christian having received sound moral education would to a large extent lay bare his or her civic responsibilities. The advent of science is both compelling and controversial; science allows us to preserve culture, history and in some cases, religious tradition, while also creating avenues for modern socialization and interaction. What happens when science becomes perverse and triumphs over Christian morality?

5.3.4 Collaboration between the Church and family in education

It was largely agreed with the hierarchy of the Church that, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and all people that, a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues

Antoinette Agyemang and Maria Setiga, both Nurses and tutors at Offinso and Pramso Catholic Hospitals respectively, in an interview shared similar concerns with

regard to upbringing, training or supervision of students in schools. The story was no different from what Sally Amoateng tutor and college Mistress of St. Louis College of Education asserted. They were almost unanimous about the trend that parental care and control have taken in recent times, to them the shift in focus, misplaced priorities in life, too much attention on work, false information being received from wards and children with regard to actual happenings around their children or wards, signs of unconcern about their kids in schools due to purportedly busy work. Hence, many of such responsibilities have been pushed to the teachers, chaplains and heads of schools.

It came to light from the research that as a mother the Church is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ yet not without the consent and support of those whose children are taken care of. The position of the Church is clear in assisting parents and guardians to give holistic form of education to their children and wards. As a result of this and part of the research, we asked the respondents in what ways could the Church help or collaborate with parents and guardians in the training of their children and wards to become responsible citizens in the country, Ghana. Follow up of parents to the schools to check on their children especially during visiting days were expressed, P.T.A meetings were to be taken serious, payment of school fees on time were suggested and having time for their kids were all brought up as part of the findings.

It was further stressed that, while belonging primarily to the family, the task of imparting education requires the help of society as a whole. Moreover, the rights of parents and of others to whom parents entrust a share in the work of education, certain

rights and duties belong to civil society in general and the church in particular. For this society exist to arrange for the temporal necessities of the common good. Part of this duty is to promote the education of the young in several ways: namely, by overseeing the duties and rights of parents and of others who have a role in education and by providing them with assistance and completing the task of education and with attention to parental wishes, whenever the efforts of parents and of other groups are insufficient.

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5.4 Recommendations

The following recommendations came up as part of the research work. These were after the problems raised have been discussed, with summaries, findings from the field work and views gathered. It was the view of the researcher that, the religious community in Ghana, various sectors of the society and persons in the academic domain may find the work very useful.

5.4.0 To the Religious

The positive role that the Catholic Church has played in the development of education in Ghana and still continues to play, in education delivery today is generally acknowledged by Ghanaians. The Church derives her right to establish and direct schools for any field of study, kind and grade, from the mandate of Christ to educate and bring all people to the knowledge of their creator. The Church should not relent or be discouraged from its duty to educate young people as part of her responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe and in her unfailing solicitude of assisting people to be able to come to the fullness of life. The Church has established schools and other institutions

as part of its mission of evangelization and human capital development. Schools built by Churches have been associated with quality education and been historically “synonymous with discipline, dedication, honesty and commitment to duty.” These positive strides should be continued so that the holistic type of education being craved for people to become responsible citizens of the country is realized. It is also the view of the researcher that, Churches help find solutions to the educational lapses in the country. The study seeks to recommend that, there should be a redefinition of the relationship between the ministry of education and heads of the mission schools as the current state of affairs is not the best due to the confusion as to who should run the schools built by the churches.

5.4.1 Society

In the broadest sense, education includes all those experiences by which intelligence is developed, knowledge acquired, and character formed. In a narrower sense, it is the work done by certain agencies and institutions, the home and the school, for the express purpose of training immature minds. The child is born with latent capacities which must be developed so as to fit him for the activities and duties of life. The meaning of life, therefore, of its purposes and values as understood by the educator, primarily determines the nature of his work. Education aims at an ideal, and this in turn depends on the view that is taken of man and his destiny, of his relations to God, to his fellowmen, and to the physical world. The content of education is furnished by the previous acquisition of mankind in literature, art, and science, in moral, social, and religious principles. The inheritance, however, contains elements that differ greatly in value, both as mental possessions and as means of culture; hence a selection is necessary and this must be guided largely by the educational ideal.

It will also be influenced by the consideration of the educative process. Teaching must be adapted to the needs of the developing mind, and the endeavour to make the adaption more thorough results in theories and methods which are, or should be, based on the findings of biology, physiology, and psychology.

