



**PARTNERS IN PRIMARY EDUCATION: EXPLORING THE
BASIS FOR METHODIST – STATE PARTNERSHIP IN
SUAME CIRCUIT, ASHANTI, GHANA**

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ABSTRACT

The aim of this research was to show how education has been very essential to the development of Ghana. It also endeavoured to investigate how successful the government and the various kinds of churches could bridge their differences for a complete education to all children in the Suame Circuit and Ghana as a whole. The research question for this study was: As providers of the primary education, what are the grounds or the basis for the partnership of the Methodist mission schools and the State?

The research strategy entailed a qualitative method with a case study design because the researcher was interested in obtaining in-depth information of the case and to development an understanding of the people towards the case at hand. Interview and document analysis were used for collecting data with a non-probability purposive sampling. Descriptive analysis was used in this research. The study employed two theories: Theory of development through partnership and also theory of diakonia empowerment and transformation.

The study was based on how the Methodist schools went into difficulties and later sought for assistance from the state to help running their schools. This eventually caused them to enter into partnership with the state and this helped to empower and transform them. Though they encountered many challenges the partnership turned out to be successful in building primary education in the circuit.

The findings revealed that in spite of all the challenges that the Methodist schools faced, their problems were solve and eventually they were empowered and transformed.

Dedication

I hereby dedicate this piece of work to the Lord almighty who has guide and protected me from the beginning of this work to the end. Also, to all loved ones and all those who helped me in diverse ways in making this work especially to my parent and my dearest sister, Rebecca Boadu who contributed immensely to this work, may God richly bless her.

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ABBREVIATIONS

ADP -- Accelerated Development Plan

BEY -- Board of Educational Youth

CA -- Church Administration

CPP -- Convention people's Party

EU -- European Union

ICT—Information and Communication Technology

MSA – Mission School Administration

MCSCG – Methodist Church of Suame Constituency of Ghana

LWF – Lutheran World Federation

PTA -- Parent Teacher Association

SMEO – State Metropolitan Education Office

SMC -- School Management Committee

SPSF- State Primary school focus group member 2

SMPF1- Suame Methodist Primary Focus Group Member1

SMPI 3- Suame Methodist Primary individual member 3

SPSI4- State Primary School Individual Member 4

MEOI 2- Metropolitan Education office individual member 2

MEUI1- Methodist Education Unit Individual group member 1

UNESCO – United Nations Educational, Scientific and Cultural Organization.

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Chapter 1

Introduction to the study

1.1 Background

In the present situation, education through a complete reform of the educational process seeking not only on teaching pupils, but also on its transformation into an actor of his own school training through collaboration with family and community.

Partnership in education is a form of interaction, cooperation and collaboration in child support in the educational process means a unit of requirements, choices, decisions and instructional activities among educational factors. Partnership in education develops with educational act itself and refers to the design, decision, action and cooperation among educational institutions (family, school and community), educational agents/agencies (children, parents, teachers, psychologists, therapists, etc.)

Since the beginning of formal education in the Gold Coast (now Ghana) in 1843, Dewey said it at the beginning chapter of his work that *Democracy and Education* (1916:3), in its deepest sense that education is a way of “social continuity of life”. Dewey stated that the basic inevitable fact of birth and death make education an obligation for every member in a society, despite this biological inescapability ‘life still continues’. The importance of Education to the society is highly emphasized, because when a catastrophe befell a society it is assumed as a symbol of failure of education and educators become victims.

Education has gone through massive changes because of educational policies and strategy initiatives brought by the governments. With regards to Fremont (2003), education, specifically, religious education started from the Garden of Eden, a point that is not usually mentioned by the educational historians but verified in the Scripture. The Bible is God’s reliable and unfailing book for life and the very fact of God’s showing himself to man. According to II Peter 1:3, it is written by the apostles that the knowledge of God is the most needed thing for ‘life and holiness.’

With reference to Naameh (2009), the very important role played by the Methodist Church in the growth and expansion of education in Ghana and is still played up to date, is the flow of education now mostly recognised by Ghanaians. The very valuable asset of every country is its

human capital; therefore, according to Naameh the introduction of formal education serves as the foundation for the development of human capital.” At the elementary level, it comprises the gaining, growth and distribution of knowledge. It also contributes to form a body of knowledge, which forms the foundation for socio-economic growth, and exploitation, management and conservation of natural resources. Education in its numerous forms offers the foundation for spreading the knowledge that is received from the society, arm with skills, attitudes and the ability to develop industrious human beings, thus taking part in social life and being inclined to adapt to positive transformation.

The belief of the church is that every individual person must have the right to acquire formal education to the peak. The aim of the church seen to be in accordance with the Article 25 of the 1992 Constitution of the Fourth Republic of Ghana which states that “all persons shall have the right to same opportunities in education, enjoy same facilities with aim of achieving a total recognition of those rights. Basic education shall be free, compulsory and available to all. Secondary education in its different forms, including Technical and Vocational, shall be made equally accessible to all on the grounds of abilities and the growth of a system of schools with enough facilities at all stages shall be dynamically achieved”.(Act 25 of 1992)

Since its commencement in the country, the Church has built schools and other institutions in addition to its mission of spreading the gospel and human capital development. In the past years, Methodist schools have been related to providing quality education and have been known in history as instilling discipline, devotion, morality and commitment into its members and students”. The Methodist Church in Ghana, precisely Kumasi Diocese being the study area is known to have primary schools, middle schools, secondary schools, Colleges of Education, Formation and Teaching Centres.

The main aim of this research work is partnering with the state, its impact on Methodist school as providers of primary education in the Suame Circuit, Ghana. The Methodist church, precisely Suame, Kumasi saw the importance of education and therefore decided to use it as a tool for developing the community. They believe that education is crucial and binding, just as knowledge and the society are connected. The work will also show how the partnering of education will benefit the members of the Methodist Church and the entire members in the circuit as well as Ghana as a whole. The work will as well talk about what scholars and books have said about on the impact of the partnership of education between the state and the Methodist mission in the provision of primary education within the Suame Circuit. This study

sought to the questions raised. It further established how education has been very crucial to the development of every nation including Ghana. It delved into how best the government and the hierarchy of the Churches could bridge their differences for a holistic form of education to the school going person in the country, Ghana. It was to establish the fact that, the Church is forced to reckon with in the provision of good education for the citizenry of the country.

Theories will also be used that will help to analyse the partnership agreement to ensure how beneficial it has been to both the State and the Church.

However, the work will talk briefly on the history of the Methodist Church in Ghana. This will also tell us the beginning of the partnership agreement between the church and the State and not leaving out the brief history of Ghana including the government, economy, culture, social life of the people and geography of the country.

The Church of Methodist is one of the missionary institutions that was brought by the Wesleyan Missionaries into Ghana. Before the arrival of the missionaries, Africans specifically Ghana had many resources with little or no knowledge on them. According to Kim and Kim (2008, p. 86) the missionaries were not in the position to help them since their mission was to spread the gospel of God. Through their teachings they ended it up with the introduction of education into Africa specifically Ghana. The missionary work was extended to faith base/diakonia social service where they helped with the provision of portable water, electricity, schools, hospital and others.

At the return of the missionaries to their countries, the schools were left in the hands of the church where they began to manage the church and the schools. Initially the church had all the resources it takes in the management of schools and this contributed in gaining a high recognition as some of the best schools in Ghana in terms of academic quality and discipline. After decades the church began to lose the high recognition of academic success and discipline all because of mismanagement of resources and funds. The influences of education from the mission schools on the lives of individual people has motivated me to undertake a research investigation with mission school.

Another point of interest in the study is to investigate on the reasons why the church sees it as essential to enter into partnership with the state as well as finding out the benefits or the impacts and the challenges they encountered in the partnership agreement.

Another motivational factor into this research is that the outcome of this work would have a good impact in education of Ghana and contribute in the provision of possible solutions to most of the challenges between the church and the Government. This research work will also help all the future researcher who wants to research into this topic.

1.2 Research problem

Education is an agent for developing the personnel who in turn will help in the development of the communities in Ghana. The Methodist church, in effect, the Methodist Educational Unit is seen as one of the main partners in education. Over the years, schools that belong to churches were under the autonomy of the churches in terms management and administration of the schools. The priest and pastors were working as local officer on the management of the school. The conditions in the mission schools have change recently. Matters concerning ownership of the school has turned into a bone of contentment. This is because the state is now making all things possible to take possession over the management of the mission schools in Ghana. This is where the government and the state partly own the mission schools in Ghana. The problem that arises here is that the policies and strategies of the state tends to coincide with that of the church. This problem leads to the question of ‘WHO’ is the manager? The state or the church?

Currently, the functions performed by the local managers of the church as well as the regional and the district managers from the part of the government has turned into a case under serious deliberation. This led into many debates as to whether the government should allow the churches to manage the schools as they used to do earlier or there should be an intercession from the government. The debates lied between control and restrictions regarding positions.

When it comes to partnership agreement between the two sectors, the complication of the case goes even higher. This is because in the midst of partnership there may sometimes come interferences when it comes to selection of school heads, teachers, as well as other local workers that the church would like to select for its schools. Another problem that could arise through the partnership agreement is an intrusion into the school curriculum on subjects like the Christian or religious and moral education that is used by the church to strategically inculcate spiritual and moral education to the young people in Ghana. One main difference between the church and the state is that whiles the church places much attention on moral background, teacher-teacher relationship, teacher-student relationship, student-student relationship etc., the state places emphasis on “qualification and eligibility” before all things.

The church does not only take the desire of enrolling people to just offer them education but rather see beyond to ensure that everyone receives a complete form of education which includes the application of religious and Christian values. According to the Article 25 of the 1992 constitution of Ghana, "(Act 25 of 1992) state that all Ghanaians must have equal access to education whether it is mission or local authority school". For example, a Methodist should not be compelled to observe Islamic rubrics yet a non-Islamic that is receiving education in such a school or any other school must obey the rules and regulations that are set by the school to the pupils. In recent era, the government also helps in deciding the kind of Christian or religious subjects that worth teaching in schools.

Theoretically, it is still obvious that unfairness is being done to the Methodist Church. If the "amateur branches" are taught in the local schools to the gratification of the state authorities, then the schools should be rewarded for doing that part of the work that the state intended to. Moreover, there are a lot of Methodist who have been made to understand that the state support could only be done at the expense of liberty and that the state support could have value of acknowledging state administration to the degree of partial de-Methodism. Struggles among the educational leaders of the state and the Clergy of the Methodist Church have gone on increase for some reasons. These includes complains from the clergy and the leaders of the education on the intrusion from the official of the ministry of education on matters which they can handle. This cause them to think that if they had remained under their own sovereignty without any form of affiliation, they would have prevented all forms of conflicts with the state educational controls.

1.2 Objectives of the study

This study tries to find solutions to the questions raised in relation to the study. It shows how partnership can contribute to the development of education in Ghana and how well people perceive the notion of partnership as an agent of educational development. The study also aims to find out the motivating factor that serves as the basis for the partnership and also how the mission schools has been changed as a result of the partnership. It further sought to how successful the government and the various kinds of churches could bridge their differences to enhance complete education in all children at the Suame Constituency and also to ascertain the impact of the partnership on the management of the schools.

1.3 Research questions

The main research question of this study is: *As providers of the primary education, what are the grounds or the basis for the partnership of the Methodist mission schools and the State?*

The sub-questions are:

1. How do the partners perceive the concept of partnership as the basis for educational development?
2. What are the main motivating factors that caused the partners to engage themselves in partnership?
3. In which ways has the mission schools transformed through the partnership?
4. What impact has the partnership brought as far as the challenges of management and administration of schools between the partners in the Suame constituency are concerned?
5. How successful can the state and the mission schools bridge their differences through partnership to enhance educational development.

1.4 The scope of the study

The research was conducted from the era the church was preaching the word of God through education. A conscious effort was made to tell readers about the duties performed by the Church in relation to the development of education. This study was because of the problems observed in the partnership agreement between the state and the heads of the Church schools.

The study was done at Suame Emmanuel Methodist Church in the Suame circuit of Kumasi Metropolitan Assembly in the Ashanti region of Ghana. Suame is a suburb in Kumasi which is the second largest city in Ghana. It is situated along the main road leading to the Northern region of Ghana. Emmanuel Methodist Church is one of the dominant mission Churches in Kumasi. The Church has an estimated population of about 2000 including children with a Superintendent minister, lay chairman, synod secretary and other leaders like stewards, church leaders and the society leaders. It has about 12 societies within the circuit that undertake

different duties to contribute towards the mission of the Church. The Church has its administrative staff that work on the affairs of the church.

1.5 Motivation

The importance of education to the life of individual people gave the motivation to do work. It is important that we acknowledge education as an asset to people and therefore all effort must be made to improve and protect it.

The positive influence on education by the mission schools on the life of individual people was also a motivational factor to undertake this study. The provision of sound education to individual people in the same constituency would help them to become aware of their civic responsibilities.

One motivation factor is the process of evolution of education from some years past and its effect on the Methodist Church in the same circuit as well as how best the state and the different forms of churches could contribute in bridging the gaps and lapses found in the schools as far as the running of the schools are concerned.

This work will also help readers to show gratitude to the Church on its role to the citizen of Ghana. The outcome of this research would help stakeholders in education to plan further on how to improve education in the constituency. It would also be used as a guide for the government and policy to communicate with the leaders in the Church to help find solutions to educational lapses and to see to it. This work would also seek to redefine the relationship that exist between the two sectors and lastly, this work would also pave way to all those who want to do research work under partnership in education.

1.6 Theoretical framework

The theoretical framework in this study are derived from two fields of study. These are: Game theory and enforced co-operation. These theories were selected to be used in the discussion with empirical findings.

1.7 Research design and methodology

This chapter discussed the research design and methodology, sample and sampling methods and the research methods of collecting data.

According to Bryman (2008 p.21) research topic can be conducted either by quantitative, qualitative or mixed methods. Qualitative research strategy was used in this research work.

Qualitative research, according to Creswell (2007) is a means for exploring and understanding the meaning individuals or groups give to a social or human problem. The partnership between the Church and the State is one of the social issues which was tackled with qualitative design.

1.7.1 Research design

Bryman (2008, p.31) shows the basis for the collection and analysis of data. To him there are five type of research design which are cross-sectional design, longitudinal design, case study, experimental design and comparative research design. The use of research design provided a framework for the collection and analysis of data. According to Bryman (2008, p.31), the choice of research design would reflect the decisions and the preference one would give to a range of dimensions of the research process of collecting, analyzing and interpreting data or information. This study used a case study design to explore on the phenomenon ('the case'). According to Stake (1995) cited in Creswell (2008); A case studies are strategy of inquiry in which the researcher explores depth a program, event, activity, process or one or more individuals. Cases are bounded by time and activity. The researcher collected detailed information using a variety of data collection procedures over a sustain period of time.(Yin, 1989) Keith Punch (1998) cited in Silverman (2010:138) states that while there may be a variety of specific purposes and research questions, the general objective of a case was to develop as full understanding of that case as possible, Bryman (2008:52) states that a case study strategy entails the detailed and intensive analysis for a single case.

1.7.2 Research methods

The research techniques that was used in collecting the data was semi-structured interviews and documents like journals, books, articles, report etc.

1.8 Organization of the study

The research work comprises six chapters. Chapter one consists of the Introduction to the study, research problem, objectives of the study, research questions, motivation, scope of the study, theoretical framework, research design and methodology and the organization to the study.

Chapter two consist of the theoretical framework, brief history of the partnership between the state and the church, history of the Methodist church in Kumasi, development of education in Kumasi, the history of the Methodist church.

1.9 Thesis outline

Chapter 1: Introduction to the Study

In this chapter the study is introduced.

Chapter 2: Church-State partnership in the educational sphere in Ghana: A brief history

This chapter gives more information on the Ashante precisely Kumasi, background where the research was done. It also includes the history of how Methodist came into Ashante Region, and the development of education in the Ashante Region.

