

**TOWARDS A TRANSFORMATIONAL EDUCATION IN GHANA – THE
NECESSITY OF CHRISTIAN EDUCATION AND CHRISTIAN EDUCATION
ADMINISTRATORS**

By

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Dedication

To my wife, Maricel for your love and great support

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This dissertation would not have been possible if God had not given me grace, peace, understanding and direction. I would like to show my gratitude therefore to God Almighty for the great things He has done and He is doing in my life.

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Abstract

Ghana throughout her history has pursued educational practices that have emanated from radically different, often competing worldview foundations. From these worldview foundations have emanated distinctive educational vision, purpose and practice, including the development of particular approaches to curriculum.

This research which was undertaken with ninety five (95) Ghanaian Christians based in South Korea with varying professions; teachers, students, diplomats, church leaders and general Christians, sought to understand how Ghanaian Christian Schools will embrace the kind of educational vision, purpose and practice solely based on the Bible. The research also sought to understand the issues of administration in current schools governed by the churches and what kind of administration Ghanaian Christians expect from church-owned schools for the total transformation of students.

The issue of how Ghanaian churches have neglected their core mandate to educate their children and members on the foundations of the Bible and issues leadership in these Christian Schools prompted the research.

The first purpose of the research was to inquire if the Bible was indeed understood among Ghanaian Christians to be the foundational document on which worldview, educational vision, purpose, and practice of the school is developed. The second purpose was to seek to understand how the Bible can be used for educational purposes such as in curriculum development.

The research design employed a mixture of quantitative and qualitative methodologies. In the research, 95 respondents completed survey questionnaires.

The major research finding was that, although research participants fully understood the Bible as foundational and authoritative for life, the research data indicated that Christians in Ghana have not fully understood the Bible as the foundation document on which educational vision and purpose and educational curriculum is developed.

A very selective group of books from the Bible was found to be influential in practice. Most prominent was the book of Genesis. Other influential books included John and Romans.

About half of the respondents believe any Ghana government whether current or future will be hesitant to permit any kind of education based solely on the Bible for reasons such as protests from Islamic religion, teachers and citizens. There is minimal research conducted to assist Professional Educators with effective ministering and administration in Christian Schools. While secular academic training and experience provide the Administrator with great preparation, there are specific dynamics unique to the Christian school environment that warrant deliberate attention if the Administrator is to be effective.

Christian schools are an absolute necessity. The task of providing direction and guidance in a Christian context is massive. Effective administration in a Christian school involves choosing servant leadership over a dictatorial approach which forces leaders to embrace the gifts of employees and thus better appropriate

human resources. The model of Jesus and His example of Kingdom leadership provides the example that is to be followed in the Christian school. Effective administration of organization and program yields much fruit and masterful results for the Kingdom.

The conclusion was that the Ghanaian Churches do not have deeper understanding of Christian Education due to inadequate theological knowledge and they do not have the capacity to train effective Christian Educational Administrators to ensure a successful administration in the Christian Schools. Good Christian Schools are a necessity. The Christian school gives its instruction in light of the Word of God. For the Christian school to accomplish its task, a competent Christian Administrator is required, supported by a competent and Christian faculty and staff.

CHAPTER 1: INTRODUCTION

1.1 Background

The kind of Christian Education practiced by Christian Schools in Ghana is not the Biblical model of Christian Education. The understanding of Christian Education in Ghana is normally the saying of prayers before every school lesson and the teaching of the Bible as a course or subject on its own whiles all other general education courses are taught from human-centered curriculum.

Ghana has several thousand of schools that belonged to Christian churches and organization including universities, professional training colleges, high and elementary schools. Even though some of these Christian schools have become public and government has much authority over them, there are still hundreds of private schools totally under the governance of the churches. Christian Schools do not even hire educators who have deeper knowledge of the Bible nor do they hire Christian Education Administrators but they depend on trained teachers with human centered curricula. Christian population in Ghana also increases by 2.2% annually. Concerned with this increasing trend in Christianity, the fact that churches have become stake holders in Ghana's Education, and the fact that there isn't any kind of formal Christian Education system, there is the necessity to present a kind of knowledge to churches to consider the benefits of a Bible-based education for the transformation of students and society as a whole which is a Biblical mandate to the churches. These concerns necessitated this study and it is my expectation that the study will be an awakening call on churches to accept their social and Biblical responsibility to train "their children" in the Lord.

This research project will seek to understand how Ghana Christians Life, faith and worldview can influence educational vision, purpose, practice, and worldview as well as curricula development. It will also seek to know how a Biblical founded kind of education will bring transformation among Ghanaian students and society as a whole under the administration of an effective Christian Education Administrator.

The first purpose of the research is to inquire if the Bible is indeed understood in Ghana to be the foundational document on which worldview, educational vision, purpose, and practice of the school is based. This will help me to know if the Ghanaian churches have the ability to train quality and effective Christian Educators and administrators to promote Christian Education in Ghana.

The second purpose is to seek understanding as to how the Bible is going to be used for those purposes in Ghana. This will help me to know if the introduction of Christian Education in Ghana will lead to transformation in education and the Ghanaian society in general.

The research will be undertaken with Ghanaian trained- teachers who are in South Korea for further studies as well as general Ghanaians living and working in South Korea. Branches of Ghanaian Churches operating in South Korea will also be involved in this research. The study is only among Christians.

The research design will employ a mixture of quantitative and qualitative methodologies. In this research, 95 Ghanaian teachers, students and church leaders will complete survey questionnaires.

1.2 Overview

Chapter 1 mentions the necessity for this research. Christian population increases annually in Ghana by 2.2% and the number of schools established by Ghana Churches is on the increase yet the Biblical mandate to train Christian children based on Biblical principles has not been acknowledged in Ghana. Ghana does not have any kind of Christian Education and the reason for this is the inability of Ghana Churches to train effective, Bible-minded educational administrators to manage their schools.

In Chapter 2, the issues of educational vision, purpose and practice will be introduced and the particular contentions of Egan (1986, 1992, 1997, 1999) outlined as representative of educators who are wrestling with such concerns. An approach to the relationship between worldview foundations, vision, purpose and curriculum will then be proposed.

From these starting points, two groups of educators who have been and who remain influential in their conceptions of education, will be surveyed. The first group has not recognized the Bible as foundational for educational vision, purpose and practice. They have proceeded from other foundations.

The second group has acknowledged that the Bible is, in some way, a foundational document for life and thus for education. The last educator considered among this second group is Van Brummelen, widely read and highly regarded within current evangelical Christian education, thus providing a stepping off point for research into the present educational facilities managed by the Churches within Ghana.

In Chapter 3, a brief overview of the history of Christianity in Ghana will be presented. A brief overview of Ghana's educational sector will be presented as well as the role of Churches in Ghana's education.

Chapter 4 will describe the research methodology. The research data will be analyzed in Chapters 5. The research findings and recommendations are subsequently presented in Chapters 6 and 7.

1.3 Research Questions

This research project will address particularly the role of the Bible in the development of curriculum and teaching practice in Ghanaian Christian Schools and the kind of administrators for the effective administration of Christian Education.

The research questions will be posed as follows:

- Is the Bible, understood in Ghana to be the written Word of God, the foundational document on which the worldview, educational vision and purpose, and subsequently, the curriculum of the school are based?
- How has the Bible been used in formulating worldview, enacting educational vision and purpose, and subsequently, developing curriculum within the school?
- How is educational vision developed from the Bible and what educational purposes does the Bible promote?
- What does curriculum, developed on the Bible, look like and what is distinctive about it?
- Can Ghanaian churches effectively train Christian Education Administrators who will be equipped with the challenge of transforming students?

- Will the Government of Ghana has the political will to permit Christian schools to develop and implement curriculum founded on the God, Jesus Christ and the Bible?
- How will Christian school students' performance be accessed with regard to Ghana's laws that require pre-tertiary students to be accessed by the government before they could be admitted into the university?
- Will the Government of Ghana support the churches to provide adequate physical environment and resources for all learners to engage in good-quality learning activities?

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

Issues of educational vision and purpose have been raised by many educators including Silberman (1960), Knight (1989), Egan (1986, 1992, 1996, 1999), and Postman (1995). Indeed Postman has insisted that schooling cannot work unless there is a “reason for being in a classroom, for listening to a teacher, for taking an examination, for doing homework, for putting up with school even if you are not motivated.” (1995, p. 4) He continues by asserting that “for school to make sense, the young, their parents, and their teachers must have a god to serve, or, even better, several gods.” (p. 4) Postman writes: It is the purpose of such figures or images to direct one’s mind to an idea and, more to my point, to a story – not any kind of story, but one that tells of origins and envisions a future, a story that constructs ideals, prescribes rules of conduct, provides a source of authority, and, above all, gives a sense of continuity and purpose. A god, in the sense I am using the word, is the name of a great narrative, one that has sufficient credibility, complexity, and symbolic power to enable one to organize one’s life around it. (pp. 5-6)

What is the purpose of education? More specifically, what is the purpose of education organized and offered through schools? What narratives, what gods direct educational decision makers and practitioners? Even more specifically, what is the impact of such visions and purposes on the curricula being designed and presented through schools?

2.2 Egan's Categories of Educational Purpose

Egan (1996) points to confusion in the minds of educators. He suggests three broad categories that are frequently espoused as the common aims of schools in the modern educational arena, categories that to his way of thinking are distinct, indeed incompatible. Firstly, Egan (1996) claims, schools are expected to serve as significant agencies in “socialization”, that is, the “initiation of the young” (p. 10) into society and its values. He traces this educational aim back to oral cultures where techniques such as the use of rhyme, rhythm, meter, vivid images and the coding of lore into stories were used to promote “homogeneity” (p. 11), as the children of the next generation were taught the values, commitments and skills of the adult members of the society. He asserts that, in this conception of education, the primary aim is that it perpetuates and reinforces homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands. Egan claims that this socialization aim, the homogenization of children as he terms it, continues to undergird the pursuit of education in our era. He identifies this aim as being evident in the pursuit of useful knowledge within schools, where courses on “consumer education, anti-drug use, and automobile maintenance” (p. 12) are developed, and where the production of a skilled workforce of good citizens is a paramount aim.

Egan (1996) designates the second distinct category of educational purpose as “Plato and the Truth about Reality.” (p. 12) Plato, Egan argues, conceived of education as the “process of learning those forms of knowledge that would give students a privileged, rational view of reality.” (p. 13) Plato believed, Egan asserts, that the “worldly wise, well-socialized, practical person equipped with all the skills of a good and effective citizen

was not only an educationally inadequate ideal but actually a contemptible one.” (p. 13) Indeed, the proper goal of education was knowledge that transcended conventional beliefs, prejudices and stereotypes. Egan contends that, in this conception of education, the aim is to produce students who are “knowledgeable, discriminating, and skeptical” (p. 14), equipped by their education to judge the norms and discern the practices of society.

The third category of educational purpose is entitled by Egan (1996), “Rousseau and Nature’s Guidance.” (p. 15) He asserts that Rousseau’s ideas have continued to exert a profound influence, partly because of the impact they have had on educational writers, thinkers, and theorists such as Dewey and Piaget. Thus, he continues, the careful observation and study of students, the recognition of distinctive forms of learning and sense-making that characterize different ages, the construction of methods of teaching that engage students’ distinctive forms of learning, the emphasis on individual differences among learners, the encouragement of active rather than passive learning, and the insistence that a student’s own discovery is vastly more effective than the words of the tutor are all features of Rousseau’s powerful, coherent, and distinctive conception of the nature and purpose of education. (pp. 16-16) Initiation into society; critical discernment of society; the pursuit of natural development while being guarded from society’s corrupting influence – Egan’s three broad categories of educational purpose are indeed distinct. They promote contrary views not only of the aims of education, but also of the nature of the learner, of learning, and of society itself.

If pursued simultaneously, the result is confusion of purpose and uncertainty regarding educational practice, most clearly evident in the development of curriculum. This is

Egan's contention. Only when looked at in a manner that is "sufficiently general and vague" (1996, p. 16) he states, might they be thought of as compatible. There needs to be further thought concerning educational purpose, more discrimination, greater clarity, and subsequently more certainty in the practice of education.

Each of Egan's categories of purpose is founded on different presuppositions concerning the philosophy and practice of education. Each results in a distinctive vision of education. It is not possible to espouse all three and pursue a coherent educational purpose. As Egan contends, if educators are somehow seeing schools as taking the best from each of the three positions, as though they were compatible, the result will be confusion.

2.3 Worldview, Vision, Purpose and Educational Practice

It is proposed that distinctive statements of educational purpose, such as those identified by Egan, may be understood to be the result of quite different visions for human society and thus for education. These varying visions may be further understood as emanating from within worldview frameworks shaped by radically contrasting foundational beliefs.

Distinctive educational practices, specifically for our purposes, the development of distinctive curriculum, must be assessed within these broader contexts. The terms worldview, vision and purpose require explanation, as does the relationship between them. Even though the term worldview will be utilized with reference to educators extending from Socrates to Neill and from Origen to Van Brummelen, nevertheless it is recognized that this term has a much shorter history of popular usage. Christian authors

such as James Orr (1989), began to make use of the term worldview, and synonymous terms, at the turn of the 20th century, as a translation of the German term *Weltanschauung*, which had entered into modern thought through the influence of writings by Kant such as *Kritik der Urteilskraft* (1790). (Heslam, 1998, p. 88) However, in the words of Orr: “The thing itself is as old as the dawn of reflection, and is found in a cruder or more advanced form in every religion and philosophy with any pretensions to a historical character.” (1989, p. 5) Orr popularized the term view of the world. Kuyper, heavily influenced by Orr, preferred world-and-life-view or life-system. (Heslam, 1998, p. 88) Gradually, the term worldview became widely used, often in preference to the term philosophy, “but without philosophy’s rational pretensions.” (Heslam, 1998, p. 89)

Greene (1998), also exploring the relationship between worldview and philosophy, understands worldview as that which is held “below the level of consciousness.” (p. 30) As such, he sees it as being foundational for philosophy. Greene writes: “When a worldview is brought to the conscious level and logically worked out into what we are calling a consciousness, or perspective, we have a philosophy.” (p. 31) Wright (1996) has described worldviews as “the lenses through which a society looks at the world, the grid upon which are plotted the multiple experiences of life.” (p. 138) He suggests that worldviews may be studied in terms of four explicit features: characteristic stories, fundamental symbols, habitual praxis, and a set of basic questions – Who are we? Where are we? What is the problem? What is the remedy? What time is it? – and their resultant answers. These worldview questions and answers serve to highlight the fundamentally narrative character of worldview contours: aspects of setting (Where are

we?); character (Who are we?); conflict (What is the problem?); climax and resolution (What is the remedy? What time is it?).

Within the prevailing worldview contours, Wright (1996) contends that each individual develops a mindset. This mindset may uncritically accept, challenge, or even rebel against the prevailing worldview. However the mindset of any individual needs to be comprehended as arising from within the society and the predominant worldview context of which the individual is part. Wright (1996) then argues: “Worldviews and mindsets generate a set of ‘basic beliefs’ and ‘aims’, which in turn reach day-to-day expression in what I have termed ‘consequent beliefs’ and ‘intentions’.” (p. 138). These intentions are worked out in terms of each person’s everyday actions and words.

Thus in Wright’s schema the actions and words of individuals bear witness to their beliefs and intentions, which are a consequence of their basic beliefs and aims. These basic beliefs and aims testify to the mindset of an individual, a mindset that has arisen within the prevailing worldview context in which that individual exists.

Throughout this research project, the term vision is used to refer to the specific mindset of an educator with regard to the purposes of education. Vision is understood to be expressed in terms of purposes, aims, or intentions, terms used with largely synonymous meaning throughout this report. Thus, educational vision and educational purpose may be seen as closely related, indeed as two sides of the same educational coin. One reflects the other.

Both are embedded in, and emanate out of, the distinctive worldview foundations and contours embraced by educators living in different societies and eras of history. The

particular educational practice with which this research project is concerned is that of curriculum. This term is used in the broadest sense throughout, to refer to a “dynamic plan for teaching and learning.” (Stronks and Blomberg, 1993, p. 189) In this dynamic plan: We cannot in practice separate the “what” from the “how”. We can certainly distinguish between the program and instruction when we think and talk about curriculum, but in the head and in the actions of the teacher, what is taught and how it is taught are two sides of the one coin. (p. 189)

This is in keeping with the comparison drawn between the syllabus as that which “outlines the content to be taught” (Curriculum Council, 1998, p. 16), and the curriculum, described in the same document as “dynamic”, including “all the learning experiences provided for the student.” (p. 16) This document continues: “It encompasses the learning environment, teaching methods, the resources provided for learning, the systems of assessment, the school ethos and the ways in which students and staff behave towards one another. All of these provide experiences from which students learn.” (p. 16) In the next section I explore, albeit briefly, 16 influential educators throughout history.

These are considered in two groups. The first eight educators, representative of largely secular views of education, demonstrate the relationship between their worldviews and their educational philosophies and practices. The second group of eight educators, representative of Christian views of education, demonstrates the foundational role of the Bible in the formulation of their worldviews, educational philosophies and practice.

2.4 Educators: No Foundational Use of the Bible

Socrates (460-399 B.C.), Plato (428-346 B.C.), Aristotle (384-322 B.C.), Rousseau (1612-1668), Pestalozzi (1646-1826), Dewey (1859-1952), Makarenko (1888-1939), Neill (1883-1963)

Each of these educators has demonstrated the formative relationship between worldview, educational vision and purpose, and educational practice, particularly evidenced in their development of distinctive curricula. The different educational philosophies and practices that emerged were a consequence of worldview presuppositions that subsequently came to be recognized and identified as general systems of belief. Thus commentators describe, for example, the foundational influence of the idealism of Plato and of the realism of Aristotle, on the theory and practice of classical education, characteristics that “have prevailed as almost normative educational ideals at least until the twenty-first century.” (Elias, 2002, p. 2)

In like manner, Greene (1998) contends that the era of Rousseau, and subsequently Pestalozzi, was characterized by transition from the acknowledgement and use of science as “a reasonable investigation of the world around us” to the “worldview of rationalism” (p. 6) such that by the middle of the 18th century “there was a widespread public sense that something new had happened in human understanding of the universe and life within it.” (p. 6) Naturalistic educational philosophy and practice associated with Rousseau and his followers, summarized for example by Egan (1996, pp. 16-16), were outworkings of, and consistent with, these shifting worldview foundations.

One might discuss the educational theory and practice of Dewey in relationship with the worldview foundations of pragmatism (see for example, Knight, 1989, pp. 69-66); of Makarenko in terms of the presuppositions of Marxism; and of Neill, who succinctly expressed his foundational belief – “I believe in the child, and the only Bible that any teacher should study is the good nature of the young child” (in Croall, 1983, p. 223) – in terms of the presuppositions of humanism. In each case, worldview foundations decisively shaped educational purpose and practice.

The second group of educators is representative of those whose worldviews were fundamentally influenced by the Christian Scriptures. These Scriptures in turn became foundational to the educational philosophy and practice of each educator.