The work of education begins normally in the home; but it is, for obvious reasons, continued in institutions where other teachers stand in place of the parents. To secure efficiency it is necessary that each school be properly organized, that the teachers be qualified and that the subjects of instruction be wisely chosen.

Since the school, moreover, is so largely responsible for the intellectual and moral formation of those who will later, as members of society, be useful or harmful, there is evidently needed some higher direction than that of the individual teacher, in order that the purpose of education may be realized. Both the Church and the State, therefore, have interests to safeguard; education is to strive for the true ideal through the obvious that education at any given time expresses while, in its practical control, the existing relations between the temporal power and the spiritual assume concrete form.

The Catholic Church has provided a place of integral formation through critical and systematic assimilation of culture where students are taught to be sincere, honest and tolerant. Catholic Education ensures that people have a relationship with God, neighbour and society and helps the individual to have a balance relation with nature, environment and self.

Again an appreciable level of insight has been offered as regards the vision and mission of Catholic Education in Ghana, particularly in Ashanti Region. With these efforts by the Church, it would be prudent for the Government to improve upon its commitment and efforts in the sector of education and to enhance the involvement of the Church and civil society in the educational enterprise.

5.4.2 Academia

The researcher is of the view that students in academia would find the work much more useful when researching into a topic similar to this one in future. The study recommends that formal education in Ghana should continue to be a subject-centered curriculum. The ministry of education in collaboration with all stakeholders in education must meet regularly to redefine content of educational curricula and find appropriate ways of making the current trend of education courses suit the type of manpower and the direction the country, Ghana seeks to go in terms of development and growth.

5.5 Conclusion

Generally, the study took a look at the Contribution of the Church to the Development of Education particularly in the Ashanti Region of Ghana. Thus, the said impacts were analyzed to find out whether its bearing is positive or negative. The study was divided into five chapters. The first chapter comprised the introduction or background of the study, statement of problem, aims and objectives of the study, methodology, literature review and the organization of the study. Chapter two traced the history of Catholic Educational Institutions in the Ashanti Region. Here the vision and mission of Catholic Education were spelt out and deliberated upon. Chapter three discussed the

impact of Christian Education by the Catholic Church in Kumasi Archdiocese. The research work outlined the management structure of the Catholic Education in Ghana with special reference to that of the Kumasi Archdiocese. As reiterated above, chapter four discussed the field research and report. All these were to help find out the place of the church in our country, Ghana and the role it plays in the development of Education in Ghana.

The church had sought to carry out the mandate of Christ by establishing schools and managing them in such a way as to achieve moral academic excellence in the students who passed through those schools. As Attafuah (2007) stated that, the existing relationship between the church and the state in education are observed as confused, unacceptable and unworkable, hence, without doing nothing about it would create more problems for education delivery in the country. The researcher agreed to a large extent with Gyamfi that, the partnership between the church and the state in Ghana dates long before independence but the partnership, until now, remains fluid and undocumented. The 1887 Education Ordinance endorses the principle that education could be better enhanced when religious bodies are supported financially in the building and management of schools. There must be a partnership framework which would ensure that, the church was involved in and consulted on all policy changes and direction in the educational sector, instead of the current status where the church built schools and in the view of Gyamfi “the government comes in to supply teachers but the church is prevented from managing the school, while it was also not invited to contribute to policy change”. The Catholic Church in Ghana believes that for better collaboration with the state, there should be a documented partnership framework focused on problem-solving in the educational sector, rather than always lamenting

about the weaknesses and failings in education. The state and religious bodies' partnership agreement towards enhancing education service delivery and governance in Ghana must be finalised, approved and well documented. Stakeholders should, therefore, work as a body in order to provide quality and holistic education to the country's future leaders and workforce.

It could be observed that, the government appreciates the roles being played by the managers of educational units in the supervision and management of schools established by religious bodies, however, the decentralization system of educational delivery in the country and the roles of the educational units would have to be clearly specified. This is because religious bodies had, over the years, collaborated with government in the provision of quality and sound education for Ghanaian children. Much should be done to correct the seeming marginalization of the roles of religious bodies with schools in the management of these schools.