Chapter 3: Conceptual and theoretical framework

This chapter defined the terms of theories and how they will be used in the study. They include Game theory, and enforced co-operation.

Chapter 4: Researching Methodist-State partnership in the Suame Circuit, Ashanti, Ghana

Chapter 4 outlines the design. Methodology and the method of conducting the. These include the population sample, the instruments and methods of collecting and analysis of data and ethical consideration. The limitations of the study are also presented.

Chapter 5: Presentation and discussion of the findings

This chapter deals with presentation of the analysis of the data collected from individual interviews, focus group and document analysis of the two schools, the church and the educational authorities. The important themes from the interviews of the respondents were taken.

Chapter 6: Conclusions and recommendations

The chapter consists of a brief summary of the key findings in the research and the main conclusion obtained from the discussions of the findings.

Chapter 2

Church-state partnership in the educational sphere in Ghana: A brief history

2.1 Introduction

This chapter consists of the history of the Methodist educational institution in the Ashanti region, history of the study area, issues on how the Methodist church came to Ashanti and how education developed over the years from pre-colonial days would also be brought up.

Naameh (2009) argued that education is one of the most important tools for national development. The aim of any government is to provide and promote sound educational policies as well as infrastructure that help the members in the country to get knowledge, skills or the ability to do something and also attitudes that enable them to enhance or to improve on their potentials. The introduction of formal education in Ghana was done by many European merchants who were the Danes, the Dutch and the England, who started it with the education of many mollato children and their offspring with the native women in the forts and castles, who were employed as an administrative assistance.

Most people in the Ashanti and the Northern regions were illiterate in the 19th century. The Asantes were very uncompromising that denied it citizens' western education, and this was commented by the historian, Odamtten S.K was cited as saying that, during the nineteenth century when the coastal people hold Christianity and Western education, with the recipients gaining employment in European commerce, industry, teaching, security services and the churches, the Asantes refused to be touched by those changing their social forces, they were still drumming and dancing "kete"(local dance) in the forest. When the Asantes finally embraced western education by the close of the 19th century, they demanded for more educational institutions to be established in the Asante Kingdom. Many Ghanaian became formally educated through the work of the Christian mission.

The missionaries acquired skills as a means of livelihood. They contributed to local and national development at various levels. Again, by embracing Christianity many Ghanaian societies abandoned several obnoxious traditional customs. Furthermore, the Christian churches led

the way in health-care provision. They provided western health facilities for the people of Ghana, especially the rural folk.

2.2 Background of the study area

According to Buah (1998), the Asante consisted of the biggest sub-group of the Akans whose origins was partly traced to Bono-Manso and Techiman. Before, Brong Ahafo and now Ahafo North. They consisted 14.8 per cent of all Ghanaian by birth and 30.1 per cent of the total Akan population of 8,562,748 in the country.

According to Nyarko (2012), statistics from the government in the 2010 population census in the Ashanti Region constituted of 19.4% with the population of 4,780,280. Buah continue to state that several traditions have shown that the Asantes migrated from several places through Bono-Manso/Techiman (Techiman) to the current Ashanti Region. The Asantes are united people who begun from the nucleus of the Oyoko clan near the Asantemanso. After many years of overthrow of the other empires like the Akwamus and the Denkyiras, the Asantes at the end became a very powerful empire which was then headed by King Osei-Tutu I from 1695-1717. According to Buah (1998), the Asantes defeated Ntim Gyakari, of Denkyira at Feyiase. Paradoxically, the childhood days of King Osei Tutu were spent in the court of Denkyira according to tradition, but he fled from there to Akwamu where he met his good friend Okomfo Anokye who interceded on his behalf spiritually. From historical believes the Ashanti empire was founded by King Osei Tutu through supernatural power of Okomfo Anokye when he commanded for the Golden Stool to fall from “the heavens”. The Golden Stool has up till now signifies the symbol of the spirit of unity and strength of the Asantes. This made the Asantes very influential and their cultural influence extended beyond the boundaries of Ghana today. The Asantes were able to keep those things that were best in the Akan culture. According to Buah (1998), these included the use of gold dust as currency and gold weight as a measure that was in actual sense initiated by the great Bono (Brong) of King Akumfi Ameyaw I, whose reign was from 1328-1363.

The Asantes fought several times with the Denkyira and their allies including the Wassa, the British, the Fante, and the Bonos (Brongs.) Amazingly, the Bonos were defeated by the king of Asante, Opoku Ware I in 1723. They collapsed Bono-Manso, forcing the Bono empire to move its capital from Manso to Techiman. The Asante empire was destroyed eventually and their king by that time King Prempeh I, went on exile. He went to Elmina castle at the first time and later went to Seychelles Island where he died. The fame and fortune of the Asante could

not even be recovered by the powerful warrior Queen Yaa Asantewaa of Asante. Moreover, the customs, norms, values, kinship and social structure of the Asantes just like most of the other groups of the Akans. All these cultural heritages have been kept well which were still in use up till today. Currently the King of Asante (Asantehene) is a direct matrilineal descendant of Osei Tutu I.

2.3 Brief history of the Methodist Church in Ashanti, Kumasi.

Rev. Thomas Birch Freeman, in 1839, was one of the missionaries who came to Ghana to spread Christianity. He was also the superior (head) of the Wesleyan Methodists in the Ashanti Region. Mr. James Hayford who was a representative of the British Merchant Company Administration in Kumasi started a small fellowship in Kumasi but due to his good works and good relationship with the Asante king, he allowed Mr. Hayford to have a divine service in the King's Palace. As a result of Rev. Thomas Freeman's good works, it led him to continue his missionary work in Kumasi.

Nana Kwaku Duah who was the then King in the Asante region sent for Rev. Freeman in April 1839, on his first missionary journey to Kumasi, he had problems among his mission in Kumasi where he waited for forty eight days at Fomena for peace to avail before he continued his journey. Rev. Freeman and his followers were warmly welcome by the Asante King (Asantehene) and his court. The King gave him an opportunity to preach the gospel at the streets and gave him an opportunity to conduct two services in Kumasi. At this stage the seed of Methodism was establish in the Ashanti Region.

Rev. Thomas Freeman returned to Cape Coast in April 1839 and came back to Kumasi in December 1841 bringing a lot of gift to the Asantehene, these gifts were carriage, tables, chairs, table linen, tea sets and a portrait of the queen. In 1842, Asantehene allowed Rev. Freeman to build his first church in Kumasi as his request, the king provided him land at Krobo Odumase (K.O), and properties including Nana Kwaku Duah I, Methodist house which serves as a Diocesan Headquarters.

In July 1961, the Methodist Church expanded five branches including Kumasi district. The Methodist church had pattern of biblical episcopal in 1999 which transformed Kumasi district into Kumasi diocesan. Rev. Brooking was the first resident minister to be stationed in Kumasi and other missionaries who have served to improve the present day as Kumasi diocesan. The

Kumasi Diocesan currently holds ministerial staff strength of 158 active ministers and 12 non active ministers.

The development of Methodism has influenced a lot of peoples' religion, economic and Social development of the Ashanti district. In 1844, the Wesleyan Methodist Primary School had been established in Kumasi, many developed basic, second cycle and tertiary institution. Among these tertiary institutions are the Wesley college of Education, Offinso College of Education, Kumasi Wesley Girls High School, Prempeh college, Osei Tutu Senior High School, Mmofra-turo Primary and JHS, Suame Methodist Primary and JHS.

The church has also established a hospital at Ankaase (Methodist Faith Healing Hospital) together with eight (8) clinics, which are Amakom clinic, Lake side Bebu clinic, Aburaso clinic, Nyameani clinic and Wesley cathedral clinic.

The Kumasi Diocesan has been in existence since 1961. The Diocesan has been strong in evangelism. This brief account ends that missionaries sowed the seed of Methodism in Ashanti did not toil in vain as the seed has put forth for us to get new Kumasi Diocese today.

2.4 Development of education in Ashanti

According to McWilliam and Kwabena-poh (1975) stated that it was before the last quarter of the 19th century that Ghana started to make initial move towards state-organized education. Informal system of education before was the only means by which the Ghanaian communities could set their people for citizenship. It is important to know that the initial school was the home; parents became teachers and elders in the family.

It was not until the last quarters of the 19th century that Ghana just began to take first steps towards a state-organized education as stated by Mc William and Kwamena-Poh (1975).

Informal education was the actual point which Ghanaian communities prepared their members for citizenship, the first school was the home, the teachers were the parents and elders in the family. The curriculum was life and learning by observation. The main point of education was to inculcate good character and good healthy practices in the young members of the community. The second purpose was to give the people adequate knowledge of their history, beliefs and culture and to be able to join them fully in the normal social life. It can be recognized from the foregoing comment that the purpose of non-formal education since the beginning of the Ghanaian society has been for national development. Though the traditional system in Ghana

provided special training for members of the community it would certainly not have been adequate to modern needs. The formal educational system started with the colonial government in the form of castle schools. Also, an inextricably linked with the establishment of formal education in Ghana were the Christian missionaries who realized that in order to create an independent native church, they needed to have a staff of well-educated local assistants.

According to McWilliam and Kwamena-Poh (1975). These missionaries were not the only bodies regarded to manage education; they had more money than government with which to do so. The missionaries opened schools because they thought that school were one of the best means to spread Christian faith.

The Christian missionaries opened their own at Cape coast (Methodist) and Elmina, they trend their faith to Asantes. Perhaps, the early contact of the people at the coastal town with the European made them accepted Christianity without any major form of recorded squabbles. Were the Asante also ready to accept a foreign religion? In November 1838 when the Methodist church was only forty-four months old in Ghana, its members and Circuit Minister, Thomas Birch Freeman resolved to extent the church to Ashanti in the forest zone of Ghana. The first attempt to evangelize the Asante was a failure, the Methodist missionaries work hard to make their second visit a success. And just like most 19th century European adventurers, Freeman lavished lot of gifts on his host, the Asantehene on this second visit. To demonstrate that Methodism was welcome in the kingdom, the Asante court allocated to the missionaries a piece of disused military cemetery in 1842, located at Krobo, presently an integral part of Asante New Town (Ahiable-Addo in TJCT, Vol.III, Nos:&2, July, 1997, p.36). As a result of the positive change in attitude by the Asante court to Christianity, Freeman consummate the organization of Methodism in Kumasi in 1842.

The gospel trend in and around Kumasi by the Methodist missionaries, some converts were made to Methodism. Even the Asantehene, his elders and palace officials attended divine services conducted at the mission station (Bartels 1986:53). With these early developments, the missionaries proposed the establishment of schools in Kumasi in which Asante children could enroll for moral education (op.cit,37). The request was obviously rejected by the court.

The Asantehene did not take it kindly with the notion of having formal education in the Kingdom. Stressing his subjects' abhorrence to western education, the Asantehene, Nana Kwaku Duah I, himself, bragged to the preachers by saying that, Asante children have good work to do than to relax (in school) all day long idle, to study hoy! Hoy! Hoy! they must follow

their parents and do their (house) work which is very good (Kimble 1965:75 & Agyeman 1986-57, cited in Ahiabile- Addo, 1997). Hoy! Hoy! Hoy! Refers to Holy! Holy! Holy! This renaissance of damage response from the Asante court did not indistinct the church's desire to introduce formal education into the Kingdom. The preachers carried on in speaking to the Asantehene and his elders about the aids of formal education. Manhyia lastly recommended, in 1842, the institution of the Kumasi Wesleyan Methodist Junior School, the first school in Asante. Whereas the Asantehene, Nana Kwaku Duah I, and his elders did not see the importance to have western education establish in Kumasi. The Asantehene, Nana Sir Osei Agyemang Prempeh II (1931-1970), asked the Methodist Church to build more schools in Asante.

Mc William and Kwamena-Poh argued that, the first Education ordinance in the country was conceded in 1852 under Stephen Hill, the previous governor. It was to provide for the better education of the populations of Her Majesty's castles and settlements on the Gold coast. This exempted those from Asante. The ordinance was unsuccessful due to the rejection of the people to tolerate the cost of education through the Poll Tax. Another Education Ordinance in 1882 brought two sorts of primary schools in the country, Government and assisted schools. The last were run by non-government bodies. The government policies had no impact on education in Asante and the Northern Territories until the seizure of Asante by the British in 1901 and the founding of the Northern Territories Protectorate at about the same time.

2.4.1 The Education Ordinance of 1882

Agyemang (1993) decides that the 1882 ordinance was aimed at supervision of schools. Educational directors were established to manage and supervise the school system. The Rev. Metcalfe Sunter was nominated the overall inspector of schools in the West Africa. According to William and Kwamena-Poh (1975), Sunter was not happy of how mission teachers were forced to end their teaching and their work as catechists. There were two types of primary schools under this ordinance. The government established many public schools which were built from public funds, whiles the mission or the private school were also established by the individual but sometimes receives from public funds. All the management and possessions of the mission schools were to be vested in Trustees who were to be responsible for the payment of teachers' salary and for school maintenance. Agyemang (1993) writes that the 1882 ordinance brought legal support to the partnership of the church and the State in the administration of schools. This is the foundation of double administration of first cycle institution.

2.4.2 The Education Ordinance of 1887

Agyeman (1993), contends that the 1887 ordinance was meant to collect the defects of the ACT of 1882. In the ordinance, the administration of the mission schools was to be placed in the charges of managers who were empowered to appoint Local Managers or Headteachers. This implies that the assisted school or the mission school were given the accountability for their schools. McWilliam and Kwamena-Poh (197, p.40) states that the mission school or the Assisted schools were to receive allowances from public funds.

2.4.3 The Educational Ordinance of 1925

Sir Gordon Guggisberg in 1925 legislated 16 principles of education. Among this was that:

1. Primary education must be thorough and be from the bottom to the top (1st).
2. Equal opportunities given to boys' education should be given to the education of girls (4th).
3. The staff of teachers must be of the highest possible quality (6th).
4. Character training must take an important place in education (7th).
5. Religious teaching should form part of school's life (8th).
6. Education must be free and compulsory (8th).
7. There should be co-operation between the government and the mission, and the latter should be funded for educational purposes (14th).
8. The government must have been the ultimate control of education throughout the Gold coast (15th).

According to Mc William et al (197, p.59), this was still the ordinance governing education in Ghana when the country became independent. This had been edited, but not enough to include all the post-war changes, and by 1957 most of them were outdated.

2.4.4 The Accelerated Development Plan of 1951

The Accelerated Development plan of 1951 provided that the elementary education should be under the control and administration of the local authority. About the church and the state; Mc William and Kwamena-Poh (p.85) writes that, the most disagreement of the plan are stated in paragraph 6; which state that no new elementary school should be opened by a religious bodies or a group of people who qualify for aid from public funds unless said by the local authority. A considerable number of educational units will be given to the local authorities (Gold coast Minister of Education) and the ADP (The Accelerated Development Plan, 1951, p.1). Aboagye (1999), write that an alteration has been construed by so many people as a danger to the teaching of religion in schools and therefore try to secularize the schools.

2.4.5 The Education Act of 1961

Antwi (1992) writes the Educational Act of 1961 that, the free and compulsory school from primary and middle schools were made by the government. The UNESCO statistics stretches on the staffing ratio for the first level of education in Ghana embracing the ages of 6-15 as ascended from 38% in 1960 to 69% in 1965. The matching percentages for the second level embracing the ages of 16-21 were 5 and 3 respectively. He restates that during the Nkrumah administration the statistics mirror the remaining upsurge in the quantity of institutions. The convention people's party (CPP, according to Aboagye, 1999), was not in practice of compulsory religious teaching for pupils attending church schools. With these developments, the 1961 act according to Mc William and Kwamena-Poh (1975, p. 100) outlines the section 22 of the said Act as follows:

1. No person shall be refused admission as a pupil or refused attendance as a pupil at any school on account of the religious persuasion, nationality, race or language of himself or the parents.
2. No test or enquires shall be made of concerning the religious beliefs of pupils or students prior to their admittance to any school or college.
3. No person attending a school as a pupil shall, if these parents object, he made to attend or to abstain from attending, whether in the institution or elsewhere, any Sunday school, or any form of religious worship or observance, or any instruction in religious subjects.

