



**DEPARTMENT OF HUMAN DEVELOPMENT  
NATIONAL CATHOLIC SECRETARIAT**

**REPORT ON JOINT NATIONAL CONFERENCE  
ON EDUCATION**



*Themes*

**"Government and Faith - Based Organizations  
Partnership for Enhanced Quality Education"**

**9<sup>th</sup>-10<sup>th</sup> OCTOBER 2012**

SPONSORED BY



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## **GLOSSARY OF ABBREVIATIONS**

FBOs – Faith-Based Organizations

GCBC – Ghana Catholic Bishops' Conference

NCS – National Catholic Secretariat

NYTI = National Vocational and Technical Institutions

GES = Ghana Education Service

FCUBE = Free, Compulsory Basic Education

KG = Kindergarten

ICT = Information, Communication Technology

SHS = Senior High School

JHS = Junior High School

## 1.0 INTRODUCTION

The second Joint National Conference on Education was organized by the Ghana Catholic Bishops' Conference in conjunction with the Ministry of Education of the Government of Ghana. It was funded by STAR - Ghana. The Conference took place on 9<sup>th</sup> and 10<sup>th</sup> of October 2012, at Miklin Hotel, East Legon, Accra - Ghana. Over 110 delegates from the 10 regions attended and participated in the two-day Conference. (For full list of delegates refer to Annex A).

The Conference brought together Archbishops and Bishops, the Minister of Education, Parliamentarians, National Chief Imam, Representatives of the Christian Council of Ghana, Representatives of the Ghana Pentecostal and Charismatic Churches, Directors of Education, Managers of Religious Education Units, Priests, Ahmadiah Muslim Mission and other stakeholders drawn from around the 10 regions of Ghana.

### 2.0 OBJECTIVES OF THE CONFERENCE

- To build consensus around the issue of partnership in Education in Ghana
- To facilitate a discussion on joint Partnership between Faith-Based Organizations and the Government in education in order to enhance quality education in Ghana.

### 3.0 METHODOLOGY/APPROACH

The conference was delivered in an adult learning manner through:

- Paper Presentations by key Stakeholders
- Group discussions and Exercises
- Interactive discussions between facilitators and participants.
- Review and validate synthesis report of Regional Consultation meetings on the partnership issue.

### 4.0 STRUCTURE OF CONFERENCE

The discussion was delivered in two main parts with various sessions over the two days.

- Speeches on perspective of major stakeholders establishing the issues in our education system and the need for partnership
- Second day was dedicated to group exercises, delivery of the activities and participation of participants



#### 4.1 STATEMENT OF PURPOSE

This session was facilitated by Mr. Samuel Zan Akologo (Executive Secretary of the Department of Human Development NCS) and Prof. Jophus Ananuah-Mensah (Chairman of Conference). Their open remarks covered the overall purpose of the Conference effectively.

Mr. Zan Akologo's statement of purpose covered the primacy of education as fundamental human right, which is duly recognized by Article 25 of the 1992 Constitution and supported by Directive Principles of State Policy in Article 38. He said he sees the initiative of the Ghana Catholic Bishops Conference for the conference as: **"citizens' led agenda for policy space and ideas towards delivering the fundamental human right, in ways that are effective, efficient, inclusive and participatory"**.

According to Mr. Akologo, the Conference was an opportunity to review and validate the synthesis report of the ten regional consultative meetings.

Mr Akologo urged all Faith-Based Organizations (FBOs) represented by GCBCU and Government also represented by Ministry of Education, to frankly discuss and negotiate on the subject in order to provide definitive and conclusive agreement.

It is the hope that the current processes will achieve a blue print that would become an authoritative reference point on Government and Faith-Based Organizations' partnership towards enhanced education service delivery and management in Ghana.



In his Welcome Address Rev. Fr. Nicholas Afriyie (Secretary General, NCS), said the Partnership agreement between Faith-Based Organizations and Government was not properly documented and formalized over the years. This situation threatens to erode the gains attained so far by this partnership.



The challenges with Government and Faith-Based Organizations Partnership in Education included no formal approval or rejection of the 1999 Partnership Proposals issued by the Minister of Education, there is no clear or precise definition of relationship, exclusion and marginalization of Managers of Faith-Based institutions in allocation of resources and capacity-building activities, among other things. These are among most of the issues that needs to be dealt with.

#### **4.2 CHAIRMAN'S OPENING REMARK**

According to the chairman Prof. Ananuah Mensah, "there was one earlier discussion on the issue of partnership. However, the challenging issues were not dealt with in a satisfying manner".

The purpose of this second Conference is to signify the importance that stakeholders, in particular, the FBOs and Education Practitioners, assign to the role of partnership, in the effective delivery of education.

According to the Chairman, education is important in developing critical human resources for the country's economic and social development as well as promoting men and women of integrity and to maintain our cultural heritage.

He explained that FBOs have contributed immensely to the development of education through the progress of human capital via schools, colleges and universities. He gave a comprehensive overview on the basis that, FBOs' recognition of education is both a fundamental human right as the foundation for the socio-economic, spiritual, psychological, cultural and moral development of individuals, who contribute to the sustainable development of Ghana.

He outlined the importance of education in the Education Act, 2008 (Act 774) which states,

**"to produce well balanced individuals with the requisite knowledge, skills, values, aptitudes and attitudes to become functional and productive citizens for the total development and the democratic advancement of the nation, and for related matters".**

The Chairman also raised the following important issues:

- That the philosophy underlying the education system in Ghana should be the creation of well-balanced, intellect, spirited, emotional and physical individuals with the requisite knowledge, skills, values and aptitude for self-actualization and for the socio-economic and political transformation of the nation.
- He identified 13 curriculum principles on educational guidance that listed the top three which are:

**Knowledge and love of God,**

**- nurturing sound, moral character and**

**Behavior and quality education for all.**

He expanded this by stating that a collaborative model of education management and delivery is required to achieve the 13 curriculum principles. This is where the role of FBOs, businesses, parents, communities and educators is vital.

The Chairman contrasted between the educational systems of Finland. According to the facilitator, one of the reasons Finland's educational system is successful is because of its collaboration between their State and various partners; therefore, FBOs and the State have the capability to achieve the same system since the partners have the same shared interest, motivation and goals in terms of education for the children of Ghana. The facilitator outlined the fact that the purpose of the gathering was to engage in very serious on education, talk to each other, share ideas and information, establish networks and strive to forge a better collaboration in education for the welfare of the children of Ghana.

He said the aim is to come to terms with the notion that ownership of public education is multi-sectorial and therefore, the voice of all stakeholders must be heard. It is also about transforming the partnership from a roller-coaster one to a more stable and permanent ground, from one-sided

to multi-dimensional one where there is increased engagement between the Government and Faith-Based Organizations with interest in education.

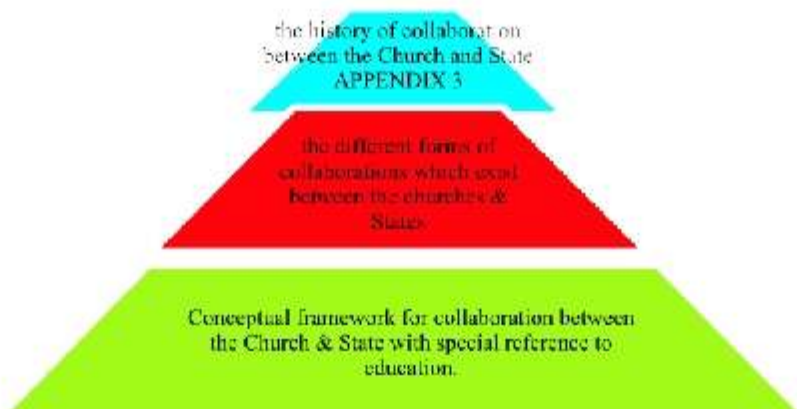
The discussion must provide a platform for examining the existing conceptualization of partnership, explore challenges, identify pathway for effective Collaboration, embracing changes and making appropriate policies and concrete commitments. Most importantly, it is about the future of Ghana and her children. Therefore, while there is a continuous argument about the pathway to effective balanced education and effective partnership, it is important to bear in mind that, the children of Ghana continue to be losers. The time is now for us to put aside the broken education system in existence today.



## 5.0. ESTABLISHING ISSUES IN THE EDUCATION SYSTEM AND NEED FOR PARTNERSHIP IN ORDER TO ENHANCE QUALITY EDUCATION

### 5.1. GCBC'S PERSPECTIVE STATEMENT

The Chairman's opening statement was followed by a perspective statement by Most Rev. Matthew K. Gyamfi (GCBC's Episcopal Chairman for Education). His report outlined:



The thesis is that, there has not been an acceptable partnership agreement between the State and the Church. This created serious managerial problems in the Mission Schools. Bishop read a letter he received on 19 September 2012 from the Executive Director of National Vocational Institute (NVTI). NVTI indicated in the letter that they intend to take over one of his vocational schools permanently with effect from 1<sup>st</sup> January 2013. This move will make such institute fully government-owned. According to the Bishop, the Director was aware that the Church founded, financed, equipped and owned the Vocational School. The Church and the State entered into an agreement for the Government to pay salaries and Church to manage the schools in order to achieve the objectives of both Church and State.

The decision by the state to take over the institution, owned by the Church and giving the Church no say in the new relationship is unacceptable.

He outlined in his statement the issues raised from the ten regional dialogue meetings as:

- Mission schools are among the best in education delivery. However, the state wants to abolish Church management structure and practice.
- Attempt to eliminate management role of the Church which is a pillar in character

formation and discipline at a time when the state is crying foul against indiscipline, immorality, corruption and other social vices.

- It is the desire of the Church for the state to make clear the relationship that exist between the two in respect to education if the State is not eliminating the Missions from Education delivery.
- The Church owns the schools but not have the power to manage the admission process and the fairness of the computer system of admission is seriously questionable.
- Churches build schools but District Municipal Directors and the Regional Directors take responsibility in offering 50% admissions into the schools, leaving the founders no choice but to go and beg District/Municipal Directors in order to obtain admission for qualified pupils. The District Directors most often denies the owners' admission request.
- District/Municipal Directors move teachers between units without consultation with Regional Managers, thereby causing management problems for Regional Managers.
- Churches are prevented from teaching their faiths in schools they have founded.
- The Church is woefully under-represented on the Board of Governors of schools they founded and are supposed to manage.