The researcher would like to finally end the work by being in agreement with Asamoah-Gyadu that, more than any other institution in Ghana, the church is trusted to deliver in this new field because of its own heritage as having established some of the best basic and secondary educational institutions in Ghana. Until fairly recently, it was impossible to point to any secondary institution of repute in sub-Saharan Africa that was not church related and the tradition has been sustained. Thus in most sub-Saharan African countries like Ghana, formal education has always been an integral part of Christian mission. It is these educational institutions, combining academic work and Christian moral virtues that helped to form the core of the leadership of post-independent Ghana following the collapse of colonialism. In venturing into

higher education at the tertiary level therefore, the churches are building on a rich intellectual and religious heritage that has always seen formal education and Christian mission as inseparable entities in the building of society.

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- Interviewees

NO.	NAME	RELIGIOUS DISPENSATION	RANK/PROFESSION	DATE
1	ABOAGYE YAW JOSEPH	PRESBYTERIAN	REVEREND MINISTER	February 20
2	ABABIO KUSI	BAPTIST	HEAD PASTOR, BAPTIST CHURCH- ASOKORE MAMPONG	February 22
3	ABOBIT ROBERT	CATHOLIC	SECRETARY, ST. PETER'S CATHOLIC MINOR BASILICA	February 24
4	AMANKWAH JOHN	CATHOLIC	REGIONAL MANAGER OF CATHOLIC EDUCATION UNIT	February 24
5	ESHUN- RHULE	CATHOLIC	TUTOR, PRINCE OF PEACE GIRLS SENIOR HIGH SCHOOL	February 25
6	KWAKU BOATENG	APOSTOLIC	PASTOR, APOSTOLIC CHURCH-ADIEBEBE	March 2
7	MENSAH HENRY	CATHOLIC	PARISH PRIEST, AYEDUASE CATHOLIC CHURCH	March 2
8	NTIM STEPHEN	CATHOLIC	PRIEST, HEAD OF DEPARTMENT, CATHOLIC UNIVERSITY COLLEGE OF EDUCATION	March 6
9	NYARKO CLEMENT	CATHOLIC	CHAPLAIN, OPOKU WARE SENIOR HIGH SCHOOL	March 6
10	NKRUMAH AMPONSAH	CATHOLIC	DEAN OF STUDENTS, CATHOLIC UNIVERSITY COLLEGE	March 6

11	OPPONG MENSAH	CATHOLIC	HEAD MASTER, OPOKU WARE SENIOR HIGH SCHOOL	March 12
12	OWUSU ANSAH (MRS)	CATHOLIC	ASSISTANT HEAD MISTRESS, ST. LOUIS GIRLS SENIOR SCHOOL	April 14
13	SENYAH PATRICK	CATHOLIC	TUTOR, ST. HUBERT SEMINARY/SENIOR HIGH SCHOOL	April 18
14	SETIGA MARIA	CATHOLIC	NURSE TUTOR, PRAMSO CATHOLIC HOSPITAL	April 25
15	SELIMA OFORI AGYEMNG SALLY	CATHOLIC	COLLEGE MISTRESS, ST. LOUIS COLLEGE OF EDUCATION	May 10
16	SERWAA AGYEMANG ANTOINETTE	CATHOLIC	NURSE TUTOR, OFFINSO CATHOLIC HOSPITAL	May 15

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APPENDIX

Questionnaire

1. Education is a joint enterprise among all stakeholders. Do you agree with this assertion? YES NO

2. Have you attended a Catholic School before? YES NO

If YES to the above question, then, for how long?