The head of schools or colleges find it illegal to ask questions about church membership hence to be impacted by such attention in surrendering admission (Mc William and Kwamena-Poh, 1975). They accentuated that the administration of schools was viewed as state-owned. They cited in Dowuona-Hammond, the then Minister of Education, during Parliamentary Debate in 1961 as saying 'because the teachers are paid by the government, managers are in fact, acting agents of the government'. Section 28 of the Act of 1961 also specifies the rules of service and chastisement of teachers shall be as recommended by rules, since the government are the responsibility for the payment of teachers and has power of the administration. Ahinful (2000) making juxtaposition on how footballers are been paid more salaries from the government writes that: because of the development of soccer by Ben Hire a coach from Italian on paying him 1.5 million euros, why should the government not pay good salary to teachers in mission or church schools? This leads to depression of the churches from allowing them to take their schools. If not, the government should be challenged to show reasons why mission schools should pay their teachers from their own skimpy funds.

2.4.6 Current status of administration in Ghana

After long struggle between the religious body to impress upon the government to return and manage the mission schools. The management issues undergone a negotiation. The teaching and non-teaching staff has been supported by the government, provide school buildings, supplies free textbooks and other supporting learning materials, to enable effective supervision of schools and importantly capitation grants of C30,000 per pupils in state or government schools including the mission schools. The church is making everything possible to ensure discipline in their schools, this was led to the introduction of a common school uniform to the Pre-Educational Reforms (1987). Renovation of new schools is been built by the church, to enhance the determination of the government in effective management, the administration of the school through Regional and District Managers has been monitored by the church. The 1987 educational reforms were a requirement of all basic schools in primary monitors by the School Management Committee (SMC). The church is also represented on the executive committees of the schools' Parent-Teachers Association (PTA).

Hazel (1967:45) writes that 'Ghana stands on the verge of many potentials including making basic education effective. The process of raising the standard of living in a new society is an urgent task. Material growth is an end to human poise, freedom and citizenship in a free soci-

ety''. Hazel writes, Education is a value through which these aims can be attained. Ghana desires a system of education that should pass on the legacy of the past, manage with the present and prepare for the future.

Prof. K. A. Busia, Hazel quoted " Ghana needs today, a philosophy of education that has a total view of man and society, one that is rooted in the past, but also attended to the renovation of our times, taking into account the transformation now in process and the new perspective stretching before us" (Hazel:.76).

Atakpa and Ankomah (1998) decided the disputation of the excellence of administration in schools that has been known as an operative plan for improving the quality of student's presentation in school. Effective management and ineffectively management of schools have been identified by ten different factors. Among these are instructional leadership skills of the school head, time management, school vision and mission, community value and support from the district office.

Discipline is among the vital tools for effective administration in schools. Atakpa and Ankomah compete that effectively managed schools developed adequate standard of behaviors for teachers and pupils. School rules and regulations are sternly attached to personal hygiene and promptness. The religious bodies, having comprehended that the government cannot single-handedly invest in education without any form of support. The Board of Education and Youth (BEY) Report (1998) of the Methodist church, discloses that the church is supporting her schools monetarily. At Wenchi the local Methodist church reformed the Methodist Primary 'C' school at the total of GHC10,611,800.

The church has also rebuilt the primary 'B' at the cost of GHC76 million for the building of a six-classroom block for the Presby Primary 'B' school in directive to eliminate the shift system in the school. Berekum and Brahofo are other examples where the churches have expended GHC2.5 and GHC2.7 million on their schools. The report situations that the church continue to provide the substructure needs of the basic schools.

2.5 Key challenges facing the partnership

For the sacrifice of any parties, the lasting of partnership is intricate. The moment one of the parties maintains that all her curiosity should be captured in the contract, and is not ready for a

negotiation, the partnership subsists. Some of the key contests identified in the above-named partnership (State-Church Partnership) have been among others discussed below:

2.5.1 The problem of respecting vision and mission

While the mission schools swears that teachers in their schools, especially the heads should belong to their local churches, the directors argue that since the teachers are not paid by the churches, any teacher no matter his/her religion can be posted to any school under their authority. The missions have not been contented with the claim by the district directors that teachers have the freedom to join any church they want. The mission schools were still competing that their teachers should be their church members so that they can promulgate their doctrines successfully.

2.5.2 The problem of recognizing each other's authority

According to the book, "teaching in the middle school", Manning and Bucher (2001) compete that the momentum and push for fairness will only remain when there is a collaborative effort of managers, educators, teachers, parents, state departments of education and the community. This declaration is in consonance with the state and the church teaming up to administer the schools in the Suame Circuit. In the circuit the two partners appear to disrespect the powers of each other. In most cases there were interference from the state directors in the affairs of the mission schools. This practice has resulted in a stressful affiliation among the two shareholders. Now, posting of a newly trained teachers which was previously carried out by the regional managers of the mission's schools, are now being done by the district directorate of the state schools.

2.5.3 The problem with child right's enforcement

According to Prof. Ebenezer Okae-Asare (2007), in his article, "Reflections on Ghana's Educational System in the last 50 years", declares that; we study the word of God of the Christian religion, catechism and hymns of the Methodist Church. We gather for prayers every morning before classes begins, obligatory Sunday church service, children to be chastised if they fail to do so. We were prohibited from dancing to the 'fontomfrom', participate or dance with traditional troupes.

Most children became used to learning and reciting catechism and the lyrics of the church hymns. They found them very beneficial up to this day as they remained and even impact the

behavior to other. Some of the teachers use the adage 'spare the rod and spoil the child' and through this they resorted in punishing those children that disobey the rules. There were roll call at 7.30 am to check whether everybody had come to school. The foregoing is evidence that the proverbial Methodist discipline in the past was able to reshape school children and prepared them well to fit properly into the society and to handle positions of trust effectively and efficiently.

Presently, though, it is nearly the other way circular. This position is ascribed to the fact that these days there are serious enforcement of the child's right. Now the Headteacher or mistress cannot force school children to attend ecclesiastical service on Sunday or recite stanza from the word of God, hymn book or the catechism. Nobody cannot resist the school children from attending funerals and video shows.

In 2006, what occurred at Breman Kumasi was a student jumped from 3rd floor to kill himself when a teacher was trying to instruct them to do what is good. As result of that it served as a signal that those who has power in schools no longer has any control on pupils and students as far as chastisement is concerned.

2.5.4 The problem with provision and maintenance of infrastructure

The problem of providing infrastructure was not a problem for the government, when the missionaries began. They made sure that the provision of infrastructure helped to augment teaching and learning. They also ensured that the buildings they had put up were periodically renewed. Ever since the government partially took over the management of the schools, the missionaries were still putting up good buildings to accommodate school children and their teachers to enhance better learning and teachings. Since the government too has more than they can provide, they cannot put up enough buildings for the schools. This is an evidence in many pupils' having classes under trees. This problem of infrastructural provision has been recognized by both partners, but who should bear the cost?



Figure 2.1: Photo showing problem of infrastructure. (Pupils having classes under tree)

According to Banahene (2007), to ensure that all basic schools in the country have enough and ancestry classroom blocks conducive for teaching and learning, the GETFUND is to finance the structure of a classroom and a workplace block for 2,000 basic schools that hold classes under tree or under improvised structures. He additionally stressed that as part of the 50th Independence Anniversary, the GETFUND would within the year, finance the building of one Primary School with Kindergarten, to be recognized as jubilee schools, in each of the 138 district capitals at an estimated cost GHC140 billion. At the Suame Circuit in the Ashanti's Region of Ghana, which is the focus of this write up, Suame Methodist Basic, which was establish in the year 1824, has not seen any renovation, but was chosen for the Festival Project. According to Boadu Ayebofo (2007), under the title "Classrooms for Underprivileged schools", edition of the Daily Graphic dirges that, studying under such unwelcoming conditions does not promote confidence in the teachers nor pupils, moreover, all Ghanaians are the same.

2.6 The impact of education offered by the church in Kumasi

The impact of education by the Methodist church in Kumasi, Suame is discussed in this section. The question then is to what extent have these impacts been handled specially in the provision of quality education not only to its members but the citizenry of the area of study? The researcher would assess the role of teachers or educators. Infrastructure, human resource, the

attitude of parents and students, relationship between parents and the school ladder, role of the clergy and religious would be scrutinized.

2.6.1 Role of the church in the provision of quality education in Kumasi

After this brief past overview of education in Ghana, we will now discourse the question on the role of the Church in the provision of excellence instruction in Ghana. As Laid down by the government, all investors in education were to follow the values and norms in providing excellence education to all who patronize the theoretical institution. The provision of excellence education by the Church was to ensure that many of the people who come out of the educational institutions are experiential to be people of integrity. This is because ‘‘Integrity without knowledge is weak and useless’’.

Osei Bonsu (2010) intimates that, the Church in its pursuit for excellence education strains the need for well-staffed and well-equipped chaplaincies in her academic institutes to cater for the rustic and mystical needs of students and staff. The Church has made sure that, these chaplains serve as the ‘‘eyes’’ of the ladder in the education units. They were to make sure that, all the employees in the schools, labor to up to the normal for which the educational institutes were set up. Yet again, religious orders through weekly reverence interspersed with Eucharistic festivity (mass) were to be experiential as share of the school syllabus. These are some of the conducts of guaranteeing that students and staff are uncovered to religious practices and beliefs. Chaplains are being encouraged to be profoundly intricate in the existence of their schools and proposal the wanted rustic care, leadership and counseling. While non-Methodist students in the institutes cannot and should not be forced to become Methodist, they must, on admittance into Methodist theoretical institutes, sign a declaration by which they promise to defend Methodist traditions, substructure and ethos.

2.6.2 Infrastructure

It is noticeable that the basic obligation for any school is its substructure. The school wants physical constructions like classrooms, good libraries, science laboratories, computer laboratories, dormitories, etc. According to Article 2 (3) of the education Act of 2008, The District Assembly shall supply the compulsory infrastructural needs and other amenities for the instruction of the inhabitants in the area of its accountability. This location was restated in Ghana’s District Management and Decentralization Law of 1988; thus metropolitan, Municipal and District assemblies are expected to build and equip basic schools. Nearly all the Districts in Ashanti

can boast of the attendance of the Methodist School particularly Primary, Junior and sometimes Senior High Schools.

2.6.3 Human resources

The Church has trained a lot of people who have devoted themselves to the advancement and growth of the country. Several vicar, religious brothers and sisters have been trained to propose for all forms of assistance for the various levels of instruction in Ghana. Likewise, the lay people have not been left out as many sectors of the educational units to help nurture people to contribute their notion ration than for national progress and growth.

Naameh (2009) postulated that, the human wealth of every Ghanaian is crucial to the growth of the nation. This is because the human beings are the most valuable proclaim. At its basic extent, it involves the acquisition, growth and dissemination of knowledge. It helps to create a body of knowledge, which forms the basis for social development, management and preservation of human resources. The types of education that is provided by the Church equip people with services, outlooks and the volume to become industrious human beings, participating in social life and able to adapt to change.

To repeat the argument raised by Gravissimum Educationist, GE 3:641, the church deliberates on its responsibility to instruct young people as a share of her accountability of proclaiming the way of salvation to all men, communicating the life of Christ to those who trust in God and are reliable in helping all men to be gifted in the fullness of this Christ.

Sarpong (2012) postulated that, lay worshipers opened schools to give Western Education to their children and train them in the Methodist way of life. The first major determination of such instruction was the inculcation of good character and good healthy practices in the young members of the community. The second was to help obtain acceptable familiarity of their past, beliefs and culture, thus enabling them to partake fully in social life. It could be seen from the earlier remark that the purpose of non-formal education since the beginning of the Ghanaian society has been for national development. These schools were to train accountable people to the mission in offering excellence form of education. Other motives were that the products from these Training Colleges would turn as translators to the Priests and Pastors or their representatives during worship eras or in the distribution of their discourses. Through such people, social alteration would be accelerated. To this result, continuous establishment of houses for

the teaching of young men and women to the priesthood, monastic life and sisterhood, have been established in Kumasi.

2.6.4 The role of parents and parents' teacher associations

Harvey (1964) argues that, in the mid and late 1900s, as Christian parents comprehend how their children were being pretentious by the progressively secular, humanistic public schools, they started to clamor for an another. They wanted schools with ethical morals and chastisement free as well as a good characteristic, scriptural, Christ centered tactics in every topic. Pastors were confronted by congregations to provide Christian schools for the children so that the impact of the Bible teaching of home and church would not be invalidated.

It is credence of the Church that instruction does not begin in the school but in the home. The Church teaches that since children survives from their parents, these parents have a serious responsibility to instruct them and therefore the primary and principal educators. Canon 1136 of the 1983 Code of Canon Law says, ‘parents have the weightiest responsibility and the primary right to do all in their authority to ensure their children’s physical, social, cultural, moral and religious upbringing’. Parents are accountable for creating a family atmosphere lively by love and admiration for God and man, in which the well curved personal and social education of children is nurtured. Therefore, the family is the first school of the social merits that every society needs.

Methodist parents are bound in ethics to provide for the education of their children, whether at home or in schools at the right category. As the physical life of the child must be cared for, so must the mental and ethical faculties be industrialized. Parents, therefore, cannot take an attitude of indifference toward this indispensable obligation nor transfer exclusively to others. They are accountable for those untimeliest impersonations which the child accepts inactively, earlier they exercises any discrimination simulated as the intelligent supremacies mature, the parent’s example is the lesson that sinks most deeply into the child’s mind. They are also grateful to educate the child according to his ability, in the facts of religion and in the rehearsal of religious responsibilities, thus co-operative with the work of the Church and the school. The merits, specially of compliance, self-control and purity can nowhere be indoctrinated so thoroughly as in the home and without such ethical instruction by the parents, the mission of creating vertical men and women and worthy citizens is problematic and if not intolerable.

Osei Bonsu (2010) underscored that, some of the factors inspiring against the provision of excellence instruction can be traced to the homes of the students. To him some well-to-do parents spoil their children, pampering them with too many things and giving in to their every wish. Some parents give their children too much cash to take to school, others even give them mobile phones which teachers may not even have. Others go to the outspread of letting their children to drive to school in their cars (i.e. the parents' cars). Others of such students tend to display off to their friends and try to make an impression on the girls, sometimes with calamities penalties to do household tasks like cleaning the house, scrubbing the bathrooms and making or cooking foods.

Once such children must do these tasks at school, it becomes a problem and they ponder that they are being subjected to modern-day slavery! There are also deprived parents who are incapable to give their children the elementary things that they want for school. When this occurs, it can lead to the pilfering of things belonging to the children from good homes. This is especially the instance of the girls, who are forced to be tempted to obtain these requirements at a worth, from unscrupulous teachers or boys from rich homes. Other children come from broken homes and they do not accept the obligatory instruction and teaching they want for lifespan. Sometimes parents do not actually know their children. Other children fear their parents; especially their fathers and so are well respected at home. Though, at school, they are dissimilar and do things that they will not allow to do at home. It is for this motive occasionally that other parents will protect their children when they are suspected of misbehavior.

Some parents even go to the extent of challenging the school authorities, maintaining that their children are incapable of the acts of indiscipline of which they are accused of. It is against this background for the attainment of quality education and good moral upbringing for their children, that, the Church cooperates actively with the school. According to Osei Bonsu:

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

Every school should initiate meetings and other programs which will make the parents more conscious of their role and help to establish a partnership. In addition, the school should try to involve the family as much as possible in the educational aims of the school, both in helping to plan these goals and in helping to achieve them.