2.5 Educators: The Bible Used Foundationally

Origen (A.D. 185-254), Augustine (A.D. 354-430), Alcuin (A.D. 635-804), Melancthon (1496-1560), Ignatius (1491-1556), Comenius (1592-1660), Kuyper (1836-1920), Van Brummelen (1942-)

The Bible had significant foundational influence on educators considered in this second group. It was thought of by each, in the words of Kuyper, as being “binding on the faith and obedience of men.” (in Heslam, 1998, p. 125) It was held to be authoritative, worthy of rigorous study, a source of wisdom and knowledge of God, and subsequently foundational in shaping life, worldview belief, educational vision, purpose and practice. Nevertheless, many differences were apparent as each endeavored to develop educational theory on Biblical foundations, and more specifically, to practice education that was genuinely Biblebased through schooling. *That* the Bible had foundational

authority was evident. However, *what* that authority meant and *how* that foundational authority was to be exercised was more problematical.

These educators, for example, insisted that the Bible should be incorporated as the content of curriculum. By most it was given high priority as the subject of study – thus for example, the insistence of Luther and Melanchthon that the Scriptures be translated into German: “That which should be read first and most universally in the higher and lower schools must be the Holy Scriptures” (in Rupp, 1996, p. 2), argued Melanchthon. However the relationship between the study of the Bible and other subject areas was a more contentious issue. Did Biblical foundations negate the need to study other knowledge areas? Or should these be studied from a Biblical perspective? Should curriculum areas be valued more highly if they helped in the reading and understanding of the Bible? Or were all areas of knowledge of equal importance? And how were some curriculum areas to be related to the Bible at all?

Augustine endeavored to structure curriculum around the integrative centre of Scripture. He conceived of curriculum as radiating out from the Bible. Subject areas more closely related to the concerns of Scripture were deemed to be of greater educational significance. Thus for example, dancing, running and wrestling were considered to be comparatively peripheral curriculum areas. By way of contrast, in Jesuit schools the Bible, classical learning, humanistic Renaissance studies, and church traditions all played equally significant roles in shaping educational theory, practice and curriculum development. The Bible was, in this regard, one of a number of points of integration. Kuyper conceived of reality and subsequently education, as governed by one of two antithetical principles – the Word of God or the word of man, divine revelation or human

reason. As such he attempted to undergird educational theory and practice with general principles of Biblical truth organized in accordance with reformational understanding of Scripture, particularly the formulations of Calvinism. Conversely, Van Brummelen appealed to important Biblical themes such as the Great Mandate, the Great Commandment and the Great Commission in shaping Christian worldview and educational practice.

Alcuin, by way of contrast, at times used isolated statements from the Bible to support his educational practice. Thus, in claiming Biblical authority for the seven liberal arts as indispensable and fixed components of curriculum, he appealed to a single statement from the Bible – “Wisdom has built her house, she has hewn out its seven pillars.” (Proverbs 9:1, New International Version)

A less contentious though vital issue, to which each of these educators gave high priority, was the role of the teacher in Christian education. This had been a significant emphasis in the work of Augustine, who insisted that education grounded on and shaped by the Bible, necessitated teachers who embraced and embodied the word of God, who were filled with wisdom, who were able to personally “lead ... pupils into the good life in Jesus Christ.” (Gangel and Benson, 1983, p. 103) For Van Brummelen (1998), teachers who walk with God in the classroom must guide their students on the basis of Biblical admonitions such as that found in Colossians 3:16 – “let the Word of Christ dwell in you richly as you teach and admonish.” (p. 40) Again, in *Vision with a Task* (1993), the authors speak of Christian teachers who “both model and foster responsive discipleship. They lead their students as they themselves follow their Lord

and Savior.” (p. 36) To do so the authors argue, teachers must, among other things, “search Scripture.” (p. 36)

A fundamental assumption of Bible-based education is that teachers are Bible-based people. Are they? How have teachers embraced and embodied the Scriptures? Do they continue to do so? Can they teach Biblically, if they do not? Can they develop and present curriculum that is genuinely Bible-based, if they do not? Such questions also need to be asked and answered.

Van Brummelen has acknowledged that even though the Scriptures have much to say about the nature of persons, relationships between God and people, and God’s created reality, nevertheless, “the Bible is not a sourcebook for specific teaching strategies or discipline procedures, and we should not use it as such.” (1998, p. ix) With regard to the relationship of the Bible to education, Smith and Shortt (2002) also recognize that “the Bible seems to have little directly to say about education, and does not even mention schooling.” (p. 16)

Such recognition has led Christian educators to rigorously debate the concept of Christian education. (for example Hill, 1961, 1985) Some have subsequently argued that Christian schooling is not a required, or necessarily beneficial, response to the authority of the Scriptures. In this regard, Smith and Shortt (2002) have considered the views of a number of Christian educators including Paul Hirst who has argued that “Christian belief should not and cannot serve as a legitimate basis for educational reflection.” (p. 25) Not only, in Hirst’s opinion, does the Bible not have anything specific to say about educational practices and concerns, but the general moral principles of

Scripture, to which Christians often appeal in support of Christian education are, in Hirst's view, "too broad to determine any specific educational consequences." (p. 25)

Brian Hill (1968, 1982), in recognizing "there is no clear Biblical mandate for the establishment of Christian schools" (1982, p. 66), affirms that "evangelical Christians may and do go both ways on the question of whether such schools are desirable." (p. 66) While recognizing that such Christian schools can have many strengths (1986, p. 132), Hill accuses them of at times adopting a garrison mentality. He asserts that they may breed the mentality of persecuted enclave, become places of indoctrination and cultural isolation, and that the proliferation of Christian schools, particularly in Australia and the USA in recent years, has had the effect of seeing Christian teachers vacate public schooling thereby forsaking the opportunity to contribute directly and positively within that arena.

Hill argues that the rightness or wrongness of Christian schools must be decided with reference to *both* general Biblical principles appealed to by educators such as Kuyper and Van Brummelen, *and* current cultural conditions. "My present perception," he writes of the cultural settings of Australia, England and the USA, "does not suggest that such defensive action is required, or that it is demanded by the integrity of scholarship."

(1982, p. 86)

Clearly Hill's critique is developed from Biblical foundations. He holds the Scriptures to be authoritative. Moreover Hill is attempting, from those Biblical foundations, to develop comprehensive worldview contours for life that are responsive to the Scriptures. In doing so he is representative of Christian educators who convey reasoned voices of warning, and at times, opposition to the development of Christian schools.

Nevertheless, this research is concerned with how Ghanaian Christian Schools will embrace the Bible as the foundation of all education and as the vehicle for a transformational education. It is also concerned with the kind of administrators who will ensure to the effective administration of Christian education in Ghana. With regard to those foundations, many questions remain. What does it mean to develop Bible-based education? What are its distinctive characteristics? What aspects of the Bible are relevant? Which statements are applicable? What contribution do the various books of the Bible make in shaping education? Can Ghana Churches raise Bible-based teachers who are equipped to develop Bible-based educational theory and practice, particularly Bible-based curriculum? Questions such as these needs to be addressed for any successful Christian Education in Ghana.

2.6 The Bible as Foundational for Education

Smith and Shortt (2002) have helpfully explored a number of ways, conceived of in terms of the various strands of a rope, of relating the Bible to education. They investigate, for example, the modeling impact of the Christian teacher (pp. 35-48) who embodies “certain personal qualities inspired by a devotional reading of Scripture” (p. 51); the relationship between statements of belief in the Bible and the concerns of education (pp. 49-66); links between Biblical and educational narratives (pp. 66-100); between the metaphors of Scripture and education (pp. 101-134); and between the canonical shape of the Bible and the shape of education (pp. 135-160). These approaches to the relationship of the Bible and education engage with attributes of the Bible that will be important within this research.

They also explore characteristics of worldviews – such as narratives, for example – that were introduced at the beginning of this chapter.

Indeed, in the writings of many Christian educators, including Bolt (1993), Van Brummelen (1994), Fernhout (1996), Greene (1998), and Edlin (1999), it is this broad concept of worldview that has featured as a way of moving from the authority of the Bible to the practice of education. The contention is that an all-embracing worldview with Biblical foundations and contours provides the contextual framework from which educational vision and purpose are developed. These in turn govern the consideration and development of, for example, curriculum. Thus, Van Brummelen argues that, having delineated the contours of a Biblical worldview, some “overall guidelines for school curriculum” have also been provided. (1994, p. 48)

However there has been debate concerning what is intended by the concept of worldview, and subsequently, within Christian education, what is intended by a Biblical worldview. For example, descriptions of worldview such as those utilized by Van Brummelen – “a set of basic beliefs and assumptions about life and reality” or “a comprehensive framework of basic convictions about life” (1994, p. 24) – have been criticized for reducing the concept to one of rationality, as though worldview is no more than mindset and thus, holding a Biblical worldview no more than developing a Christian mind.

One educator, who has written of worldviews primarily in terms of mindset, is John Bolt (1993). A worldview he states, may be described as “a thoughtful (therefore primarily but not exclusively cognitive), comprehensive view of human life in relation to God, the world and other humans.” (p. 232) Thus, regarding Christian schooling, he writes: An

obvious answer to the question, Why Christian schools? would seem to be to develop Christian minds. After all, the primary task of a school, it could be said, is teaching students how to think, and thus a Christian school should teach students to think Christianly. Thinking Christianly is often expressed in such visual imagery as a Christian perspective or a Christian worldview. (p. 135)

Wolterstorff disagrees, as Bolt himself acknowledges and discusses. (1993, p. 148 ff.) Wolterstorff contends that “the goal of Christian education is not just the formation of a way of thinking,” arguing that education is “for the totality of life in a kingdom.” (in Bolt, 1993, p. 143) The goals of education are not only to do with thinking, rather with being; not only with rationality, rather with wholeness of life. In Wolterstorff’s words: “Education is always and inescapably pointed towards a certain way of being in the world.” (2002, p. 106) Such needs to be the purpose of education offered through Christian schools.

Fernhout (1996) recommends a reconsideration of the concept of worldview, conceiving of it as “a story-formed life orientation, a narrative-inspired way of learning into life.” (p. 95)

Responding to the work of Wright (1992), Middleton and Walsh (1995) and others, and addressing the same issues as those raised by Postman (1995) and Egan (1986, 1992, 1996, 1999), outlined at the commencement of this chapter, Fernhout has developed an understanding of worldview that emphasizes the formative function of stories and incorporates the essential components of memory, vision, symbols and ethos. He claims that “a world view is a kind of condensation or shorthand (a first ordering) of a life-shaping story.” (p. 86) In this way, a worldview becomes something to embrace or

reject. It represents an invitation to a certain type of lifestyle, a certain way of being in the world.

This understanding of worldview is consistent with fundamental characteristics of the Bible for which Christian educators have contended in discussing the Biblical foundations for worldviews contours. Perhaps the most important of these has been the narrative-historical framework of the Bible. In this regard, Newbigin (1994) has written concerning a Christian understanding of the Scriptures: “The Christian faith, rooted in the Bible, is – I am convinced – primarily to be understood as an interpretation of the story – the human story set within the story of nature.” (p. 13)

Writers have reflected on this narrative or story framework of the Bible in at least three ways. The first, emphasizing the narrative unity of Scripture, has identified a broad, unifying narrative throughout the canonical books of the Bible, often summarized under “the three basic Biblical categories of creation, fall, and redemption.” (Wolters, 1985, p. 11; also Fowler, 1969, pp. 22-23) This conception of the unity of the Biblical narrative has been influential for Christian educators as they have sought to delineate the contours of Christian worldview.

A second conception of the narrative framework of the Bible has emphasized its narrative diversity, recognizing that there are many narratives within the Biblical writings that do not fit neatly into broad categories. Trible focuses on such narratives in her important and provocative book, *Texts of Terror* (1984). Middleton and Walsh (1995), referring to these “angular texts” within Scripture, write concerning this narrative diversity:

The Bible seems to be full of stories that don't fit, that seem to subvert, or at least be in tension with, our modern consciousness. This angularity can easily be smoothed out by reducing the text to a series of generalized theological ideas. But the transformative power of the Scriptures is precisely their ability to challenge us by the odd things they actually assert and narrate about God, the world and ourselves. Textual specificity is thus of the essence for a canonical approach to the Scriptures. (pp. 165-166)

Walsh and Middleton, among others, have insisted that a full appreciation of the overriding narrative unity of Scripture will be gained, not through a neglect or denial of the narrative diversity of the Bible, rather through a full appreciation of that narrative diversity. As Walsh (2000) contends: "This story, with all of its tensions, plot confusions and dead-ends, and in all of its historical oddities, is, nonetheless our story. We find our identity as the people of God in this narrative, it shapes our character and it forms our vision." (p. 112)

A third approach to the narrative framework of the Bible has emphasized that the life and work of Jesus Christ is a narrative climax within the Scriptures – a narrative climax that arises out of both the underlying creation, fall, redemption narrative, and the diverse, angular narratives of Scripture. The NT accounts of Christ's life have been understood as the culminating narrative of the Bible, presented by the NT authors as a personal reenactment and an incarnational restatement of all that has preceded. As such these accounts have been recognized as the fulfillment of all the narratives of Scripture. Wright (1992), for example, referring specifically to the NT book of Matthew, has written:

What Jesus has done, the evangelists are saying, is to bring to its climax not simply the chain of the stories of individual faithful Jews but the whole history of Israel.

The gospels are therefore the story of Jesus told as the history of Israel in miniature: the 'typology' which is observed here and there by critics is simply a function of this larger purpose of the evangelists. (p. 402)

Fowler (1969) has asserted: "Scripture is written in order to testify of Christ. The person who misses this testimony has missed the point of Scripture and lost touch with God's Word that comes to us in the Scriptures." (p. 132) Such assertions regarding Christ and the Bible are in keeping with the convictions of educators such as Augustine; with the purposes of Alcuin who envisaged Frankland "ennobled with the mastership of Christ the Lord" (in West, 1892, p. 49); and with the assertion of Kuyper: "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: "Mine!" (1998, p. 488) McGrath (1996) has summarized this climactic, Christ culminating or Christocentric understanding of the Bible in striking fashion:

Scripture centers on and enfolds Christ, who can be known definitively only through its medium. Scripture, when rightly interpreted, leads to Christ; Christ can be known properly only through Scripture. As Luther puts it, Christ is 'the mathematical point of Holy Scripture', just as Scripture 'is the swaddling clothes and manger in which Christ is laid'. John Calvin made a similar point: 'This is what we should seek ... throughout the whole of Scripture: to know Jesus Christ truly, and the infinite riches which are included in him and are offered to us by God the Father.' ... Abraham Kuyper (1836-1920)

*declared, the sole object of saving faith is 'Christ in the garments of Sacred Scripture'.
(p. 54)*

In asserting the importance of the narrative-historical framework of the Scriptures culminating in the life and work of Christ, Christian educators have written strongly against a piecemeal, proof texting use of the Bible as both untrue to the nature of the Bible and unsatisfactory as a foundation for education. In this regard, Seerveld (1980) for example, has claimed that “reading and interpreting the Bible piecemeal does violence to its integrity as a single, unified text. Treating the Bible, wittingly or not, as a patchwork quilt of oracles or fragments or homilies encourages everyone to indulge his or her whims.” (p. xii)

Wright (1991) has likewise been condemning of the careless, decontextualised use of Biblical texts. To treat the Bible like that he states, is “simply to take your place in a very long tradition of Christians who have tried to make the Bible into a set of abstract truths and rules – abstract devotional, doctrinal, or evangelistic snippets here and there.” (p. 4)

Shultz (2002) has contended that it is time Christians nourished themselves with “succulent chunks of canonical text rather than snacking on tidbits.” (p. 99) Such views are echoed by theologians including Rosner (2000), and Goldsworthy (1991, 2000) who insists that theology must be developed in a way which “focuses on the context of the text in the whole of Biblical revelation.” (Goldsworthy, 2000, p. 26)

Consequently, a fundamental characteristic of the Bible, to which Christian authors and educators have increasingly attended, is its complete canonical structure. (Beckwith, 2000, p. 26; Smith and Shortt, 2002, pp. 155-160) A canonical approach to the Bible insists that each Biblical statement be read, not only in the light of its immediate literary

context, but also with recognition that this immediate context is part of an unfolding, multi-layered library of literature. In this approach to the Bible, any substantial division between the books of the OT and those of the NT is necessarily done way with.

(Rosner, 2000, p. 4)

There is one canon of Scripture. The NT literature is understood to complete and fulfill that which the OT has commenced and anticipated. OT Scripture is understood as preparatory to and subsequently fulfilled by the Scriptures of the NT.

The canonical books of Scripture are grouped in identifiable layers. The three layers of the OT – Law or Torah, Prophets and Writings – are recognized as being established within Scripture itself. (Spina, 1989, pp. 315-332; Dempster, 2002, p. 66) As Stern contends in his translation of the Complete Jewish Bible (1998): “This is the order Yeshua knew, as evidenced by his referring in Luke 24:44 to ‘the Torah of Moshe, the Prophets and the Psalms’ (by ‘Psalms’ he referred to the Writings section, which in the Tanakh [OT Scriptures] begins with the book of Psalms).” (p. xxvii)

These canonical Jewish Scriptures were also “an essential part of the curriculum of early Christian education.” (Elias, 2002, p. 6) Indeed, they became foundational for the early Christian understanding of Jesus and the church through whom came the new Torah, the ministries and words of new prophets, and a new appreciation and application of the OT Writings, particularly wisdom books such as Job, Proverbs and Ecclesiastes. (Elias, 2002, pp. 6-12) Indeed, Elias contends, “of the three parts of the Jewish canon it is in the Writings that the task of education looms the largest.” (p. 9) In this way their significance is enduring, however always comprehended in close relationship with the preceding canonical layers of Law and Prophets, and subsequently

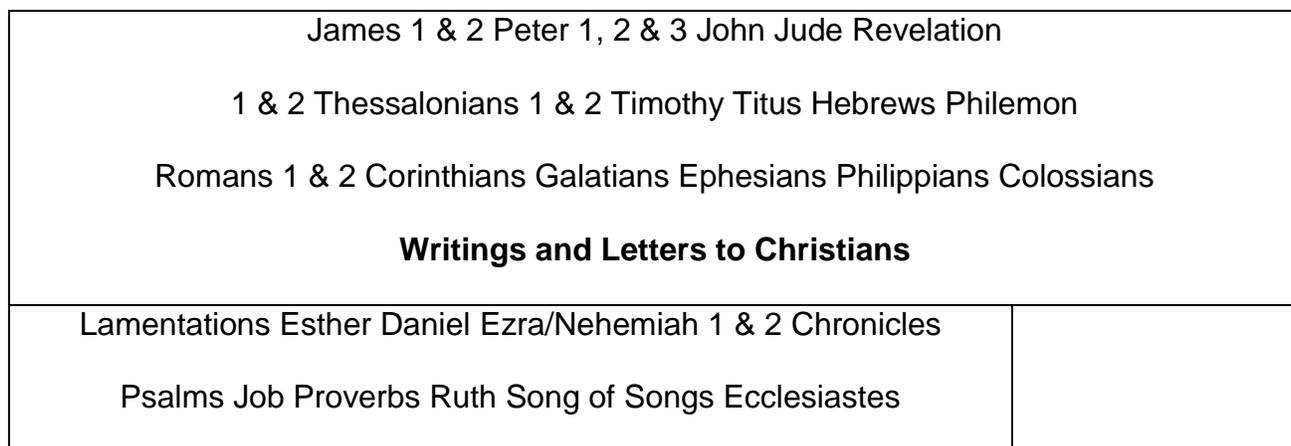
in relationship with those canonical layers that came to make up the NT Scriptures.