a. only for the Kindergarten

b. up to/attended Primary Level

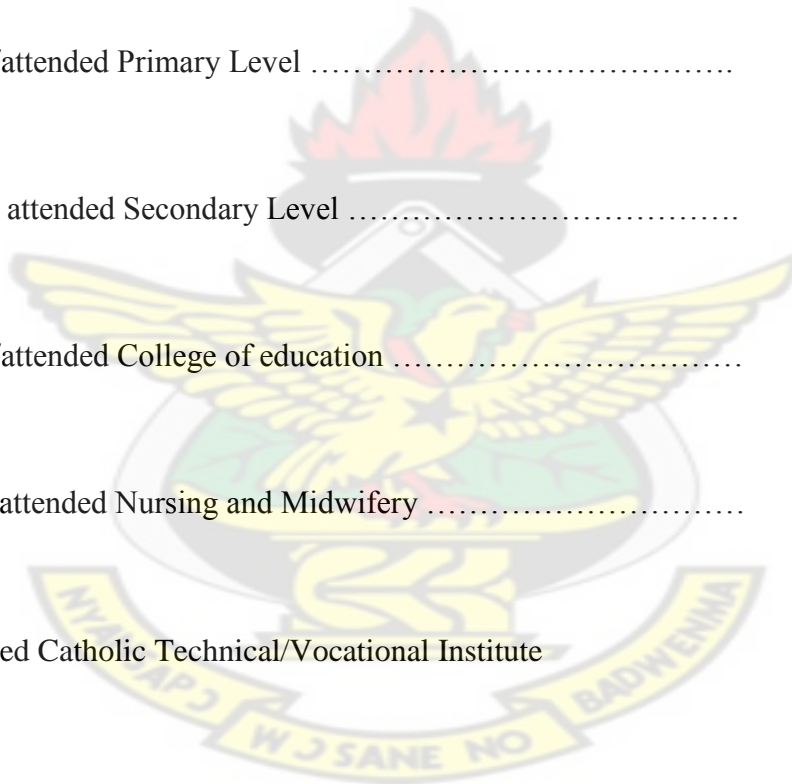
c. up to/ attended Secondary Level

d. up to/attended College of education

e. up to/attended Nursing and Midwifery

f. attended Catholic Technical/Vocational Institute

g. up to/attended Catholic University



Any other relevant information

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3. How do you assess the role of the Catholic Archdiocese of Kumasi in terms of education?

- a. very good
- b. good
- c. fair
- d. poor

Any other relevant information

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4. In which area has the presence of the Catholic Church in Kumasi been felt?

- a. Religion
- b. politics
- c. literary works

5. Education has been perceived as the greatest tool by the Church in terms of evangelization. Do you agree with the assertion?

- a. yes
- b. no
- c. not sure
- d. if your response is YES, please explain

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KNUST

6. Should Mission Churches own their schools?

- a. yes
- b. no

If YES explain further

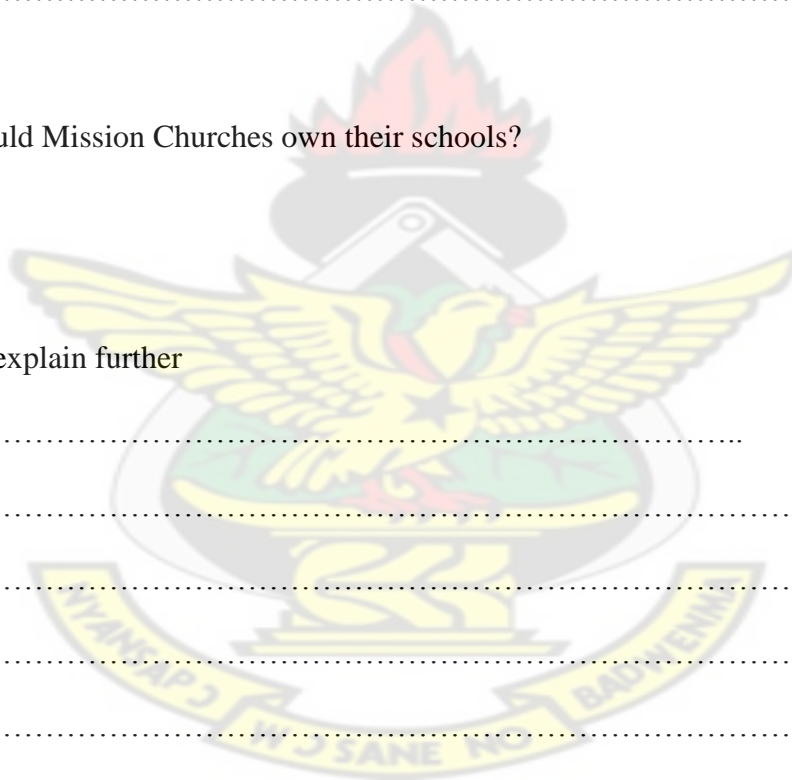
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7. There is a government policy which has been termed as “partnership in development”. Do you understand this policy?

- a. yes
- b. no

If YES to the above, please the policy further

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8. Whilst the Church takes certain things into consideration like moral background, teacher- student relationship etc. before effecting changes or transfers, the government, however, pursues its agenda on “qualification and eligibility” of the person. What do you think should be the mode of selection or transfer of teachers to mission schools?.