According to Naameh (2009), parents have a significant share to play in the educating public, since it is to them that primary and natural duty for their children's instruction belongs. Inappropriately, in our time there is an extensive propensity to delegate this inimitable role and this is where the church and its schools come in. Consequently, the church has put in the obligatory enterprises which inspire obligation, but which provide at the same time the right sort of tangible backing which the family wants, and which encompass it in the Methodist school's educational venture.

The church in teamwork with parents or custodians have made it obligatory in all Methodist schools that, should such parents reject to attend P.T.A meetings successive eras or even delegate, then such a ward or child mechanically befits a day student. If already a day student, such a person is inhibited or postponed. Now, at Suame Methodist secondary school, parents and school experts with the sanction from the church have fused that all students confessed at the school to become a boarder. This is to ensure acceptable management of their children. It could also be noted that during admittances, parents or guardians and their children are made to logoties regardless of their relationship that all shall tolerate by Methodist system of instruction.

Chapter 3

Conceptual and theoretical framework

3.1 Introduction

This section contains two theories from different disciplines of study. The first theory is partnership from the area of development and the second is Diakonia theory discussed by Dietrich and Norstokke in the book of *Diakonia as Christian Social Practice*. This chapter will discuss some of the theoretical framework and other policy issues that involves the motive for creating partnership. The promotion of public-private partnership in education are analyzed through different varieties of actors involving the federal government, local government, the private sectors as well as the local community that deals with many different aspects or features.

The approaches of partnership have had an intensive support from the political arena. These supporters may include policymakers, official and the local communities. They are probable to be on top of the policy agenda at all levels. (For example, Audit Commission 1991). the supra-national level at the European Union (EU) promote partnerships as it operates with and through Member States and more local agencies to achieve its policy aims, taking account of national rules and practices (CEC, 1996 in McQuaid, 2000). At the national level in many countries like the UK and Ghana, there has been government pressure to change from the public supply of services towards joint private-public partnership or greater private provision. For example, the Ghana Water Company and the Electricity Company of Ghana have now turned into public-private partnership because of pressure on the government.

Partnership approaches at the local level exist between public and private bodies and non-governmental organisation because of practical factors like resource constraints and other ideological factors. (Leach et al, 1994). Some of these factors involve a credence in the overall benefit of partnership, the move towards empowering local government where publicly funded services are executed by private or non-governmental agencies instead of the public sector. There is a clear evidence here when relating the issue to Ghana, where there has been a lot of partnership agreement between the public and private mission school. For example, the partnership agreement between the state schools and the mission schools. (Methodist, Catholic, Anglican and Presbyterian Schools). Another factor is the recognition of any local actor usually does

have all the skills and the resources to deal with the inter-connected issues that arises in many policy areas. This goes to explain the reason of the partnership agreement of the Methodist schools and the state schools. The reason being that the Methodist schools does not have all the competencies and the resources to accomplish the connected ideas stated in its policy agendas. Hence, the need for the partnership agreement between the two organisations. To have a total understanding of the behaviour and policies of institutions involved in the development of primary education it is important to take into account the kind of relationship that exist among the various actors that make up a partnership in terms of the flow of information, resources and power found within the various connections that make up the partnership. The form of the partnership be it private-public partnership or quasi-public or public agencies are changing because of the global changes in educational structure, state funds and educational structural changes which is obvious in both US (Weaver, and Dennert, 1987) and the UK (Harding, 1990; McQuaid, 1994, 1998). The biggest area for the growth of partnerships is the transformation of central-local government and shifting state-private sector relationships, whereby partnership could be the effect of, but on the other side the cause of, such shifting relationships.

Really, there has been an increase of contradiction concerning the fragmentation of public finance agencies and the multiple face forms of issues that are under the care of the government. The contradictory issue here is that for some decades now, government functions have been moved to be delivered through Quangos or other agencies with an objective to help to have a focus, accountability and effectiveness. The emergence of partnership is as result of the multi-faced nature of issues and problems that arises in organisations and institution. Partnership must therefore be carefully planned and designed to deal with institutional problems.

3.2 Definition of partnership

There are many different concepts and acts related to partnership that are used to explain the various kinds of connections that exist in partnership in different forms, events and place. This chapter talks about the over-all policy-oriented definitions of partnership in the area of primary educational growth and renaissance.

There are many hypotheses underlying the definition of partnership. First and foremost is the ability to cooperate in some form with the actors involve. Once again partnership should include development and a set of strategies and operations. The third assumption is partnership

in the public-private where the public sector is not aiming towards commercial business. Therefore, the basis of the partnership lies on the social partnership where there are no commercial deals.

Co-operation as one of the components of partnership means the ability to work together as a group with a common goal. Holland (1984), stipulate that co-operation occurs among people or organisation in the public or private sector for shared benefit. According to Harding (1990: 110) gives another general definition of private-public partnership as any activities that depend on the agreement between the actors in the public and private sector and this also helps in developing the economy and the standard of life, though he makes an argument that it has a bounded conceptual value. Bailey (1994:293), gives an action definition for private-public partnership of urban renewal as the organisation of any interest group from two or more areas with the intentions of preparing them to take over of an agreed approach towards renewal of a stipulated area.

When considering the views on economic development, Sellgren (1990), also explain partnership as a plan that include funding from more than one bureau. According to Bennett and Krebs (1994), also give a definition of partnership as a joint action existing between actors in partnership whereby they work together towards economic development upon consensus to help make a different between communities general policy that will help to build a strong local dream improve upon local economy and other specific network that will all go in support of individual project.

Definition on policy perspectives in partnership could also be given. According to Stratton (1989) The partnership that shows a larger area of partnership and the influence of the actors which is from the commonwealth state of Massachusetts claims that partnership is a cooperation between business, non-profit organisations, and government in which risks, resources and skills are shared in projects that profit every partner and the whole community. The range of actors involve in partnership policy could be explained more closely to the geographical areas and any power that is delegated.

The UK Government has explained the partnership approach in the scope of urban centres of multiple deprivation as including the “voluntary commitment with an array of members that may help in primary education or reformation (consisting of Government department and agen-

cies, deprived sectors, local community and the local authorities) towards an agreement of understanding on long term regeneration approach in their areas (The Scottish Office, 1993:6). An array issues that is combine under this approach will be considered below. These comprise of the volitional nature of the relationship, the range of participants ranking from the community to the private sector (the volitional sector is only raised on different part of their article) local government, national government department and quasi-autonomous non-governmental organisations, the importance of an agreed technique, the extensive time scale, agreed input of resources (probably in a diversity of systems) to the process, even though the sharing of risk is overlooked.

At the European Union level, the three main principles of one of the European Commission's guideline for its organisational policy was "to implement a partnership with all the parties involved in organisational policy, more importantly at the regional authorities" (CEC, 1987). The term partnership was therefore defined in its outline rules for restructuring the community's structural funds as "close consultation between the commission, the Members States concerned and the competent authorities designated by the latter at national, regional, local or other level, with each party acting as a partner in pursuit of a common goal" (CEC, 1989:15; CEC 1996). Therefore, the kind of this partnership means the two consultation and action at the local level will be talked about below.

Other scholars like Atkinson (1999), debated that there is different connotation of words like partnership and the interpretation allocated to partnership in urban and rural reformation in the UK is an exercise in authority that motivate social relations. There is no one reliable way of allocating meaning to words like partnership and so their interpretation is built in the framework of authority and dominion whereby the official discussions have the advantages above the others. Nevertheless, as this analysis is beneficial to the extent of influencing such official discussions or articles may change in different situations, and what is overlooked from the article could be the basis to its operation. It is most often the primary relationship that is created beforehand, during and after any strategy paper is put into a meaningful writing other than the document. More so, different actors within a partnership may have different views on its purpose, operation and power structures (McQuaid and Christy, 1999). Therefore, partnership becomes different and vague concept.

3.3 Theories on partnership development

This section will talk about some theories of partnership development. Some of the theories that could be used in the analysis chapter are enforced cooperation and game theory. These theories will be used in their elementary form to show the burden and any deterring cooperation that exist among the mission schools and the state schools. There is also other similar theoretical standpoint that could also be in contributing to the analysis of partnership.

These discussions under these theories will help in considering some of the impacts of the theories on the partnership agreement between the two sectors. These are very necessary in the development of primary education in terms of provision of resources and other useful materials to enhance quality education. In view of this, the views points of the various key actors must be highly respected. Therefore, it is important to have a comprehension of all the burdens or forces and any deterring cooperation that exist between the key actors because of any differences in their interest, goals and objectives.

3.3.1 Enforced co-operation

The main intention for partnership cooperation is the dominant risk of authority, mutual objectives and self-interest. There can be a coercion with the risk (positive or negative effect). According to the 17th Century Philosopher Hobbes (1651) contend that partnership cooperation is difficult without a solid authority at the centre. Moreover, the above philosophical viewpoint of the importance of exercising power externally over cruelty of the people and the usual state of conflict as opposed by Jane-Jacques Rousseau's uncorrupted opinion of 'noble savage' and a peaceful state. The Hobbesian opinion of competition that exist among persons was tailed by Adam Smith and Charles Darwin. According to Ridley (1997), the biologist claim that human minds are made through selfishness, however, they were made with the ability to be trustworthy, social and co-operative, since this may be of importance to the individuals. In view of this the intentions of partnership between the church and the state should be planned to bring out a sense of social motivation and material exchange among the same power within individuals. Cooperation in the primary education within the local district can be enforced onto the public through the public investment funds or the state funded agency via the legislation (state budget) or through the local district financial resources control and more especially the European union. This monetary control may help by making funds available for the necessary resources.

Similar aims and objectives will be adopted by most of the actors involved which will involve at least theory for improving the total wellbeing of the schools in the district. This shows that there would be a hard motivation for cooperation. This is particularly possible in issues where the various actors in the partnership have common values like administrators in different levels of the local government. Moreover, the amount of variations in educational aims, priorities, duration and other issues (that consist of private) or struggle for supremacy or resources and so on. This may impede the cooperation in the partnership. Therefore, only this could be insufficient to stand-in for total cooperation.

Some of the main actors are not dependent to the central power or the mutual motives or intention. Some individual enterprises will have commercial forces that will cause their motives to be highly 'selfish' (this could be referred to from the previous deliberations on types and motives of private sector organisations), while some forces groups may be fundamentally deal with the interest of their own members instead of the entire community. Even though self-interest is an influential motivation for partnerships providing benefits for the individual partners, in this case, there may be inadequate to inspire participation, although this could extent to a high total wellbeing. This could particularly be an issue where each partner can get advantage without getting involve. On the contrary, why must these partners cooperate if there isn't proper central power on them or mutual over-riding motives to profit the wellbeing of that community.

3.3.2 Game theory

One part of educational theory that arrange the matters of inter-relationships and connections is Game Theory. This is a large and multifaceted form of theory and just a few discussions of the basic application to the Prisoner's dilemma can be applied here (refer for example, Weibull, 1995 for more information). Axelrod (1984) by using this dilemma debate that for anyone following their own self-interest, motivation for cooperation will be bigger than self-seeking behaviour (even without the main influence) within a large diversity of circumstances especially where the actors are unfriendly.

The key story of the prisoner's dilemma is that the two associates arrested after misconduct are questioned individually. (refer to Luce and Raiffa, 1957 and Axelrod, 1984, for plenty detail and the total assumption). There is no option for these two players to cooperate with themselves or flaw. If there is a remorse and one owns up and the other refuse town up, then she or he will have freedom to payoff positively, even though the payoff are endogenous to the model; rather

the other prisoner will have a big punishment, but if the two of them confess then the two prisoners will have punishment that is not too low or too high. On the other hand, if no one confesses or own up then the two prisoners will get a low punishment. The best solutions for the two prisoners are the latter payoff. This is because they combined and increased their welfare. Moreover, for every individual, it is their desire to confess since he/she get the bad result (like a high sentence) if he/she refuse to own up while his accomplice does, he/she will get a high payoff. (go free) and where his accomplice does not own up and confess. Therefore, taking that no prisoner has moral worries or fear revenge from the other prisoner, so they would decide to own up, resulting in a sub-optimal result for their increased welfare.

Moreover, when the process is repeated, like they are more or less to be caught once more, then co-operation will be much simpler since there will be a powerful motivation for both the unconfessed like in the upcoming issues, they will know how the other responded and base their conduct (to confess or not) on the previous time case. Thus, the approach for victory for each relies on the approach of their partner. When there is a solid internal control measures, for instance, the partners are among a mob which will discipline everyone who will confess, hence, co-operative conducts among the partners will happen. Assuming the game is reiterated for several times, that players can see and remember the outcomes of the earlier happenings, that upcoming payoffs are not deeply discounted, so, co-operation will be equally advantageous. Even when there is a short-term fee to co-operation it will still occur if the upcoming revenge for current defection is great enough. This forms the foundation of a theory of co-operation built on mutuality.

According to Axelrod (1984) examined the prisoner's dilemma with a computer competition simulation (where the actors were not in full conflict) and realised that the very effective approach was also the easiest: start with co-operation in the initial move and then do what the other actors did in the earlier round. Therefore, the successful approach was for an actor to always co-operate with a co-operative opponent, but if the opponent did not co-operate, then in the next move the actors would stop to co-operate, but once the opponent come back to co-operation, the actor should also come back to it. Axelrod claimed that the development of co-operation relied on individual having adequately big option of meeting once more, so they have a stake in their upcoming communication (this can be applied to everyone within the organisations as well as to the organisations themselves and to the organisation themselves.) the co-

operation can be based upon mutuality, but once built this can survive a lot of different approaches used by everyone and can protect itself from few co-operative approaches. Game theory has improved considerably over recent decades even though there is misunderstanding about understandings and contradictory evidence (see for instance,) Axelrod and Dion, 1988 and Zupan, 1990), but the intention here has only been to define some of the fundamental notions and applicability of one tactic to understand why partnerships may come about.

3.4 Some implications of theory for partnership

The debate over indicates a figure of considerations which may encourage or impede partnerships. First broadening the spectre of the future, thus, to increase the importance of the future relative to the present may aid co-operation. Balanced co-operation is assisted by regular communication among persons. Associations and ladders which are said to promote this by binding people in long term multi-level connections which improve the number and significance of likely future contacts. Therefore, continuous moving workers or their duties may dissuade co-operation. Nevertheless, regional administration recommends larger possible upcoming interaction between key performers.

The next, co-operation can be inspired by altering the bribes, and by creating deflection from co-operation more costly. Where urban bureaus or companies are engaged in a number of distinct ventures, then ceasing co-operation on one may have damaging effects upon other project, hence co-operation is urged. In order to appeal improved private sector participation, it is expected to be necessary to alter current pay-outs. Also, if the expenses of collapse of a partnership are high then a collaboration is fewer likely to crumble.

Third, if still, the association is likely to come to an end then there will be a temptation to hold back or act more in your own pursuits instead of attempting to expand joint gains. Therefore, mutual enterprises are more likely to flourish if they are observed as precursor to more intimate co-operation instead of finite activities.

Fourth, scholars like Kay (1993) apply the Prisoners' Dilemma to joint-enterprise business relations, claiming that a long-term association can overwhelm the dilemma and achieve the best result. In mutual projects the procedure is broken down into a series of small moves, with early meetings used to investigate each other's feelings, then giving a whole-hearted co-operation and awaiting response. Where the other side fails to reciprocate, then not many has been lost and you can hold back in the future, but if they do respond then you continue to give a total

co-operation, so steadily developing trust and building a co-operative rapport. Some other universal lessons may occur from literature on tactical partnerships for enterprises (Drucker, 1992). This also exemplify that co-operation want to be clashing with contest. Intra-corporations and tactical partnerships develop this sphere of co-operation to integrate former rivals. Co-operation and contest can also stay at the same time, for instance in sports clubs where team play ferociously, but co-operate to struggle other forms of amusement.