The above issues occurred due to lack of acceptable/clear partnership agreement between the State and Church in educational delivery.

### **5.1.1. Bishop Gyamfi gave a distinction between countries in partnerships With Church and the States**



The advantage of the systems is that: the spiritual and academic needs of all students are taken care of. The state pays for the education of its children. It provides a healthy competition between the State and the Church schools on the management, academic, moral and disciplinary fronts.

#### **USA**

- The State provides the needed educational facilities for most communities for access to education.
- The Church bears the full cost for building, tuitions', management etc to achieve its evangelization goals

#### **Advantages:**

- The Church has full control over its schools without significant outside interference.

#### **Disadvantages:**

- Children in Church schools are denied their share of allocated state funds

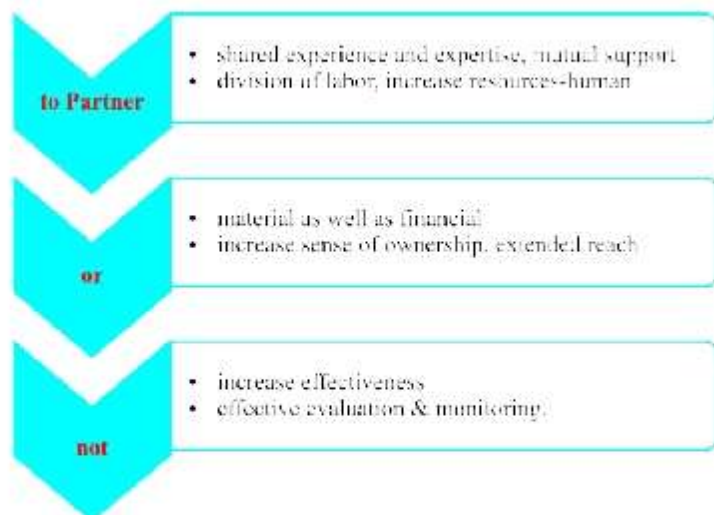
#### **SWITZERLAND:**

- The State provides all educational facilities and pays teachers irrespective of denomination.
- Management of the schools is left to the denominations concerned
- The State supervises to ensure the denominations meet the educational standards of the school
- Ghana adopted this system in the old days e.g. Prempeh College in Kumasi was built by the state for Methodist and Presbyterians, while Opoku Ware was built for Catholics to manage.

#### **CANADA:**

- There are two boards for education, the separate school Boards and State School Boards.
- Separate school board helps to run and manage the area where Catholics are minority
- The State School Board caters for the majority religion-the Protestants.
- The educational budget is distributed among the Boards proportionately in order to run the schools
- Rev Ministers are given the right to visit any school anytime to reach or check on its welfare
- The respective Church teaches the faith that is unique while satisfying the needs of other students who do not belong to similar persuasion.

5.1.2. He pointed out the **effective benefits in Partnership** between the State and the Church. They include:



5.1.3. **Effective Partnership in the statement of Bishop Gyamfi entails**



He therefore urged the Government to initiate a process to produce a clear partnership agreement acceptable to both sides. A partnership framework which will ensure that, the church is involved and consulted on all policy change and directions in the education sector. There should be a documented partnership framework focused on problem-solving in the educational sector rather than lamenting on the weaknesses and failures in our educational system.

He stressed that, if the State refuses to partner, the State should be duty bound to communicate that to the Church. On that basis, the Church will then be obligated to take back the schools they founded and financed. The facilitator appealed to the Minister of Education to facilitate as soon

as possible the drafting of a partnership agreement that is fair to both Government and Faith-based Schools if the partnership is accepted. Refer to Annex 2 for full Statement.

## 5.2. PERSPECTIVE STATEMENT OF GOVERNMENT

The Minister of Education, Hon. Lee Ocran acknowledged that the Religious Bodies over the years have collaborated with governments for the provision of quality and sound education. The roles in the educational delivery needed to be clearly specified and stated for all stakeholders and partners of Education in Ghana to be aware of and collaborate appropriately with Managers of Religious Unit schools to perform creditably and enthusiastically. As culture is dynamic bringing with it new educational challenges, there is a need for stakeholders to meet from time to time in order to share experiences and affirm each other's effort in ensuring quality and holistic educational delivery. He stated that every effort will be made to finalize the agreement with a blue print in terms of the partnership agreement between the Government and the Religious Bodies. The Minister promised to study and approve Prof. Kwasi Aanu Kyeremeh's Committee report (2008) as soon as practicable. Furthermore, he guaranteed to provide all needed equipment and support to improve supervision and management as soon as possible. Participants disagreed with use of the word "as soon as possible". They pleaded with the Minister to provide a set date because as soon as possible could be years rather than months.

The Minister however stated that religious leaders are expected to provide teaching and learning materials to support the Government for the moral up-lifting of the children of Ghana. Teaching of religious and moral education should be taken seriously as it is the soul of education.

The Government therefore agreed to collaborate with religious bodies in instilling discipline and devotion. In addition to provision of facilities and teaching and learning materials to schools, the government will ensure mission schools get their fair share of infrastructure. Religious bodies and State will both participate in seminars and workshops organized by Ghana Education Service.

He concluded by emphasizing that the Partnership agreement towards enhancing education service delivery and governance in Ghana would be finalized, approved and well documented. He urged all stakeholders to work together as one body in order to provide quality education to the future leaders and workers. (Annex 3)



## 6.0 GROUP DISCUSSIONS

The Theme of this year's Conference was “**Government and Faith-Based Organizations' Partnership for Enhanced Quality Education**”. The Conference was structured into two sessions. The first day was dedicated exclusively to paper presentations. On the second day, participants were divided into four groups with allocated questions in the box below.



**Group 1**

Overview of Status-Quo by considering: Perspective of Practitioners and Managers at the Decentralized Level. (Validation of Synthesis Report from the Regional Dialogues and Consultative Meetings)

**Group 2**

Perspectives for policy reform taking into account:

- What the policy imperatives for Government (Ministry and Parliament) are
- Possible challenges that may arise
- How the challenges can be dealt with order to move forward quickly

**Group 3**

Policy implementation Agenda-Basic Level

- How policy implementation can be more effective at the basic level of education
- Challenges likely to arise
- How the challenges can be effectively managed to maximize the policy benefits.

**Group 4**

Policy implementation agenda- Second Cycle Level (same question as above).

**GROUP 1**

**Validation of synthesis report from the Regional dialogues and consultative meetings.**

**Critical roles of the Church actors. Group made the following amendments and approval of the draft synthesis report.**

- Assist in the provision of infrastructure such as schools, residential accommodations for personnel of Faith Based Schools, furniture, learning and teaching materials
- Adequately equip Religious Educational Units for the effective monitoring and supervision of schools by providing them with durable means of transport, incentive packages and motivation for teaching personnel in the deprived and inaccessible areas.
- Give sponsorship packages to personnel to update their academic, professional and administrative competence



- Unit Managers should co-ordinate, collaborate, co-operate but also consult with District Directors of Education to ensure quality education delivery.
- Be actively involved by the state when it comes to educational policies formulation and implementation.
- Continue to appoint heads of Faith-Based schools and Board of Governors of higher institutions and basic schools.
- Appoint heads of faith-based schools and chairman of the board of Governors of higher institutions and basic schools.
- Key stakeholder to be consulted in everything as team players.
- Postings and transfer committee should be formed at the district and include representatives of Faith-Based schools and District Directors level to avoid conflict.
- Motivate staff of the Educational Unit to put up their best.
- Proper supervision and monitoring to evaluate pupils/students and teachers progress.
- Local managers should be given in-service training to clarify their roles in order to avoid Local Managers assuming responsibilities of heads up in the schools.
- There should be an induction of General and Regional Managers into office after appointment.

#### **Comments and additions:**

In addition to his submission by Giteguul, the pair of years suggested the following:

- Consider how to sponsor personnel taking into consideration their individual capacities.
  - Bishops recommend that Regional Directors should document sponsorship for evidence that people they sponsor will be referred to the Unit.
  - Regional Directors need organizations to sponsor teachers training.
  - Bishop Gyaanf made a suggestion that they prefer Board Chairmen of Catholic schools to be practising Catholics.
  - The Githa Education service to give a list of the Churches to make them aware of those students who have been sponsored by the Catholic Church before posting them to their respective regions.
- Pastors and stakeholders to be involved from the start of the sponsorship.

## **GROUP 2**

### **Policy Imperatives**

- There is the need for FBOs to critically examine the Ekow Sanyal Centre's report that gave birth to Act 778 which is now the operative document governing education in the country
- Act 778 is silent on the role of FBOs as stakeholders in education
- FBOs to study the documents and carve out recommendations that will sur their participation in education delivery in Ghana

### **Challenges:**

- FBOs may find people who they deem capable to be heads of schools for example, but may not have the required academic qualification.
- Lack of succession plans in dioceses, dioceses may not have personnel with qualification as required by GEE.
- There is a need for constant exchange of ideas between FBOs and Government in resolving issues arising out of qualifications requirement.
- Dioceses must put in place plans to resolve issues relating to qualifications requirement.
- People with the required qualifications must be groomed to take over when the need arises in order to enhance quality education.

### **Comments/Additions**

- Conditionalities of donor funding must be critically examined
- The process to formalize the partnership can be a long process and there is the need to get Sector Committees of Parliament involved's already
- Once a new act is approved, it will cancel the existing law
- Opportunities within the current Public-Private Partnership Policy should be explored for education also
- There must be a broad discussion on curriculum and other subjects between FBOs and the State.
- Students must be consulted in terms of the type of curriculum that interests them in order to provide the right mix of courses.

## GROUP 3

### Policy implementation at Basic Level

- Stakeholders must know what the policies are, especially the Free Compulsory Universal Basic Education (FCUBE).

- Need to strengthen supervision and provide kindergarten facilities.

Teachers must be motivated to work hard and to teach subject areas in which they have specialized in.

Parents to make time to follow the progress of their children's studies in schools.

KC infra-structures are very poor e.g. there are about 50 pupils in some classes, teachers are inadequate.