- a. agree with the Church’s position
- b. agree with the government on qualification and eligibility
- c. there must be a compromise between government and the church with regard to teacher selection

9. In the advent of the 1992 Constitution every Ghanaian child of school going age must not be denied access to Free Compulsory Universal Basic Education (FCUBE), be it from the Mission School or the Local Authority due to one’s religious orientation. However in the selection or admission of a child to a Mission School its religious orientation should be taken seriously. Do you agree with this statement?

- a. yes
- b. no

Please explain further about the choice of your answer

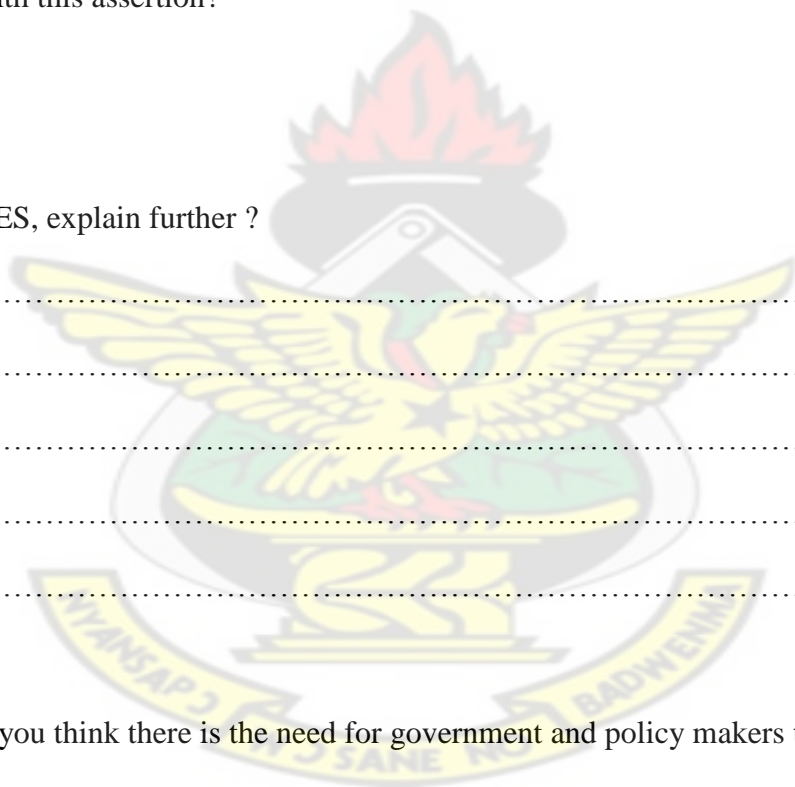
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10. Mission schools perform better than those under the Local Authorities. Do you agree with this assertion?

- a. Yes
- b. No
- c. If YES, explain further ?

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11. Do you think there is the need for government and policy makers to dialogue with the heads of the “Mission Churches” to find solutions to the educational lapses in the country ?.

- a. yes the time is ripe
- b. no there must be educational reforms first
- c. there is no need for government and policy makers to dialogue with the church