Fifth, regional attributes are also crucial in helping public-private alliances. Even where there is a will to co-manage, there continues the issue of ability to make a significant donation, therefore there is significant accent on power structure to empower more local people to contribute in financial growth initiatives. Substantial job has been taken out on regional facility structure for local civic associations. National 'social responsibility' private sector organisation has expanded in scope and significance and are frequently vital to private input to financial ideas. Local social network may overlap with formal alliances, and add enticements to them succeeding, although there is a threat of 'favouritism' amongst those in the network. Also, several private businesses have set up expert distribution to expand alliance with local experts and others, particularly in financial rejuvenation concerning building or as a means of gaining entrance to growth chances.

To sum up, efficacious partnership include; lucidity of each clearness own aims and that of the partnership; contract on the operation of the partnership; clear lines of broadcastings and decision-making among each partner and the partnership (clear exit route; a helpful institutions substructure; an appropriate system of motivations within and among organisation to inspire changed conduct; and possibly most significant, trust among the partners.

3.5 Theory of diakonia

This theory helps to direct the social ministry of the church, its members and the community. This theory has three concepts mainly transformation, empowerment and reconciliation. Diakonia is an important aspect in this study because diakonia provides opportunity for the Church to connect with the State for the community to have a change in development.

3.5.1 Meaning of diakonia and how it relates to church mission

Many scholars argue on the meaning of diakonia. There are two ways to look at diakonia, how it is practice and how it is identified. The Church of Norway states that "Diakonia is the caring

ministry of the Church. It is the Gospel in action and is expressed through loving your neighbour, creating inclusive communities, caring for creation and struggling for justice (Dietrich, 2014:4)

In this definition of diakonia is identified as part of being church but also a service ministered by the church. The second definition of diakonia from ecumenical perspective points to the two aspects of diakonia.

The church, as a community called into being through baptism and led by the Holy Spirit, commonly understood as service, diakonia is a way of living out faith and hope as a community, witnessing to what God has done in Christ (WCC, quoted in Nordstokke, 2014).

The two definitions show that the church is not complete without Diakonia because it brings a holistic of the church.

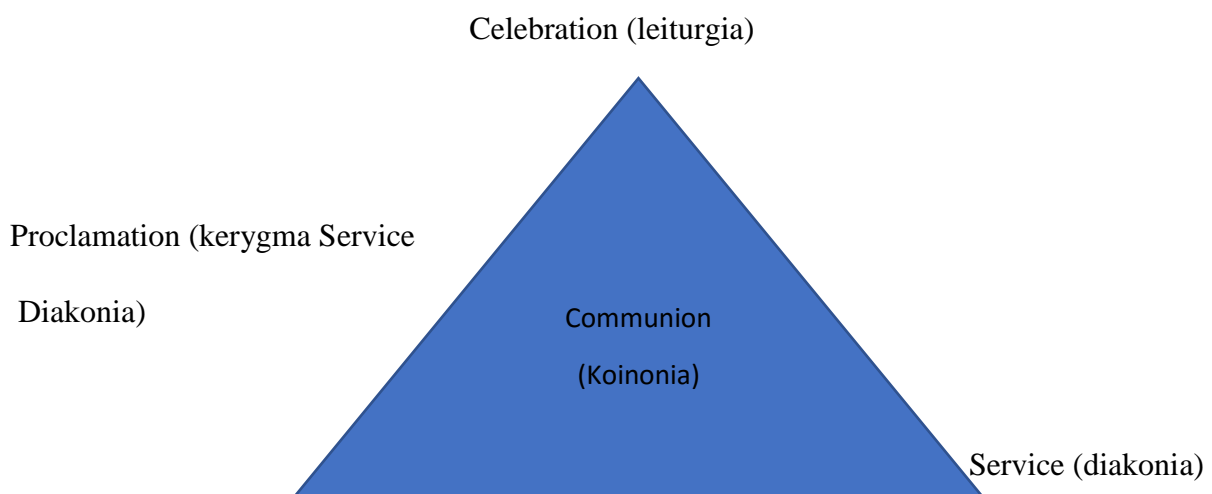


Figure 3.1: Ecumenical perspective on diakonia definition

In the context of European, the word of diakonia comes from churches, ordained priests as well as deacons in the congregations to help in the celebration of the liturgy, research has shown that the deacon play the role between connecting the church with the community. Kari Jordheim declares that deacons are also ‘’ building bridge between the church and local society and between the daily life of the people in the community (Jordheim 2014:187).

Jordheim, makes an example of the relation of the church and the community and the importance of the church in prolonging the kingdom of God by diakonia in different ways like MCSCG where this research was conducted, there are departments within the church structure

that are used to practice diakonia which is social ministry of the church. The MCSCG organization has committees all levels of the church.

3.5.2 Diakonia and empowerment

Empowerment has been explained as a concept of diakonia by scholars, the traditional ways of diakonia mention the problems of power imbalance where there are two parties, the service giver considered to be more powerful and the service receiver which is also considered less powerful.

The idea of this diakonia has been transform into modern ways to presents the two parties to be cordial relation (Dietrich, 2014). The problem of this power should be explained especially in dealing with the dependency mind-set and the importance for empowerment as “ a multi-dimensional social process that helps people to gain control of various aspects of their lives and participate in the community with dignity, it is a process that nurtures power in people for use in their lives and their communities by acting on issues they define as important” (Dietrich 2014). Dietrich definition emphasise that empowerment is where people “gain control” of their lives. She also noted that this process helps people to transform their own lives, and their communities.

3.5.3 Diakonia as an instrument of transformation

The LWF defines transformation as an ongoing process of total reorientation of life with all its aspirations, ideologies, structures and values a continuous process of rejection of that which dehumanizes and desecrates life and adherence to that what affirms the sanctity of life and gifts in everyone and promotes peace and justice in society”(LWF 2009: 43). This definition of transformation is a process, and acquire continuity. Transformation is what social change means or development. The church helps in transforming the world so as education, the congregation and the leaders in education participate with the people to know the importance of education for a better transformation, to have a change in believes, values, ideologies to for good living condition. Carlos Ham point out that transformation include “resisting and confronting evil” on the other hand “proposing alternatives to the ways in which human beings relate with one another and with nature” (Ham 2014:119). This means that transformation is a change of life to a better living.

Diakonia explains as a “responsible service of the Gospel by deeds and by words performed by Christians in response to the needs of people. (WCC by LWF 2009:40). It is a help offered

by the Church and Christian as an observer to the world, noted in God's word which is focused on people and associated to the local context.

Diakonia is unconditional, even when carried out by the church and as a development work, a specific example of diakonia is about the missionaries who came to Ghana to spread Christianity and education, the missionaries try to help the local people to know God and also to get knowledge, training in a particular subject to enhance their living and also help in developing the nation Ghana.

The diakonia theory shows that the church is not complete without diakonia, the church identity is revealed in its holistic ministry, it is not only preaching the word and celebrating the sacraments. The social needs are also cared for. The church of Norway definition of diakonia also shows caring for the ministry, loving your neighbour, creating inclusive communities, caring for creation and struggling for justice. Dietrich (2014: 14) Jesus Christ himself Diakonia aimed at empowering people with the project being carried out by the missionaries building up schools, the interest is on sustainable development. The needs of people may range from having access to education, better health because of skilled personnel, and good infrastructure. Sustainable is not only concerned about present needs, but also those in the future.

Chapter 4

Researching Methodist-State partnership in Suame Circuit, Ashanti, Ghana

4.1 Introduction

In this chapter, the study describes and discusses the methods used in the study in details for clearness and understanding. The study starts with methodology and design, the tools used for sampling, data collection and analysis and finally ethical principles and considerations in the study are all discussed.

4.2 Methodology and research design

This study consists of partnership between the Methodist Church (Methodist Educational Unit) in the Suame circuit of Kumasi and the State (Kumasi Metropolitan Education Office) (MEU). Because of this, there is the need to explain a plan for the investigation. According to Johannessen et al (2010, p,73-74), a research design connects to the process that consists of all the aspects surrounding the project, stretching from the planning phase to the final phase of handling in the project. Yin defines a research design as “the logic that connects the data to be taken to the first question of the study” (Yin 2009, P.24). Additionally, it is important to explain what and who of the investigation, and so how the project is to be ended.

Yin (2009, p.8) claims that the selection of method relies on three requirements: (1) the type of research question asked, (2) the degree of control an investigator has over actual developmental events, and (3) the extent of focus on present as contradicted to past events. The case study strategy is suitable to gather as much data as possible about a limited subject, such as an incidence within for example an organisation. It serves to study one or several occurrences systematically, giving the researcher the possibility to end a detailed study in which one recognizes the most important issues given the research questions (Johannessen et al, 2010:75, 85). Here one is also given the chance to finish a thorough study to find the most important aspect for the researcher and his or her research questions regarding specific aspects around a given case (Ragin & Amoroso, 2011:115), something that fits our partnership study.

Our case matters interim incidents, something that endorses the use of case study. When selecting the case study method, the benefit is to have a range of distinct data collections choices available, meaning that the method serves to study a case by using several sources. (Yin 2009:11).

4.3 Validity and reliability

By way of ensuring the efficiency of the research design and in so doing the investigation in the design procedure of the case study, it is important to have some criteria for trustworthiness, Credibility, confirmability and dependability of data (Yin, 2009:40). These criteria can be achieved by considering the validity and reliability of the study.

To create validity the concepts being studied need to be discovered using proper operational matters. Also, when connecting relationships, it is important to make sure that certain terms really lead to other terms, and thus we avoid false connections. This implies that we have to select important indicators for the study that mirror the study's questions. More so, the research must be done in a manner that gives it generalisability. A study has both internal and external validity, where the former refers to a causal connection instead of a false one, whereas the last deals with the degree in which it is likely to generalise from the study's outcomes (Yin, 2009: 40-42). Finally, validity, links to how good, or how important the data describing the events that is to be investigated is. (Johannessen et al, 2010:408).

For a study to be reliable, "the researcher must make sure that, if a later researcher followed the same process as described by an earlier researcher and performed the same case study all over again, the later researcher should get the same findings and conclusions". (Yin, 2009:45). This implies that the researcher's process must be documented well, to make it viable for a possible external assessor to understand the various steps made in the process. Throughout the thesis, validity and reliability will be remarked on.

4.4 Sampling and sampling method

From Bryman (2008:168) sample is the part of the population that will be used for the research work. The sampling method that was used was a purposive sampling which is a non-probability sample. According to Bryman (2008:168) sample size is the segment of the population that is selected for investigation. The sample size for this work was 12. Sample size is the subset of the population unit. The population of the study consist of all the group that the research work intent to generalize the result.

To achieve the sample needed for this study, the study used purposive sampling in qualitative research to select the participants, the site, and the documents that will best help the researcher understand the phenomenon and answer the research questions (Creswell, 2003).

According to Cohan et al (2007), purposive sampling is a type of non-probability sampling whereby the researcher selects the case to be included in the sample on the grounds of the researcher's argument on the case. Considering the overall objective and nature of the research questions to be investigated in this case study, the researcher selected respondents strategically from the selected units within the case, The Methodist church provided relevant information on how it has contributed to the development of the Ashanti region in terms of educational progress.

The researcher interviewed key relevant actors from the church Educational leaders, Education and the principals from the community that support the school. In all, the study conducted 14 interviews with respondents consisting of four church educational leaders like pastors, secretary and steward all working in Methodist Educational Unit. Four State educational authorities from the Metropolitan Education Office (MEO) which include the assistant director of education, the human resource managers of educational offices, headteachers and teachers from two schools in the circuit. Other respondents interviewed were two pupils from the two schools and the two principals from the school management committee who are stakeholders of the schools.

These respondents were chosen because of their knowledge on the topic under the discussion. the researcher was of the view that the knowledge from this people would help in inspiring and ensuring proper strategies for the implementation of the partnership. The two schools that were involved in the process of the research were selected. The researcher informed the headteachers of the two schools, the director of education, the chairman of the school management committee as well as the bishop of the Methodist church in the circuit.

These leaders helped in the selection of the participant relevant for the study. A qualitative research must select participants and the document that are important for the study to contribute to the understanding of the problem and research question (Creswell 2009). Semi-structured interview was done with the participant selected. The intention of the researcher was to conduct individual interviews but since it was in December and at the same time getting to Christmas holidays so one Rev. Minister at the Suame Emmanuel Methodist could not be interviewed because he went on synod meeting at Takoradi and after that went to celebrate the Christmas

holidays with his family in Accra. Time (the length of period one has worked in the church or the school) was considered in the selection of the participant in order to get an in-depth information.

4.4.1 Recruitment of participants

The participants from the church were recruited through the delegated member of the church by the bishop of the Suame Circuit. He was able to help us to get 4 participants of which were 2 pastors of the church though one could not be interviewed. The church secretary and the church steward were also selected for the interview. All of them are members of the church executives.

The recruitment of the participant from Kumasi metropolitan was somehow difficult since it became difficult to see the assistant director of education who replied to our letter that he would be able to assist us. Unfortunately, things did not go as expected since the director had emergency task that he had to attend to every time of our appointment. This happened for three occasions until the four time I was able to get him. He assisted me to get to interview the human resource manager, circuit supervisor allocated to Suame circuit and the assistant director himself. A letter was also sent to the headmaster of the Suame Methodist Primary school and without any hesitation he helped us with four participants including himself, two old teachers of the school and two students who have Christian and Islamic religion background. The headmaster of the Suame Methodist school assisted us to have contact with the chairman of the School Management Committee (SMC) who also helped us to get three members from the SMC and three members from the Parent Teacher Association (PTA) where a focus group interview was conducted. Fortunately, there was not much problem encountered in the recruitment process apart from the other local pastor that could not be interview and the difficulties of getting the assistant director of the metropolitan education office at the initial stage but eventually the aim of the interview was 95% achieved.

4.4.2 Table of participants

Data Methods	Areas involve	Number of Men	Number of Women	Total Participant
Individual interview	Methodist Educational Unit	3	1	4
	Metropolitan Education Office	4	0	4
	Suame Methodist Primary	3	1	4
	State Primary School	2	1	3
Focus Group Interview	SMC / PTA (Suame Methodist primary)	4	2	6
	SMC/PTA (state primary school)	3	2	5
Total Number of Participants		19	7	26

4.5 Data sources

Documents and interviews were used as methods for collecting data in this research. The researcher applied both methods to help her study issues into in-depth through collecting data

from different angles. The document analysis method helped the research to find information on the partnership on the mission schools and the state from yearly reports from the church and also, annual reports on the research activities on the development project of the church towards Kumasi Suame education and journals, and articles. This helped the researcher to make preparation towards the issues the researcher was interested to know more during interviews. The details of the methods are explained below.

4.5.1 Semi-structured interviews

Basically, semi-structured interviews were used as the primary sources of data. Individual interviews as well as focus group interviews were conducted. The researcher used a list of interview questions which ideally did not follow the sequence it should be because of the responses that comes from the respondents. The use of the semi-structured interview helped the researcher to ask more additional questions that was not really on the interview list. This was also helpful for a follow up response. (Bryman, 2012). The reason for choosing this method was that in qualitative research the researcher is interested in getting to the in-depth of the case and getting the understanding of the people towards the case at hand. The researcher chose interview because she wanted to get a first-hand information from the respondents concerning how they understand the case. The researcher was able to interview church leaders, church administrators, education officers, school heads and teachers and students from two schools. These people contributed in helping the researcher to get detailed information about the case.

4.5.2 Focus group and individual interviews

Two focus group interviews were conducted from the SMC/PTA members of the schools. In addition, 5 individual interviews were conducted which consisted of 4 persons in each group including men and women. Interviews are good since they gave opportunity to the researcher to ask the interviewees some questions that addresses the situations that is necessary to both the researcher and the interviewees. (Bryman 2012, Parton 2002). The use of open-ended questions in the interview helped the respondents to freely express their opinion with body language and gestures that helped the researcher to get a better understanding. The application of the focus group interview in this project was good since it helped the researcher to see the reactions of the members of the groups in giving their responses. The researcher also saw the mood and the actions of certain responses that the group liked and those they did not like. All the interviews were recorded and transcribed.