House (1998) affirms:

Old Testament theology that seeks to contribute to Biblical theology should indeed analyze the Hebrew canon, for it is this canon that the New Testament mentions (see Lk 24:44) and quotes as divine revelation. Since it is the three-part (Law, Prophets, Writings) scheme that the New Testament mentions, the general order of the canon ought to be followed as well. Because it is an unfolding canon, intertextual connections between the books must be duly noted analyzing the canon offers the best chance for the Old Testament to speak for itself. (p. 55)

A canonical ordering of the NT books is also evident. The narrative accounts of Jesus Christ and the early church (Matthew, Mark, Luke, John and Acts) are followed canonically by the other NT writings, primarily, though not exclusively, in epistle or letter form to various churches and individuals, as consequences and responses to the life and work of Christ are explored. A diagrammatic representation of the full canon of Scripture is presented following.

Figure 1: A diagrammatic representation of the canon of the Scriptures



Writings	
Joshua Judges 1 & 2 Samuel 1 & 2 Kings Isaiah Jeremiah Ezekiel <p style="text-align: center;">Former Prophets</p>	Isaiah Jeremiah Ezekiel <p style="text-align: center;">The Latter Prophets</p>
Genesis Exodus Leviticus Numbers Deuteronomy <p style="text-align: center;">Law</p>	

It is through an appreciation of this complete Scriptural canon, and indeed of the relationships between the various Biblical books and the layers of canonical literature, that the diverse and yet unified narrative-historical framework of the Scriptures is rightly comprehended.

As Fernhout (1996) has asserted: “The basic allegiance of Christians is to the story told in the Bible.” (p. 94) This story is conveyed through the canonical library of Scripture. The question as to how well this story is comprehended by Christian educators in our current era, as foundational for worldview and education, needs to be addressed. The fear has been expressed that the Bible may be primarily understood and utilized as a sourcebook of proof texts rather than as a canonical library of literature with a narrative-historical framework culminating in the NT accounts of the life of Christ. If that is the

case, then Fernhout's challenge to Christian educators must surely remain unrealized.

He has expressed that challenge in the following terms:

The challenge facing Christians is to measure, by the standard of this story, the cultural memory, vision, symbols, and ethos communicated to the next generation.

For Christians who are concerned that education enable a new generation to indwell the Biblical story, these cannot be matters of indifference. (pp. 94-95)

Indeed they cannot – particularly educators working within Christian schools. If the task is to enable a new generation to “indwell the Biblical story” and if this Biblical story is foundational in shaping worldview contours, and subsequently, educational vision, purpose and practice, then the answers to questions concerning how the Bible is functioning as a basis for life and education are vital. Such questions provide a starting point for this research project.

CHAPTER 3: CHRISTIANITY AND EDUCATION IN GHANA

3.1 Christian History of Ghana

3.1.1 Introduction

The presence of Christian missionaries on the coast of Ghana has been dated to the arrival of the Portuguese in the fifteenth century. It was the Basel/Presbyterian and Wesleyan/Methodist missionaries, however, who, in the nineteenth century, laid the foundation for the Christian church in Ghana. Beginning their conversions in the coastal area and among the Akwapim, these missionaries established schools as "nurseries of the church" in which an educated African class was trained. Almost all major secondary schools today, especially exclusively boys and girls schools, are mission- or church-related institutions. Although churches continue to influence the development of education in the country, church schools have been opened to all since the state assumed financial responsibility for formal instruction under the Education Act of 1960. Various Christian denominations are well represented in Ghana. The Volta Region has a high concentration of Evangelical Presbyterians. Many Akwapim are Presbyterians, and the Methodist denomination is strongly represented among the Fante. The Roman Catholic Church is fairly well represented in Central Region and Ashanti Region. Although no official figures exist to reflect regional distribution of the various denominations, it is generally agreed that the southern part of the nation is more Christian, while the north is more Islamic.

The unifying organization of Christians in the country is the Ghana Christian Council, founded in 1929. Representing the Methodist, Anglican, Mennonite, Presbyterian, Evangelical Presbyterian, African Methodist Episcopal Zionist, Christian Methodist,

Evangelical Lutheran, F'Eden, and Baptist churches, and the Society of Friends, the council serves as the link with the World Council of Churches and other ecumenical bodies. The National Catholic Secretariat, established in 1960, also coordinates the different in-country dioceses. These Christian organizations, concerned primarily with the spiritual affairs of their congregations, have occasionally acted in circumstances described by the government as political. Such was the case in 1991 when both the Conference of Catholic Bishops and the Ghana Christian Council called on the military government of the Provisional National Defence Council (PNDC) to return the country to constitutional rule. The Roman Catholic newspaper, *The Standard*, was often critical of government policies

In the north, Islam predominates. Islam is based on what Muslims believe are the divine revelations received in seventh century Arabia by the Prophet Muhammad.

The spread of Islam into West Africa, beginning with ancient Ghana in the ninth century, was mainly the result of the commercial activities of North African Muslims (see *The Pre-colonial Period*, ch. 1). The empires of both Mali and Songhai that followed ancient Ghana in the Western Sudan adopted the religion. Islam made its entry into the northern territories of modern Ghana around the fifteenth century. Mande or Wangara traders and clerics carried the religion into the area. The northeastern sector of the country was also influenced by Muslims who escaped the Hausa jihads of northern Nigeria in the early nineteenth century

Most Ghanaian Muslims are Sunni, following the Maliki version of Islamic law. Sufism, involving the organization of mystical brotherhoods (tariq) for the purification and spread of Islam, is not widespread in Ghana. The Tijaniyah and the Qadiriya brotherhoods,

however, are represented. The Ahmadiyah, a Shia (see Glossary) sect originating in nineteenth-century India, is the only non-Sunni order in the country.

Despite the spread of Islamism (popularly known as Islamic fundamentalism) in the Middle East, North Africa, and even in Nigeria since the mid-1970s, Ghanaian Muslims and Christians have had excellent relations. Guided by the authority of the Muslim Representative Council, religious, social, and economic matters affecting Muslims have often been redressed through negotiations. The Muslim Council has also been responsible for arranging pilgrimages to Mecca for believers who can afford the journey. In spite of these achievements, the council has not succeeded in taking initiatives for the upgrading of Islamic schools beyond the provision of basic Quranic instruction. This may explain the economic and technological gap between Muslims and non-Muslims. The Ghanaian Ahmadiyah Movement, which has established a number of vocational training centers, hospitals, and some secondary schools, is an exception.

3.1.2 Western Missionaries in Ghana

Western European interest in the land they christened the “Gold Coast,” due to the abundance of the precious mineral, was primarily trade. Trade in gold and later in human beings became foremost in their minds and consumed their energies. The propagation of the Gospel, which was one of the reasons for their journey to Africa, was for a long time neglected and showed little success.

The earliest attempt to make any impact in Gospel propagation was by some Portuguese Roman Catholic monks in the 15th century. They are believed to have established a school at Elmina in 1529. They had so little success that by the beginning of the 18th century, there was hardly any trace of Christianity in the Gold Coast. These

attempts were later to be followed by the Church of England Society for the Propagation of the Gospel (SPG). Following at the heels of the SPG was the Basel Evangelical Missionary Society. The Wesleyan Christian Mission followed and was also followed by the Bremen Mission. The seeds that were sowed by these gallant men and women from Europe are what have today produced a demography of Ghana, which is predominantly Christian.

3.1.3 Roman Catholic Missionaries in Ghana

The fruit of Roman Catholicism which is seen in Ghana today is as a result of the seeds sowed by the second Roman Catholic Church's attempt at evangelization by two products of the Society of Africa Missions (SMA), Father Eugene Morat and Augustus Morean who arrived in Elmina in 1880. An earlier first attempt in the 15th century by chaplains who accompanied the Portuguese explorers had very little to show in terms of natives evangelized for about four centuries. The only signs of Roman Catholicism that survived the Portuguese era were a small group of Efutus (tribe along the coast) and their chief, probably converted by Augustinian Fathers in 1572, and an unrecognizable stump of a statue of St. Anthony in Padua in Elmina.

However, when the SMA arrived in the Gold Coast, the Protestant missionaries who preceded them were already evangelizing around Accra, Akropong-Akwapim, Cape Coast, and Keta (towns along the coast of Ghana and further inland), and making converts in the Gold Coast colony. And since the SMA had come at the invitation of Sir James Marshall, (the then Governor of the God Coast) who had himself converted to Roman Catholicism, it was allowed to freely work and evangelize in the colony. In 1883, the Sisters of our Lady of Apostles Society also arrived in Elmina to take care of the

education of girls side by side the SMA. By 1901, the Church had spread from Elmina to over forty townships. In addition, the church was running 17 schools with about 1700 boys and girls. In the same year, the Prefecture of Gold Coast was raised to a Vicariate with Father Maximilian Albert as its first Bishop supervising 18 priests, 8 sisters and about 40 teachers from his seat in Cape Coast.

In 1906, the White Fathers entered the Northern Prefecture of Gold Coast from Ouagadougou (now Burkina Faso) to start missionary work in the northern part of the Gold Coast. Not long after their arrival, they showed signs of success among the Dagartis of Jirapa, Nandom and other towns in the north.

The period immediately preceding the beginning of the First World War saw a slowing down of missionary expansion of the Roman Catholic Church. That was because a number of her missionaries were of German descent and were held in suspicion by the British Colonialists. After 40 years of missionary work, Bishop Ignace Hummel of the SMA, the third Vicar Apostolic of the Gold Coast gave the following picture of the strength of the Catholic Church to the congregation for the propagation of the faith in Rome: 35,000 baptized, 25000 catechumens, 10 parishes, 364 out stations chapels, 22 priests, 301 chapels, 22 priests, 13 sisters and 85 schools with 4,734 boys and girls on roll. In 1922 father Anastasius Odaye Dogli was ordained the first indigenous priests from Gold Coast. John Kojo Amissah, on the eve of Ghana's independence also became the first indigenous priest to be elevated to the rank of a Bishop.

3.1.4 The Moravian Missionaries in Ghana

After the apparently unsuccessful attempt by the earliest Roman Catholic missionaries in gaining a foothold in the colonies, the Moravian United Brethren Mission sent out two

missionaries in what was to become the first serious attempt at evangelizing the natives. In the 1730s, two Moravian missionaries Chretien Protten and Henrich Huckuff arrived in the Gold Coast. Protten was actually of both Dane and Ghanaian descent. Born in 1715 in Christianborg to a Dane father and a Ghanaian mother, he was educated first in Christianborg castle and later in Denmark. Protten worked till his death in 1769 but did not win many converts.

In 1742, another mulatto, Jocabus Elisa Johannes Capitein was sent by Moravians in Holland to Ghana. Born to an Ivorian mother, he was sent as a young boy to Holland and educated at the University of Leyden. He became the first African to be ordained into the Protestant priesthood since the Reformation. In Ghana, he started two schools in Elmina in 1742 for mulattos and one for black natives but both collapsed after his death in 1747.

3.1.5 Anglican Missionaries in Ghana

Next to follow the Moravians to the Gold Coast was the Church of England Society for the Propagation of the Gospel. In 1754, the Society sent Rev. Thomson to Cape Coast. After five years of hard work with little success, he returned home an invalid. What he is best remembered for, nevertheless, was the sponsoring of three Cape Coast boys to be educated in Britain. Unfortunately, two of them died in Britain, leaving Philip Quacoe the only survivor. He successfully completed his education in Britain and returned a fully ordained priest of the Anglican Church to work in Cape Coast in 1766. He also could not convert many natives in Cape Coast where he worked till his death in 1816. His main contribution, however, was the school he established and ran till his death.

From 1828, the representative of the Colonial Administration revived the school and was continued by the Society for the Propagation of the Gospel till their activities ceased in Ghana in 1904.

3.1.6 Basel Missionaries in Ghana

The lack of success of earlier missionaries in the Gold Coast was evidenced by the fact that by the beginning of the 19th century, very little headway had been made in the evangelization of natives. It was only from 1828 onwards when the Basel Evangelical Missionary Society sent out a team of four missionaries to Christianborg in Accra that Christianity and western education could be said to have begun in southern Ghana. The Basel Evangelical Missionary Society was invited by the Danish Government to Christianborg to help meet the educational and spiritual needs of the mixture of mulatto and white population that was growing in Christianborg. The interest of the Basel missionaries, however, seemed to be in the indigenous population rather than on the issues of European soldiers' promiscuity. A compromise on the two interests, nevertheless, became a necessary condition for permission by the Danish authority for inland work.

In 1828, four missionaries arrived in Christianborg from the Basel Missionary Society in Basel, Switzerland. They were Karl F. Salbad, Gotlieb Holzwarth and Johannes Henke all German and Johannes Schmidt a Swiss. The slowness of communication in the 19th century delayed the relay of the information concerning their early deaths so much so that before news of the death of the last one reached the headquarters of the Mission Board, a decision had been made to send reinforcement.

In 1832, three others arrived in the Gold Coast. They were Andreas Riss and Peter Jager from Denmark and Christian Friedrich Heinze, a medical doctor from Saxony. Dr. Jager was to study the greatest risk to survival of western missionaries – tropical diseases – and make recommendations for preventive measures. Incidentally, he was the first of his team to die, leaving the two Danes. Not too long after that, Riss became a lone Basel missionary when he buried Jager after his death through illness. He himself nearly followed if a native herbalist who saw him in his initial convulsions had not saved him. Undaunted Riss penetrated inland and built the Basel Mission's first inland station in the Gold Coast at Akropong, the capital of the Akwapim State. By dint of Riss' hard work, in Akropong, it soon grew to become the nerve center of the Basel Mission in Ghana.

With the help of freed slaves from Jamaica who were brought in on the advice of Riss, the Basel Missionary work began expanding to nearby towns such as Aburi and in eight years positive signs of growth had begun appearing. At this time, about forty native Christians, besides the West Indians were gathering for service both at Akropong and at Aburi. From the 1850s, considerable progress was achieved in the spread of the Christian faith far inland to Kwahu, Akim and Asante to the extent that in 1869 the total membership of the Basel Mission was 1,851 from 8 mission districts and 24 congregations.

This great achievement was through the additional effort of later missionaries like Ramseyer and his wife and a host of native who were trained and ordained catechists and priests of the Basel Mission. Chief among these were Mohenu, a former fetish priest, Boakye, Reindorf (a mulatto and a historian), Ablo, Quist, P. Hall, Koranteng and

Date, In 1917, after the 1st World War, Britain's, suspicious of the Basel Missionaries resulted in the replacement of the Basel missionaries by Scottish ones. This became significant in setting the stage for the missionary work began by the Basel Mission to become the Presbyterian Church of the Gold Coast.

3.1.7 Bremen Missionaries in Ghana

Another Missionary Society, which worked in close collaboration with the Basel Evangelical Missionary Society, was Brethren Mission.

Brethren Mission was a North German Mission. From 1847 onwards, Bremen missionaries settled and worked among the Ewes at the eastern side of the Gold Coast, an area, which covered what was later to be, designated "Dutch Togoland." Out of the Bremen Mission emerged the present day Evangelical Presbyterian Church. This has lately been split into "The Evangelical Presbyterian Church of Ghana" and "The Evangelical Presbyterian Church, Ghana."

3.1.8 Wesleyan Missionaries in Ghana

The introduction of Methodism was the second most serious attempt at evangelizing the natives of Gold Coast, the first one being the efforts of the Basel Evangelical Society. The Roman Catholic had made an unsuccessful attempt earlier while the Bremen effort began sometime after the Methodists had begun work in earnest.

Before the Wesleyan Missionary society sent the first mission to the Gold Coast, what was later to become the Methodist Church of Ghana had begun as a Bible Band called the "Society for the promoting of Christian knowledge" by two natives, Joseph Smith and William de Graft at Cape Coast. The first missionary sent by Wesleyan Missionary Society in London to the Gold Coast was Joseph Dunwell. He arrived in the Gold Coast

in 1835 and died the same year after some tremendous work. Joseph Smith and William de Graft continued the work until two more missionary couples arrived. They also died shortly after their arrival but did work hard while they lasted.

The successor, Thomas Birth Freeman, who was a mulatto, was the person who pushed Wesleyan missionary work from Cape coast and its surroundings far inland, reaching as far as to Asante. No wonder he is referred to as the father of Methodism in Ghana. The death of his wife only 6 months did not deter him. His warm heart for Africans caused him to push for the expansion of the Church in Ghana. In 1838, a chapel was built in Cape Coast and within two years, there had been additional hundred members.

Through one of the graduates of the Cape Coast castle schools by name James Hayford, Methodism reached the Asante State. After graduation, he worked for the British Administration in Kumasi. He first began by holding services with the Fantes in Kumase. Freeman used this contact to open a mission station for the whole of the Asante State. Political antagonism between the British and the Asantes caused a suspension of activities in 1872, which was later, resumed. By 1900, the mission in Kumasi had become fully established and enlarged with a European missionary station there.

By 1919, Methodist congregations were found in most towns in the south as well as in the north towards Asante and Brong States. With much difficulty due to opposition from the Chief Commissioner, Wesleyan expansion began in 1919 and reached parts of northern Ghana. Conversion to the Methodist church was given a great boost by the evangelistic preaching of two African Evangelists, William Harris who preached along

the coast from Liberia through Ivory Coast to Ghana, and Samson Oppong who also preached in Asante and Brong.

3.2 Impact of Missionary Activities on Life in Ghana

Though the propagation of the Gospel and the promotion of Christianity through the introduction of western education were the foremost reason for the arrival of European Missionaries to the shores of the Gold Coast, their activities brought improvement of general life of the natives in the country.

This desire to help bring about improvements in general living conditions among natives was borne out of the desire to compensate Africa for the raping of the African continent of its natural and human resources. An awakening began and spread through Europe and North America in the century whose objective was the emancipation and re-integration of former slaves. It was deemed logical that freed slaves be settled on the continent of their origin. Naturally, Protestants who had raised questions about the morality of slavery in Europe and North America lent the greatest support to this endeavor.

This Protestant support was very crucial because powers that had already established themselves on the continent pursued essentially commercial interests. A thriving trade, which involved battering guns and schnapps against gold and slaves, boomed between European merchants in league with home governments and natives.

The many Missionary Societies which established missions in the Gold Coast saw to the promotion of not only Christianity through western education but also agriculture, trade, linguistic studies, architecture and general improved standards of living.

3.3 Plight of the Church after Independence

Immediately after independence, the former government led by Dr. Nkrumah turned unduly materialistic and threatened to ignore all spiritual values. This called for public opposition. Unfortunately there was not much from the Churches. Most of them preferred to be silent. But the experience of the ordinary Christian who did not support the party in power was one of distress and sometimes horror. The government gradually devised machinery to deprive him of media for communicating dissenting views. Churches were weakened because they were not agreed on the methods of opposing a regime which propagated much that was clearly opposed to the spiritual values they taught. The traditional lack of cooperation between Catholics and Protestants decimated the power of the Church as a whole. And in the Protestant community itself, multiplicity of denominations and sects did not help. Our seven and half million people accommodate virtually all the denominations in Europe and America, plus a few indigenous sects or churches which some of the older established denominations refuse to recognize even as Christian.

There were direct threats to the existence of the Christian Church and its growth in Ghana. One was found in youth organization called The Young Pioneers, founded by Nkrumah's party to take in all other youth organizations. Through this means, youths were taught all sorts of things supposed to increase loyalty to the person of the President.

