UNIVERSITY OF CAPE COAST

THE ROLE OF COMPASSION INTERNATIONAL, GHANA IN

PROMOTING MORAL EDUCATION AMONG BASIC SCHOOL PUPILS

IN CENTRAL AND GREATER ACCRA REGIONS: AN EVALUATIVE

STUDY

DIANA ADJEI-FIANKO

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University of Cape Coast

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BY

DIANA ADJEI-FIANKO

Thesis Submitted to the Department of Arts Education of the Faculty of

Humanities and Social Sciences Education, College of Education Studies,

University of Cape Coast, in partial fulfillment of the requirements for the

award of Doctor of Philosophy degree in Arts Education.

JULY 2024

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature …………………………. Date……………………

Name: Diana Adjei-Fianko

Supervisors' Declaration

We hereby declare that preparation and presentation of the thesis were supervised in accordance with guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature ……………………. Date ……………

Name: Rev. Prof. Seth Asare-Danso.

Co- Supervisor's Signature …………………………. Date ………………

Name: Rev. Dr. Martin Owusu

ii

ABSTRACT

The study evaluated the Child Development Sponsorship Programme (CDSP) of Compassion International, Ghana (CIG) and its role in the moral development of basic school pupils in four (4) selected Child Development Centres (CDC) in the Central and Greater Accra regions of Ghana. The study further explored the role of CIG in terms of context, input, process and product (CIPP) based on the components of the CIPP Evaluation Model. This study used the embedded mixed method design. The qualitative data was collected using interview guide and focus group discussion while quantitative data was collected using a questionnaire. The qualitative data was analysed thematically while the quantitative data was analysed using Statistical Package for Social Sciences (SPSS) version 26 for descriptive statistics.

It came to light that the aims, resources, activities and outcomes of CIG promote moral education. Further it was revealed that the CDSP of CIG helped to develop appropriate attitudes and values that would help the beneficiaries make good choices and decisions in their adulthood for the good of society. Based on the findings of the study, it was recommended that in developing any intervention for moral development, NGOs should focus on values and attitudes that promote the spiritual, physical, socio-emotional and cognitive wellbeing of the beneficiaries. The study has provided valuable data to enlighten the government, educationists, policymakers and stakeholders on the role of the CDSP of CIG on moral education in Ghana.

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DEDICATION

To my late father David Adjei-Fianko, my mother Agnes Mensah and my

daughters Lupitar, Rena and Daisy Danielle.

TABLE OF CONTENTS

Content	Page

LIST OF TABLES

xiii

LIST OF FIGURES

Figure **Page**

LIST OF ACRONYMS

ASCD	Association of Supervision and Curriculum Development
CAS	Catholic Action for Street Children
CCG	Ghana Pentecostal Council
CCG	Christian Council of Ghana
CDC	Child Development Centre
CDSP	Child Development Sponsorship Programme
CI	Compassion International
CIG	Compassion International, Ghana
CIPP	Context Input Process and Product
CPC	Church Partner Committee
CRS	Christian Religious Studies
ECM	Evangelical Community Mission
GES	Ghana Education Service
GPC	Ghana Pentecostal Council
HYC	Highly Vulnerable Children
ICP	Implementing Church Partners
LDP	Leadership Development Programme
ME	Moral Education
MoE	Ministry of Education
MoESS	Ministry of Education Science and Sports
PD	Project Director
RE	Religious Education
RME	Religious and Moral Education
SD	Standard Deviation

SPSS   Statistical Product for Service Solution

UNESCO   United Nations Educational, Scientific and Cultural

                 Organisation

UNICEF   United Nations Children's Fund

CHAPTER ONE

INTRODUCTION

Overview

This research intends to evaluate the "Saturday School" run by Compassion International, Ghana (CIG) and its role in promoting Moral Education among basic school pupils in Central and Greater Accra Regions. Specifically, the study evaluates the contributions of the Child Development Sponsorship Programme (CDSP). This chapter includes background to the study, statement of the problem, purpose of the study, research objectives and questions, significance of the study, delimitations, limitations, definition of operational terms and organisation of the study.