4.5.3 Document analysis

Document analysis was employed. Documents mainly written by the state and the church were used. Mainly internal non-circulated and circulated documentation was collected from the mission school's administration (MSA), the church administration (CA) and from the state metropolitan education office (SMEO). The documents from these areas included annual reports, articles, journals and others. From the documents research questions, various explanations related to the questions and the plan for how to collect the essential information was made. Furthermore, a database that gives a raw data was created to hold the pathway of the primary sources. All of the earlier measures help to hold the validity and reliability, because it brings into the case more transparencies and also help with the possibility to monitor the theory afterwards (Yin, 2009, P.45). It is better having more sources that states the same or similar results. Preferably, the researcher wants sources with opposing tendencies; if two sources with opposing point of departure shows the same explanations, then, the confidence in the statement is highly improved. (Kjeldstadli, 1999, P.178). Johannesen et al (2010, P.86), also stated that the benefit of putting together several data sources when doing a case study, where the aim is to get as much information as possible on the chosen topic. The use of different data also helps with the construct validity of the study.

4.5.4 Data analysis and interpretation

Data analysis is where the researcher tries to understand all the transcribed data and all other images in the data. The researcher reads through the data and make meaning out of them. He then arranges them into meaningful patterns. This process is termed as 'peeling of an onion' by some scholars since the process begins from the exteriors of the data and moves down into the interior for greater understanding. This process includes breaking down the information into various parts for understanding of the whole parts back and forth. (Creswell, 2009).

4.5.5 Thematic strategy

The technique of thematic analysis in qualitative research is applied in this research. In the data analysis the researcher run through the transcribed data broke down the information to find out the main themes within and among the data (Bryman 2012). With the application of coding system, the researcher settled on themes like development through partnership and diakonia as empowerment and transformation. According to Bryman coding is explained as breaking down

data into parts and labelling of these parts. In applying the coding technique, the researcher will read through the transcript page by page and then writes down the key words on the side page. She then makes any important remarks or observation that may occur to her.

4.5.6 Measurement

Scholars in qualitative research like Lincoln, Y.S.; Guba E. and Yardley have made different way to measure the quality of the research. For example, the two scholars used trustworthiness and authenticity to substitute validity and reliability in quantitative research. A most current author, Lucy Yardley proposed four criteria to measure the quality of a qualitative research; sensitivity to the contest, commitment and rigour, transparency and coherence and impact and importance of the research (Yardley, cited in Bryman, 2012:393). The researcher was mindful of the above factors in the process of conducting the study and during the period of assistance.

The researcher fully conducted an in-depth study with the respondents on the process of the interview. The researcher knew that she was a teacher in the circuit and therefore was conscious of whatever she does because most of the respondents knew her. This serves as one of the consequences both to the researcher and the respondents. These could probably lead to prejudice, subjectivity among other factors. The researcher attempted to keep a critical distance to prevent her values or any personal biases or feeling to inhibit data collection. Almost the same questions were used for all the interview groups only little questions were used when probing for more information. (Bryman, 2012).

The high participation of the respondents and the information from the documents had a high impact in the study. For trustworthiness, which some academics refer to as credibility, transferability, dependability and conformability, the researcher tried to be as purposeful as possible by doing “a thick description” of the two schools: Suame Methodist Primary School and State Primary School that gave much details as possible in the effort to give information on the partnership among the two institutions. This information helped in judging how the results in this work can be transferable to other areas in Ghana. (Geertz, quoted in Bryman, 2012:392).

In qualitative research, authenticity replaces reliability as said previously. With regards to Lincoln and Cuba, this denotes fairness, ontological authenticity, educative authenticity, catalyst authenticity and tactical authenticity. In this study, the focus groups and individual interviews comprised of respondents of different gender. In the interviews in both schools, same questions were administered with small differences during probing. This contributed in getting diverse

point of view with the same contexts. On the interviews, the researcher heard feelings from the respondents that showed that the study was an eye-opener to the local possessions accessible to be used for development. With the focus groups, members answered to the same questions in diverse ways and responded to each other's opinion. This made them learn and gain other view that were important for other members. At the end of the interview, the respondents appreciated the course and said that they were ready to change their perceptions concerning asset-based development (Bryman, 2012:393).

4.5.7 Ethical considerations

Throughout the process of this research, ethics on the field study were all addressed. The researcher initially, sent an application letter to the Data Protection Office for Research-Norwegian Centre for Research Data (NSD) to ask for permission to conduct the research. The bishop of the church, the church leaders, administrators and all the participants were giving information about the study through an introduction of a consent letter attached as index. The researcher received feedback from the NSD via a letter attached as an index and giving her the permission to collect the data for the study. The data collection was done in December when it was getting to Christmas Holidays. The researcher had the view that many people would be at home for the holiday.

Participants were also guaranteed of their confidentiality on the NSD requirements and also, they had the freedom to withdraw anytime they wish to do so. The researcher once again assured the participant with a lot of care and confidence that their identity and records would be kept very confidential. To make sure that the participant are not identified during the publication of findings, Pseudonyms were used (Bryman 2012).

4.5.8 Limitation and challenges

There has been a lot of success and achievement in this research, the researcher cannot overlook the fact that many limitations were encountered along the process. To set the ball rolling, this study is about the partnering of education between the state and the mission schools. This study needed more time and resources and therefore it was narrowed down to Suame Circuit using two schools: one from the state (State Primary school) and the other from the mission churches (Suame Methodist Primary School) as well as the metropolitan education office. The data was collected in the month of December. It is usually a big holiday where a lot of the people travel for different reasons. In view of this the researcher missed could not get the chance to work

with a participant who attended a synod meeting and continued to celebrate the Christmas holidays with his family.

This study was done in the circuit where the researcher worships and has also worked before. Some of the work in this study was started by the researcher, this shows that she had a previous knowledge about the circuit and the people. In the process of the research became aware of any biases and therefore tried to maintain a space to prevent them from influencing the results of the study. To avoid any biases, she allowed the participant to share their opinions and have a total participation of the research process to help the results. The researcher was known by all the participants and they knew her thoughts concerning the topic under investigations. This however, could have affected the answers to the questions, moreover, the researcher motivated them to feel free in sharing their views openly because the research was going to be for their advantage and it serves as an opportunity to have more in-sight on the way they were working towards development in their circuit.

Finally, the country the researcher studies and stays may also influence the study since some of the participants may consider them as possible donors. This can raise some hopes to some extent in some of the participants or it may have affected their response to the questions. Though the researcher has left the circuit, she still contributes to the activities that goes on within the circuit in as a potential donor. The expectations from my circuit were that they needed external support to complete some school project. The researcher was in a fiddly position to study on this topic since it was almost misunderstood to prevent the responsibility of looking for sponsors to help in the developmental projects in the circuit.

The use of partnership was an approach towards the development and sustainability of the mission schools. Though there were not much literature which were specifically on this topic, the researcher therefore used other literature that were related to the topic in the areas of development, transformation etc. Though the schools had histories but there was a problem with their filing system which made it difficult to retrieve all the needed information, so much of the information were from verbal interviews.

4.6 Conclusion

This chapter explains into details the methods I used in the research process. This begun from the strategy and the design, the sampling process and the sapling sizes, the instruments used in

data collection, analysis methods and the measurement for validity, the ethical consideration and limitations to the study.

Chapter 5

Presentation and discussion of the findings

5.1 Introduction

This chapter deals with the presentation of the analysis of the data collected from individual interviews, focus group and documents analysis of the two schools, the church and the educational authorities. The findings were thematically presented and the important themes from the interviews of the respondents were taken. The themes taken consisted of the two areas which were developed from the interview questions: development through partnership and Diakonia as empowerment and transformation. To back the views, the researcher has stated some of the responses gotten from the interviews directly which are written in italics. The identities of the respondents have not been revealed. They are referred to by using numerical numbers for example, MEUI1 which stands for Methodist Educational Unit individual group member 1, MEOI 2 as Metropolitan Education Office Individual member 2, SMPI 3 as Suame Methodist Primary Individual member 3 and SPSI 4 as State Primary School individual member 4. While SMPF 1, refers to Suame Methodist Primary focus group member 1 and SPSF as State Primary School focus group member 2.

All the participants labelled with the above numbers answered the same questions and they give different answers concerning the two main themes. The study includes pictures of completed developmental projects that were brought up as a result of the partnership.

5.2 Development through partnership

In presenting the findings on development through partnership from the focus group and individual interview from the various groups of participants. The researcher used enforced cooperation and game theory as the two main theories under the theory of partnership which gave the researcher a clear picture of his data. “The launch of the *programme of strategic cooperation between Irish Aid and Higher Education and Research Institutes 2007-2011* provided a new opportunity for supporting teacher education in Africa, through a partnership approach.”

Through this programme funds were provided for the global development through education (CGDE), which aims to boost poverty reduction in developing the quality of basic education

through capacity building in teacher education in Africa through a partnership approach. This programme of strategic cooperation was used to show how can yield development through cooperation.

During the visit to the various schools, church and the offices where the interviews were conducted, all the respondents shared almost the same ideas though with different expression when a question was asked on the concept of partnership and whether they think partnership is important in educational sector.

MEUI 1 said: *Partnership is relationship between two people or groups of people who engage themselves in some activities to seek a common goal to increase learning and development outcomes for school children. Okkk, I don't really like partnership but when the partners will be able to collaborate with each other then I think it will be good because it may help them to generate income to make developmental projects within the circuit. Like building ICT centres and others.*

MEOI 2: *Mmmm Partnership to my view is where two or more come together to undertake a project or a business with an intension of making a profit. I believe coming together as partners will help the schools in the district to provide best education for all children in the circuit.*

SMPI 3: *What I can say about partnership is that; it is a cooperation between people or organisation who come together to work for mutual benefit. It is good to form partnership so that each partner can get help to solve their problems. Like it can help them to work towards a particular problem or issues a school is facing.*

SMPF 1: *Partnership is explained as the cooperation that exist among people or actors who agree to work together towards a specific goal for economic development. Errh I think it is good to have partnership because it can help to have a good relation between the school, parent and other stakeholders of the school depending on the kind and intention of the partnership.*

SPSF 2: *Partnership is a collaboration between organisation, business or institution who share risks, resources and ideas towards a project that will benefit each group. Partnership in education, I think is when two parties come together with a mutual aim of helping a school or to improve student learning. Obviously, partnership to me, is when there is cooperation because it could help to raise additional funds which could be used to provide infrastructure and other things to improve student learning.*

The views above shows the various ways they have expressed themselves towards the concept of partnership and its benefit. The various ideas show that any partnership has an aim or intentions to achieve at the end. It can be done between any group of people at any place who want to achieve an aim. Almost all the participants expressed their views that partnership is very important because of the various reasons like generation of funds, provision of infrastructure, provision of better education as well as maintaining good relation between the school. Parents and other stakeholders of the school.

It was noticed at the time of the interview that the two schools had got some school facilities which they did not have before; so, based on what the researcher saw at the school premises, he asked the respondents on the developmental projects they think the schools can get as a results of the partnership and how useful the projects will be to the school in the circuit.

MEUI 1: “Errrrrh, I am a member of the Methodist church and I have worked with the church for a long time. Ever since I worked here, I have not really seen any structure that the school have managed to build apart from those that was left with us by the missionaries who brought the Methodist education. But now as result of the mergence with the state as partners there has been some projects going on in the school. In fact, some have been completed like the library while others are on-going like toilet. The school’s toilet was really a death trap which was very dangerous and most of the children were afraid to use it, so eventually the toilet was closed. I think the toilet has been very useful to the pupils as it helps the pupils to stay in the school premises from start of school until school closes.

MEOI 2: I think a school without inadequate infrastructure is not a competent school. School infrastructure, I think are very necessary for efficient running of the school. Schools under the metropolis which for example are controlled by the state have a little more infrastructure now as compared with the mission school since we can liaise with other non-governmental organisation (NGOs) for assistance. So, I think now that we have had a partnership with the mission schools, we will be able to extend these assistances to them also to enable them to also develop their schools. Through the partnership we have been able to build Information and Communication Technology (ICT) in several schools in the circuit of which mission schools are part. There are also other projects that are in the pipeline which would soon be commenced. For example, a science laboratory centre with science practical apparatus, school canteen where the children can eat their food and many other more. All these projects are very importance in

providing quality education within the circuit most importantly the in-service training programmes that are done to both the teachers and the education officers concerning the recruitment and transfers of teacher and other personnel who work in the education sector.

SMPI 3: I believe the saying that goes “ two heads are better than one” when a person or an institution is taking care of its affairs alone, it becomes sometimes difficult to enhance efficiency but they are two or more they become more powerful in all aspects like in decision-making, provision of funds etc. through the partnership I believe there would be more projects that can be established to improve the quality of education within this circuit. There has been a greater improvement in the teaching and learning process ever since the state and mission school liaised together. More hands are coming in to offer things like teaching, learning materials, (TLMs) like textbooks, logbooks, pupils exerciser books, pens, pencils, school uniforms, bags and shoes to the needy in the circuit so that the poor too will feel good at school. Portable water has been done for our school and all collapse building blocks are being renovated. I must really say that are really impressed about the partnership in terms of project development though there are other challenges that does not favour the education personnel as a result of the partnership.

SMPF 1: What we know is that, some time ago, mission schools were the best schools in the country but now their standard have gone down and the information we get during school management committee (SMC) meetings and parent teacher association (PTA) meetings are that they no longer get the assistances from the missionaries as they used to in running the schools. Therefore, what we realised was much burden were put on the parents where parents started paying PTA dues examination fees and others. Now we have seen a lot of improvement in the schools where our children are. Parents have little stress in payment now. The information we get from the education office and school are all as a result of the partnership. We have witnessed the construction and the opening of the portable water in the school, ICT centres, vocational and technical skills centres, creative art centres and a lot more improvement even in the children. All these are very important and useful in providing quality education within the circuit.

SPSF 2: When we were told of the partnership agreement between the state and the Methodist mission schools in the circuit where our children are, we were not really happy since we believed that the government could make things worse for us but later on were all happy since the partnership came to relieve parents from their stress in always paying at least in a way. We

have seen that the school buildings have been renovated, and there have been other infrastructures like science laboratory, school canteen, furniture, computer labs and other things that the school have told us that will come to make all the children feel comfortable in the school. I think this is a good idea because everything they are doing are all in the interest of the children, that is to help raise a better future educated child who could contribute well to the development of our country.

The discussions above show satisfied the respondents are with the partnership. Both the school's teacher, education officers, church leaders are all happy because there has been a lot of infrastructural projects in the schools all in the name of partnership. Though they are dissatisfied in certain areas but still they think the partnership has done better than harm. The parents are also satisfied because the burden of payment of school dues have been reduced and they are even happy for the fact that they have seen the various infrastructures that have been done and those being done. All these gives the impression that their children will get a better education which could help them to become men and women of substances in the future.

5.3 Diakonia as empowerment and transformation

Another question that was asked from the interview guide was about empowerment. Empowerment in the interview was used as technique and as an impact. Empowerment as a method is a process of assisting people to move the power from the people who have been supporting "the more able" to the "to the less able". This will be discussed later in the chapter. Empowerment as an impact is explained as an effect of what happens when the power has been moved. The researcher wanted to know how the mission schools implemented the projects and the services like the in-service and refresher courses and training they received as part of the partnership. The researcher again in the interview wanted to know the motivated that drove the mission schools into the partnership, why the church should be allowed to recruit their own staff into the school and the ways by which they can be empowered to manage their administration and also see the impact and the changes through the empowerment under the partnership and finally to find out the obstacles and challenges being faced with the partnership and how these problems could be solved. At the end of the interview, the researcher came out with the following themes.