- Management to involve parents to play active role in the provision of the needed basic school infra-structure.
- Ensure that the Faith-Based Units play their supervisory roles and give needed attention to schools in their dioceses
- Curran to provide required facilities for youth recreation and counseling

### Comments/Additions

- A policy for all KG teachers to be trained and a clear and uniform syllabus provided.
- KC program is not workable where electricity supply is an issue e.g. in rural areas, however, alternative energy can be explored e.g. solar.
- Posting of teachers to be made in collaboration with the Regional Managers and the faith-based schools to provide effective teaching and enhance quality education
- Proper monitoring and supervision by the Regional and Local Managers should be effective to put teachers on their toes to enhance quality education
- Local Managers to help teach Religious and Moral Education in their respective Faith-Based schools where there isn't a particular teacher for that subject
- School buildings should be friendly to the physically challenged
- Provide substitute teachers to fill a class when a teacher is absent due to illness or other emergencies
- Financing and releasing of funds must be improved
- Encourage teachers to voice their concerns without fear or threat from those in charge
- Class-size should be small to allow teachers to create relationship with the students

## GROUP 4

### Policy implementation at National Cycle Level

- Group noticed there was no specific policy regarding partnership between the Government and Faith-Based institutions; however they consider a reform that has seen put together for promoting effective partnership between the two bodies.
- As there is no policy, the most effective way to bring the two organizations together is to establish greater recognition of Faith-Based Institutions which will empower them to carry out their duties more effectively.
- If there is an existing partnership policy between Faith-Based Organisations and State, there is a need for it to be reviewed and properly documented with a legal backing.

### Challenges:

- Governance and collaborations in schools
- Management of schools
- Admission procedures
- Postings and transfers of teachers
- Faith-Based institutions do not have control over the appointments of heads
- Supervision is also key in the promotion of quality education
- Continuous professional development of teachers
- In examining the Education Act, Act 778 2008, it states 'the Minister may by legislative instrument, in consultation with the appropriate body, make regulations in respect of'. This provides room for faith-based institutions to make contributions
- Formulation and implementation of the policy should not be one-sided, both stakeholders should partner.
- Churches should be involved in terms of appointment of heads
- Faith-based institutions to be allocated 60% in terms of admissions for secondary school.
- Heads of Churches must be informed when a teacher is posted to their dioceses.
- In terms of curriculum, the group suggested that the Minister of Education and faith-based institutions should join forces in the development of the curriculum.
- Vacancies for headship to be advertised 6 months before recruitment
- Vacant position to be made public to all affected institutions such as regional education directorates, headquarters and office of respective General/Regional managers.

Application forms to be made available to all the above offices.

Start listing to be carried out by the Regional General Manager based on an approved criteria as advertised.

- Sample composition of interview panels for SHS, Technical and Vocational institutions is: Director General, Regional Director Municipal and Metropolitan District, Chief Executive and officer of respective General/Regional Managers, Religious Bodies to act as representative
- As per the requirement, if no person from the Religious Body qualifies for the position, then GES has the right to appoint a qualified Lead in consultation with the religious body.
- Appointees (Leads of Schools) must be able to serve at least 4yrs before retirement and follow proper procedure for handover.

#### **Comments/Additions**

- Faith based institutions to consider the amount of contribution they can bring to the partnership in the educational budget to be taken seriously
- It is important at this stage to first together the Ekwa Spirituality's documents and Anamahi- Mensah's documents to establish the relationship as main priority before considering the above points such as history, curriculum etc.
- Main focus should be to put a policy framework in place to prevent further complications as it is today.
- Chairman agreed to set up panel to start policy dialogue process

## ANNEXES

### ANNEX 1. LIST OF PARTICIPANTS

GOVERNMENT & CHURCH PARTNERSHIP ON EDUCATION,  
NATIONAL CONFERENCE ON EDUCATION,  
9<sup>th</sup> and 10<sup>th</sup> OCTOBER 2012, MIKLIN HOTEL, EAST LEGON, ACCRA

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8.	S/VAKSAH	GPCC	REFEREND
9.	YAW OWUSU-BOATENG	PARLIAMENT	MP- ANIMODA
10.	REV.FR. JOHN AMANKWAH	CATHOLIC DIOCESE- KUMASI	BISHOP'S REPRESENTATIVE
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15	KATE DONKOR	METHODIST EDUC. UNIT ACCRA	REGIONAL MANAGER
16	PVFIVN BOAKYE- MENSCH	A.M.E.ZION UNIT-ACCRA	AG GENERAL MANAGER
17	APUMAI ANUORF	NCS	DOCUMENTATION
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21	STEPHEN YAW YERDAN	CATHOLIC TECHNICAL TECHNICAL	COORDINATOR
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23	MARY HARLEY	LADIES OF MARSHALL	GRAND SENTRY



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28.	MARTIN A. ANTWI	ASI-ANTI EDU UNIT	REGIONAL MANAGER
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30.	MATTHEW ROBERTSON APUDISO	KOFORIDUA EDU UNIT	CO-ORDINATOR
31.	JOHN KUBABOM	REGIONAL MANAGER CATHOLIC EDU UNIT NAVORONGO-U.E.R	REGIONAL MANAGER
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33.	PROSPER C. ABUSOGBUI	AME-ZION EDU UNIT	AG. REGIONAL MANAGER
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39.	JOHN LLOYD SACKEY	NCS	CO-ORDINATOR
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47.	CORNELIUS NARH	CATHOLIC CHURCH	VICAR GENERAL WA DIOCESE

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49.	PROF. JOHN ANUMAH- MENSAH	UPW	EDUCATIONIST
50.	DAN DZIDE	NCS	DS.I
51.	L.A. DE-SOLZA	MOL	REP OF MINISTRY OF EDUCATION
52.	CECILIA BANNERMAN	CHRISTIAN MOTHERS	PRESIDENT
53.	MRS. CYNTHIA OSAFO	PRESBY EDU. UNIT	REGIONAL MANAGER
54.	ELZABETH AGBETTOR	GHANA BLIND UNIT	PROGRAMME CO- ORDINATOR
55.	ODOURO AYEH	G.E.S TVED	F&D
56.	PETER YAW TRIMPAH	SEA EDU UNIT	GENERAL MANAGER
57.	MOST REV. JOSEPH AFRIFAH AGYEKUM	BISHOP OF KOFORIDJA	
58.	MSGR. ALEX BOBBY BLINSOR	KOFORIDJA	
59.	REV. FR. BEN OFEYE	CATHOLIC ARCHDIOCESE OF ACCRA	REP OF ARCHBISHOP PALMER BUCKLE

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NATIONAL CONFERENCE ON EDUCATION**

**9<sup>th</sup> and 10<sup>th</sup> OCTOBER 2012, MIKLIN HOTEL, EAST LEGON ACCRA**

<b>NO</b>	<b>NAME</b>	<b>ORGANIZATION</b>	<b>DESIGNATION</b>
60.	YVONNE ACQUAH	MINISTRY OF EDUCATION	DEP.DIRECTOR F&D
61.	MOST REV. FRANCIS LODONU	BISHOPS' CONFERENCE	BISHOP OF HO
62.	GEORGE ADJEI	NCS- HEALTH	DIRECTOR
63.	MAT LIDA TETTEY	MINISTRY OF EDUCATION	PRO
64.	LISA WASHINGTON- SOR	CATHOLIC RELIEF SERVICES	COUNTRY REPRESENTATIVE
65.	VERY.REV FR. ISSAC EBO- BLAY	ARCHDIOCESE OF CAPE COAST	VICAR GENERAL
66.	JOS-PH.F.K. ESSIFIN	CATHOLIC BISHOP OF WIAWESO	BISHOP
67.	MOST REV. PHILIP NAAMEFI	CATHOLIC ARCHBISHOP OF TAMALE	ARCH-BISHOP
68.	ADDO GODWIN	G.E.S HEADQUARTERS	DEPARTMENT DIRECTOR
69.	ROSEMOND ALSTIN	CATHOLIC EDU. UNIT WESTERN	REGIONAL MANAGER
70.	REV.FR. BERNARD O. GYAMFI	COORDINATOR CATHOLIC DIOCESE	COORDINATOR GUAPO DIOCESE

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71.	EMMA ETIHEL ASOIN	LADIES AUXILIARY (KSSI)	SUP.SUB. REC./SEC.
72.	ESTHER WILLIAMS	NCS	ADMIN ASSISTANT
73.	FAUSTINA OPOKU YEBORAH	CATHOLIC EDU.UNIT	REGIONAL MANAGER
74.	GENEVIEVE OYEH	CATHOLIC EDU. UNIT	GUIDANCE & COUNSELLING
75.	WILSON ADJORLOLO	NCS	GENERAL OFFICE
76.	ALICE G. AMPAW	NCCW	VICE PRESIDENT
77.	MSGR. BENJAMIN DONKOR	CATHOLIC DIOCESE	REPRESENTATIVE OF BISHOP
78.	MRS GLADYS BOTCHUAY	NCS- EDUCATION	ADMIN SUPPORT
79.	EVELYN A. MANTE	NCS EDUCATION	ADMIN SUPPORT
80.	ANDREWS FRIMPORC	CHRISTIAN COUNCIL OF GHANA	DIRECTOR OF PROGRAMMES
81.	SHFIKH ARMIYAWO SIIA BU	ISLAMIC EDUCATION UNIT	REGIONAL MANAGER
82.	FR. EMMIL ABBEY- OJAYE	NCS	ASST. SECRETARY GENERAL
83.	BERNICE JULIET ADU	G.E.S	ASST DIRECTOR I

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84.	ROBERT DELA YAO MAWUENYEGAH	NCS	ASST. PROG. OFFICER(DEPSOCDM)
85.	KOFI ASARE	ARE	EXECUTIVE DIRECTOR
86.	SR. IIZ AMOAKO-ARHEN	OIA	PRINCIPAL
87.	COBBINA WILBERFORCE	METHODIST EDU.UNIT	DRIVER
88.	JOSEPH EYIAH	OLA CAPE COAST	DRIVER
89.	MENSAH LOMOTTEY		DRIVER
90.	THOMAS PODOI	VIDEO/ PHOTOS(MTV)	PHOTOS
91.	MICHAEL C.F.	MTV	VIDEO MAN
92.	STANLEY MANTEI MARMAH	PRESBY EDUCATION UNIT	DRIVER
93.	DAN ELASHITEY	S.C'S REGIONAL OFFICE	DRIVER
94.	JUSTICE D.K. MENSAH	CATHOLIC EDUCATION	DRIVER
95.	ALIAH BOALENG	PARLIAMENT	DRIVER
96.	MARTIN ADAME	NCS	DRIVER
97.	PETER KWAKEYE	SUNYANI	DRIVER
98.	JAMES A. AMINGO	NAVRONGO BOLGATANGA	DRIVER