Many were the parents who dreaded the consequences of what their children might say casually about them in the meetings of these Young Pioneers. A few determined, parents refused to let their children join and anxiously waited for the consequences.

When in August 1962, the Anglican Bishop of Accra, Bishop Richard Roseveare, with the support of the leaders of the main denominations in Ghana/denounced the Young Pioneer movement as godless, he was immediately deported. The Nkrumah government made its position clear: "The Church must never interfere with any government policies •• •• " Lay members of the Church looked to the clergy for leadership in opposition but the clergy did not lead. In Ghana and elsewhere, religious' liberty suffers at the hands of apathy.

The Church, if it is to be taken seriously by society ought to give guidance in all spheres and disciplines. The charge, therefore, that the Church is irrelevant to the tasks facing the nation as it grows tends to sound very convincing in such societies as ours. The leaders of the Church are incapable of explaining to their own followers what the government is doing and so to non-Christians, no one really speaks from the side of the Church with authority. This is unfortunate.

The situation is different today. In the past 20 years, new civilian governments were voted into office, whose leaders were Christian and God-fearing. Currently, senior members of the government are all Christians. Christian Churches are now free to run their schools, clinics and hospitals, both as a service to the nation and as a means of winning persons to their faith.

3.4 Background History of Education in Ghana

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.

Some historians claim that the Portuguese started one such school at Elmina Castle around 1529 while the Dutch who evicted them from the castle are believed to have opened their own school in 1644, which ran for 200 years. Records indicate that the British began a school in nearby Cape Coast Castle, while the Danish did the same at Christiansborg Castle, Accra.

These schools produced some brilliant native scholars such as Anthony William Amo of Axim, Christian Protten of Accra and Phillip Quacoe of Cape Coast. These men continued their education in Europe, financed by the merchant companies, and served as role models for others upon their return home.

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.

In the 18th century, the Directors of the Danish Guinea Company invited "The United Brethren" mission from Moravia, Germany, to the Gold Coast, to teach in the castle schools. Five of these missionaries arrived at Christiansborg in 1768. Unfortunately, the first two batches of eleven men all died within a short period.

However the enthusiasm did not die among the Danish settlers with one of the Governors, Johann von Richelieu, credited with personally teaching the children.

3.4.1 Colonial Era

By 1874 when the British Government assumed colonial authority of the Gold Coast colony, significant progress had been made in the educational sector and it was still expanding with the majority of the Basel and Wesleyan Mission schools scattered widely over the interior. Most of the teaching was done in the vernacular languages.

By 1881 there were 139 schools. Of these, one in Cape Coast and two in Accra were under direct government management. The Basel Mission had 47 schools, the Wesleyans 84, the Bremen Mission 4 and the Roman Catholic Church, one. However, it was observed that the system of education adopted by the various missions differed widely, and so in 1882, the Government drew the first plans to guide the development of education. The missions 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. To improve on the former, an updated ordinance was passed in 1887 which remained in force until 1925.

An Inspector of Schools was appointed, initially responsible for Gambia, Sierra Leone and Lagos till 1890, when the office of a full Director of Education for the Gold Coast was created. At this stage, total enrollment was 5,076, including 1,037 girls. In 1902 Ashanti and the Northern Territories were both annexed to the colony and the country's favorable 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 labor for its expansion.

In 1918, the Governor of the Gold Coast, Sir. Hugh Clifford, publicly deplored the 'pitifully small sum' of £38,000 spent on education and proposed as targets:

- primary education for every African boy and girl,
- a training college for teachers in every province

- better salaries for teachers and
- ultimately, a 'Royal College'.

In 1920, 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 Dr. James Kwegyir Aggrey, 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. In the same year, the Gold Coast Government appointed a local committee to deliberate on the major requirements of education. The committee recommended that three new institutions should be built: a secondary school, a new Government training college for male teachers to replace the existing buildings of the college which had been founded in 1909, and a training college for female teachers.

The issue was taken a step further by Sir Gordon Guggisberg, who had become the new Governor of the Gold Coast in 1919. He demonstrated a keen interest in the educational sector and was convinced that the Gold Coast needed above everything, education of a first-rate quality. Guggisberg set up the '1922 Committee', chaired by the Director of Education, Mr. J.D. Oman, to debate further on education in the Gold Coast. He suggested that the three separate institutions recommended by the 1920 Committee could not be afforded by the Government, and should therefore be combined into one comprehensive institution. The Committee recommended that the site chosen at Achimota, in Accra, should provide general secondary education, teacher training, and technical education for male students.

When it finally opened in 1927, the Prince of Wales College, which later became Achimota College and School, offered general secondary education as well as post

secondary technical education and teacher training for both sexes. Its first Principal was Rev. Alek Fraser, a British missionary and a great educationist. Dr. Aggrey was appointed Assistant Vice-Principal. Today the former College is a secondary school and is still a prestigious establishment. The University College of the Gold Coast, which had its roots in Achimota College, and was established as an independent body in 1948, later moved to a separate campus in Legon and is known today as the University of Ghana.

Trade or industrial schools were one of Guggisberg's deepest interests, four of which he built by the end of 1922, including the Accra Technical School. The Governor valued the "union between parent and teacher" and worked at improving the low pay of teachers and extending the length of teacher training, as a result of which pupil teaching was abolished. One of his most remarkable achievements was to bring the neglected Northern Territories into focus, with the opening of a separate Department of Education for the North and the establishment of a Trade School in Yendi in 1922. This school was later transferred to Tamale. Education policy continued to emphasize technical and agricultural education. From the Prince of Wales College, scholarships were awarded to suitable candidates to pursue further studies in British universities.

The training of teachers was a Government priority and by 1933 there were a total of 449 teacher trainees. In 1937, the White Fathers' Mission founded a two-year teacher training college at Navrongo. A significant development in the 1930s was the approval of some local languages, namely Twi, Fanti, Ewe and Ga, as examinable subjects for the Cambridge University School Certificate.

After 10 years of lower and upper primary education, the Education Department gave

scholarships for brilliant but needy boys and girls at approved secondary schools.

Domestic science including cookery, laundry, child welfare and needlework was taught to girls, while courses in commercial subjects such as shorthand, bookkeeping and typewriting were introduced at Mfantshipim school in Cape Coast and soon gained ground in other schools.

Recognizing the impossibility of instituting free and compulsory education, the government absorbed the cost of tuition and subsidized the rest, but encouraged the payment of token school fees which enhanced the respect with which education was regarded. In the Northern Territories where the schools were almost entirely boarding institutions, payment of fees could be made in kind, for instance with livestock and foodstuffs.

The Second World War (1939-45) affected education as the European inspectors, principals and teachers were mobilized for military service. Consequently, the first African Deputy Director of Education, Mr. V.A. Tettey, was appointed. The total number of primary and secondary schools reached 3,000 in 1950 with an enrollment of 280,960 boys and girls. The number of people in school constituted 6.6% of the population of 4.2 million.

Other than Governor Gordon Guggisberg, there were several others who contributed to the development of education in the colonial era. Some of these 'education pioneers' were natives of the Gold Coast. Perhaps the best known of these was the above-mentioned Dr. James Kwegyir Aggrey from Anomabo in the Central Region, who is considered to be one of the greatest scholars ever produced by this country. In 1898, Dr. Aggrey went on scholarship to America where he studied and taught for 20 years.

He confounded the racists of the time with his string of academic degrees including a B.A., an M.A. and a Ph.D. While teaching at Livingstone College, North Carolina, he was invited to join the afore-mentioned fact finding mission to Africa, to explore the possibilities of educational funding. During this visit he formed a strong friendship with Governor Guggisberg. On his return to the Gold Coast, Dr. Aggrey was appointed Assistant Vice-Principal of the Prince of Wales College. He campaigned vigorously for women's education at a time when the idea was not popular, and held the belief that to educate a man was to educate an individual, while educating a woman had more far-reaching benefits to family and community. This led to an increase in the number of places offered to girls by the College.

Another native education pioneer was Josiah Spio-Garbrah, the grandfather former Minister for Education, Ekwow Spio-Garbrah. Josiah Spio-Garbrah was educated at the Wesleyan Mission School at Axim and at the Government Boys' School, Cape Coast. In 1912 he was appointed Principal Teacher of the Government Boys' School, Cape Coast. Besides his duties as Principal Teacher, Mr. Spio-Garbrah concerned himself mostly with collecting the backward pupils from the senior classes and assisting them with their studies, especially in mathematics, which was his forte. He was the only African to serve on the above-mentioned committee appointed in Accra in 1920 by Governor Guggisberg, to advise the Government on education. In 1922 he was promoted Headmaster and transferred to Accra where he again served on the Education Committee of 1922. While he was the Headmaster of the Accra Government Senior Boys' School, he was promoted Inspector of Schools, the first native to hold this post. He eventually retired after 35 years of service with the Government.

Although the formal education system established by the British colonial government provided a solid foundation for education in Ghana, it was geared towards producing a small educated elite to run the colonial economy, while the rest of the population had little access to education. In 1952, The Nkrumah government affirmed the place of education as a major instrument of national development and introduced a policy of education for all.

3.4.2 Post Independence era

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.

Independent Ghana's first President, Osagyefo Dr. 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:

First, the Act established Local Education Authorities within Local 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."

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."

Soon after coming into office in 1966, the Government of the National Liberation Council (NLC), appointed an Education Review Committee "to examine the problems arising from the Program of National Research and make recommendations for improvement."

The Review Committee's proposals covered a wide range of issues concerning education from primary to university levels. Its recommendations on the structure of education were largely an endorsement of the policies already existing. The highlights were as follows:

- The school-going age should be six years.
- Elementary education should have duration of ten years with a break at the end of the eighth year for selecting those suitable for secondary education.
- After this selection, the remaining middle school pupils should complete their elementary education by attending for two years pre-vocational continuation classes

where these are available; otherwise the pupils should continue the study of the ordinary school subjects for the two remaining years.

- Two-year pre-vocational continuation classes patterned on the industrial and farming needs of the country should be established in two middle schools of each region to serve as a pilot scheme.
- The secondary school courses should have duration of five years, at the end of which suitable pupils may proceed to a two year sixth form course.
- The first-degree course at the university should be of three years' duration (four years or more for specialized courses).

The Committee also proposed for a long-term plan a six-year primary school course followed by four years of secondary school education, with two years of sixth form work leading to a three-year university degree. Within this long-term plan, pupils who could not enter secondary school after the primary school course would have to attend continuation classes for four years.

On the content of elementary education, the committee recommended the following subjects: a Ghanaian Language, English, Mathematics, History, Geography, Civics, Science, Music, Art and Craft, Physical Education, Religious Instruction and Housecraft.

Thus, by the end of the 1960s, the structure and content of education in Ghana largely remained a heritage of the pre-independence era: long and academic. The National Liberation Council experimented with the 8-year primary course at the end of which pupils who did not gain admission into secondary or equivalent level schools either attended pre-vocational continuation classes to predispose them to suitable occupations

in industry and farming, or continued the study of the general subjects in school. Among the subjects studied were woodwork, masonry and agriculture.

Public desire for change reached a high point in the 1972-74 period with the development in 1974 of an elaborate program for education from Kindergarten through Primary and Junior Secondary to Senior Secondary Schools. The proposals in the document "The New Structure and Content of Education for Ghana" which was the report of the Dzobo Committee were discussed nationwide and subsequently approved by Government for implementation. Consequently, the Ghana Education Service was established in 1974, principally to ensure the effective implementation of the New Structure and Content of Education.

The 1974 reform of education introduced the Junior Secondary School concept. It stressed the educational importance of a curriculum which predisposed pupils to practical subjects and activities by which they would acquire occupational skills at school and, after a little further apprenticeship, become qualified for gainful self-employment. The implementation of this reform began on an experimental basis. New subjects were introduced for the first time. They included Technical Drawing, Tailoring, Dressmaking, Metalwork, Automobile Practice, Woodwork, Masonry and Catering. However, due to the economic constraints that faced the country in the late 1970s, bureaucratic bottlenecks and sheer lack of interest and commitment from administrators, the new program never went beyond the experimental stage. There was stagnation and near demise of the experimental JSS system. By 1983 the education system was in such a crisis that it became necessary for a serious attempt to be made to salvage it. Among the many problems of the system were lack of educational

materials, deterioration of school structures, low enrolment levels, high drop-out rates, poor educational administration and management, drastic reductions in Government's educational financing and the lack of data and statistics on which to base any planning.

3.4.3 Reforms of the 1980s

From the early seventies to the mid eighties, Ghana experienced a serious national economic decline which affected all social sectors. Along with other sectors, the education system was starved of both human and material resources. In the early eighties, Ghana embarked on a series of IMF structural adjustment programs under which the government mounted reforms in all social sectors. The Education Sector Adjustment Credit (EdSAC) became operational with the help of development partners notably the World Bank, the Department for International Development (then the ODA) and grants from other friendly countries. This program aimed at arresting the decline of the education sector. Under EdSAC, a review of the Dzobo Report was undertaken by the Evans Anfrom Committee in 1986 and the resulting proposals implemented in 1987. Some of the principles which formed the basis of the reform were the importance of education for all, the need for education to be relevant to professional employment opportunities, and the importance of scientific and technological education to national development. The major considerations for the restructuring of pre-university education in 1987 thus included the need to increase resources to the sector, to vocationalize education by shifting emphasis from an academic orientation to a more practical, technical one, and to reduce the cost of education by shortening the statutory period of pre-university schooling. In brief, the education reform had the following objectives:

- To increase access to basic education;

- To change the structure of pre-university education from 6:4:5:2 to 6:3:3 i.e. from 17 years to 12 years;
- To make education cost-effective and achieve cost recovery, and be able to sustain the reform program after the adjustment period;
- To improve the quality of education by making it more relevant to socio-economic conditions.

As a result of the reforms, the Junior Secondary School structure was put in place nationwide. This meant that the 6 years of primary school and 3 years of junior secondary school were consolidated into a uniform and continuous 9-year free and compulsory basic education. The length of the school year was increased from 32-35 weeks to 40 weeks to compensate for the reduction in the years spent at pre-university level. The reforms also brought about revisions in syllabuses and provision of educational resources ranging from infrastructure such as classroom blocks and libraries, to school supplies such as books and technical skills equipment. New Senior Secondary Schools were built to absorb the expected increases in enrolment. To improve the management of the education system, District Education Offices were upgraded with the appointment of Directors and Circuit Supervisors, and the supply of logistics such as vehicles, to enhance their management activities. Qualified teachers were appointed to head basic schools. The implementation of the 1987 education reforms was supported with some other interventions. One of them was the Primary Education Project (PREP) which was embarked upon in 1991 with a USAID grant to bring about improvement in Primary Education. Another was the Primary School Development Project, implemented from 1993 with financial assistance from the

International Development Association (IDA). Despite the numerous interventions to improve education, achievement levels of school children, especially at the basic level, were low. The results of public schools in the criterion reference tests (CRTs) conducted from 1992 to 1997 in English and Mathematics indicated an extremely low level of achievement in these subjects. Indeed, it was evident that although the reforms had succeeded in resolving some of the problems like reducing the length of pre-tertiary education and expanding access to education, some of the problems still persisted.

3.4.4 FCUBE Program

The current initiative in basic education is another bold attempt by the Government to address the major problems that persisted in the education system in spite of the earlier reforms. The package is called the Basic Education Sector Improvement Program (BESIP) or, more popularly, the Free, Compulsory, Universal, Basic Education (fCUBE) Program. The main goal of the BESIP/fCUBE Program is to provide an opportunity for every child of school-going age in Ghana to receive good quality basic education. The Program is intended to reinforce the on-going educational reform program and achieve good quality basic education for the Ghanaian child. See the 'Education Today/Policies' section of this website for more information on fCUBE. Reforms in the Tertiary Education Sub-sector. The tertiary education system in Ghana was originally modeled on the British system and was designed to educate an elite corps to gradually take up roles in the civil service played by expatriates. The first tertiary institution in Ghana was the University College of the Gold Coast, established in 1948 and later renamed the University of Ghana. By 1971, Ghana had three universities which, together with a number of research institutions and professional associations, represented the country's

tertiary education sector. Starting with under 100 students in the University College of the Gold Coast, the number of university students reached 9,000 in 1976 and remained at that level until the commencement of the Tertiary Education Reform Program. The above are among the key findings of the University Rationalization Committee, which undertook a comprehensive review of post secondary education in the country and came out with detailed proposals for far-reaching reforms of the management, academic and governance structure, and funding of the sub-sector. The report of the Committee was finalized after comments had been received from a cross section of stakeholders in the sub-sector and submitted to Government in 1988. It formed the basis of the development of the tertiary education component of the Education Reform Program as well as for a government White Paper entitled "Reforms to the Tertiary Education System". The main objectives of the reforms were to restructure the manner in which tertiary education was perceived and managed in order to improve quality, efficiency, access, equity, relevance and sustainability. Specifically, the objectives included the following:

- Re-definition of the structure of the tertiary education system, to comprise all post secondary pre-service training institutions under the general supervision, direction and control of the Ministry of Education;
- Making tertiary education more cost-effective;
- Increasing the capacity of the institutions for income generation and encouraging private sector participation in funding of tertiary institutions;
- Increased access for qualified people, improved gender balance and provision of quality education;

- Appropriate balance between science/technology and social sciences/humanities students in relation to national needs;
- Improving the management of the tertiary institutions.

As a result of the reforms at the tertiary level, access to tertiary institutions has been increased, although the institutions are still unable to absorb all the students who qualify, due to inadequate resources. For this reason, distance education is being explored as a possible alternative. The sustainable funding of tertiary education also remains a problem. Various solutions have been proposed, such as cost-sharing involving Government, students and the private sector.

3.5 Christian Contribution to Education in Ghana

Table 3:1 Selected Churches and the number of Schools they own in Ghana

Name of Church	Elementary School	High School	Technical/Vocational Institutes	Training Colleges	University
Roman Catholic	2400	50	23	5	1
Methodist	2,375	21		22	1
Presbyterian	1870	67	6	5	2
Seventh Day Adventist	959	45	18	8	1
Church of	96	6	10	0	1

Pentecost					
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CHAPTER 4: METHODOLOGY

4.1 Introduction

Research was undertaken in South Korea among Ghanaian teachers, students and people who are Christians and who acknowledge the Bible to be the foundational document for education. The purpose is for gaining insight into how they evaluate the Bible in terms of education. This is to know their expectation should the Bible be used as the basis from which worldviews are embraced, educational vision and purpose adopted, and subsequently, curriculum developed. Also to know from them the kind of educational administration they will expect of a true Christian School where all general education courses are founded in the Bible.

4.2 Research Design

While recognizing that a rigid delineation of quantitative and qualitative design approaches is arbitrary, this research project is most helpfully discussed within the general descriptions of a qualitative research design consistent with many of the assumptions of a qualitative research paradigm. Creswell (1994) describes such a research design as “an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting.” (pp. 1-2)

In contrasting the purposes of qualitative research with those of quantitative research, Bell (1999) asserts that “researchers adopting a qualitative perspective are more concerned to understand individuals’ perceptions of the world. They seek insight rather than statistical analysis.” (p. 7) Such is the purpose of this research project.