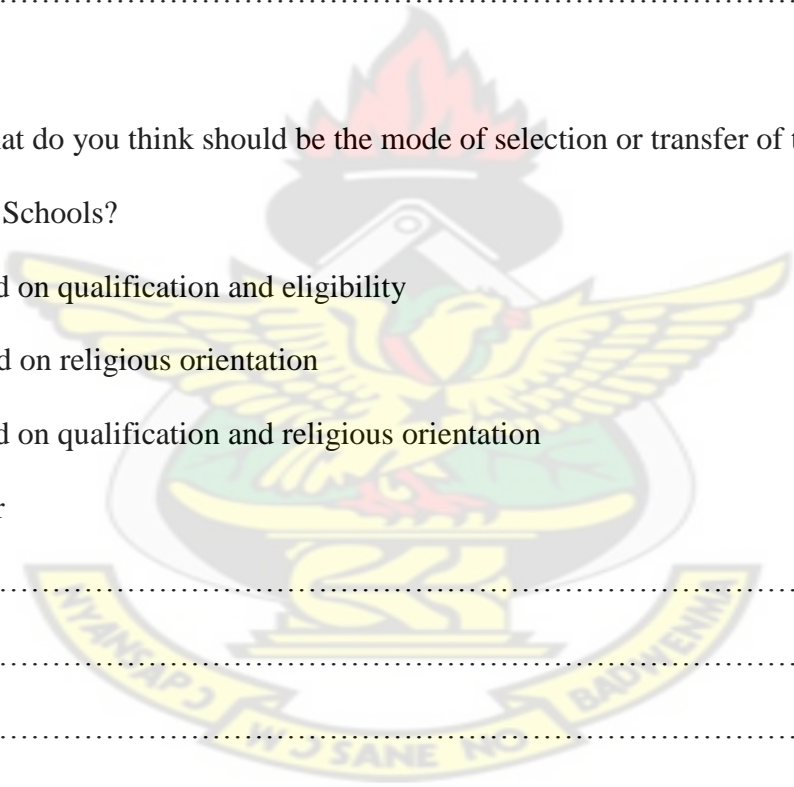
14. The number of lay Catholic teachers must supersede those from other religious orientation so as to help in deepening the faith of students in the schools. Do you agree with this statement?

- a. agree so that the influence of the church could be felt more
 - b. do not agree because it amounts to religious discrimination
 - c. other.....
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KNUST

15. What do you think should be the mode of selection or transfer of teachers to Mission Schools?

- a. based on qualification and eligibility
 - b. based on religious orientation
 - c. based on qualification and religious orientation
 - d. other
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16. Should people with different religious orientation be encouraged to attend schools that are not run by their religious leadership? YES NO

17. Have you ever been discriminated against in a Mission School because of your religious orientation?. YES ... NO

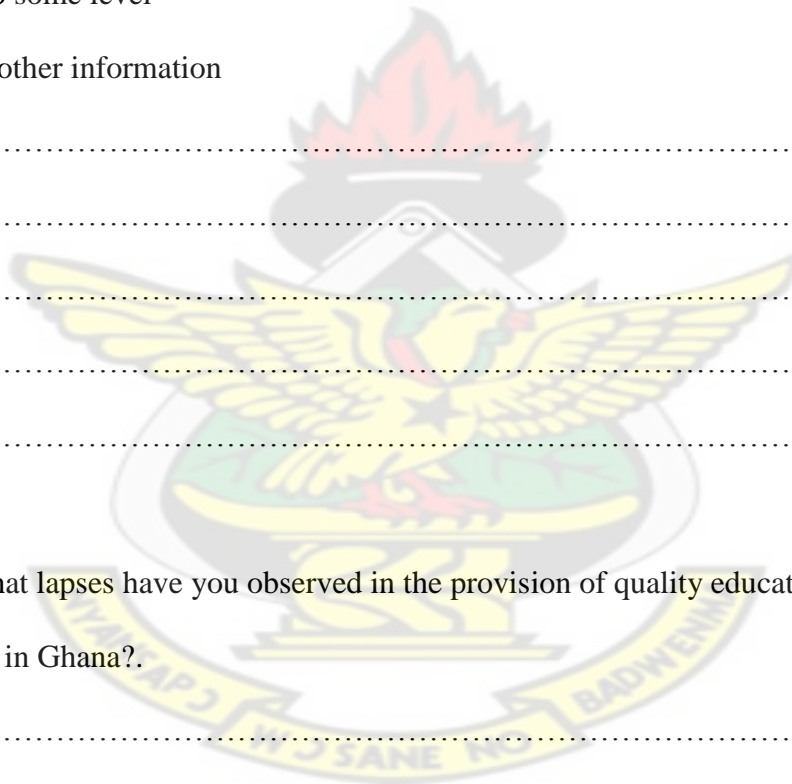
If YES, please name the school

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18. Does Religious freedom exist in Mission Schools?.

- a. yes
- b. no
- c. up to some level
- d. any other information

KNUST



19. What lapses have you observed in the provision of quality education by Mission Schools in Ghana?.

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20. What practical solutions or recommendations could you give to the leadership of the Catholic Church in Ghana, regarding both formal and informal education as a tool for national development?.

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KNUST

21. How would rate the performance or achievements of the Church in the area of education as a tool for national development?.

- a. 10 b. 9 c. 8 d. 7 e. 6 f. 5 g. 4 h. 3 i. 2 j. 1