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99.	GEORGE C. ADDMAKO	WIAW/50	DRIVER
100	KWAMI DDISI	ST MARY	DRIVER
101	PHILIP APPIAH	KOFORIDUA	DRIVER
102	ANDREWS A. KORSAH	CAPE COAST	DRIVER
103	DANIEL KUDEAMANU	ANG. CAN EDU. UNIT	DRIVER
104	GABRIEL K. ALLALA	F.O	DRIVER
105	E.O. SOYAH	NCS	DRIVER
106	ISNACCO-UF	NCS	DRIVER
107	K. FR. MPONG	ACCRA	DRIVER
108	ANABA DAVID	NCS	DRIVER
109	DANIEL MONIE	C.C.G	DRIVER



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NO	NAME	ORGANIZATION	DESIGNATION
1.	EVANS KYEBOAH	PINK FM	KASDA(C/R)
2.	ROBERT ANANE	GNA	REPORTER
3.	ERNESTINA BOATENG	GHANAIAN TIMES	REPORTER
4.	AGNES OPOKU	GHANAIAN TIMES	REPORTER
5.	DANIFI TARTY	TV3	
6.	RIDONE	TV3	REPORTER/BJ
7.	KOJO ASAMOAH	TV3	
8.	PEARL ASIEDUA OFORI	CITI FM	REPORTER
9.	SOLOMON MENSAH	GHANAIAN VOICE	REPORTER
10.	PASCAL KPOBI	GTV	
11.	MAVIS OFFEI	GTV	
12.	SAMUEL AMPORBENG	GTV	
13.	FRED SAGLO	GTV	
14.	EBENEZER OSABJTEY	GHANAIAN TIMES	
15.	KAKOABAH QUARSHIE	CATHOLIC STANDARD	ASSISTANT EDITOR

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NO	NAME	ORGANIZATION	DESIGNATION
16.	PATRICIA SEFA F SHER	PEACE FM	
17.	P.A. PHILIPS	THE NEWS FILE	SN-R REPORTER
18.	MAAME AGYE WAA	CF-RONICLE	
19.	EMMA OWUSU- ANSAH	PRAYJA RADIO	REPORTER
20.	JOHN BROWN	MERIDIAN FM	REPORTER
21.	G.D ZANEY	ISD	EDITOR
22.	MAJORIE LAMPT EY	RADIO XYZ	REPORTER
23.	STELLA DANSO	DAILY GUIDE	REPORTER
24.	DUA AMOS	FI FM	REPORTER
25.	YVONNE ATILGO	CBC- RADIO	EDITOR
26.	EMMANUEL BONNEY	DAILY GRAPHIC	REPORTER
27.	GABRIEL AHIBO	DAILY GRAPHIC	PHOTOGRAPHER

## **ANNEX 2. ADDRESS BY BISHOP GYAMFI ON BEHALF OF FBOs**

### **CHURCH-STATE EDUCATION PARTNERSHIP ACCRA, MIKLIN HOTEL, OCTOBER 9, 2012**

#### **Introduction**

#### **Mr. Chairman,**

In April 2010 the Catholic Church had it First National Forum on Education in Kumasi. Present at the Forum were representatives of the other Churches and Islamic denominations who have some partnership with the State in the Management of their schools. As a follow up, the Church has in the course of this year organized Education Fora in all the ten Regions soliciting views on the Government--Church Partnership in education delivery in the country. This presentation is a summary of some of the outcomes of the National and Regional Education fora on Education delivery. In it, I hope to briefly trace the checkered history of collaboration between the Church and State. I give examples of different forms of collaborations that exist between church and State from which we can learn. I will then give a conceptual framework for the collaboration between church and State with special preference for education. The thesis is that there is no clear partnership agreement between the Church and the State that is acceptable to both parties. This situation creates serious managerial problems in the Mission Schools.

Before then permit me to read a letter which I received on the 19<sup>th</sup> of September 2012 from the Executive Director of the National Vocational Institute (NVTI). The tone of the letter exemplifies the history and the current State of Government--Church relationship with respect to Education delivery. The letter is referenced DIR/MOL/12/Vol. 1(3) and addresses to the Owner, Our lady of Fatima Vocational Training School. (Read).

1. The Director is fully aware that the Church is the owner of the vocational school which we the Church has founded, financed and equipped.
2. At a certain stage the Diocese appeals to the State to pay the tuition for a school purposefully sited in a poor rural area to help uplift the lives of the people.
3. The Church and the State therefore entered into a sort of partnership with clear roles-- Government pays salaries, the Church manage the school to achieve the objectives of both Church and State.
4. The State tells his partner, the owner of the school, that the "NVTI will take over permanently", a move that "will make such institutes fully government-owned".
5. The State decides to arbitrarily to take over and own a property that he knows and

acknowledges belongs to the Church and says the Church will have no say in the new "relationship" if it is a relationship at all.

Strange as the content and brief analysis may sound this has been the experience of the Missions in their relations with the State in Education delivery. The Church starts schools mainly in poor and urban areas to give holistic education to people. We request the state to use some of the taxes the parents pay for the tuition of the students. Then the State says because it is tax payers money, the State has taken the school and its management away from the Church. Since independence it is the repeat of the same story Mission school after Mission school and year after year. But this has not always been the case. Before independence, Church and State had a workable partnership with immense benefits for the education of the people.

## History

Collaboration between the church and State in the management of schools dates far back in time. The first ever Education Act in Ghana was in 1852. By this time the government did not have schools of its own, and did not see the need for the government to have schools. Nevertheless, this act by the government required that grants be given to the missions to start and to manage their schools.

The Educational ordinance of 1882 spelt out the conditions under which grants were given. In addition to giving grants, buildings and equipment, good organization, discipline, and passes in subjects all attracted for her grants from the state for all schools—state and mission.

In 1887 another educational ordinance categorized primary schools into government schools and assisted schools which received grants from the government. By the year 1900, the government had only 7 of the over 290 schools in the country (Wesleyans – 100; Basel Missionaries – 54 and Catholics who had made a reappearance in 1880 after their unsuccessful missionary bid in 1482 had 17 schools). Up till now the Churches had started and managed their schools. The State had played its role—starting and managing its own schools while providing grants and resources for all the schools to run. More and more children were getting access to quality well managed schools. That was a wonderful collaboration from the perspective of both the church and the state for the good of the people. All were satisfied with the setup. It was more efficient.

When in 1915 Sir Gordon Guggisburg announced his 16 principles for educational delivery in the Gold Coast, he was at pains to note that "There should be cooperation between government and missions and the latter should be subsidized for educational purposes" (14 Principle) and that "The government must have the ultimate control of education throughout the Gold Coast" (15 Principle).

These two principles have guided the partnership between the church and the state until the 1950s when the state increasingly sought to minimize and to eliminate the church completely from educational delivery in the country.

Thus in 1951 the accelerated development plan of the country directed that all schools including those started by and up till now managed by the church should all be totally under the control of

the State. When the churches protested and refused to hand over their schools to the state, the Government through the Education Act of 1961 directed that only Local Councils were permitted to open new Schools.

When the NLC came to power in 1966 it reversed this directive and instructed that the schools started and managed by the missions be given back to them to manage. In spite of this directive it is important to note that the Kwame Ninsin Educational Review Committee of 1966, the Dzobo Review Committee of 1973 and the Educational Reform of 1987 which discussed among other things, objective content and the administration and management of education in the country, all refused to invite the Church for their contribution to the discussions. Further, they did not even acknowledge the existence of the Religious Educational Units let alone their management roles in the schools they have founded.

When the Catholic Church vehemently protested against the sidelining of the Church in the 1987 education reforms and especially in its refusal to acknowledge the Role of the Educational Units, the then Minister for Education Mr. Ekow Spio Garbrah, on the recommendation of the Ghana Educational Service Council, directed among other things in his letter, "The right of Educational Units to Manage and Supervise Educational Institutions established and developed by their respective Religious bodies in partnership with the Government" that "the existing structure of the Educational Unit System should be maintained and the General Manager and Regional Manager are to be of the grade of District Director and Assistant Director respectively....." Local Managers' position was also to be recognized. The document spelled out in detail and without any ambiguity the roles and responsibilities of the Unit Schools and the role and responsibilities of the State towards these schools.

This document which contains all the best hopes of a return to the good old days when the partnership between the Church and State was clear and respected by both sides was flatly ignored by the GES. The then Director General issued contradictory directives to most of what the Honorable Minister of Education had directed on the recommendation of the GES Council. For example, while the Minister directed that Regional Managers should post teachers in mission schools, the Director General directed that it is the District and Municipal Directors who should do the posting (April 28, 2009). The Director General also ignored the role of Local Managers. In effect the Managerial Role of the Regional Managers that the Spio Garbrah document sought to restore in the Unit Schools did not go down well with the Director General of the time and therefore it was not implemented and it has never been implemented or respected.

In consequence we returned to the murky situation in the Church-State partnership with respect to education delivery—Who does what?

A clear case of this confusion and the refusal of the State to acknowledge any partnership between itself and the Church was clearly demonstrated when the Ananias-Mensah Educational Review Committee recommended, among other things, that religious and moral education could be part of the school curriculum but the Implementation Committee for the recommendation decided to make this subject mere appendices to the so-called important

subjects. The President of Ghana at the time – J.A. Kuffour had to instruct the GES to reinstate the teaching of Religious and Moral Education on the time table in response to the strong objections from the Catholic Bishops and other Religious Bodies to the position of the Implementation Committee.