Characteristics of qualitative research identified for example by Eisner (1991, pp. 32-41), and by Fraenkel and Wallen (2000, pp. 502-503), are true of this research project. The natural setting was a direct source of data, the researcher was the key instrument in the conduct of research, data were primarily collected in the form of words rather than numbers, the research was concerned with process as well as product, data were analyzed inductively, hypotheses were reconsidered throughout the process of research, and the assumptions, motives, reasons and goals of teachers were of interest in the research.

Data collection strategies included a questionnaire survey, case studies involving analysis of documents and open-ended questions.

These were in keeping with the qualitative paradigm and design of the research. However, the research survey also sought after data with quantitative characteristics. In this way, the research approach corresponded to what Creswell (1994) terms a combined design with a more dominant-less dominant design. He writes: "In this design the researcher presents the study within a single, dominant paradigm with one small component of the overall study drawn from the alternative paradigm." (177)

4.3 Research Paradigm

Questions of method are secondary to questions of paradigm. Fowler (1998) writes of a research paradigm as "a set of concepts or beliefs that provides the framework within which scientific inquiry takes place." (p. 21) This set of beliefs is not itself subject to scientific investigation; it is the taken-for-granted framework for the investigation. In other words, Fowler continues, "it functions as a world view, or, at least, as a component of a world view." (p. 21) The research paradigm may be viewed as a set of

fundamental beliefs. It “represents a *worldview* that defines, for its holder, the nature of the ‘world’, the individual’s place in it, and the range of possible relationships to that world and its parts, as, for example, cosmologies and theologies do.” (Guba and Lincoln, 1994, p. 107) In this way, the research paradigm not only frames the presuppositions from which the research design is developed, it also reveals the assumptions of the researcher, who works from within the paradigm. Behind the design is a designer – the researcher – and thus the paradigm reveals as much about the researcher as it does the design for research.

Throughout this research project, worldview contours have been considered as determinative in the development of vision, purpose, and subsequent educational practice.

The worldviews embraced by educators across history, as well as our own era, have indeed been the subject of interest, along with the distinctive educational purposes and practices they subsequently pursued.

Worldviews foundationally shaped by the Bible have been of particular interest in the way they have impacted, or possibly failed to impact, Christian educators. It would be naïve to fail to recognize that the researcher, in the conduct of research, is also proceeding from a research paradigm, indicative of a specific worldview stance. There is no sense in which the researcher is an unbiased, completely objective participant at any point – not in the framing of research purpose or questions, nor in the design and conduct of research. As Locke, Spirduso and Silverman (1993) contend: “All researchers ... bring significant personal baggage to the tasks of inquiry.” (p. 114) From the context of the research paradigm to the completion of the research report, the

presuppositional beliefs and worldview commitment of the researcher must be acknowledged.

My own worldview orientation may be described as that of an evangelical Christian. Within that, the authority of the Bible as the inspired, written word of God is determinative with regard to metaphysical, ontological, epistemological and methodological assumptions. (Guba and Lincoln, 1994, p. 107) Indeed my view that God's revelation in the Bible is foundational for life and for that matter education, together with my observation that Ghana with a number of Christian Schools do not have any kind of Christian Education with qualified Christian Educators and Administrators, provided impetus to inquire into what I had both specifically seen and experienced was a widespread misunderstanding of Christian Education within the Christian schooling institutions.

4.4 The Sample

The research is undertaking in South Korea with 95 participants. The large majority of research participants were teachers, postgraduate students, Christians and Christian leaders who are citizens of Ghana and are living in South Korea. The participants included Ghana government officials working at Ghana Embassy including those in charge of education, parents, students and Christian leaders etc. About 99.9% of Ghanaians residing in South Korea are Christians. There are 1500 Ghanaians in South Korea currently.

The research respondents may be designated a "homogeneous group" (Frankfort-Nachmias and Nachmias, 1996, p. 230), sharing in common a fundamental commitment to the Bible as authoritative for life and education.

The sampling commenced and ended in April 2012. A letter introducing the research project, with accompanying consent form and a single copy of the questionnaire survey form, was sent to each participant.

For participants who are not students, I met them at the various Ghanaian churches in South Korea. In keeping with ethical guidelines, it will not be considered appropriate to directly approach members of a particular Ghanaian church with the request to be involved, rather to seek permission from their pastors for some of their members especially those who have some kind of interest in education to then voluntarily participate in the research project.

The questionnaire survey demanded about 40 minutes to be completed.

In this way the research respondents may be designated a “homogeneous group” (Frankfort-Nachmias and Nachmias, 1996, p. 230), sharing in common a fundamental commitment to the Bible as authoritative for life and education.

Sampling was much easier because Ghanaians in Korea are located around the same location and the students are not far away from each other. The Ghanaian churches are also near to each other so within 2 weeks all sampling was done.

In keeping with ethical guidelines, it was not considered appropriate to directly approach church members with the request to be involved, rather to seek permission from pastors for people with some teaching experience or have interest in educational issues to then voluntarily participate in the research project.

This sampling technique is termed “theoretical sampling.” Burns (1997) writes: “In theoretical sampling, data collection is controlled by the developing theory. As information is gathered from the first few cases the underlying theory becomes

extended, modified etc. and therefore informs the investigator as to which group(s) are relevant to interview.” (p. 293) Such was the case in this research.

On the basis of the survey responses, the discovery and development of categories occurred. Through the “recurrent process” of analyzing 95 surveys, categories were confirmed and a point of “theoretical saturation” reached. (Burns, 1997, p. 293)

4.5 Instrumentation

Data were gathered through the administering of a survey, the analysis of documents and subsequent interviews with selected individuals. Each strategy will be outlined below.

4.5.1 Survey

The descriptive “cross-sectional” survey (Burns, 1997, p. 470) made use of both open-ended and structured questions in the form of tabulated lists of Bible books. It was accompanied by an introductory letter and a consent form to be filled out by the voluntary participant. The survey commenced by seeking demographic information, and then continued with the main body of research questions. The complete survey is included in Appendix 2.

The survey firstly asked respondents to outline their worldview. This question was open-ended. Secondly respondents were asked to indicate how influential certain books of the Bible had been on the formation of their worldview, and their life and faith. For rating the influence of books of the Bible, respondents were presented with tables of selected books as well as an open question allowing them to nominate any other books of the Bible that had been “extremely influential.” There were two such tables in the survey,

each containing a different group of Bible books. An example of one of the two tables is presented following.

Table 4.1 Table for Research Survey

	Extremely Influential	Very Influential	Somewhat influential	Uninfluential Extremely	Uninfluential
Ezekiel					
Ruth					
1 Peter					
Judges					
Proverbs					
Exodus					
2 Timothy					
Malachi					
Acts					

This particular table was preceded by the instruction: “Rate the following Bible books in terms of how influential they have been in determining your worldview and Life and Faith. After completing this table, the respondent then had the opportunity to add two or three other books of the Bible, not included in the table, which had been extremely influential in determining their worldview and Life and Faith. Such was the case after each of the two tables in each of the other areas of the survey.

In seeking information regarding the degree of influence of certain books of the Bible, each table presented respondents with a rating, or Likert scale. (Kumar, 1996, pp. 129-133; Burns, 1997, pp. 460-462) It was recognized that in completing these tables, respondents would assess the degree of influence of each nominated Bible book, however there would be no indication as to why or how that influence had been exercised. Nevertheless, this quantitative data was a valuable starting point, and the open-ended questions in the survey, gave opportunity to gather data about aspects of influence not provided by the tables.

Each table contained a different list of nine (9) Books of the Bible. The two tables thus contained 18 of the 66 books of the Bible as they appear in current editions. The books were chosen on the basis of their canonical position in the Scriptures. Thus each table was made up of:

- One OT Book of the Law
- One OT Former Prophet
- Two OT Latter Prophets
- Two OT Writings (one primarily narrative; one primarily reflective)
- One NT account of the life and work of Jesus
- Two NT writings to churches and Christians (one Pauline; one not Pauline)

The nine chosen books in each table were then randomly positioned. Respondents were not informed of the arrangement of the tables. Such an arrangement was designed to provide data concerning the influence not only of specific Bible books, but also of the canonical layers of Scripture. Because the canonical structure is fundamental to the character and purpose of the Bible and to the right use of

statements, principles, themes and values gleaned from Scripture to undergird, for example, the practice of education, the arrangement of the tables was an important research instrument within the questionnaire survey.

The other part of the survey was based on finding out from respondents the kind of administrator a future Christian School should hire, the factors considered in hiring a teacher and also issues with Ghana government and Christian Education.

4.6 Issues of Validity and Reliability

In qualitative research, issues of validity, that is, the soundness or effectiveness of the research, are addressed with reference to the researcher more so than the methodology. For example, Erlandson, Harris, Skipper and Allen (1993, pp. 28-35) discuss validity in terms of, among other things, trustworthiness and credibility. Such trustworthiness extends to both researcher and participants. Consistent with the acknowledged research paradigm, and evidenced in the relationships between researcher and participants throughout the conduct of research, trustworthiness, honesty, and even vulnerability, characterized the data both through the questionnaire survey and the interview format.

The validity of the research may be seen to have been enhanced through the triangulation of data gathered from survey responses, document study and interviews. (Yin, 1998, p. 232)

Eisner (1991) refers to triangulation as “structural corroboration,” that is, a means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of the state of affairs. He writes that “the use of multiple types of data is one way to foster credibility.” (p. 110) On this occasion for

example, some of the data from survey responses was then discussed with interviewees. Interpretation was able to be verified, or otherwise, as clarification was provided.

The issue of research reliability requires that the research methodology be openly and thoroughly reported. Every endeavor has been made to do so. Moreover, the documentation that was studied and the findings drawn from it, are available for further research. However one would not expect other researchers to replicate the case study findings. Indeed, “rather than replicability, reliability in case studies is more focused on dependability that the results make sense and are agreed on by all concerned.” (Burns, 1997, p. 382) In reporting the findings in an honest and detailed manner, the reliability of this research project is greatly enhanced. The potential for it to be repeated and extended awaits the initiatives of other researchers.

4.7 Data Management

Data management may be defined as “the operations needed for a systematic, coherent process of data collection, storage, and retrieval.” (Huberman and Miles, 1994, p. 428)

Throughout this research project the data largely consisted of words gathered from surveys, interviews, documents and observations – in the words of Wolcott, from “watching, asking or examining.” (in Huberman and Miles, p. 430) The mode of data collection was “tightly defined, structured and researcher driven” rather than “open, unstructured and event driven.” (p. 430) The amount of research data collected for analysis was not unmanageable.

The initial data were received from questionnaire surveys. Each survey was numbered as received and then stored in a secure filing cabinet for analysis. There were two

categories of data provided by the survey forms: firstly, the respondents assessment of the influence of Bible books in two tabulated lists and respondents assessment of administrators, Ghana government , data of a primarily quantitative nature; secondly the written responses to open questions in each of the categories of the questionnaire, data of a qualitative nature.

CHAPTER 5: SURVEYS

5.1 Introduction

The survey sought information from respondents as to if and how the Bible can be foundational for each of two areas: Life and Faith and Worldview. The survey also sought to find out the expectation of Christians on the kind of administrators and teachers a Christian School should hire. Lastly, it sought to find out if and how Ghana government will embrace education founded on the Bible. In this chapter, these areas will be considered in that order. In the Life and Faith section of the survey, respondents were asked to indicate the influence of a set of Bible books. The responses were coded: Extremely Influential = 5; Very Influential = 4; Somewhat Influential = 3; Uninfluential = 2; Extremely Uninfluential = 1; No Response = 0. This coding was used throughout.

5.2 Life and Faith

5.2.1 Influence of Selected Books

Table 5.1 lists the number of respondents by influence for the nine Bible books included in the table.

Table 5.1 Life and Faith: Number of respondents by influence

Bible book	Influential	Non Influential
John	95	0
1 Corinthians	90	5
Job	83	12
Esther	82	13
2 Samuel	68	27

Revelation	64	31
Amos	40	55
Numbers	38	57
Joel	35	60

The two NT books in the table, John, 1 Corinthians, and the OT book of Job, were nominated as being of greatest influence for respondents' life and faith. Amos, Numbers and Joel were considered least influential.

100% of respondents considered John to be somewhat, very, or extremely influential on their life and faith. By way of contrast, less than 43% indicated that Joel was somewhat, very, or extremely influential on their life and faith.

5.2.2 Additional Books

Respondents were asked to add the names of Bible books not included in the table, which they nevertheless considered to be extremely influential. In total, they added 15 books. Table 5.2 lists those books added by more than 10% of respondents.

Table 5.2 Life and Faith: Bible books added

Bible book	Number of respondents
Romans	36
Ephesians	31
Psalms	30
Genesis	26
Matthew	23
Philippians	21

Mark	18
Luke	17
Proverbs	16
Acts	14
James	12
Isaiah	9

The most added Bible book was Romans, nominated by more than 37% of respondents.

Other added books included the narrative accounts of Jesus and the church, Matthew, Mark, Luke and Acts. In addition, the NT letters of Ephesians, Philippians and James, were added.

The most added OT book was Psalms, nominated by more than 31% of respondents. Genesis (Law), Proverbs (Writings), and Isaiah (Latter Prophets), were also added by more than 12% of respondents.

A considerable number of books were not added by any respondent: Leviticus (Law); Joshua and Judges (Former Prophets); Hosea, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zechariah and Malachi (Latter Prophets); Song of Songs, Lamentations, Ezra, 1 and 2 Chronicles (Writings); and the NT letters of Philemon, 2 John, 3 John and Jude.

5.2.3 Discussion

Respondents affirmed that the Bible was an authoritative foundation for their lives.

Others affirmed the importance of the Bible in more general terms such knowledge of the Bible as Word of God from Childhood.

However, in spite of these affirmations of the Bible as a whole, it was evident that not all books of the Bible were equally influential for respondents. The narrative accounts of Jesus and the church (Matthew, Mark, Luke, John and Acts), and a group of NT letters including Romans, 1 Corinthians, Ephesians, Philippians, James, and Revelation were regarded as highly influential. Respondents generally regarded books of the NT as more influential than books of the OT for life and faith.

While some OT books were noted as being highly influential, the data indicated that many, indeed most, of the narrative-historical OT books concerning the nation of Israel were not.

This was also the case for most of the Latter Prophets. Only Isaiah and, to a lesser extent, Jeremiah were recognized as being of some influence.

This gave rise to the question as to how the book of Psalms – added by more than 30% of respondents as being extremely influential – was being read, understood and applied. Although these songs of OT Israel are dependent for their meaning on the narrative historical context of the Former Prophets and later narrative books such as Ezra, Nehemiah and 1 and 2 Chronicles, these books were not included as being influential. It is possible that Psalms was being read, understood and applied outside of, or without knowledge of, and its canonical context. This issue will be the subject of further discussion.

Several respondents indicated that in nominating a particular Bible book to be of influence, it was not the book as such, but rather a portion, even a single statement from the book, that was actually influential.

From the written comments in this survey area, it was also evident that respondents were reluctant to indicate that certain books of the Bible were not influential, perhaps equating *influence* with *importance*. Respondents were defensive of the Bible, even apologetic if they lacked knowledge of a certain book. Thus for example, having indicated that a group of books were not influential, one added: “This is due to my ignorance.”

5.3 Worldview

5.3.1 Influence of Selected Books

Table 5.3 lists the Number of respondents by influence for the nine Bible books included in the table.

Table 5.3 Worldview: Number of respondents by influence for nominated Bible books

Bible book	Influential	Non Influential
Romans	94	1
Luke	88	7
Hebrews	88	7
1 Samuel	69	26
Deuteronomy	63	32
Hosea	50	45
Lamentations	35	60
Ezra	30	65
Zephaniah	24	71

The three NT texts – Romans, Luke and Hebrews – were assessed as more influential on worldview formation than the six OT books. Zephaniah and Ezra were considered to be least influential. This is consistent with data in 5.2.1 that, for these respondents, books that made up the Latter Prophets and the narrative-historical literature of the OT were largely uninfluential.

Over 99% of respondents indicated that Romans was either extremely, very, or somewhat influential in the formation of their worldview. Over 94% nominated Luke and over 94% Hebrews. By contrast, Zephaniah was considered to be influential by less than 31% of respondents.

5.3.2 Additional Books

Respondents were asked to add the names of Bible books not included in the table presented, which were nevertheless considered to be extremely influential.

Respondents added a total of 25 books. Seven books were added by more than 10% of respondents (Table 5.4).

Table 5.4 Worldview: Bible books added

Bible book	Number of respondents
Genesis	50
John	35
Matthew	20
Mark	18
Ephesians	17
Revelation	15
Psalms	13

Nearly 45% of respondents nominated Genesis as being extremely influential in worldview formation. The contrast with all other OT books was noticeable, the next most added being Psalms, nominated by 11% of respondents. Genesis was also considered to be extremely influential by many more respondents than any NT book, John receiving most support, being added by slightly more than 30% of respondents.

A large number of Bible books were not added by any respondent as being extremely influential for worldview: Former and Latter Prophets, and eight NT letters: 1 and 2 Thessalonians, Titus, Philemon, 2 Peter, 2 John, 3 John and Jude.

5.3.3 Worldview Groups

The respondents addressed the open-ended question, which asked to know their worldview. Respondents' views were taken on the following:

Creation-Fall-Redemption group

This was the most evident worldview framework, identified in the statements of 60% of respondents. These statements of worldview were characterized by the following categories:

- **Creation** – statements commenced with an affirmation of the reality of creation, and of God the creator, known through his initial act of creation and through his ongoing sustaining of creation.
- **Fall** – statements emphasized the disobedience of Adam and Eve, as described in Genesis 3, and the consequences of sin throughout human history, including the alienation of humanity from God, the cursing of creation and the Biblical teaching concerning death.

- **Redemption** – statements recognized that the plan of God through history was to rescue humanity from sin and death culminating in the gospel work of Jesus Christ – His death on the cross, resurrection from death, ascension into heaven, rule at God’s right hand, and outpouring of the Holy Spirit – so that all who turn to God through faith in Christ receive forgiveness and become part of God’s new creation. Implicit within this framework, and sometimes explicitly stated, was the understanding that redemptive hope incorporates belief in the future return of Christ, final judgment and the creation of new heavens and new earth. Statements concluded with a response to what God had done as respondents reflected on God’s gifts, their tasks and their responsibilities. Such tasks and responsibilities encompassed, for example, personal goals and ambitions, values, ethical choices, involvement in mission, relationships, and educational tasks and priorities.

The three categories of creation, fall, and redemption, seen in these survey responses, have been widely used by Christian authors, and more recently, by Christian educators, to summarize the basic narrative-historical contours of Biblical revelation. (Fowler, 1979; Walsh and Middleton, 1984; Wolters, 1985; Stronks and Blomberg, 1993; Van Brummelen, 1994) They have been used to provide broad theological foundations for Christian expressions of worldview. Within the Creation-Fall-Redemption worldview framework that united this group of respondents, there were significant contrasts. Some of those contrasts are highlighted below:

Christ-centered group

There was a second discernible group of respondents, again very much grounded in their recognition that the Bible was foundational. These statements were not primarily lineal in structure, as the Creation-Fall-Redemption group had been in drawing its framework from an understanding of the historical development of the Scriptures.

Rather these responses were structured around either the historical gospel life of Christ, the ongoing rule of Christ, or present relationship with Christ. This group of responses may be described as Christ centered.

They formed 15% of the total worldview responses.