5.3.1 Empowerment increasing self-dependency



Figure 5.1: Technical training through partnership

The above is a picture showing the results of the knowledge on some of the vocational and technical training experiences pupils' have acquired as a result of the partnership. After about five years of the partnership the school was able to buy more machines and equipment to enable the teachers provide quality training experience to the pupils within the circuit. In the focus group 1, the members debated that although the Suame Methodist School begun in the name of the church, through the initiative of the missionaries, members were not quite involved. The members explained how the partnership have helped them have contacts with other donor agencies all in the name of helping to build a better school for their children.

SMPF1: We, as members of the SMC/PTA have become so much impressed with the idea of the partnership, in fact, we all feel attached to the school since we are always informed of any decision that is going on in the school and any upcoming projects coming on in the name of the partnership. We feel less burdened now since our children to some extents have become

self-dependent after they have completed school. We feel that our children are receiving good education as existed before.

In the individual interview, one respondent expressed why the success of the mission schools have gone down.

EMC1: *saying, all because of mismanagement. Finance were not allocated for its rightful purposes, for example, money provided for teacher in-service training were used to buy extra textbooks while there was enough textbook with outmoded teachers.* However, one respondent also expressed that; *the partnership has helped with the introduction of refresher courses and in-service training for teachers and headteacher who have been in the system for a long time without receiving any new knowledge. I think these services have helped them a lot in gaining self-confidence with their work.* MEO1.

During the interview, the researcher became aware that activities and projects are always initiated by the representatives of the two partners and when consensus are reached then they begin with the implementation process. The researcher wanted to know the capacity of the mission schools to implement their own activities, so he asked the participant to explained how the mission school implement the proposed activities like school enrolment as one of the important tasks of the partnership.

MEU I 1: *Okay, when it comes to the enrolment of pupils into the schools in the circuit, then we come to one of the difficult parts of the partnership. In fact, as part of the management of the mission schools in the circuit we are doing all our possible best to have a total control of all the enrolment cases in the schools. The reason for this battle is that Methodist schools are religious missions and there are certain criteria that we require before granting admissions to pupils. This has become sort of tradition for the schools which seems as unfair to the administrators of the state school.* The researcher then wanted to be a bit inquisitive and therefore, asked the participant to mention some of those criteria they mentioned.

MEUI 1: *By criteria I mean for example, one's religious background, one's previous school report card plus interview and assessment test. This is because academic performance is also our priority. Another criterion is attestation or recommendation from one's previous school, if he had attended another school before because we instil on discipline too. Issues of enrolment are still under deliberation and we hope to have a full responsibility so that we can achieve our aim under enrolment processes.*

MEOI 2: Enrolment of pupils into mission schools was one the biggest problems we were facing under the partnership agreement since the law of the nation permit every child to have a compulsory basic education, so the state did see the reason why the mission schools should set some criteria which eventually served as an obstacle to other groups of children but through the law of empowerment under the partnership they are now being empowered to enrol their own pupil though with no strict regulations as before.

Based on the above discussions on the side of the mission schools, the researcher then inquired from the respondents of the Methodist educational unit to tell what motivated them to enter the partnership with the state.

MEUI 1: Ohhh, to be very frank with you our main reason that caused us to enter the partnership was because of the problem of financial disposition we were facing which eventually affected our human resources and other resources that aid effective teaching and learning.

The researcher further asked if the participant have not regretted from the motivation that drove them into the partnership.

MEUI 1: Nooo, we have not regretted because I think our mission is almost achieved and the partnership have even empowered us to find alternative means of finance to manage our schools.

SMPI 3: One of the respondents from the Suame Methodist Primary said that it was a good idea joining the partnership since the quality of teaching and learning was declining so much than we could think of.

The researcher was well abreast that the mission schools have not regretted in any way for joining the partnership with the state. In fact, their intentions for joining the partnership are almost achieved and even they have been empowered to manage their affairs like enrolment of pupils into their schools and also been empowered with the possibility of finding an alternative means of soliciting for money in running their schools.

As the researcher wanted to know why the participants kept on talking of empowerment, so, she then wanted to investigate on the possible ways that the church could be empowered. She then asked the participant to explain the possible means through which the mission school could be empowered.

MEUI 1: *One way that our school management have learnt from the various in-service training concerning empowerment was to always seek for teacher's ideas concerning any decision on purchasing school items especially those that aids teaching and learning. We have been made to know that when teachers have their voices in the selection of any new equipment or other items for school, it makes them feel that those items are for him and this empower them to use them very well. The management have been empowered to always find from teachers what they need for their classes before allocating funds for that purpose.*

MEOI 2: *Mmmm, what I can say is that the partnership has empowered the management to provide self-selected qualified personnel to develop options which shows classroom teachers as expert. We have been empowered to provide opportunity that will differentiate how and what teachers learn instead of asking every teacher to attend same training handling the same topics. It is always better to provide a range of options of topic so that they can choose those that best suits their needs as this could empower them to contribute their quota in an interactive and discussion ways.*

SMPI 3: *In fact, we have been made to know that when teachers are given the opportunity to share the events in their classrooms and also show them to the entire community it could empower them to work from his heart as he gets to hear people responses and reactions towards his work. It is always good to support teacher who don't believe in themselves, encourage them and discuss their daily activities in the classroom and ask them to write note and show pictures of the successful activities. Show these pictures at staff meetings and or hang them on notice board or on the school's web sites.*

SPSFI 4: *What I can say is that we have learnt a lot of things from the in-service training and one thing we I can say is that teachers should not be loaded with so many tasks so that they can create time for their own personal growth and innovation. Teacher's duties like lesson plan-ning, discovery of new teaching ideas, collaboration and self-reflection are sometimes pressed into every little available time having completed other obligations. We have been made to understand that innovative teaching is important so there should be enough time for plan-ning. Plan so for meeting and any other co-teaching event should be done in such a way that teacher may get more time to plan their teaching and get more to reflect on their lessons and to solve classroom related problems.*

SMPF 2: *We have been empowered to realise that in cases where lesson flop as a result of poor evaluation, we should not lose hope but rather we should accept the risk and think the other strategies that could work for later success.*

5.3.2 Transforming the quality of education through empowerment

According to the interview the researcher realised from their responses that all the participants were all in favour of the partnership as a good basis for primary education. Therefore, the researcher asked the respondents to talk about any transformation or any changes that have occurred in the mission schools as a result of the empowerment that were brought by the partnership.

MEUI 1: *I think there has been a greater improvement as a result of this partnership which has contributed to the transformation of education within the circuit. These improvements can be seen in areas like infrastructure, Before, there were inadequate infrastructure in the circuit which were contributing to low standard of education in the circuit. Facilities such as library, school toilet, vocational, technical and creative centres were all lacking in the circuit. But now the schools have gotten them. All collapsed buildings have been renovated and there has also been portable drinking water for the children.*

MEOI 2: *We have now had a very high transformation in the circuit as far as the learning of ICT is concern. There has been transformation of ICT use to both teachers and pupil's in the circuit. With available computers at the ICT centres pupils have now seen all the various parts of a computer with their eyes and not ay improvise objects again. Teachers use to make improvisation of all the parts of a computer which in a way confuses pupil's in the classroom. For example, 'stone' was used as a 'mouse'. Also, apart from the ICT centre, pupils use a lot of improvise equipment at the science laboratory which did not really enhance understanding and that could lower the standard of education in the circuit. Thanks so much to this agreement that our pupils have exposed to most of the real equipment at the laboratory.*

SMPF 1: *What I can say is that there has been much transformation in the schools as a result of the in-service and refresher courses programmes that were organised for both teachers and management of the schools. This has helped to empower the staff in so many ways. For example, management have really become aware of their duties and teacher can teach with confidence since the authoritative system of management and administration have given way to the democracy.*

The researcher was in a way satisfied with the information the respondents have given her, so she proceeded to ask the members to mention some of the challenges that the state and the mission schools have been struggling with.

MEUI 1: Mmmmm what I can say is that as soon as one party insist that all their interest must be considered to the neglect of the other, then the problems of not respecting ones vision and mission begin to come in between the partnership. The state school authorities insisted that their teachers in their schools more importantly the headteachers should come from their local churches. This became a bigger challenge since the state directors of education also insisted that since the teacher are not paid by the churches, then any teacher can teach at any school where their services are needed no matter their religious background. This matter is still a problem facing the mission school since they want their teachers to come from their own schools so that they can promote their doctrine so well.

MEOI 2: Another challenge concerns the curriculum where they want to replace Bible Knowledge with religious and moral education (RME) in basic school. This has also been a big challenge since the church wants their school children to learn things from the bible, which is the foundation of Christianity, so that they will not depart from it when they grow. The state on the other is against this opinion. That argument of the state has been that the pupils should learn on religion as well as the moral education in order to build their whole personality.

SMPI 3: One of the challenges is that there has been a couple of times in the discharge of their activities that clearly shows that the two partners do not recognise each other's authority. For example, there has been many occasions where the regional manager of the mission schools fails to notify the municipal education director when there is a transfer or recruitment of teachers within the circuit. This practice remains a challenge and resulted to be a bad relationship between the two stakeholders. Now, posting of newly trained teachers which ideally should be done by the regional manager, was done by the district directorate.

SPSI 4: OK, there has been a lot of problems under the partnership. The most prominent one I can talk about is the provision and maintenance of infrastructure. Before the mission schools were able to provide and maintain their infrastructural systems in their school, but from the time the state took a partial control of the mission schools, they too have become reluctant in the provision of infrastructure for their schools. The state cannot also with single handed provide all the needed infrastructure to all mission school, so this has resulted in some of the

schools having classes under trees and sheds. This problem has been identified by both partners.

SMPF 1: What we have seen as a challenge for us is the problem of curbing indiscipline in the schools. Most parents and all people that are connected to the school are worried for the decline of academic performance these days as compared to what it was before like twenty to thirty years back or more. The children before were very disciplined and had ample time for their books, do their class assignment on time, they do not break bounce, or do other fictitious activities. They put their time in good use and they end it up with good academic performance.

SPSF 2: Another observed challenge facing the partnership is the problem of moral decadence. This has resulted due to some factors like showing sexy films, indecent dressing and hiplife music which are full of profane words. The styles of these videos and music have taken the minds of the children and they pay little attention to their schoolwork. The challenge here is that the music and them videos have indoctrinate the children so much that they have become strangers to our culture.

Having heard from the participants the above challenges, she then asked them to explain the possible way by which the problems above could be solved.

MEUI 1: Okay, in trying to find solutions to the problem I have mentioned, what I can say is that, two masters cannot manage an organisation. We all know that the mission schools belong to the churches, but they do not have a total control over it according to Ghana's constitution, because part of the input are provided by the state and the teachers are also paid the state. Therefore, the church should regard the state's vision and mission at least to some extent. Formal discussion should be done concerning respect for mission and vision of the two parties at stake and at least come to an agreement on the number of teachers each part should bring during allocation and transfer of teachers and other staffs. This can help the achieve their overall goal for the partnership.

MEOI 2: The belief of the church is that the Bible is the foundation of Christianity and as such any changes could mean a deviation from the normal line which according to them could result to immorality. The state on the other side also sees the only learning the bible as one sided which does not give the children a broader knowledge they required. More so, the state holds the assertion that it is not all the children who have Christian background and that such group of children will think the church is considering their religion as not important. Therefore, to

become neutral from religious issues, the Bible Knowledge (BK) should be replaced by the Religious and Moral Education (RME) in all schools so that every religion can make their choices so that there would be any discrimination in selections of school just be cause of religious faith.

SMPI 3: Oh! In helping to find solution to the problem of not recognising each other's authority, I will say that in order to have mutual respect in the society or community, there should be prevalence of peace and harmony. Because where there is no respect from leaders in an organisation to their subordinates, peace can never prevail in that organisation. There should always be respect in an organisation no matter the level of flow of authority. The state should first recognise and respect the church their authorities, solve problems amicably and the church will also do likewise and at the end their set goals could be achieved.

SPSI 4: In helping to solve the problem concerning the provision and maintenance of infrastructure, I will say that churches should not think that they no longer have total control of their schools, so they not repair any damages to school infrastructure. No, what they should know is that all things will work good for their own schools and they will get the reward and the state so both the church and the state should come together to maintain all cracked buildings and broken furniture in the schools. The work should not only be left for the state just because they have the upper hand in the education of Ghana. The church should try and contribute just as they did before.

SMPF 1: Errr, I think the problem of indiscipline could be solved by way of giving advice through counselling sessions. Advice should not only be given by counsellors but also parents, pastors, church leaders, school leader and any other stakeholder who have ability to do so like the School management committee (SMC) people. Physical punishment though can be applied at times but not always as it can aggravates their situation.

I will suggest that there should be frequent in-service training for teachers especially as interim by the guidance and counselling heads in schools. More so, more people can be trained on the guidance and counselling services so that at least each school can have a qualified guidance and counselling teacher that will solely work as such. I believe when this is instituted in schools, it can help curb the problem of indiscipline in schools. Another solution that could be used is that all pupils that violate both the school or community laws should be asked to sign a bond to be of a good character in both inside and outside the school.

SPSF 2: The problem of moral decadence is a major issue that is being face by both the schools and communities in Ghana. I think the best solution that the church and state could use is restrict which kinds of films or photos children can watch in public and private places. Music videos and photos should be properly checked before their released to come out for public consumption. All those found with indecent dressing should be fined by the law enforcement agencies to pay an amount of money or any other forms of sanctions. It is obvious that there could be some form of resistance at the beginning but eventually it could work out perfectly.

5.4 Presentation of personal documents

Information gathered from an article publication from Ghana Web page specifically Modern Ghana shows the agreement and lobby process that contribute to the formalization of the partnership framework between the state and the church in addition with the other faith-based organisations for education, the National Catholic Secretariat and the (NCS) and STAR-Ghana Partnership Project on education was launched the Koforidua Pastoral and Training Centre. According to the Executive Secretary of the department of Human Development at the NCS, Mr. Samuel Zan Akologo, the programme would also help in sharing knowledge and documentation of both practical and strategic ways of improving the quality of education in Ghana. To achieve this STAR-Ghana donated a pool of fund to support educational delivery in Ghana. STAR-Ghana is a pooled funding arrangement to support civil society development activities in Ghana. It is funded by the European Union, DFID-UK and DANIDA-Denmark.

The partnership between the churches and the state have been in existence long before independence and have continued until now. Both parties have continued to receive mutual benefit through cooperation though the partnership was not document. The motive of the partnership was to improve management, supervision and supply-side accountability for education on a decentralised basis with the unit managers and stakeholders being fully involved and recognised. In view of this a three-year project was launched which would stretch from 2012 until 2014 with the title “Government and Church partnership whose aim was to enhance education service supply and governance in Ghana. This was expected to equip a process in formalizing the partnership between the state and the church in the management of religious unit schools in Ghana.

According to article, “the ministry of education in October 1999 approved recommendations from the education service council on the right of educational unit to manage and supervise educational institutions established and developed by their respective and religious bodies in

partnership with the government”. According to the church, education is seen as one of the means of evangelization which should encourage all regional managers the development officers in the church to help to implement the project to its successful end. Some of the objectives of the projects are stated below:

To ensure proper understanding of the role of regional managers and district directors as well as active participation of all stakeholders the religious education in the educational delivery. To also help to identify and define roles and position of the educational units in the decentralisation system and to give clear position of the educational unit managers on the programs of the Ghana Education Service.