Subsequently, the Bishops had further discussion on Church – State Partnership on Education delivery with the Parliamentary Select Committee on Education, the Minister of Education and the Council of State. In consequence, the Minister of Education Prof. Dominic Fobil, on April 24, 2009, appointed a committee of 17 chaired by Prof. Kwasi Agyuh-Kyeremeh to review the 1999 partnership document issued by the Hon. Spio Gbrah but in the context of current developments in the Education sector which includes the decentralization of Education Management in the country and the place of the Unit Schools. The Committee was required to be clear on the role and responsibilities of the Missions in education delivery; the existing structure of Educational Units; the roles of General and Regional Managers of Unit Schools; postings, transfers and discipline within unit schools; as well as the appointment of heads of unit schools and other related matters.

The report of this committee which made only minor changes to the Spio-Gbrah document and which was sent to the ministry has neither been approved nor rejected by the Ministry of Education. We have not heard officially from the State. All we know is that many GES officials by their actions and inactions do not respect the only partnership agreement we know of—Spio Gbrah Document on partnership. We believe that respect for Church-State Relationship in education should not be a matter that should be left to the discretion of any GES Official.

### **Our Concerns Today**

Most people in the ten regions where we had the form do not believe that the State has any relationship with the Church in education delivery; that the Church has been sidelined and the state now controls everything. They pointed out that

- a) Mission Schools are among the best in the country in quality education delivery yet the State want to take them away from us and abolish our management structures and practices which ensure this success.
- b) The State wants to eliminate or muzzle the management role of the Church which is the pillar in character formation and discipline at a time when the State is crying foul against indiscipline, immorality, corruption and other social vices.
- c) If the State is not eliminating the Missions from Education delivery, we will appreciate it if the State were to tell us in plain language what relationship, if any, there is between the Church and State with respect to education delivery.
- d) Some of the proposals in the ongoing exercise to re-organize and decentralize educational delivery in Ghana have come out in pamphlet form only. The framers know very well that the Missions own many schools which they are supposed to manage, but the pamphlets do not recognize the existence of the educational units in the proposed

organogram nor do they propose a reconsideration of a partnership between Church and State in the education delivery.

- e) Some of the Churches' ideas on education like the computerization of admissions are sometimes ridiculed and rewarded with insults because we say what we know to be true about an educational policy which adversely affects our schools and a section of society.
- f) We own schools and are supposed to manage them but somebody makes the admission into the school of students who may not even want to be there. The fitness of the computer system of admission as it exists now is still seriously questionable.
- g) The Church builds the School and owns it, but it is the District Municipal Director, and not the Regional Manager who is responsible for offering admission to the 30% into the Church founded Schools. We have to go and beg a District Municipal Director to offer admission of qualified students into our own schools. The District Director most often says no to the owners of the school.
- h) Some District/Municipal Directors appoint and remove teachers to and from unit schools at will without due consultation with Regional Managers thus causing management problems for the Regional Managers.
- i) Religious instruction and human formation are some of the main reasons The Church invests heavily in education and yet we are prevented from teaching our faith to students in schools we have founded.
- j) The Church is woefully under-represented in the Board of Governors of Schools they are supposed to found own and manage.

These are many other unpleasant situations in Church Schools are because there is no commonly acceptable partnership agreement between Church and State in education delivery. This situation bodes ill for the future of education in the country. We therefore appeal to the Minister of Education to facilitate as soon as possible the drafting of a partnership agreement, that is fair to both the Unit Schools and the State. In this agreement, we have several models to guide us.

### *The U.S.A Experience*

Here there is a sharp difference between Church and State. The State is able to provide the needed educational facilities for most communities to have access to education. Because of the state schools if the Church has to build schools to achieve its specific goals of evangelization, then the Church should bear the full cost – buildings, tuition, management etc. The advantage of this system is that the Church has full control over its schools without significant outside interference.

The disadvantage of this system is that it denies children in Church schools their share of the state funds allocated for education. One should not be penalized if s/he chooses to attend one school rather the other. And in Ghana why should children who attend schools other than government-assisted schools be denied free school feeding, tuition and capitation grant. Their parents are tax

payers, which modules are used to support education delivery. Further, in some places private schools are necessities rather than a luxury. Government-assisted schools alone will not be enough to admit all children of school-going age.

### *Switzerland Example*

Here the State provides all educational facilities (respective of the denomination). The State even pays for the Teachers of the Religion of the school provided the teachers have the qualification in religion from a recognized university. Management of the School is entirely left in the hands of the denomination concerned. The State however supervises to make sure the respective State and denominational schools meet the educational standards of the state. It works well and there are no conflicts of interest. In Ghana, in the good old days, the government used to do just this. For example, Prempeh College in Kumasi was built by the State for the Methodists and the Presbyterians to be managed by same while the Opoke Ware School was built for Catholics to be managed by Catholics. They are some of the best Schools in the country because of effective State-Church partnership at least from in the past.

### *Canadian example*

In Canada, there are two boards for education – the Separate School Board and the State School Board. The Separate School Boards are Boards that the Church has set up to help run and manage Church Schools in areas where Catholics are minority. The State School Board thus caters for the majority Religion—the Protestants. The reverse is the case where Catholics are in a majority and Protestants are a minority like in Province of Quebec. The educational budget is distributed among the boards proportionately—that is each board according to the number of students and therefore teachers that you have. The Board is supposed to use this money to run the schools. Rev. Ministers have the right to visit any schools any time to teach or to see how the school is going. In the respective schools, the respective churches teach the faith that is unique to it while satisfying the needs of other students who do not belong to similar persuasion.

The advantage of this system is that the spiritual and academic needs of all students are taken care of. The state pays for all the education of all of its children. There is a healthy competition between the State and Church schools on the management, academic, moral and disciplinary fronts.

I believe most schools in the developed world have one of these systems or slight variation of one of these systems of education.

### *Model of the Ghana Health Services*

The State can also learn from the wonderful collaboration the Church has with the State in health care delivery. The Ghana Health Services has similar organizational structures as the Ghana Education Service, from the national to the local levels. The Missions appoint their staff and manage their health institutions. Yet it is the State that pays for most of the health workers in Mission Hospitals and Health institutions. The State supplies some equipment and sometimes provides physical structures, because the health personnel are rendering services to all



Ghanaians. The State supervises to make sure that required standards in health care delivery are maintained and enhanced by the Churches' health institutions. This collaboration has worked well and the people of Ghana are the beneficiaries. There are minimal conflicts with District Directors of health Services in most of the health institutions etc. It is possible for the CFS to adopt this model of partnership for Church-State relationship in education delivery.

In considering whether we need to partner in education management and delivery or not we should consider the many benefits in effective partnership. These include *Shared experiences and expense, mutual support, division of labor, increased resources—human, material as well as financial, increased sense of ownership, extended reach, increased effectiveness, effective evaluation and monitoring.*

For the partnership to survive certain principles need to be followed. *Partnerships need trust- long-term commitment, clear and mutually accepted roles, nurturing and relationships between individuals as well as institutions and the realization that genuine partnerships involve much more than mere contribution of finance.*

### *Conclusion*

The partnership between the Church and the State in Ghana dates long before independence but the partnership until now remains fluid and undocumented. The 1887 Educational ordinance endorses the principle that education could be better enhanced when religious bodies are supported financially in the building and management of their schools. The Spio Garbrah document recognized "The right of educational units to manage and supervise Educational institutions established and developed by the respective Religious bodies in partnership with the government". As at now the nature and practice of the partnership, if any, is not clear. We urge the Government to initiate a process to produce a clear partnership agreement acceptable to both sides--Partnership framework which ensures that the Church would be involved and consulted on all policy change and direction in the education sector other than the current status where the Church build schools the Government comes in to supply teachers but the Church is prevented from managing his schools nor is he invited to contribute to policy change. The Catholic Church in Ghana believes that for a better collaboration with the state, there should be a documented partnership framework focused on problem solving in the education sector than always lamenting about the weaknesses and failings in education.

On the other hand if the State will not accept a partnership that respects our rights and interest in our schools the State can make this also clear to us. We can then take back the schools we have founded and finance the few we can to serve only those we can afford. We wish to caution here that this state of affairs will bring untold hardship to many communities, a problem we have always tried to solve by starting these schools in such communities.

Not to do anything about the existing confused and unworkable relationship between the Church and State in education recovery is unacceptable and will create more problems for education delivery. We must the State to act now and act fast.

### **ANNEX 3. ADDRESS BY MINISTER OF EDUCATION ON BEHALF OF GOVERNMENT**

**KEYNOTE ADDRESS BY THE HON. MINISTER OF EDUCATION AT NATIONAL  
FORUM ON GOVERNMENT – FAITH BASED ORGANIZATIONS’ PARTNERSHIP  
FOR ENHANCED QUALITY EDUCATION, AT MIKLIN HOTEL, EAST LEGON,  
ACCRA ON 9<sup>TH</sup> OCTOBER, 2012**

Professor Chairman

Your Grace Archbishops

My Lord Bishops

The Clergy and FBOs

Hon. Parliamentarians present

Directors of Education

Managers of Educational Units

GNAT & NAGRAT members present

Distinguished Invited Guests

Members of the Press

Ladies and Gentlemen

I am really happy to be part of this gathering whose focus is on the provision of quality education in our dear country Ghana.

It is a known fact that the Religious Bodies all over the years have collaborated with governments of the day for the provision of quality and sound education to our future leaders.

The present government appreciates the roles being played by the Managers of Educational Units in the supervision and Management of schools established by the Religious Bodies. Under the decentralization system of educational delivery in the country, the roles at the Educational units will have to be clearly specified and stated for all stakeholders and partners of education in Ghana to know and collaborate appropriately with Managers of Unit Schools to perform more creditably and enthusiastically.

As culture is dynamic and new educational challenges arise with globalization, there will be the need for stakeholders to meet from time to time, like the one we are holding now to listen to one another, share experiences and affirm each

Other's efforts in ensuring quality and holistic educational delivery. We hope to attain the best of education in Ghana.

Of late, through appointed Committees like those of Prof. Ananiani Mensah (2002) and Prof. Ansu Kyereameh (2008), much has been done to correct the seemingly marginalization of the roles of Religious Bodies with Schools in the management of these schools. Every effort will be made to finalize these arrangements to have a blue print for the partnership agreement between the religious Bodies with schools and the Government. State Prof. Kwasi Ansu Kyereameh's committee report (2008) which was a review of the 1999 partnership document on Education management within the context of current development in the education sector which includes the decentralization of education management, will be studied and approved by the Ministry of Education as soon as practicable.