Knowing and Serving God group

Common characteristics of the statements of 30% of survey respondents led to them being designated the Knowing and Serving God group. This third group was most clearly characterized by expressions of the importance of present relationship with God – a present relationship of knowing, loving, and obeying God, of discovering God’s plan, seeing things from God’s perspective, serving God, and bringing Him glory.

The framework was primarily present, not historical, as in the Creation-Fall-Redemption group. And most often the focus was relationship with God, not Jesus Christ, as in the Christ-centered group. There was no focus on the historical gospel events throughout. The cross and the resurrection were not mentioned by any of these respondents. And even though relationship with Jesus was evident at times, respondents spoke far more frequently about God as their creator, helper, and guide.

5.3.4 Discussion

Despite rigorous affirmations by respondents that the Bible was foundational for worldview formation, it was evident that the way certain parts of the Bible were exercising influence on respondents was a major reason for both the distinctive worldview frameworks that were identified, and for the diversity within those frameworks.

As already noted, certain books of the Bible, mainly drawn from the NT, were more influential than others. At times respondents added notes to indicate that this was because of either the influence of the overall message of the book, of a specific section within the book, or even of a single statement extracted from the book.

Of the books presented to respondents, the three NT texts – Romans, Luke and Hebrews – were assessed as more influential on worldview formation than the six OT books, with Zephaniah, Ezra and Lamentations considered to be least influential. This was the second indication of the lack of influence of two major groups of OT books – the Latter Prophets and the narrative-historical books found throughout the OT canonical layers.

Consequently, it was not surprising that only 6% of respondents made explicit reference to the history of Israel in their worldview statements. That history is contained in OT books that were largely uninfluential on respondents.

Genesis was the exception. With regard to Biblical texts added by respondents as extremely influential, this narrative-historical OT book was assessed to be of far greater influence than any other Biblical writing. Exodus for example, a crucial book for understanding the history of Israel, was of far less influence in the minds of

respondents. Whereas Genesis was added as being extremely influential for worldview formation by nearly 45% of respondents, merely 5% added Exodus. And quite remarkably, even the NT gospel accounts of Matthew, Mark and John were assessed as being less influential than Genesis on worldview formation.

The primary influence of Genesis on the worldview statements was evidenced with regard to at least two features. Firstly, the Creation-Fall-Redemption framework, identified in 60% of the worldview responses, is fundamentally dependent on Genesis. Both the creation and fall categories are drawn directly from Genesis 1-3 and, as one respondent pointed out, the initial Biblical promise of redemption is also to be found in Genesis 3:15.

Secondly, a number of respondents made strong affirmations in their statements, concerning the worldview category of creation, that were clearly dependent on their reading and interpretation of Genesis. For these respondents, beliefs about creation remained a test case of Christian orthodoxy, giving fundamental shape to worldview contours. “God has created all things in six, 24-hour days, and created Man (male and female) in His own image,” wrote one respondent.

The foundations of this response are initially grounded in Genesis and subsequently in the gospel accounts of Jesus. Proceeding in this way – from Genesis to Jesus – allows one to build the Creation-Fall-Redemption schema solely on Genesis in the OT and the gospel accounts in the NT. This was a pattern evident in the responses of many research participants.

5.4 Christian Education Administrator

5.4.1 Selected Questions

Table 5.5 lists the Number of Respondents for the nine Bible books included in the table.

Table 5.5 Christian Education Administrator: Number of Respondents

Selected Questions	Nominated Answers	Number of Respondents
Why do you think churches should have Christian Schools?	<ul style="list-style-type: none"> To provide their congregations a Christian alternative to public schools 	10
	<ul style="list-style-type: none"> To provide an evangelistic tool for the church 	15
	<ul style="list-style-type: none"> To enhance the church's ministry portfolio 	12
	<ul style="list-style-type: none"> To provide children a Christian foundation for education 	53
	<ul style="list-style-type: none"> To create economic empowerment among the membership 	5

<p>What makes a Christian School Christian?</p>	<ul style="list-style-type: none"> • A school that allows prayer 17 • A school with a Bible – based curriculum 9 • Anointed leadership, faculty and staff committed to the ways of the Bible 26 • A school that practices Christianity in all its ways 33 • A school attached to a church 10 	
<p>What should be the most important criteria for hiring an administrator?</p>	<ul style="list-style-type: none"> • Academic degrees and Christian experience 54 • The call of God on the life of the administrator 20 • Spiritual gifts and natural abilities 15 • The willingness to sacrifice for the sake 6 	

	of the school	
What should be the most important criteria for hiring teachers?	<ul style="list-style-type: none"> Academic degrees and subject matter relativity 	28
	<ul style="list-style-type: none"> Number of years experience 	37
	<ul style="list-style-type: none"> Christian walk coupled with academic preparation 	12
	<ul style="list-style-type: none"> Willingness to grow 	2
	<ul style="list-style-type: none"> The evidence of Christian maturity and academic aptitude 	16
What ways do you think are most effective for the development of teachers?	<ul style="list-style-type: none"> In-service training (workshops, seminars, etc.) 	17
	<ul style="list-style-type: none"> Four-year degrees 	9
	<ul style="list-style-type: none"> Graduate degrees in education or subject matter they teach 	16
	<ul style="list-style-type: none"> Experience in the 	

	classroom with guided supervision <ul style="list-style-type: none"> • Mentoring and tutorials • One on one sessions with administrators 	15 9 29
Why do you think Ghana Churches can't develop an effective Bible-based curriculum?	<ul style="list-style-type: none"> • Lack of Theological knowledge • Influx of Prosperity Gospel in Churches • Perception that some courses are secular • Differences in doctrine among Christians 	25 15 23 32
Rate the differences shown in the administrators of Christian Schools in Ghana and other schools?	<ul style="list-style-type: none"> • Extremely different • No differences (same) • Some differences 	0 91 4

56% of the respondents agree that churches need to have Christian schools to provide children a Christian foundation for education.16% of respondents also believes that

Christian schools provide an evangelistic tool for the church. However, only 5% of respondents agree that Christian Schools create economic empowerment among the membership.

35% of respondents considered that Christian School is any school that practices Christianity in all its ways, 27% also agrees that Christian Schools have anointed leadership, faculty and staff who are committed to the ways of the Bible. Only 9% of respondents agree that a Christian School is a school with a Bible-based curriculum.

57% of respondents considered academic degree with some Christian experience as the qualifying criterion for hiring an administrator for a Christian School. Only 6% considered the willingness to sacrifice for the sake of the school as a criterion for hiring an administrator. However, for the recruitment of teachers, 39% considered teaching experience as criterion for hiring teachers while 29% considered academic degree and subject matter relativity as so important.

37% of respondents agree that the Christian Council of Ghana cannot develop a Bible-based curriculum because of doctrinal differences among Christians from different denominations in Ghana. 26% however consider inadequacy of Theological knowledge as reason why a good Bible-based curriculum can't be developed.

96% of the respondents did not see any differences in the style of administration between so called Christian Schools in Ghana and non-Christian schools. Only 4% of respondents agree that there are some differences when it comes to administration. Interestingly, most of the schools owned by Ghanaian churches are either headed by

Pastors or administrators approved by the church to be in good standing in the church as well as a record of spiritual growth.

5.4.2 Discussion

There is a kind of “holy competition” among Christian churches in Ghana, mainly for greater influence in governance. It seems churches in Ghana are focusing on the number of schools they establish and in some cases hospitals to enhance their influence. Regrettably, most of these Christian Schools have become profit-making institutions instead of the promotion of Christian Education. Most of the respondents, about 56% of them are of the view that Ghana churches must use their schools to provide children a Christian foundation for education.

Christian Education concept is totally alien in Ghana and it is not surprising that only 9% of the respondents see a Christian School as any school with a Bible-based curriculum. Christian School in Ghana is considered to be any school that prays every morning and allocates a special time for worship, the curriculum does not matter and in all cases such schools use human-centered curriculum while claiming to be a Christian School.

It seems the emphasis on academic degrees in Ghana has “eaten” up into the minds of Christians and 57% of the respondents agree that an administrator must have academic degree to be hired and only 6% considered willingness to sacrifice for the school as the best criterion for hiring an administrator. This also explains the criterion for hiring teachers in Christian Schools.

Interestingly, about 63% of the respondents have little or no trust in churches to develop any good Bible-based curriculum for any future Christian Education in Ghana due to

inadequate or lack of theological understanding and agreement. About 80% of Ghanaian pastors do not have any form of theological education, whether formal or informal. They become pastors after showing some commitment to the church. This has led to low spirituality among Ghanaian churches and the rapid advancement of Prosperity Gospel in Ghanaian Churches. Their lack of Biblical understanding will make any development of Bible-based curriculum so challenging if not impossible.

It appears the teaching of servant leadership has not been understood among Christian leaders in Ghana and administrators of Christian Schools in Ghana lord it over their staff. These administrators seem not to show any a example of Christian leadership. In some cases, Christian administrators rendered worse form of leadership and drastically affected their schools. It is no surprising that about 96% of the respondents believe that there aren't any differences when it comes to education administration in Ghana between Christian administrators and non-Christian administrators.

5.5 Ghana Government and Christian Education

5.5.1 Selected Questions

Table 5.6 lists the Number of Respondents for the nine Bible books included in the table.

Table 5.6 Ghana Government and Christian Education: Number of Respondents

Selected Questions	Nominated Answer	Number of Respondents
What key issue will Ghana government consider in	<ul style="list-style-type: none"> • Protest from other religion 	45

permitting Christian Schools to teach from Bible-based curriculum?	<ul style="list-style-type: none"> Concerns of Teachers 	16
	<ul style="list-style-type: none"> Concerns of Parents 	5
	<ul style="list-style-type: none"> Concerns of WAEC 	10
	<ul style="list-style-type: none"> Concerns of Citizens 	13
	<ul style="list-style-type: none"> Effectiveness 	6
Do you think Ghana government will support any kind of education based on the Bible?	<ul style="list-style-type: none"> Yes 	36
	<ul style="list-style-type: none"> No 	35
	<ul style="list-style-type: none"> Not sure 	24

According to more than 47% of the respondents, protests from other religions mostly Islam will be the considering factor for Ghana government to grant permission to the church to develop a Bible-based curriculum. Few of them however, consider concerns of parents and effectiveness as considerable factors for any Ghana government.

39% of respondents agree that Ghana government will support in many ways schools who teach based on the Bible. An equal number of respondents also believe that at no point in time will any Ghana government support any Bible-based curriculum in Ghana. However, 25% of respondents were not sure what Ghana government will do when this proposal is submitted to them for a Bible-based education.

5.5.2 Discussion

Even though there has been harmony between the 2 main religious faith-Christianity and Islam, there exist some kind of tension and all governments of Ghana, both current and past has tried best to manage it. For this reason, some political parties consider a Moslem Vice President whenever the President is a Christian. Religious issue cut across all major decisions in Ghana. In the past, Moslems were the first to call for Islamic Education. Even in some public schools, Moslem students have complained of persecution from Christian staff. With all these considerations, it is accepted that 47% of the respondents believed that should Ghana government permit Christians who contribute about 63.4 % of the population to run their schools based on Bible curriculum, there is the likelihood of protest mainly from Islamic religion. However, respondents were divided on whether Ghana government will support Christian Education in Ghana in terms of provision of logistics and other assistance. 39% of respondents believe that government will support Christian Education since most Ghana government officials both in the past and present are devout Christians. However, the same 39% of respondents believe for political reasons, no Ghana government will ever permit Christians to run their schools based on Biblical curriculum. 25% said they were not sure what decision government will take should they be approached with this request.

CHAPTER 6: FINDINGS

6.1 Introduction

It was proposed that educational practice was an outworking of vision and purpose emanating from within worldview frameworks. This contention was explored through a consideration of influential educators across history. For Christian educators, such worldview frameworks were shaped and reshaped by, among other things, the authoritative Scriptures, with which men such as Origen and Augustine engaged deeply.

In agreement with Fernhout among others, worldviews were understood to be narrative formed. Among other things, they had the characteristics of great stories; stories that in Postman's terms, told of origins and envisioned a future; authoritative narratives that, like gods, had "sufficient credibility, complexity, and symbolic power" (1995, p. 6) to give meaning to life and reason for sacrifice. Historically, such narratives had gripped the minds and inspired the visions of educators such as Plato, Makarenko and Neill; such as Melanchthon, Comenius and Kuyper. And for Christian educators, both past and present, the Bible was understood to be the source of a vast, compelling narrative, such that, in Fernhout's words, the basic allegiance of the Christian "is to the story told in the Bible." (1997, p. 95) The challenge faced by Christians, Fernhout contended, was "to measure, by the standard of this story, the cultural memory, vision, symbols, and ethos communicated to the next generation." (p. 95) The task of Christian educators was nothing less than to enable the new generation to "indwell the Biblical story." (p. 95) Christian educators, particularly since the influential works of Augustine, have recognized the importance of teachers as primary models of that Biblical story. They

have also strongly warned against the piecemeal, decontextualized use of the Bible to proof text educational practice, arguing rather that the Bible had a diverse, though fundamentally unified narrative-historical framework culminating in the NT portrayal of the life and work of Jesus Christ which, to be comprehended, necessitated engagement with the full canon of the Scriptures. As Walsh (2000) contended, it is within this narrative that Christians find their identity as the people of God. It is this narrative, he argues, that “shapes our character and ... forms our vision.” (p. 112)

Should that be the case for Christian educators in Ghana whenever Ghana adopts Christian Education concept? How should the Bible shape them? How should it be foundational for their educational vision and purpose? How should it govern their educational practice, particularly their development of curriculum, within Christian schools?

As the research findings are presented, they will be considered in relationship with the main components of this discussion. The research questions had been stated as follows:

- Is the Bible, understood in Ghana to be the written Word of God, the foundational document on which the worldview, educational vision and purpose, and subsequently, the curriculum of the school are based?
- How has the Bible been used in formulating worldview, enacting educational vision and purpose, and subsequently, developing curriculum within the school?
- What does curriculum, developed on the Bible, look like and what is distinctive about it?

- Can Ghanaian churches effectively train Christian Education Administrators who will be equipped with the challenge of transforming students?
- Will the Government of Ghana has the political will to permit Christian schools to develop and implement curriculum founded on the God, Jesus Christ and the Bible?
- How will Christian school students' performance be accessed with regard to Ghana's laws that require pre-tertiary students to be accessed by the government before they could be admitted into the university?
- Will the Government of Ghana support the churches to provide adequate physical environment and resources for all learners to engage in good-quality learning activities?

6.2 Research Question 1: Findings

In addressing the first question, the research data indicated that Christians in Ghana have not fully understood the Bible as the foundation document on which educational vision and purpose and educational curriculum is developed. However, most of the respondents see the Bible as authoritative and foundation for life. Research participants unanimously expressed reverence for the Bible, acclaiming its unique value as God's written word.

6.3 Research Question 2: Findings

Even though Ghana does not have any kind of Christian education (but has several thousand Christian Schools – both for public and private) and for that matter the Bible has not been used in enacting educational vision and purpose, and subsequently,

developing curriculum within the so called Christian schools, three worldview frameworks were identified among research participants. The researcher believes these worldview frameworks are dominant in the so called Christian schools in Ghana. These frameworks had much in common, each being influenced in similar ways by the foundational authority of the Bible. However, within that commonality, each framework also had specific, identifiable characteristics, indicating that the Biblical foundations were not impacting each group of respondents in the same way.

The Creation-Fall-Redemption framework, evidenced in the statements of 60% of survey respondents, gave heed to the unfolding history of Biblical revelation, emphasizing the three categories of creation, fall, and redemption in summarizing that historical account. This worldview framework can be expected to dominate throughout the so called Christian schools in Ghana. It was the predominant worldview framework among research participants which tells much about the teachings of Ghanaian churches.

The Christ-centered worldview framework, identified in the statements of only 15% of survey respondents, did not emphasize the account of Biblical history or the categories of creation, fall, and redemption. Rather it evidenced awareness that either the gospel events themselves, the ongoing rule of Christ, or relationship with Jesus, were central to the contours of a worldview shaped by the Bible.

A worldview framework characterized by a commitment to knowing and serving God was identified in the responses of 30% of survey respondents. This worldview framework did not emphasize Biblical history, the categories of creation, fall, and

redemption, the gospel events, the ongoing rule of Christ, or present relationship with Jesus. Rather it was most characterized by a more general concentration on present relationship with God, described in a variety of ways including purpose, ministry, journey, mission, and spiritual warfare in this present era.

These worldview classifications were evident among Ghanaian Christians and that will influence any kind of Christian education Ghana adopts in future. As survey percentages suggested, the Creation-Fall-Redemption framework was predominant. The frameworks provide a general description of worldview contours practiced by Churches in Ghana which maybe adopted by Christian Schools in Ghana in response to the foundational authority of the Bible.

6.4 Research Question 3: Findings

It became so clear during the research that Ghanaians have no knowledge of curriculum developed on the Bible. Graduate students, church leaders etc. all cannot understand or imagine how such a curriculum looks like and how effective it will be when used in teaching. This is partly due to the visible line drawn by Ghanaian churches between secular and divine things in Ghana. Ghanaian churches have always maintained that some courses of studies or activities are secular and others divine.

6.5 Research Question 4: Findings

Many Christian leaders in Ghana are not trained theologically and the effect is visible on their churches and the kind of disciples they make. With such weak foundations, it became clear from the research that most Ghanaian churches do not have the knowledge and capacity to train effective Christian Education Administrators who will

ensure a successful transformation of students by encouraging quality Christian education. The kind of administrators they will train will not be different from those who administer from human-centered philosophies. 96% of the research respondents believe the administrators including pastors who were approved by the local churches have not shown any good example of Christian leadership and are no better than those in other non-Christian schools.

6.6 Research Question 5: Findings

Most respondents (47%) believe any Ghana government whether current or future will be hesitant to permit any kind of education based solely on the Bible. This is due to tensions especially between the two main religious groups – Christianity and Islam. Some other significant issues that will hinder government permission to Christian Education is protest from key players in education such as teachers, parents and ordinary citizens.

6.7 Research Question 6: Findings

Ghana is among four (4) other West African countries Liberia, Nigeria, Sierra Leone, and the Gambia who have a common examination council. The West African Examination Council (WAEC), yearly examines pre-university students in these five countries with a common examination questions. These countries have a common curriculum. During the research however, only 11% of respondents considered this as a problem. This could be due to the fact that about ten (10) other West African countries especially Francophone countries have not seen the reason to be part of this common examining authority and so Ghana could easily opt out anytime the country sees the

need to develop a different curriculum. In this regards, government can support churches to examine students in their schools based on their curriculum without any difficulties.

CHAPTER 7: RECOMMENDATIONS

7.1 Introduction

The research has demonstrated that the Bible was not used foundationally by research participants even though they have knowledge of the Bible as authoritative. The research demonstrated that Ghana has not yet embraced Christian Education and the churches do not have the capacity to train administrators and teachers for Christian Education due to inadequate theological understanding.

In the light of the research findings, four recommendations are presented. The recommendations are fundamental, even self-evident. They are responsive to the issues illuminated by the research data, analysis and findings: fundamental, first-order issues, basic to an undertaking of education that fully intends and confidently claims to be Bible based.

At least in part, because they are so basic, they are difficult to acknowledge, and therefore may be even more difficult to implement.