From the article, the partnership that existed between the church and the state allowed the church to manage their own school while the government pays the teachers and provide infrastructure as well as teaching and learning materials. The establishment of the church schools have increase access to education to more children in Ghana. About 50% of basic schools have been set up by churches and other organisations. As part of the partnership, the government was expected to respect the church’s role and to remove any obstacle in the of the church in managing their schools so that morality, discipline and excellence can be prevailed. The partnership between the state and the church should be a partnership of peace. Through the mission the schools the all-round education could be imparted to the child with the assurance that they will grow up to be academically equipped, psychologically balanced, morally upright, socially disciplined and physically fit.

The church precisely the Methodist Church has been of great help to the education of Ghana as well as to the healthcare, social welfare, agriculture, provision of portable water etc. but the painful aspect is that they are always neglected when it comes to policy making and implementation.

According to the article publication in modern Ghana concerning the contribution of the Methodist church to the education of Ghana, a theme for the Methodist church. On this, the researcher read that by “national development” they were not only referring to the physical infrastructural contributions such as schools, hospitals, mission houses, roads etc but rather referring also to the spiritual and religious development of the nation’s most important assets - human beings. They prioritised education and development of skilled people as the most important agent for national development. The researcher also read about the achievement of the church

as at the end of 2009. At the end of 2009 the church had established 719 kindergartens, 1,017 primary schools and 483 junior high schools. In addition to these they had 20 cycle public schools, 22 secondary/ tertiary /vocational institutions, and three colleges of education. These figures are clear indication that the church is impacting tremendously in producing employable skills because technical and vocational training has been observed worldwide as an important tool for national socio-economic development. The researcher also realised from the article that in spite of the above indication towards educational development, the church also experienced challenges.

Some of the challenges relate to the church's mission concerning educational delivery in the country. In view of this a forum was organised by the national religious bodies to find ways forward towards the recognition of their mission towards education. Another challenge was the foreign influence of the reforms of Ghana's education system and deliberate attempt to curb the influence of religion and religious bodies in education delivery in the country.

The last challenge the researcher identified was also the problem with the mode of operation and accessibility between the Ghana education Service and the Religious Bodies which was discriminating among some students based on religious denomination and poor academic performance.

5.5 Discussion of the findings

The presentations from the data collected were taken from the individual interviews, focus group interviews from participants as well as information from documents like article publication. Findings were presented under two themes namely, development through partnership and diakonia as empowerment and transformation.

The participants responses were written in italics. The identities of the respondents were referred to using numerical numbers. For example, MEUI 1, which stands for Methodist Educational Unit Individual Interview member 1, MEOI 2, as Metropolitan Educational Office Individual interview member 2, SMPI 3, Suame Methodist primary Individual Interview member 4, and SMPF 1, as Suame Methodist Primary Focus Group Interview member 1 and SPSF 2 which also stand for State Primary School Focus Group Interview 2.

The same questions were administered to the whole participants. Questions like the concept of partnership and its importance to the educational sector were asked, what developmental projects the school can get as a result of the partnership and the usefulness of the projects to the school. Questions under the empowerment were also asked as well as questions under transforming the quality of education through empowerment.

Information on the challenges between the state and the mission schools were also asked as well as questions on the solutions to the challenges. Finally, presentation from document through article presentations were also taken.

The discussions of the research findings are based on two theories which are the development through partnership with enforced co-operation and game theory. As well as the theory of diakonia as empowerment and transformation. From the section 5 of McQuaid, 2016, more organisation use partnership instead of performing activities by themselves and the assumption is that the partners are not in a zero (or rather constant) sum game. By co-operating the total output is increased for a given level of resources. This theory is used to help analysed the effectiveness of the use of partnership in this context. The underlying basis for partnerships is due to the partnership welfare in the community will be greater than otherwise. Lyons and Hamlin (1991, p61) argue that the state should provide the good or service directly. The main benefit or partnerships can be grouped as resource availability, effectiveness and efficiency and legitimacy. The theories used helps to analyse how the concept can be fitted into what the respondents said in the interviews and what the researcher observed from the interview. The researcher analysed the respondent's view and connected the responses with the theories presented in chapter three. The analysis will help the developing findings from the objectives of the study. The discussion of the findings will be built around the stated teams; development through partnership and diakonia as empowerment and transformation.

5.5.1 Development through partnership

The findings show that all the respondents shared almost the same idea towards the definition of partnership. That is the coming together of some stakeholders or actors with a common mission to accomplished. This is based on agreement between the actors or stakeholders involved. McQuaid 2016, p. 3 states that partnership involves co-operation, that is “to work or to act together”. In a public policy partnership is defined as co-operation between people or organisation in the public or private sector for mutual benefit. (Holland,1984 cited in McQuaid 2016, p.3). According to Harding (1990) in McQuaid, (2016, p.3), also states out clearly similar

general definition of private-public partnership as an action that depends on the agreement of actors in the public and private sectors and which also contributes in a way to improving the urban economy and quality of life. (p.110). All the respondents expressed that partnership is very useful when their common interest lead them to achieve their aims where all members will be satisfied.

The observations made from the responses from the respondents shows how satisfied they were with the various developmental projects the partnership has brought. The researcher is very optimistic that their satisfaction is as a result of the co-operation that existed between the two parties. The researcher was optimistic that there was no threat from the central authority, both parties had common objectives and self- interest. These are the main reasons that underline the theory of enforced co-operation. 17th Century Philosopher Hobbes (1951) argued “that it was difficult to develop co-operation without a strong central authority. However, this philosophical perspective of the need to externally control mankind’s nastiness and the usual state of war is countered by Jean-Jacques Rousseau’s view of the uncorrupted ‘noble savage’ and a peaceful state. Adam Smith and Charles Darwin followed the Hobbesian view of competition between individuals. Biologists such as Ridley (1997) argue rather human minds are built by selfishness, but that they were built with the capacity to be social, trustworthy and co-operative, as this may benefit the individual. Hence, our institutions should be designed to draw out these instincts, such as to encourage social and material exchange between equals of enfranchised and empowered individuals” (McQuaid, 2016. P.23).

The respondents made mention of projects like toilet facilities, library, infrastructure, ICT, science lab, in-service training programmes to both teachers and education officers concerning the recruitment and transfer. MEUI 1 responded that “The school’s toilet was really a death trap which was very dangerous and most of the were afraid to use it, so eventually the toilet was closed.”. The toilet was very useful as it helped pupils to stay in the school premises from start of school until school closes. All these projects were partly due to the alliances with the non-governmental organisation (NGOs) and the good relationship that existed between the two parties.

5.5.2 Diakonia as empowerment

The researcher realised that the responses from all the participants shows how motivated they have been and there is no way that the parties, especially the mission schools have regretted of their decision in joining the partnership. The various responses show that the missions' schools have been empowered and they have got the ability to do what they could not do before. They gave some responses that shows exactly as those exhibited as empowering diakonia model. Their confidence has increased through empowerment. Dietrich et. El. (2014,p.111), expressed the view that empowerment is a dynamic process that helps and inspires, and enhances people's skills and self-confidence; it is a movement by which persons are liberated, to take claim back and develop the power within, in order to unlock their innate potential and to boost their immense potential and to boost their skills, self-confidence and self-assertion. It continued to express that the process aims at encouraging collective resistance, challenge and mobilization against basic power relationships and systemic forces that weaken and exclude the vulnerable. To them, empowerment is a development towards positive change in the situations where they live, by creating justice, inclusiveness and participation towards transformation and fullness of life.

The mission schools were empowered through the various in-service training and refresher programmes that were given to the administrators and management board. The researcher understood that in relation to this all stakeholders became part of every activity and they were all make known of every decision in relation to any implementation plans. The action of all inclusiveness and transparency raised the hope of administrators, headteachers, SMC/PTA members, especially teachers. Teachers are motivated and they work from their heart since they are consulted before any action is taken. For example, teachers are consulted to see their needs or the important resources that would aid their classroom teaching before allocating funds.

Empowerment and diakonia are integral parts of 'being church'. Empowerment goes back to the Biblical notion of the *imago Dei* In Genesis 1:26, we read "Then God said, 'Let us make humankind in our image, according to our likeness...'" i.e. the fact that every human being is created in God's image implies that they are empowered with abilities and gifts to do God's will because the Holy spirit plays an empowering role.

The high confidence and hope built by the church as a result of empowerment enabled them to provide more human resources and other resources that are needed to raising quality school in the circuit.

5.5.3 Transforming the quality of education through empowerment

The researcher inferred from the responses that there has been a great transformation among the schools in the Suame circuit. There was as a result of the empowerment the both the administrators, management and teachers have developed through the various in-service training and other sensitization programmes that were brought up as a result of the partnership.

Considering the transformation model, the process that led to the 2012 Conference on “Theological Perspectives on Diakonia in the Twenty-First Century”, held in Colombo, Sri Lanka which marked the period that we call transformative. This led to the influx in relation to the notion of the practice of diakonia from those quite often excluded by society and even by the churches. This further worked towards achieving inclusiveness and integration of the different diaconal efforts, a stronger relationship to-each-other and the marginalised. [This empowered them to change the society in a bottom-up approach. Ham cited in Dietrich (2014:110).

The researcher related the above reference to the schools’ transformation from authoritative style of management to the democratic style. The participant responses show that the flow of authority is no longer up-down and bottom-up approach. The researcher understood from the notion of the respondents that there has been a grater transformation from the areas of infrastructure, facilities like school toilet, vocational, technical and creative centres, portable drinking water and renovation of collapsed buildings.

It was also made known by the researcher that in this global era, ICT was still not known to some schoolteachers and administrators as well as most of the children. With the introduction of ICT by some agent in the partnership, the schools have transformed from the state of improvisation to the state of reality; i.e. a transformation from using stone as mouse to the state of using the actual mouse and not forgetting the science laboratory equipment. “Transformative” the last of the five dimensions of empowering diakonia, lifts a diaconal vision that urges and empowers to address the needs of the people and the whole creation both locally and globally.

5.5.4 Challenges to the partnership

The researcher identified the problems that were obstructing the success of partnership. Some of these challenges were parties not respecting the vision and mission of the parties. It was inferred that the vision of the vision and mission of the Methodist church were not recognised. This created a big misunderstanding between the parties. Problems with curriculum was also identified as a challenge to the partnership. The church wanted to put in religious and moral education while the state was also not in support of this. There were also the problems with infrastructure, problem of indiscipline and moral decadence which were serving as a hindrance of maintaining quality education in the circuit.

Possible solutions were provided by the respondents. The researcher is optimistic that the possible solutions raised by the respondents has contributed to successful implementation of the partnership strategies.

5.6 Conclusion

This chapter did a discussion on the finding from the data collected in relation to the theories that were used in the research. The discussion was done under three themes as development through partnership, diakonia as empowerment and transforming the quality of education through empowerment. The researcher observed from the findings that common ideas were shared by almost all the respondents which showed all the unique experiences they have had with the partnership. Moreover, all the themes under the chapter were discussed on the same line, and they all showed how useful the partnership have been to the schools in the circuit

Chapter 6

Conclusions and recommendations

6.1 Introduction

This chapter consist of a brief summary of the key findings in the research and the main conclusions obtained from the discussions of the findings. It also presents the researcher's recommendations from the results of the study. Finally, it also includes the suggestions of the researcher for future studies.

6.2 Key findings

The research revealed from the on set that the Methodist schools were of high quality both in academic performance and discipline. Unfortunately, it flopped later because of mismanagement on the part of the church leaders who were initially working as administrator and management for the school. It was also made known that the Methodist schools became in need, of finance, infrastructure, human resources and other important facilities that necessary for running a successful school.

The findings also revealed that in view of the above problems they run to the state for assistance. As a result of the offer of assistance from the state to the mission schools, specifically the Methodist church, the state wanted to take a total dominion over all the affairs of the Methodist schools and in fact all the mission school in Ghana. This became a big challenge to the Methodist church since they wanted to continue to recruit their own staff and pupils that they think suits their schools best and conduct their own posting and transfers of teachers. This led to a lot of misunderstanding between the church and the state.

The study revealed that after further deliberations with the state they decided that partnership would be the best option to solve the problems, so they joined themselves together as partners and formed a partnership of agreement with a common goal to achieve.

The study further revealed that the partnership brought every tension between the two parties under control and helped with many developmental projects in the schools within the circuit. The schools were supplied with human resources, infrastructure, school facilities like library, science laboratory, information and communication technology centres (ICT) technical and

vocational training centres, sports facilities etc. They were also provided with finance to help them in the running of the school.

Apart from this, it was also known from the studies that both the management and the teachers receives more in-service and refresher courses from other non-governmental organisation who were also allowed into the partnership like DANIDA etc, The services received also contributed in empowering the management and teachers in the circuit. Most of the school materials were provided by schools themselves, like teaching and learning materials, sport items and other equipment that contribute in running a quality school.

The study revealed also that because they were empowered to depend on themselves, they were highly transformed for the better. The researcher understood that the Methodist schools were transformed from autocratic system of administration to democratic system. Teachers could now teach with confidence since they are always consulted to seek for their need in the classroom first. There was also transformation from improvisation to the use of real objects in the classrooms. For example, transformation from using stones as mouse to the use of real mouse.

The researcher also found out that although the two parties were very satisfied with the partnership as the basis for providing quality primary education in the circuit, there were still some form of challenges that were affecting the partnership. It was revealed to the researcher that possible solution was found to curb the challenges to the partnership.

6.3 Recommendations

The researcher recommends adopting partnership by educational institutions to help aid each other in times of need. The partnership should be partnership of peace and to achieve this the mission and the vision of the parties involve should be recognise, appreciated and accepted. Educational authorities and head teachers should be prepared through in-service training and refresher course to keep them on their toes and have a change of mind through empowerment since they are on top and they set the educational plan to be used. The training should involve plan that would empower them to realise why they should include member at lower rank to be involved in the decisions and initiations concerning any developmental project plans.

Head teachers and other circuit supervisors should in turn organise refresher courses to motivate teacher who will implement the plans to develop their potentials in teaching and so that they can teach with confidence. They should also invite them to share their problems with them both

at home and at school so that they can encourage in a way that their personal or professional problems may not affect teaching and learning in the classroom.

The researcher finally recommend that all educational authorities should not be autocratic but some how democratic and to seek to the consent and the needs of the teachers first before taking decision since they are implementing the plans.

6.4 Suggestion for further study

The researcher suggests for a study on partnership as a basis for building primary education by other researchers.

The researcher suggests that since many mission schools face similar problems, research can be conducted on how best mission school leaders can be empowered with confidence for better transformation.

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INTERVIEW GUIDE

1. What is your view on the concept partnership?
2. Why do you think the concept of partnership is important in educational sector?
3. What developmental projects do you think the partnership bring between the mission schools and the state schools in the circuit?
4. In your view how do you think these developmental projects will be useful to the schools in the circuit?
5. Tell me some of the project that has been achieved through the partnership?
6. How does the state and the church initiate projects through the partnership?
7. How does the mission schools implement their activities within the partnership?
8. Who are the actors involved in the implementation of partnership activities?
9. What roles did the church played in contribution towards the partnership?
10. What is your opinion on the administration of Mission School under the authority of the local government?
11. Why do you think there is need for government and policy makers to dialogue with the heads of the Mission Churches concerning educational lapses in the circuit?
12. What do you think should be the preferred mode of selection or transfer of teachers to mission schools?
13. What is the motivation that drove the mission schools to form the partnership?
14. To what extent can you say that you have not regretted of the motivation that drove you to form the partnership?
15. Why do you think the church should be allowed to recruit and transfer their own teacher in the constituency?

16. In which ways do you think the church could be empowered to manage their own affairs?
17. What can you say about changes in the mission school as a result of the empowerment brought by the partnership?
18. What do you think could be the impact of the changes in the mission schools?
19. Do you think people with different religious faith be allowed to attend a mission school?
If yes, Why? If no, why?
20. What have you observed as an obstacle in the provision of quality education by mission schools in Ghana?
21. How can the pupils and the teachers be empowered and transformed through the partnership?
22. What were the main challenges that were faced by the church and the state as far as the partnership is concern?
23. How can these problems be solved?