The Government will continue to play her role as the cardinal education provider in the country. All stakeholders should ensure that the policy of Free Compulsory Universal Basic Education (FCUBE) is realized in our communities. Attention should be given to girl child education. Retention of teachers in our schools, especially those in the rural areas is of great concern to the government. All the needed equipment and support to improve supervision and management of schools will be provided as much as possible.

Prof. Chairman, all the three main domains of human personality should be developed in our pupils and students. As all the stakeholders work on the Cognitive, psychomotor and affective domains, we expect the Religious Bodies to provide teaching and learning materials to support those of the government for the moral upbringing of our pupils and students. The teaching of Religious and Moral Education should be taken more seriously. Religion is really the soul of Education.

Schools with disciplined staff and students perform very well in all areas. We must admit that most of these disciplined schools are Mission Schools. Other school activities you organize in no way undermine the attainment of educational goals. They rather facilitate their realization. The Government will therefore collaborate with the Religious Bodies in instilling discipline and devotion to duty in our educands.

In the provision of facilities and teaching and learning materials to schools in Ghana, the Government will ensure that mission schools receive their fair share. To build up the capacity of Directors of Education and Managers of Educational Units, both will be invited to participate in seminars and workshops organized by the Ghana Education Service.

In conclusion, I would like to emphasize that the State and Religious Bodies partnership agreement towards enhancing education service delivery and governance in Ghana, would be finalized, approved and well documented. All stakeholders of Education delivery in Ghana should necessarily work as a body in order to provide quality and holistic education to our future leaders and work force.

Many thanks for your attention.

**ANNEX 4. SYNTHESIS REPORT OF REGIONAL DIALOGUE  
MEETINGS ON PARTNERSHIP**

**GOVERNMENT AND CHURCH PARTNERSHIP TOWARDS ENHANCING  
EDUCATION SERVICE DELIVERY AND GOVERNANCE IN GHANA**



**SYNTHESIS REPORT  
SEPTEMBER 2012**

Theme: Government and Church Partnership, Towards Enhancing  
Education Service Delivery and Governance

## **Education Service Delivery and Governance**

### **1. INTRODUCTION**

Partnership between Religious Bodies and the State in education services delivery dates back long before Ghana's independence. This relationship continued even after independence albeit with varying levels of quality and cooperation. State partnership with, especially the Catholic Church in Ghana, even expanded to the provision of other social services like health, sanitation and water, to name only a few.

There are countless numbers of sources and references that attest to the mutual benefit to both the Church and Government from this partnership relationship. Even more important is the improvement in the quality of the lives of people as a result of this relationship. Sadly, however, the partnership has remained fluid and undocumented. Most of the learning and lessons from the relationship also has remained anecdotal.

Since 1999 the Ghana Catholic Bishops' Conference (GCBC) has taken serious steps with Government to review their partnership in Education. So far instance, a joint Committee to review and draft a new partnership agreement between Government and the Religious Bodies in the management of mission schools completed their report for government in July, 2008. This has since not been formalized by Government endorsement.

It is in this context that the project which has just been launched was conceived. This project titled "Government and Church Partnership towards Enhancing Education Service Delivery and Governance", speaks for itself. It is expected that the project will support dialogues, negotiations and lobby processes that will lead to the formalization of the partnership framework between Government and Church, (including all other Faith-Based Organizations) in education services delivery, management and governance. Moreover, the project will also facilitate knowledge sharing and documentation of both practical and strategic ways of improving the quality of education in Ghana. Hence, the approach is problem-solving as opposed to lamenting about the weakness and failings in education. The National Catholic Secretariat expresses gratitude to STAR-Ghana for coming in to partnership with us to deliver this project.

During the execution period of this project the expertise of diverse stakeholders in education in Ghana would be tapped in order that the project objectives can be maximized through a collaborative effort. The Directorate of Education at the National Catholic Secretariat will play the leadership role in the project implementation, but well thought partnership with other stakeholders is a critical hallmark in this project delivery.

All stakeholders particularly all our Catholic Development Constituencies from the Dioceses and Regional Education Units will take collective ownership of the effort to realize results that our Bishops' Conference will truly be pleased with.

## 2. METHODOLOGY:

- A four day project briefing and operational planning meeting was convened at the Diocesan Pastoral centre, Koforidua from the 31<sup>st</sup> January to the 3<sup>rd</sup> of February 2012. The following implementing partners attended

- I. Government
- II. National Catholic Secretariat
- III. Christian Council of Ghana
- IV. Religious U.I.I Managers
- V. Diocesan Development Co-ordinators

The total number in attendance was forty-five. At this meeting participants were briefed on the goals of the project, the expected impact, project milestones, benchmarks, various activities to be undertaken during the project implementation process, indicators for activities as well as the project budget. The respective roles of various actors were also indentified and spelt out.

- Dialogue and Consultative meetings were held in all ten (10) regions on the project theme as follows

Table 1.

Region	Date of Dialogue Meeting	% of Women	No. of Participants		
			Male	Female	Total
Greater Accra	24 <sup>th</sup> July, 2012	43	11	34	45
Bronx Ahafo	20 <sup>th</sup> July, 2012	43	26	20	46
Northern	26 <sup>th</sup> March, 2012	33	31	17	48
Asafo	22 <sup>nd</sup> March, 2012	40	30	20	50
Central	21 <sup>st</sup> June, 2012	37	34	20	54
Eastern	26 <sup>th</sup> April, 2012	36	32	18	50
Western	26 <sup>th</sup> June, 2012	16	30	26	56
Upper West	29 <sup>th</sup> May, 2012	48	14	20	44
Upper East	18 <sup>th</sup> May, 2012	16	42	8	50
Volta	26 <sup>th</sup> April, 2012	41	36	25	61
Total			294	337	636

➤ Categories of diverse stakeholders who participated. One remarkable aspect of this project is the involvement and inclusion of diverse stakeholders. These include:

a) Religious Education Unit Managers

- Islamic

Methodist

- Seventh Day Adventist (SDA)

- Presbyterian

A.M.E Zion

- Anglican

- Ahmadiya

Salvation Army

- Evangelical Presbyterian (E.P)

Police

- Garrison

b) Staff/Officers of Ghana Education Service (GES)

- Regional Directors of Education

- Metropolitan/Municipal/District Directors of Education

- Circuit Supervisors

- Schedule officers/staff of Metropolitan, Municipal/District Directorates of Education

Heads of Basic, Second cycle and Tertiary Institutions

- Retired Educationists

- Representatives of teachers associations - GNAT and NAGRAT,

- Students

c) Various Religious bodies

Regional Chief Imam

- Bishop of the Anglican Church

- Bishop of Methodist Church

Presbytery Chairman of Presbyterian of Church of Ghana

- Moderator of Evangelical Presbyterian (EP) Church

- d) Politicians
- Assembly members
- e) Traditional Authorities
- Chiefs
- Queen mothers
- f) Civil Society organizations
- Department of women and Children
- g) Media
- Ghana Broadcasting Corporation
- Ghana News Agency
- G.T.V. Radio Progress, the Finder
- TV 3
- AT1 FM Adara FM
- Daily Graphic
- Ghanaian Times
- The Catholic Standard

## 1. CONTENT

- Addresses, speeches, talks, remarks/comments/observations etc.

Various personalities who participated in the Regional Dialogic Meetings gave addresses, speeches, remarks/comments. Some of these key personalities included:

- Area Bishops and Bishops
- Vicar Generals
- Priests and Religions
- Regional Managers
- Regional Directors of Education
- Executive Secretary of NCS
- Representatives of Religious bodies
- General Manager of Catholic schools - Ghana

These have been attached as appendices to this report



- Thematic group discussions.

These formed an important aspect of the dialogue meetings. Participants were divided into groups and each group deliberated on a particular topic. Some of the topics discussed during the dialogue meetings were:

1. Make concrete suggestions on how church stakeholders input into education policies can be enhanced.
2. What are the critical roles of the church actors towards enhancing education service delivery and management at the decentralized level especially?
3. What important management issues should be considered in the pursuit of effective Government and church partnership in Education?
4. What practical steps should be taken to build or improve 'comspirit' between Managers of Faith Based Unity and Government structures in Education especially at the decentralized level?
5. Stakeholders in Education Service Delivery working as a team-Regional Managers and Directors in focus.
6. Suggest strategies for promoting an effective partnership between the state and the religious bodies in quality education delivery.
7. Identify areas of conflict between Municipal /Metropolitan /District Directors of Education and Managers of religious educational units and suggest how to curb them.
8. What key contributions should the religious bodies make to promote quality education?
9. What specific roles/duties/responsibilities should be assigned to religious educational units in the ongoing decentralised education service delivery?
10. Suggest measures that can be taken to elicit the active participation of all stakeholders in education service delivery in the country.
11. How can the church input into Education policy formulation in Ghana.
12. Discuss pertinent policy issues formulation procedures in Education in Ghana.
13. Suggest an Organogram that includes all stakeholders and indicate channels of communication in the light of decentralization.
14. Discuss existing relationship between Regional/ Metropolitan/ Municipal/District Directors and Managers of Educational units.

## • CRITICAL ROLES OF THE CHURCH ACTORS

The various roles that church actors are expected to play to enhance education service delivery and governance in Ghana were discussed at each regional dialogue meeting. Some of the suggestions as captured in regional reports are recorded below:

## UPPER WEST

- a. Church Actors should assist in the provision of infrastructure such as schools, residential accommodations for personnel of Faith Based Schools, furniture, learning and teaching materials.
- b. Church Actors should adequately equip Educational units for effective monitoring and supervision of schools by providing them with durable means of transport incentive packages and motivation for teaching personnel in the deprived and inaccessible areas.
- c. Church Actors should give sponsorship packages to personnel to update their academic, professional, and administrative competence.
- d. Church Actors (Units Managers) should co-ordinate, collaborate, and co-operate with District Directors of Education to ensure quality education delivery.
- e. The church Actors should be involved by the state when it comes to educational policies formulation and implementation.
- f. Church Actors should be given the chance to appoint heads of Faith Based Schools and Board of Governors of higher institutions.
- g. The church Actors should be team players in the decentralisation process.
- h. Postings and Transfers Committee should be formed comprising representatives of Faith Based Schools and District Education offices to avoid conflict.
- i. Joint Monitoring Team comprising Municipal/District Educational Offices and the Units Local Managers of units to visit schools and Municipal/Districts offices and submit reports on their feedback.
- j. Regular visit of Units Managers/Local Managers and Officers to schools to get concrete information on the ground.
- k. Disciplinary Committees to be formed comprising Faith Based Schools and the Government.
- l. Local Managers to be resourced by providing them with financial support and logistics to carry out their stewardship.