7.2 Research Recommendations

Recommendation 1: Ghana Churches must redefine Christian Education

The fact that a school is underwritten and financially supported by a church does not make it a Christian school. A Christian school is an educational institution governed by the Scriptures and led by the authority of the Holy Spirit. In so doing, it must be intricately connected to its source, the church. It is imperative that the Christian school understand its foundation in the church, and its relationship to it. The school is an extension of the church and therefore serves as an outreach and evangelistic tool for

the families it serves. As a result, the school's connection to its church will ultimately define its relationship to Jesus Christ. Because Christ is the head of His church, the school being an extension thereof, the school must refrain from anything and any persons that remotely give the appearance of division. "A house divided cannot stand." The church school connected in name only to its church, cannot stand either.

There have been many misconceptions about Christian Education especially in Ghana and Africa as a whole. Praying before a class with a humanistic curriculum is not a Christian education, neither is having a Christian staff with a secular humanistic curriculum a Christian education.

Christian education "is that education which is Bible Based, Christ-centered, Holy Spirit controlled, pupil related, socially applied with the Scriptures being the authority in all things." The purpose of Christian Education is a return to God's honor in the life, for the purpose of education is to build character, to mold a life that honors the Lord. The effort and purpose of a good Christian Biblical education is to glorify Christ and the teachings of God's Word that are freely shared with a generation of youngsters who are reaching out for light in a dark world. The purpose is to give an education that molds the total person to be "a vessel unto honor, meet for the Master's use and prepared for every good work."(II Tim. 2:20-22)

The importance of having a sound Biblical philosophy of education cannot be overemphasized. In referring to the importance of developing a distinctively Christian philosophy, more Christian educators are beginning to realize that to be truly Christian,

the curriculum must be Bible integrated in theory and practice. By this the Bible is to provide more than theoretical guidance and generalization. It is to be a vital part of the content of the curriculum and integrated with all subject matter. The Bible should be the integrating factor around which all other subject matter is correlated and arranged, and provides the criterion by which all other subject matter is judged.

A God-centered pattern of education demands that the Christian educator spell out clearly the processes involved in the total structure of the curriculum. This means all procedures and processes must be based on a definite theory of knowledge. Since education deals primarily with the communication of knowledge, the defining of knowledge of truth becomes important. Knowledge may be defined as an understanding or a clear perception of truth. The Biblical view of knowledge presupposes a source of all knowledge, for knowledge is dependent on truth; and truth, in turn, is dependent on God. All avenues of knowledge stem from God. God, Himself, is truth, and has chosen to reveal Himself through natural revelation and special revelation.

Since God is central in the universe and is the source of all truth, it follows that all subject matter is related to God. Thus, the revelation of God must become the heart of the subject matter curriculum. The Bible itself becomes the central subject in the school curriculum. It, as God's primary revelation to man, must become the integrating and correlating factor in all that is thought and taught at the school. It is the basis by which all other channels of knowledge are evaluated and used. Through the Bible the inter-relatedness of all other subjects and truths is made possible.

I conclude therefore that the function of the Bible in the subject matter curriculum is two-fold. First, it provides content of its own. Second, it provides a service function to the other subjects. The principles of Biblical truth should be applied to and in all other subjects. Claim to truth from other areas should be tested and evaluated by the philosophical and theological truths of the Word of God.

Christ is the center of life and the message of Christian education. Christian Education puts salvation first and it teaches the claims of Christ upon one's life. The contents of Christian education must be in harmony with the teachings of the Bible. (II Tim. 3:16-17; Psa. 119:128; Psa. 119). Christ-centered education evaluates all of life by Christ's life and ministry.

Christian Education is Holy Spirit Controlled. Holy Spirit controlled education recognizes the Holy Spirit as teacher working alongside the human teacher. Holy Spirit controlled education guides the teaching-learning process. Holy Spirit controlled education helps the teacher accomplish the goals of Christian education.

Christian education is pupil related in the sense that the Bible is made relevant and becomes a part of the pupil's everyday life. Education is not to be pupil centered, but instead God-centered.

Christian education is concerned with helping the pupil know, feel, and do God's will. The student must see the relationship of the lessons (taught) and the implementation in those lessons to his life for God's glory. Christian education will seek to relate Biblical truth to the individual in his relationship to God, home,

society, vocation, and church. By showing this relationship the goal of Christ likeness in the pupil can better be achieved.

Though Christian education is not socially centered, it is socially applied. We are all social beings, we live, move, and work in a world with people. The Bible states that we are in the world but not to be of the world. Jesus said in John 15:19: *"If he were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, the world hateth you."* Students must learn how to live, work, and play in the world and yet be separate from the sin practices and live a life that brings glory to God. (I Cor. 10:31; Eph. 1:12; Phil. 1:9-11; Col. 1:9-11). Present day social problems are to be interpreted in the light of the Bible. Christian education applies Biblical principles to our social relationships so that the students learn to live victoriously over the world.

The Christian educator or teacher is to be a guide or resource person in the wonderful experience of learning. His learners must know that he cares about them. The educator must have experienced the reality of what he is attempting to teach or else he is just a blind man leading blind men. As a Christian educator the teacher must be both a Christian and an educator. As a Christian he has experienced the reality of God's truth, and he has god's Spirit to empower him and his teaching.

As an educator he functions in accordance with the mandate of God to teach in accord with the educational principles contained in the Word of God. Educate means to change one's behavior. In the book of 1 Corinthians, Paul exhorts his readers to be followers of

him as he is of Christ. This must be true of the teachers too, for as leaders they must exemplify what they are trying to teach. They must be spirit-filled men of God.

Dr. Roy Zuck gives a helpful summary concerning the teaching role the Bible expects of Christian educators:

1. Remember that Christian education is a supernatural task.-The presence of God's Holy Spirit in teaching takes Christian education beyond mere programming, methodology, and techniques.
2. A teacher is to rely on the Holy spirit.-Seen in light of the Spirit's teaching ministry, Christian education demands you be submissive to the guidance and direction of the Spirit. Teachers must work with God, not against Him.
3. Teachers are to relate God's Word to the pupil's experiences.-A proper understanding of the work of the Holy Spirit provides Christian teachers with a balanced, blended approach to the question of content and experience.
4. Teachers are to rest satisfied with nothing less than spiritual results. A teacher must constantly test his teaching to see if it's resulting in spiritual growth on the part of his pupils.
5. Teachers must recognize that, in the final sense, God, the Holy Spirit, is the teacher. It is God who does the teaching, a teacher is merely a channel of His grace, an instrument doing the planting and watering. The spiritual effectiveness of a teacher's work rests ultimately with the Holy Spirit.

The learner represents the challenge to the Christian educational process. Each believer brings to class a personal set of needs, wants, and goals. Each is looking for fulfillment and growth in his own personal and spiritual life. Every learner starts with his own basic needs, thus the educator must seek to motivate the learner to discover and apply God's provisions to his life. In Christian education true learning comes as the learner experiences the wonder of God's truth applied to his life.

The pupil is to be considered as an individual, a person of worth, as God sees us as individuals. His personal experiences and knowledge have value. He is a responsible member of a learning group, having something to contribute and something to learn. The truth that is learned must not be finally imposed from without, but rather must be discovered by the pupil under the guidance and leadership of the teacher and the Holy Spirit.

To Summarize the Role of the Learner, LeBar states:

"A pupil's growth is determined not by what he hears, but by what he does about what he hears. The important thing is what is happening inside the pupil. He may accept or he may reject whatever is going on outside. Learning is what the pupil does and what the outer forces do to him. Teachers can influence the inner factors only by properly using the outer factors. If a teacher will work with the Spirit of God, He can use him to effect the desired inner changes."

Therefore, it is the task of the teacher to help his pupils to know and to understand the principles of Scripture for their lives, and then to lead them to accept these principles as

their own. The motivation would not remain outward, that is because the teacher says so, but rather, the pupil must be guided to the place where he can think through the issues and apply it to his life. Once the divine work of the Holy Spirit is accomplished, (John 16) God's pre-determined principles become self-chosen goals.

There are three main players in Christian Education –the church, parents and school. The Church preaches Biblical doctrine and truth, which forms the theological foundation of the school and the family. They encourage and guide parents, from Scripture, to take up their Biblical responsibility to educate and raise their children in the fear of the LORD. Christianity and the Church have always supported education.

The parents are the primary role-players in the child's education, discipline and rearing in the fear of the LORD. They support their child going to Church, heeding the Word of the LORD as well as in receiving an education.

The school expounds on the Biblical Worldview, looking at all areas of life, including from mathematics, to the sciences, to the languages and the arts from a Biblical Christian perspective. This is to equip the Christian child to take dominion for Christ and His Kingdom.

Christian schools can prepare students for the demands of life, thus bringing about transformation in their lives! There are six areas that Dr. Kienel (P. A. Kienel, 1987) says Christian schools can excel in as they prepare students for the demands of life. They are:

1. We can inspire them to follow Jesus Christ. We can be the first to introduce our children to Christ, by living example. Most often children will receive Christ as their personal Savior when they see Him in their parents and teachers. We can begin by lovingly leading them to a salvation experience with Jesus Christ. Christ is the cornerstone by which meaningful lives are built. “hear thou my son, and be wise, and guide thine heart in the way” (Proverbs 23:19).

2. We can stimulate their vision. People with vision can stimulate vision! Parents and teachers alike can expand the horizons of our young people. We can teach them to begin to see for themselves what God sees for them. Dr. Myles Munroe (M, Munroe, 2003) says, “God has placed within each person a vision that is designed to give purpose and meaning to life.” There are far too many young (and older) people who have no vision for their lives and the Bible tells us, where there is no vision, the people perish.

3. We can teach them patience. In a society where everything is needed “right now,” patience is becoming a lost virtue. “But if we hope for that we see not, then do we with patience wait for it” (Romans 8:25). Kienel further states, “The modern day decline in patience often means a decline in human relations, in-depth worthwhile achievements and a relaxed lifestyle conducive to emotional tranquility.”By word and example, we can teach the children patience.

4. We can train them to cope with failure. Patience and coping work hand in hand. It takes both patience and courage to pick yourself up after disappointment, and to try

again. Michael Jordan was cut from his high school basketball team 3 times before finally making the team his junior year!

5. We can teach them humility. The scripture says, “By humility and the fear of the Lord are riches, and honor, and life” (Proverbs 22:4). A proper understanding of who the Lord is brings humility. In our attempts to inspire children and young people to be all they can be, we must always encourage a reflective spirit, which reminds us of God’s grace and ushers us into humility.

6. We can ground them in the Word. If we are to effectively prepare students for the long range demands of life, it is imperative that they have the stabilizing influence of Biblical principles to guide them. “Thy word is a lamp unto my feet and a light unto my path” (Ps. 119:105). The chances of our children developing a hunger and thirst after righteousness are greatly enhanced if they see the same in their parents and teachers. The Word is the only thing that will sustain them and we need desperately to instill in them the critical nature of the engrafted word of God.

Recommendation 2: Christian Schools in Ghana should have Christian Education Philosophy founded on the Bible and wean themselves from humanistic philosophy of education

Christian teacher’s concern with the correspondence between thought and reality is not merely a concern for accurate representation, but faithful obedience. Jesus said in John 8:31-32, *“If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”* As Dallas Willard points out, this means that

freedom comes through submitting yourself to reality. And since in the Christian confession Jesus is the truth and, as such, the ground of all reality, Christian education becomes a matter of discovering Jesus Christ and learning to live as His disciple.

A philosophy of education, in the simplest of terms, is a statement of educational beliefs; the word philosophy is derived from the Greek words, "love of wisdom." Since the Christian believes all truth is God's truth and wisdom is freely bestowed upon those who ask and seek God, it is reasonable to conclude that to love wisdom is to love God and His Word.

By a "philosophy of education" we mean a "wise viewpoint of what education is and how it is to be communicated." There is a definite theological basis for the philosophy of Christian school education. The word "theological" assumes that it is impossible to understand the educational process apart from God Himself. The Christian begins with God as the Creator and Source of all true education. He believes that the God Who made us has not left man alone in his pursuit of knowledge but in loving-kindness has given to man a revelation of Himself and His plans in the Person of Jesus Christ and in the Bible. All other forms of revelation (material universe, animal world, oral communication, dreams, visions, etc.) are inadequate and insufficient in describing the totality of God's truth.

God's knowledge, of course, exceeds that of any man or group of men. His revelation in Jesus Christ and in the Bible is complete and final, and a lifetime of study will not plumb its depths! Only a philosophy of education firmly rooted in God's truth, developed according to Godly thinking, and based on the authority, authenticity, and reliability of

the Bible as the complete and final revelation of God concerning all matters of faith, truth, and practice constitutes a true philosophy of education.

Some of the advantages of having a Biblical philosophy of education are as follows:

1. It co-ordinates the various spheres of life as a whole.
2. It relates knowledge systematically.
3. It examines the presuppositions, methods, and basic concepts of each discipline and group of disciplines.
4. It strives for coherence, the formulation of a worldview. Its method is to consult data from the total experience.

The Christian Philosophy of Education is based on the authority, authenticity, and reliability of the Bible as the complete and final revelation of God concerning all matters of faith, truth, and practice (Jn. 17:17, II Tim. 3:16-17, II Pet. 1:20-21).

The Christian Philosophy of Education is based on the centrality and authority of Jesus Christ in all that is believed, said, or done (Jn. 14:6, Col. 2:3).

The Christian Philosophy of Education is based on clearly defined goals and objectives that are found in the Bible.

The Christian Philosophy of Education is based on the conviction that knowledge of the Bible and of Jesus Christ is essential to the development and growth of the individual in matters physical, mental, social, and spiritual.

The Christian Philosophy of Education is based on a personal commitment to Jesus Christ on the part of all who are involved in the educational process.

The Christian Philosophy of Education is based on the ministry of the Holy Spirit.

The Christian Philosophy of Education is based on a proper relationship between the family, the church, and the educational process.

The Christian Philosophy of Education is based on the establishment of proper priorities in an individual's life.

The Christian Philosophy of Education is based on the sovereignty of God in all the affairs of men and throughout all history.

The Christian Philosophy of Education is based on the creation of man in the image of God apart from any so-called evolutionary process.

The Christian Philosophy of Education is based on the moral principles of the Bible.

The Christian Philosophy of Education is based on meeting the needs of people in their chronological, physical, and mental development, as well as in their spiritual growth as believers.

The Christian Philosophy of Education is based on Christian teachers who understand these basic principles of Christian education, who are personally committed to them, and who demonstrate effectiveness in their ability to communicate them. Christian education encourages people to interpret their lives, relate to others, and engage in the world in ways that reflect a faith perspective.

According to LeBar, The Hebrew educational curriculum was amazingly balanced. True, the Law was the center of everything, but all other studies were related to the Law in parallel lines. For example, the agricultural system of the Hebrew society was an integrated part of the educational training of the child and adult. The planting of crops was correlated with the commandments of the Law; the sacrifice system was described

by the Law. So therefore, the Hebrews not only were commanded to keep the Law, but also were taught by the Law.

After the exile period, we noticed that there was a direct parallel between the secular studies of mathematics, astrology, etc., with the study of the Torah. They complemented one another. They were not separated, but integrated. From this emerges yet another educational principle: secular truth is God's truth and should be integrated and seen as a cohesive whole.

Even within evangelical circles, the great gulf that often exists between the Bible and everyday life and practice is all too apparent. A breakdown has occurred, intellectual schizophrenia if you please, with the result that business, science, and politics are almost totally unrelated to the Scriptures. As Schaeffer has so aptly put it:

"Today we have a weakness in our educational process in failing to understand the natural association between the disciplines. We tend to study all our disciplines in unrelated parallel lines. This tends to be true in both Christian and secular education. This is one of the reasons why evangelical Christians have been taken by surprise at the tremendous shift that has come in our generation."

To accomplish this integration is no easy task, but the Christian needs to understand that all truth is important and that Christian education needs to present a unified philosophy of life.

For example, the Northlake Christian Elementary School has drafted its Philosophy of Education as:

Art: God is the Creator of all that exists. Since we were made in His image, we are creative beings. Our art program provides a necessary opportunity for the development of creative expression as well as the refinement of art skills. The inclusion of art history further enhances the learning experience. Using a variety of art materials, our students explore elements of art such as line, form, design, color, value, texture, and perspective.

Bible: We believe that God revealed Himself through a written record, the Bible. The study of the Bible provides our students with the opportunity to develop a personal relationship with the living Lord Jesus, and to discover their true identity as a believer. From this relationship will spring faith, knowledge, wisdom, hope, purpose, and love.

"...I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord." Philippians 3:8a

Foreign Languages: Although the need to study foreign languages began at the Tower of Babel when God "confused the language of all the earth" (Gen. 11:9), Jesus personalized the mission and created the urgency for Christians in Mark 16:15 to *"go into all the world, and preach the gospel to every creature."* Therefore, our goal in the study of foreign languages is to develop competency in reading, writing, and translating the target language, while providing ample exposure to the spoken language. Students develop the skills to communicate

cross-culturally in order to share their Christian experience and expand job opportunities. Exposing the student to the literature, music and art of the target language will provide the opportunity to embrace cultural diversity and to foster an appreciation of other cultures. By learning the structure and sequence of foreign languages, the student will also strengthen his skills in the English language.

Language Arts: The language arts are based on the belief that our Master is the Father of language as evidenced when he spoke the world into existence. As Christian educators, we strive to equip our students with the ability to communicate powerfully and truthfully with God and with others through listening, speaking, writing, and reading proficiently. Mastery of language arts, both oral and written, prepares students to readily and appropriately express themselves in all areas of life. Language empowers us to *“go and make disciples of all nations”* (Matthew 28:19).

Library Media Center: God, in His sovereignty, has chosen to impart His knowledge to mankind through a multi-media approach, which is supported by the Library Media Center. The Media Center is a vital instrument that integrates classroom curriculum and experience with media skills to reinforce classroom learning. Cooperative work with the entire school staff in providing learning experiences and resources will enable students to effectively locate, comprehend, analyze, question, and communicate ideas and information.

Mathematics: God reveals Himself through His Word and His creation as the Master of Truth and Order. Mathematics reflects the infinity, sovereignty, and precision of God. It is also the only universal language, creating a common thread between peoples and cultures. Our goal as Christian educators is to prepare the students' minds for success in using mathematics in everyday life situations. In addition, we will build upon those concepts that will lead to student proficiency in higher-level reasoning, critical thinking, logic, and problem solving skills. *"Let all things be done decently and in order."* 1 Corinthians 14:40

Music: Throughout both the Old and New Testaments, music is closely connected with worship. Scripture clearly establishes music making as an important part of worship for all Christians (Col. 3:15, Eph. 5:19). Knowing that the Bible is true, we must recognize the emphasis God has given to music as a part of every person's life.

Music can embrace, enhance, and support all other subject areas and still maintain its own integrity as that special intelligence we call music. Moreover, a degree of success in music is attainable with every student.

As we perceive the depth of emotion expressed in a musical masterwork, we begin to get a glimpse of the depth of God's love to man. Even a child's song can reflect the purity and simplicity of our God, who came to earth as a child that He might die to make sinners pure. Our goal for music instruction is to give students a deeper understanding of God, in order to assist them in growing "in the knowledge of our Lord Jesus Christ."