## UPPER EAST-

1. The establishment of schools and provision of infrastructure and other materials necessary for effective teaching and learning
2. supervision and monitoring of their schools
3. adequately resourcing the managers to carry out their roles
4. Making appointments and promotions, recruitment, posting and transferring and

inspection in conjunction with the Municipal and District directorates and DPOC

5. Appointing the most qualified persons instead of closed relatives or friends
6. Motivating staff to put their best

## **CENTRAL**

- a. Recommendation of heads for the school
  - a. Appointment of teachers for the school
  - c. Local managers should be responsible for the schools by checking
  - d. Preparation and submission of lesson notes.
  - c. Punctuality and regularity of teachers and pupils.
  - f. Proper management of school properties.
  - g. Must be given power to discipline teachers and learners as and when necessary.
- Important management issues to consider in the pursuit of effective Government and Church partnership in Education. This topic was also digested at the various regional dialogue meetings. Below are suggestions from some regions:
- a. Policy formulation should involve all stakeholders.
  - b. The Church must lobby through parliamentarians and traditional rulers.
  - c. Strong bond should be built among directors, managers and all stakeholders to ensure orientation of district assemblies, education will suffer if placed there.
- Consensus rises on what should be done to build or improve team spirit between managers of Faith Based and Government structures in Education, especially at the decentralized level. Some of the regions reported that
- a. Must first recognise themselves as partners with a common goal.
  - b. There should be collaborative roles for the Directors and the Managers.
  - c. Each must ensure effective communication at all times with regular meetings.
  - c. Managers should be included in all workshops for directors.
- Suggest measures that can be taken to elicit the active participation of all stakeholders in education service delivery in the country. The following suggestions were made from the regions:
- a. Identify the stakeholders and spell out their roles.
  - b. Respect and empower the stakeholders to perform with clarity and integrity.

- c. Active involvement of stakeholders in all meeting pertaining to the partnership activities.
- d. Reports from committees' set up by government to work on educational issues should be studied and implemented.
- e. Regular monitoring and supervision should be conducted annually.
- How can the church input into education policy formulation in Ghana? These suggestions were made:
  - a. The Church must have representation in the membership composition of policy making and review bodies.
  - b. Write-ups should be requested from the Churches on policies.

What key contributions should the religious bodies make to promote quality education? These suggestions were made:

- a. The church should play management roles, example: recruitment of teachers, recommendations for promotions etc.
- b. Acquisition of school lands, building of new schools and renovations of old school buildings.
- c. In-service training to expose teachers to the ethics of religious institutions.
- What was agreed as critical role of church actors towards enhancing education services delivery and management at the decentralized level especially?

These points were raised by various regions

## **NORTHERN**

- a. Regional Managers should supervise and monitor teachers frequently.
- b. They should be in charge of replacing, transfer and posting of teachers.
- c. Local Managers should also supervise, monitor and report to managers.
- d. Provision of moral guidance to teachers and pupils by local managers.
- e. Heads must keep proper records.
- f. Heads should disburse capitation grants and admit pupils properly.
- g. Monitoring of teachers by heads.
- h. Church actors should provide resources for effective supervision.
- i. Roles of Regional Managers and Local Managers should be defined and recognized in the GHS org. program.
- j. Church members should take proper care of church belongings.

- k. Units must be resourced by church by ways of grants, logistics and means of transport to supplement the little that is given by government.
- l. Open days, speech and prize giving days should be organized.

## **EASTERN**

- a. The current roles played by the religious bodies in the management and supervision of the schools they established should be retained in the decentralised system.
- b. The 2008 Education Act should be amended to provide clarity on the roles of the religious bodies at the regional and district levels.
- c. As a policy, leadership of mission institutions should be reserved for members of the respective religious bodies.
- d. In order to ensure discipline and good morals of pupils and students, the religious bodies should support the teaching of Religious and Moral Education at their schools. Chaplaincies should also be established in all mission schools.

## **VOLTA**

- a. Provision of infrastructure/building, furniture etc
- b. Monitoring and supervision
- c. Promoting spiritual and moral education which is geared towards instilling discipline in the Ghanaian child
- d. Transfers and appointment of Heads of unit schools should be the preserve of Unit Managers. That is, Municipal Directors should not transfer teachers and appoint heads of Unit schools.
- e. Unit Managers should be part of the Regional, Municipal District Disciplinary Committees.
- Important management issues to consider in the pursuit of effective Government and Church partnership in Education. Some of the regions reported as follows:

## **VOLTA**

It is the responsibility of Government to provide education to Ghanaian children. The church is just providing a helping hand to increase accessibility and to maintain high standards

Therefore, to promote effective Government and Church partnership, the following should be considered

- a. The Education Act should recognize Unit Managers and the roles they perform in education delivery process. It is unfortunate the Educator Act of 2008 (ACT 778) was

sistent on the role of Unit Managers of Education

- a. Effective communication link should be between Unit Managers and Municipal/District Directors.
- b. There should be joint inspection and supervision of schools by Unit Managers and Municipal/District Directors
- c. There should be quarterly meetings / interactions between Directors and Unit Managers to develop action plan.
- d. There should be no discrimination against Unit teachers, heads and schools in the distribution of logistics at the Municipal/District level.
- e. The position of Unit Managers should be properly defined and placed on the Ghana Education Service Organization.

## **EASTERN**

- a. The existing partnership agreement between the state and the religious bodies should be reviewed, properly documented and given legal backing.
- b. The various religious bodies should be consulted in the appointment of heads of the schools established by them
- c. The national, regional and district directorates of the GES should invite staff of the unit offices to seminars and training workshops as appropriate.
- d. Regional managers of religious educational units should be included in the ongoing activities aimed at preparing the grounds for decentralisation in the education sector
- e. The regional managers' office should be better resourced in terms of finance, infrastructure and personnel.

## **NORTHERN**

- a. Proper supervision and monitoring.
- b. Teachers should be taught the principles of the church.
- c. Church to assist in the provision of social amenities.
- d. Headship of mission schools should be determined by the church
- e. Partnership agreement by stakeholders must be fulfilled
- f. Competent and qualified people are required
- g. Local managers should be trained
- h. Organization of in-service training for heads of institutions

- i. Collaboration in the formation and implementation of educational policies
- j. Constant evaluation of teachers and pupils for progress
- k. Conflicts of power between Unit Managers and Metro-Director (DD) &
- l. Continuous formation of teachers is performed by Metro-Director (DD) &
- m. Faith based units to be empowered to take full control in postings and transfer
- n. Teacher's behaviour must be guided with a code of conduct

## **BRONG AHAFO**

Religious bodies should be given the free hand to at least

- ❖ Appoint heads for their institutions, in consultation with government relevant bodies, E.g. Regional/District Directorate.
- ❖ Appoint 1/3 boards of schools, e.g. SHS, Colleges of Education.
- ❖ Regional Managers placed on the organogram with specific duties clearly defined
- ❖ Local Managers must be recognized and as well be given orientation by the Regional Bodies and State Institutions on Educational Issues

## **WESTERN**

1. Both parties forming the partnership should be equally recognized.
2. The Regional Managers of Educational Unit should be recognized and their posts placed on the organogram of the Ghana Education Unit.
3. There should be effective communication, consultation, cooperation and collaboration.
4. Roles of both partners should be well spelt out.
5. The Church as a partner should not water down standards in admitting students and workers.
6. There should be active and healthy relationship between District Directors and Regional Managers of Unit Schools.

## **UPPER WEST**

Postings and transfers personnel, there should be in consultation at all levels. Heads of schools should be approved by the Units to ensure vision/mission of establishing schools is adhered to

- a. Supervision/monitoring, Follow up and Evaluation: there should be joint supervision and report/feedback given to Unit Managers and District Directors of Education
- b. Circuit Supervisors and Local Managers to have access to capacity building to be abreast with new educational policy

- c. Decision making/Communication: Unit heads should be involved and consulted at a local level on issues affecting schools; there should be free flow of communication
- d. Discipline /Capacity Building: there should be provision of vehicles and logistics to ensure that INSET are given to all personnel
- e. Team work – we should have the same goals. There should be appreciation of each others inputs /contribution in pursuit of quality educational delivery
- f. Salary issues: teachers/personnel with salary problems should be addressed as soon as possible to motivate them
- g. Accountability /transparency: there should be open climate of stewardship to forestall suspicion, mistrust and, low morale in enhancing effective teaching, learning and administration processes.

## **CENTRAL**

- a. Policy formulation should involve all stakeholders.
- b. The Church must lobby through parliamentarians and traditional rulers.
- c. Strong board should be built among directors, managers and all stakeholders to ensure transfer of knowledge
- d. Due to political orientation of district assemblies, education will rather be placed under them

## **ASHANTI**

- a. Infrastructure should be provided by both the Church and the State.
- b. Qualification of the Regional Managers and the District Directors. They should be respected, there should be coordination and effective communication between them.
- c. The involvement of both Regional Manager and District Directors in capacity building, e.g. in-service training.

### **➤ RECOMMENDATIONS**

Concrete suggestions on how church stakeholders input into education policies can be enhanced.

- Partnership to be documented and must receive a Presidential and Parliamentary assent to assure their workability.
- Appointments – the Partnership Agreement must spell out all their duties clearly to avoid conflict
- ECUMEN:- it is not as free as it is intended so the Church can offer scholarship schemes. Support must come from the Government to the churches to administer the schools so



that funds can be utilized properly. Funds have to be distributed equitably so that no school and village suffer unduly.

- **Regular Consultation** between the Regional Managers and District Directors.
- **Regional Managers** should be included in the various workshops and seminars in education organized by the Ghana Education Service.
- The Local Managers could be recognized.
- Ghanaians are interested in God and in their spiritual development hence the need to synchronise the Directorate with the unit offices.

Partnership agreement should be clearly specified and documented to know who does what.

- We recommend the appointment of Desk Officers in each District, servicing as Coordinators) to bridge the gap between the Unit Officers and the Directorate.

Job description should be given when appointing people to certain managerial positions in education.

- since the Directorates have the professional expertise and faith-based offices have the morals they must both work hand in hand to give a complete education.

- **Consensus notes** on what could be done to build or improve team spirit between managers of Faith Based and Government structures in Education, especially at the decentralized level.

- a. There should be periodic workshops/seminars between the government and Faith Based Schools/Institutions to identify various roles and functions.
  - b. There should be joint meetings for Regional Directors, Municipal District Directors and Unit Managers to bridge the gap of communication and build unity.
  - c. There should be policy document on the stand of government and Faith Based institutions on issues of education.
  - d. There should be INSET for teachers to understand the roles of Municipal District Directors and Unit Managers of education.
  - e. Faith Based Institutions should advertise, interview and appoint qualified personnel for based on Ghana Education Service requirement to be Unit Managers and other personnel.
- **Any other recommendations not already covered in above.**
- a. The Ministry of Education, Ghana Education Service (Director General) and General Managers of Faith Based schools should be consulted and involved in the formulation and implementation of educational policy, evaluation and the way forward.

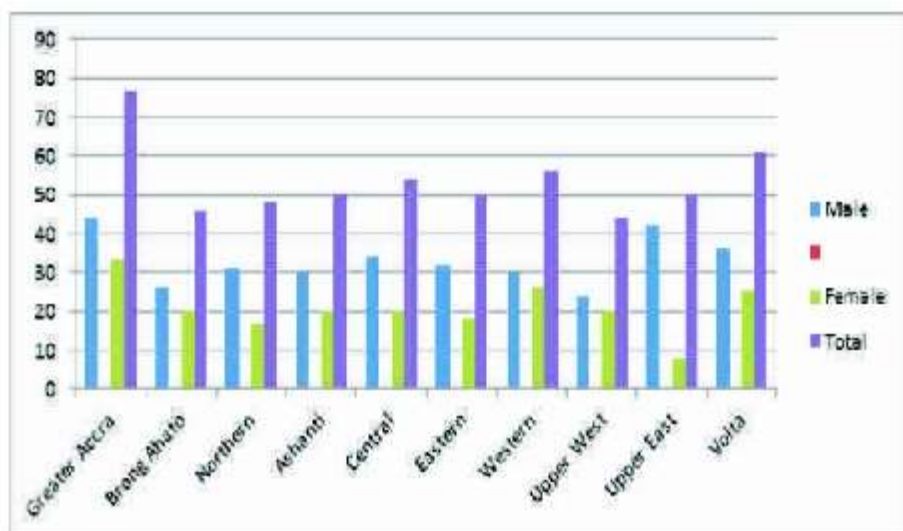
- b. The Ghana Catholic Bishops Conference or their communiqué based on educational issues should adequately team up and support the General/Regional Managers to take pragmatic steps to ensure that the vision and objectives in establishing Faith-Based schools are achievable.
- c. The Ministry of Education, Ghana Education Service and the General/Regional Managers of Unit schools to be involved in the formulation/implementation on Education policies pertaining to syllabus/curriculum that will suit the hope and aspiration of beneficiaries of formal and informal education.
- d. The appointment of Districts Managers of Unit schools based on Ghana Education Service academic / professional standards to manage unit schools (outside the District Directors of Education, that is, if the roles and function of the Regional Manager is not addressed in the organogram in the decentralised process).
  - e. There should be collaboration and consultation from both sides.
- e. The role of the Faith Base Managers should be recognized and their position be fixed on the GPS organogram.
- f. The Faith Based Managers be integrated into the District offices as a staff member.
- g. The Faith Based Managers should present reports of their activities to the Regional Director, copy to the District Director.
- h. Both stakeholders should play their part.
- i. Partnership is relevant.
- j. The Government should address shortcomings and duplications of duties.
- k. Forum for District Directors and Managers to meet and discuss and this would be facilitate by the Regional Director.
- l. It was suggested that similar programmes should be held frequently and that they should be held at the District level as well.
- m. There should be a regular consultation between the stakeholders to deal with issues regarding to transfers, postings and discipline in schools.
- n. The Regional Director should have periodic joint meetings with Regional Managers, Municipal/District Directors. This could be at the beginning of every academic year to identify areas of strength and weakness and fashion out a comprehensive plan.
- o. Timely implementation of Sr. Garbali's document on State.
- p. Church Partnership of 1990 with Legal Instrument and amendments to suit the present era and the Region.

- q. Submission of quarterly reports from the Regional Managers should be encouraged. This when done would constantly inform Directors of the progress of work and challenges encountered by the Units.

➤ **Lessons learnt.**

- a. The involvement of other religious bodies in the dialogue meeting gave the programme a character of mass participation. This is worthy of emulation in the future.
- b. In order to enhance the mass appeal of such programmes in the future, it is suggested that more stakeholders in education, particularly at the grass root level, should be made part of the regional dialogues. For instance, the involvement of local government operatives such as assemblymen, district coordinating directors and district chief executives will go a long way to whip up local interest in government – church partnership in education service delivery and governance.
- **Any experience worthy of repeating or avoiding when given a second chance to do what was done; and relevant to the subject to the subject matter.**
- a. The idea behind the project is very laudable.
- b. The existence of personality clashes and lack of mutual trust between Units Managers and Municipal/District Directors of Education is real.
- c. There is the urgent need for the Church–Government partnership agreement to be clearly defined, documented and endorsed so that the role of each partner is known to the other. This will ensure a smoother existence and advancement of Education.
- d. The limitation of the number of participants to approximately Fifty (50) clearly excludes other key stakeholders. In the future the numbers should be increased to hundred (100).
- e. Many people are of the view that Education Service Delivery and Governance are two different issues. This dialogue concentrated on Education Service Delivery. Since Governance issues are also critical, there the need for a separate dialogue to deliberate on Governance.

A. A Bar Chart showing attendance by Sex at each Regional Dialogue Session



## **ANNEX 5. STATEMENT OF PURPOSE OF THE NATIONAL CONFERENCE ON EDUCATION**

**GHANA CATHOLIC BISHOPS' CONFERENCE AND MINISTRY OF EDUCATION  
JOINT NATIONAL CONFERENCE ON EDUCATION: 9<sup>TH</sup> & 10<sup>TH</sup> OCTOBER, 2012.**

### **THEME:**

**GOVERNMENT AND FAITH-BASED ORGANIZATIONS' PARTNERSHIP FOR  
ENHANCE QUALITY EDUCATION.**

**STATEMENT OF PURPOSE BY MR. SAMUEL ZAN AKOLOGO – EXECUTIVE  
SECRETARY OF THE DEPARTMENT OF HUMAN DEVELOPMENT AT THE  
NATIONAL CATHOLIC SECRETARIAT**

Professor Chairman – Japhis Ananiamah-Mensah

Honourable Minister of Education – Mr. Lee Ocran

Honourable Members of Parliament

Your Excellencies – Religious Leaders (CCG, SCBC, Al-madhiyya-Islamiya, GCPC)

Invited Guests

Ladies and Gentlemen of the Media

Fellow Participants

With such a large gathering, let me be cautious to add - 'ALL PROTOCOLS OBSERVED', just in case I have inadvertently overlooked other personalities.

My task of 'writing appetite' for this historic conference upfront is an important one for which I deem it a privilege so to do. A statement of purpose will necessarily be pre-empting the outcome of the conference. However, it is so important to provide a snapshot of overview in terms of background, rationale and process. Prof. Chairman, the focus of this conference remotely underscores the primacy of education as a fundamental human right duly recognized by the 1992 Constitution of the Republic of Ghana in Article 25, but also as a cornerstone to national development in the Directive Principles of State Policy in Article 28.

I see this initiative of the Ghana Catholic Bishops' Conference for this conference as citizens' led agenda for policy space and ideas towards delivering this fundamental human right in ways that are effective, efficient, inclusive and participatory. This will go down in our history as a model of constructive policy advocacy approach that is engaging of all and providing policy options from time-tested experience and practice by Faith-Based Organizations.

Prof. Chairman, let me also explain that this conference is the culmination of a round of dialogue and consultative meetings in all the ten political regions of Ghana on the same subject matter –

Government and Faith-Based Organizations' Partnership in Education' Education stakeholders from Government, Traditional Authorities, Faith-Based organizations, Professional Unions and Associations, Private Sector and broader civil society organizations participated in these regional dialogue meetings. This conference is therefore an opportunity to review and validate the synthesis report of those regional-level consultative meetings.

Finally Prof. Chairman, this conference is expected to get the perspectives of two major players on the partnership question in education service delivery and management. These are Faith-Based Organizations, represented by the Ghana Catholic Bishops' Conference and Government also represented by the Ministry of Education. Admittedly, discussions and negotiations on the subject matter have gone on for a long time yet no definitive and conclusive agreement has been reached. It is our hope that the current process will achieve a clear print or definitive policy statement that will become an authoritative reference point on Government and Faith-Based Organizations' partnership towards enhanced education service delivery and management in Ghana.

We will have the opportunity also at this conference to flesh further ideas on challenges and strategies of operationalizing such a major policy intention. We at the National Catholic Secretariat of the Catholic Bishops' Conference have clear instructions and support to pursue all necessary follow up measures that will ensure that the current Government and all future Governments commit and adhere to the partnership framework in Education.

Prof. Chairman, before taking my leave I would like to acknowledge the generous financial contribution of Star Ghana to the effort of the Ghana Catholic Bishops' Conference that will continue for the next two more years till 2014. Star-Ghana is a periodical funding mechanism in Ghana with contributions from the European Union Delegation, USAID, DANIDA and UKAID (formerly DFID).

Thank you for the opportunity to put this conference in perspective.

**Samuel Zan Akolugo – Executive Secretary, Department of Human Development – NCS**

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