Physical Education: Physical Education for Christians is critical to understanding our physical well being in relation to God's purpose for our lives. Christian bodies are God's physical temples. We are encouraged to exercise our bodies to keep it healthy, strong, and durable. Physical education is designed to help us understand how to keep in shape. The objective of Physical Education at is to increase each student's abilities and performance through physical, mental and spiritual instruction and training. We learn that exercise for the body strengthens muscles, creates endurance and tone, and enhances our overall mental and physical well-being. With these attributes in tack we truly are able to run the race for victory in Him (I Corinthians 9:24-27). Our physical victory is for His eternal glory.

Science: We believe that God is the Creator of all that exists, and science is the study of His creation. Our purpose as Christian educators is to facilitate the exploration and discovery of the Divine Order and structure of the universe. The Christian student is equipped to function in harmony with God's order through observation and experimentation, which challenges him to higher order thinking. By acknowledging the wisdom of God, the student recognizes the responsibility to be a steward of His perfect design.

Social Studies: From Creation, God orchestrated His plan for mankind's redemption and sanctification. We believe social studies reveals who we are and how God works through people's lives and events over time. Our charge as Christian educators is to pass civilization onto the next generation by enabling

students to articulate ideas, appreciate one's heritage, and gain an awareness of the world around them.

Recommendation 3: Administrators of Christian Schools in Ghana must act differently from those in other schools

Effective administration will require the administrator be conscious of the costs! Not only from a financial perspective, but the spiritual costs, the personal costs, the physical costs and the professional costs must be adequately assessed periodically for effective management. Christ taught in the parables the absolute necessity of counting the costs. So often, the bar of productivity is held far too low in Christian schools. With Christ as head of the church and ruler over the school, how dare you lower the bar. There is a mark of excellence that must be demanded in Christian schools that should rise far above the expectations found in non-Christian environments. Mediocrity is not acceptable! Excellence must be the order of the day for Christ deserves it, He desires it and He demands it

“The administrator is the key person in the development of a Christian school.” Effective administration will require the proper assessment and appropriation of gifts necessary for casting the vision of the school. Research will prove that the misappropriation of personnel is one of the greatest deterrents to success in the Christian school. However, the problem goes deeper than that. Christian administrators must themselves possess the gift of discernment in order to make the correct choices for the school. If the leader lacks in this gifting, which leads to effective staffing, the organization doesn't stand a chance. Failure is certain! “Selection of quality personnel is sometimes called the most

important job of the school administrator.” “A chain is only as strong as its weakest link, and an organization is only as good as the personnel who carry out its functions.

Selecting personnel for the Christian school deserves more attention than it usually receives; for no position is insignificant, and no employee chosen to fill that position can be taken for granted.” “Two steps are involved in finding personnel to serve in the Christian school. The first is recruitment – searching out possible candidates – and the second is selection – determining the particular candidate best qualified for the position.” “The major recruitment efforts of the administrator begin with completing good position and person descriptions.” The administrator must have a solid handle on the school and be able to properly assess its needs. To bring clarity for consideration purposes, all staff and faculty of the Christian school can be categorized as either professional or nonprofessional, the distinction being primarily the amount of education required to perform the job. All teaching, resource, counseling, and administrative personnel are considered professional staff; all secretarial, clerical, bookkeeping, maintenance, custodial, kitchen, and transportation personnel are considered nonprofessional.

“Recruitment and selection policies of schools may vary, depending largely on the board or local district practices and procedures.” Before hiring the first person, the school administrator or the hiring team (maybe the board) needs to develop written standards of employment. Clarity of responsibilities can assist greatly with matching the correct personnel. Since policies are effective only to the degree that they can provide meaningful assistance in the decision-making process, they should be sufficiently detailed to provide specific direction, but not so restrictive as to require constant

exceptions. They should also reflect the demands of the individual institution and the availability of personnel in the area. For positions requiring only one employee, formal written standards may not be necessary but even at that, it is vitally important to manage the expectations of the potential new hire up front.

Frequently, Christian school administrators find themselves with loyal employees who lack the specific skills necessary to do the work assigned. This could be a direct result of congregational affiliations, family ties, or other links to the sponsoring church.

Nonetheless, because of their loyalty, it is difficult to terminate them. Since most Christian schools are not large enough to absorb inefficient employees; the school finds itself with the problem of having to terminate a loyal employee who never should have been employed. It is far better to evaluate the person's capabilities before he or she is placed on the payroll. It is far less expensive to do the employment homework up front! "Prayer and careful reflection were the means by which Jesus selected from among His recruits. The Christian school administrator avoids heartaches – but not all of them – by prayerful selection processes."

Christian schools designed to serve only their own congregations will not succeed. The model of Jesus Christ presented an all inclusive ministry, and so must ours. Christ, in His dialogue with the woman at the well crossed many barriers and His ministry in the earth must do the same. Strong churches or Christian schools can not operate in the name of Christianity to the exclusion of any. "We must consider the welfare of others as well." One of the greatest strengths of strong Christian schools is the ability to serve as a tool for evangelism. Additionally, "Christian schools offer a better level of instruction."

How much stronger is your community as a result of your school? This question must be raised by administrators and its response must serve as an impetus for action. Christians and non-Christians alike often do not understand the purpose of Christian schools and it is therefore one of the major responsibilities of the administrator to communicate it. "Parents by the thousands have opted to send their youngsters to Christian schools." The administrator's objective should always be to develop and improve relations with the community, not only to bring about an understanding of purpose and philosophy, but to invite persons outside the congregation to become a part of the Christian school community as well. As a major emphasis of the school, community outreach will surely call for some debate and will cause the school perhaps to redefine its meaning.

Christian schools should guarantee based on the scriptures, that all children have a right to the benefits of the Christian environment. "Even if the home is non-Christian, they must respect the school's spiritual concerns and support its teachers." Jesus came seeking the lost and Christians are to do the same. His mandate to us is to teach them all things, as He has commanded us (His disciples). The Christian school must be committed to working with non-Christian homes who understand the school's Christian philosophy and agree to have their children taught spiritual truth leading to salvation." The Christian school can be a marvelous platform for educating children and parents alike to the things of God as Christian school leaders seek to educate students in matters of curriculum. It is the duty of educators (Christian and non-Christian) to educate children both cognitively and affectively. The cognitive directive meets the needs of the academic. The affective domain speaks more to the social, emotional, and

personal realm of the child. “A great part of a child’s success in school depends on his social and behavioral adjustment to the school community and its standards.” Inasmuch as the Christian school is free to embrace matters of humanity and to teach the Biblical mandates of conduct, how much more does a child miss if not in this particular environment? It is therefore incumbent upon the Christian school to take the good news to all.

Recommendation 4: Christian School Administrators must adopt different hiring standards

Spiritual Standards

The most important criterion for Christian school employees is spiritual fruit. “Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another – to Him who was raised from the dead, that we should bear fruit to God” (Romans 7:4). “I am the Vine, and you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (John 15:5). Every employee in the school is in a position to influence the overall testimony of the school, good or bad. Christian schools cannot let down their guard to meet a need.”Therefore, every employee must be born again and must be able to give a coherent testimony of his salvation experience. All professional employees must be able to give evidence in writing and in a personal interview that they have Bible-based assurance of personal salvation. Being able to provide a clear, concise testimony is obviously more important for a teacher than for a custodian, but unless each can give convincing evidence of his faith in Christ, he should not be employed. Every staff member in a Christian school must be a born-again Christian whose life evidences the

fruit of the Spirit and testifies to the students of the grace of God. The longer the person has been saved and affiliated with his local church, the more evidence he should demonstrate supporting his conversion experience.

It is also important to evaluate other areas that reflect on the spirituality of the applicant. Such matters as church membership, personal involvement in the church's vision, attendance and affiliation in church ministry activities, and financial support by way of tithes and offerings all must be taken into consideration in the overall evaluation process. These activities are usually very important to church related schools and should be to other Christian schools as well. Beyond these qualifications, it is especially important for each employee to have a servant's heart so that he or she is willing to give of him or herself in ways beneficial to the school.

Church membership

“And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day is coming” (Hebrew 10: 24-25).

Church membership and affiliation for employees of Christian schools is absolutely essential. If the teacher or staff member is to be certain of their salvation, they must be in a Bible teaching church where they can be instructed in Christian living.

An individual that is accustomed to spiritual guidance and authority from the local church is more apt to follow direction provided by the spiritual leader of the school.

The more submissive a person is to his local church pastor and obedient to the scriptures, the more cooperative and willing they are to adjust to the lead of the spiritual direction of the Christian school.

Whenever Christian school administrators take on an autonomous approach to leadership, they are confronted with power struggles not appropriate for their environments. Many leaders fight hard to maintain complete authority because they have a deep-seated need to be needed. For these leaders, team-based leadership poses a threat; however, it is helpful, for it forces leadership out of a territorial mentality. Conscious and intentional efforts must be made to train others without leaders making the assumption that they will no longer be needed.

Great leaders recognize that their position and ability are gifts from God and are to be shared with others for the common good. When leaders recognize that our gifts are not our own it heightens our sensibility to train and impart into others. A primary focus for the Christian School administrator should be training and impartation. This begins with establishing relationships. Relationships are emphasized, for they are the heart of personnel administration. While this requires a lot of time and energy on the part of the administrator, the benefits for the school, the individual life, the students and the kingdom at large, are immeasurable.

Ministry involvement also characteristically demonstrates a willingness to serve. Christian school employees must be persons with the gift of service. "Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord" (Romans 12: 10-11). Michael D. Miller in his book *Kingdom Leadership* talks about servant leaders (and teachers are leaders!), and says that this is the concept that must be followed in the Christian environment: schools or churches. "The great need today is for Christ-centered leadership." Christ alone can empower and guide Christian leaders to lead

God's people God's way to accomplish God's purposes. The concept of the servant leader removes hierarchical structures that so often create barriers to effective leadership and gives leaders the wrong impressions of their respective roles and responsibilities. Servant leaders serve and this is major in the effective administration and leadership of Christian Schools. All employees in the Christian school environment must be servant leaders in fact; kingdom leadership begins with servant hood.

Servant leadership creates an environment that encourages Christian character and conduct among its faculty, staff and student body. It fosters keen insight into the calling, character and conduct of each of its constituencies. Qualifications for Christian leaders centers on character, not on skills. This is critical to the effective administration of the school and also sets the example of Jesus Christ as He stated, "I did not come to be served but to serve, and to give My life as a ransom for many" (Matthew 20:28).

Academic Standards

At times the quality of candidates for positions in Christian schools leaves something to be desired. There are those whose personal commitment to Christ gives them a strong motivation to follow a "service" vocation; teaching seems most suitable for a variety of reasons. It is difficult to convince some of these people that emotional stability, academic competence, positive interpersonal skills and teaching abilities are also requirements.

Generally speaking, as a minimum requirement for nonprofessional positions, every employee of the school should be a high school graduate with an ability to communicate clearly, respecting the personhood of others at all times. Since the school is in the business of providing education, the image projected by all employees reflects to some

extent the quality of the education offered by the school. While any parent should recognize that custodians are not teachers, a custodian in a Christian environment should still be able to communicate with reasonable effectiveness as the contrary may reflect adversely on the quality of education offered by the school.

All professional staff members must hold college degrees. For some positions, graduate degrees are advisable, if not required.

Administrators of different schools may disagree over the type of degrees required for a specific position, but there should be no disagreement over the fact that the degree is required. Christian schools claiming to offer an education that is academically comparable to that offered by other private and public schools cannot depart from the traditionally accepted standards of professional competence and preparation and expect to maintain the respect of the community.

There are specific, generally accepted academic expectations of the faculty for every level of formal education. Each teacher should certainly have a higher level of education than that of the students he or she instructs. To be considered professionally prepared, those who teach in elementary and secondary schools should hold as a minimum a bachelor's degree.

A number of Christian school administrators, having ranked prospective teachers on the basis of the school they attended and the program they pursued, ordered their preferences in the following manner (Ibid, 232)

1. a graduate of a Christian college who majored in education
2. a graduate of a Christian college who holds a degree in some area other than education but a minor in the field need for the teaching responsibility

3. a graduate of a Bible college with a minor in the teaching field necessary
4. a graduate of a secular school who majored in education

The Interview Process

Whenever possible, in addition to the school administrator, it is helpful to have all candidates interviewed by other members of the staff. The second interviewer needs only to get a general impression or follow up on any points communicated by the initial interviewer, the administrator.

Employee processes vary widely and some schools may require the teacher to come before an entire board. As this may be a bit intimidating, this is not necessarily a good practice in a Christian environment. In the first place, the board most often is separated from the school environment, thus the climate of the school may be foreign to them. In effective staffing, the culture and climate of the school become critical in the proper assessing of potential candidates. "Schools, like the persons who serve them, have personalities."(J. Lester Brubaker, 1980)

Recruitment

"Recruitment is the first step in obtaining a quality staff for the Christian school."(ibid 23)

In seeking personnel to fill vacancies in a Christian school, it is almost as important to avoid provoking an interest in those who would not qualify for the position, as it is to locate those who would meet the qualifications. Unintentionally soliciting unqualified people creates two problems.

First, if a person interviewing from the administrative staff is not sufficiently thorough, or if the applicant does not answer questions honestly, it is possible to fail to discover parts of the applicant's background that would disqualify him or her spiritually.

Administrators occasionally become careless, assuming that those applying for a position in a Christian school already understand and agree with the spiritual standards. This has been a major fault in the misappropriation of persons in Christian schools. Attendance at the local church does not necessarily denote commitment to the faith and practices of the Bible.

Second, a person judged to be unqualified because of spiritual standards may become belligerent and attempt to take legal action against the school on the basis of discrimination. While the chances of success in such an action are rather remote, the legal expense and public attention created would not be helpful to the school's ministry or to the sponsoring church.

Because of these and similar problems, it is generally unwise to advertise for personnel by means of media that reach all segments of the population. Advertising vacancies in the local newspaper for example, is often not a good source of prospects for a position in a Christian school.

On the other hand, one of the best ways to obtain good candidates for positions is through the school constituency. Parents, their friends, and church members are all very good sources of contacts, as are friends and relatives of current faculty and staff.

7.3 Conclusion

Father God, from this moment forward, open the eyes and hearts of Ghanaian Churches to understand what the Bible says concerning Christian Education and give Ghana Christian schools' a burden and concern for Your children who have not yet had the privilege or the benefit of Your grace in a Christian school. Help the Churches to train effective and God-fearing Christian Education Administrators who will demonstrate

the grace, love and peace of God to students and staff in their administration. Father, raise up charismatic, Jesus minded Christian leaders who will present the idea of Christian Education to the Government of Ghana and touch the heart of the government to allow churches to train their students in the Lord without asking them to continue using the human-centered curricula of education.

Please give Christian educators everywhere a new boldness in you. Teach us to cross barriers as You did at the well. Lord, we thank you in advance. In Jesus name we pray, Amen.

If Ghanaian churches and Christian School Administrators pray a prayer like this and really mean it, their schools will never be the same – and Ghana won't either.

The Christian school that is to be effective in our world today will count the cost. While the investment may be tremendous, the dividends are endless. Financially, personally, physically and spiritually, the Christian school administrator, faculty and staff must pay. The church must pay. The community must pay. The parents and households must pay. May God continue to call those that are willing, that He may be glorified in the education and advancement of His children.

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Appendices

Appendix 1: The Bible and Education Survey

Introductory Information

Please tick the appropriate square

1. Profession: Teacher Student Diplomat Pastor Other

2. How many years did you experience Ghana's education either as a student, parent, teacher or administrator? 1 to 10 yrs, 11 to 15 yrs, 16 to 20 yrs, 21 yrs and more

3. Type of School you experienced Government Owned Government and Church partnership Church Owned Other

4. Your sex: female male

5. Your age: 20-29 yrs. 30-39 yrs. 40-49 yrs. 50 yrs. and over

Please write your answer to the following question

6. If you were a teacher or student what was your main teaching or studying area?

7. How do you think the Bible has been used to develop curriculum in Ghana?

8. a). Rate the following Bible books in terms of how influential they have been in determining *your Life and faith*.

	Extremely Influential	Very Influential	Somewhat influential	Uninfluential Extremely	Uninfluential
John					
1 Corinth					
Job					
Esther					
2 Samuel					
Revelation					
Amos					
Numbers					
Joel					

8. b). Are there two or three other Bible books, not listed in the table above, which have been extremely influential in determining your Life and Faith? Please write them in the space following.

9. a) Rate the following Bible books in terms of how influential they have been in determining *your* *Worldview*.

	Extremely Influential	Very Influential	Somewhat influential	Uninfluential Extremely	Uninfluential
Romans					
Luke					
Hebrews					
1 Samuel					
Deuteronomy					
Hosea					

Lamentations					
Ezra					
Zephaniah					

9. b). Are there two or three other Bible books, not listed in the table above, which have been extremely influential in determining your Worldview? Please write them in the space following.

10. Do you have any other comments which will help clarify any of your previous answers, or that you think will be helpful in terms of this research?

Appendix 2: Semi-structured interview questions

Semi-structured interview questions for respondents

1. What is your understanding of the Bible? What are its characteristics?
2. Do you accept that the Bible is the basis for education and curricula development?
3. How did you find the questionnaire-survey?

4. Can you provide further information regarding survey answers in the following areas:

- Life and faith

- Worldview

5. Who is most influential in determining the worldview/educational vision/purpose in Ghana schools you experienced?

6. Who is most influential in determining the curriculum taught in the schools you attended or taught in Ghana?

Appendix 3: Christian Education Administrator and Ghana Government Survey

Questionnaire for respondents

1. Why do you think churches should have Christian Schools?
 - To provide their congregations a Christian alternative to public schools
 - To provide an evangelistic tool for the church
 - To enhance the church's ministry portfolio
 - To provide children a Christian foundation for education
 - To create economic empowerment among the membership

2. What makes a Christian School Christian?
 - A school that allows prayer
 - A school with a Bible – based curriculum
 - Anointed leadership, faculty and staff committed to the ways of the Bible
 - A school that practices Christianity in all its ways
 - A school attached to a church

3. What should be the most important criteria for hiring an administrator?
 - Academic degrees and Christian experience
 - The call of God on the life of the administrator
 - Spiritual gifts and natural abilities
 - The willingness to sacrifice for the sake of the school

4. What should be the most important criteria for hiring teachers?
 - Academic degrees and subject matter relativity
 - Number of years experience
 - Christian walk coupled with academic preparation
 - Willingness to grow
 - The evidence of Christian maturity and academic aptitude

5. What ways do you think are most effective for the development of teachers?
 - In-service training (workshops, seminars, etc.)
 - Four-year degrees
 - Graduate degrees in education or subject matter they teach
 - Experience in the classroom with guided supervision
 - Mentoring and tutorials
 - One on one sessions with administrators

6. Why do you think Ghana Churches can't develop an effective Bible-based curriculum?

- Lack of Theological knowledge
- Influx of Prosperity Gospel in Churches
- Perception that some courses are secular
- Differences in doctrine among Christians

7. Rate the differences shown in the administrators of Christian Schools in Ghana and other schools?

- Extremely different
- No differences (same)
- Some differences

8. What key issue will Ghana government consider in permitting Christian Schools to teach from Bible-based curriculum?

- Protest from other religion
- Concerns of Teachers
- Concerns of Parents
- Concerns of WAEC
- Concerns of Citizens
- Effectiveness

9. Do you think Ghana government will support any kind of education based on the Bible?

- Yes
- No
- Not sure