Background to the Study

Moral Education (ME) is key to the success of every society (Owusu, 2022; Owusu & Asare-Danso, 2018 & Bansah, 2017). This implies that there is a need to ensure the development of moral values in people in any given society. Researchers believe moral values are central to ME, which explains the etymology of the word 'morality' (Wilson, 1973; Asare-Danso, 2018; Annobil, 2018). According to Annobil (2018), morality is derived from the Latin word 'mores', meaning manners or morals. Asare-Danso (2018) defines morality 'as the generally accepted ways of life in society'. Earlier, Bull (1973) used morality to mean pursuing a good life by following the accepted social code. Wilson (1973) has also explained morality as an area of life, a form of thought and action, or a department parallel to other departments. Gyekye (2003) also defines morality as a set of social rules and norms intended to guide the conduct of people in a society. Smith (2013) believes that morality encompasses

1

etiquettes, regulations, standards, laws, and religious observances because all of these seek to order the lives of the individual.

These definitions imply that morality is used to describe an action's rightness, wrongness, or goodness or badness. The researcher must admit that morality can be derived from religious or non-religious sources. In this study, the researcher has conceptualised the concept of morality from both sources, and which guided the analysis of the study. For example, the findings of the study revealed that CIG operates from these two sources as their activities revealed (see findings of the study). Gyekye (2003) takes a narrower definition of morality when he informs us that people need to be educated on social rules and norms to develop them morally. Mention must be made however that in developing morality, education is an essential factor.

The term 'education' is coined from the Latin word 'educere', meaning to draw out or to lead. It means to bring into light something hidden or to develop the potential in someone. Education involves deliberate desirable behaviour patterns such as knowledge, skills, habits, sensitivities, attitudes and values, to do away with undesirable ones (Tamakloe, 2018). Farrant (1988) has described education as the total human learning by which knowledge is imparted, faculties trained, and skills developed. Bull (1973) has argued that the purpose of education in its broadest sense is to socialise the child and mould him/her into a conforming group member. Education, essentially aims at altering both mental and physical behaviour. Straughan (1989) has further indicated that education must, by definition, affect how people think, judge, assess, deliberate, draw conclusions, make decisions and act. Thus, people need

2

to be educated to affect how they think, assess, make decisions and act (Straughan, 1989).

Quality education is not simply how efficiently we teach children to read, write and solve simple arithmetic or how children reproduce what has been taught in the classroom. Rather, quality education should encompass preparing children to develop the critical mindset to think independently, the ability to be creative and innovative in the way they do things; develop high moral fibre by placing God first and prayer at the centre of their lives (Dzisa, 2017).

Dzisa (2017) is of the view that education must lead to moral development. The researcher gathers from Dzisa's assertion that she is in agreement with CIG as they both believe that education must take into account the spiritual, cognitive, physical and socio-emotional well-being of an individual. This assertion corroborates with the curriculum content of CIG and further validates the kind of education that CIG delivers to the beneficiaries. In this study, I adopt this broad view of education and seek to evaluate how the CDSP of CIG make this possible. From the point of view of Dzisa (2017), moral education is key in every facet of an individual's life. Owusu (2022) in support of Dzisa argued that moral education is central to people's lives, and that it must be key in any educational endeavour.

Ryan (1988) indicates that ME involves a study based on morality or the study of morality. He further postulates that ME is what society or school does to introduce children to its values and to teach them its morality. Straughan (2000) sees ME as the strategic teaching of basic values and principles such as fairness, honesty, and respect for others so that learners would develop a sense of social and personal responsibility. Nucci (1987) indicates that ME seeks to

impart knowledge, values, beliefs, and attitudes that will help learners become informed, concerned, responsible, and caring citizens who understand and believe in the concepts of justice, fairness, and human welfare. This implies that ME involves internalising societal values concerning the 'dos and the do nots' of a given community to her citizens. Nucci (2001) believes that ME consists of the development of responsible attitudes towards others and the skill of moral judgment about what is right and wrong. By this, he implies that ME aims at helping children acquire those virtues or moral habits that will help them individually to live good lives.

One notable thing is the position that there is a need to find the best ways to promote ME if the society is to develop (Owusu & Asare-Danso, 2018). In Ghana, one formalised way morality is encouraged is the introduction of Religious and Moral Education (RME) as a subject of study in Ghanaian schools. Asare-Danso (2011) has intimated that RME was introduced as a subject to replace Cultural Studies at the basic school level to deal with certain social and moral issues affecting the country. He believes that ME could minimise issues such as bribery, corruption, teenage pregnancy and drug abuse. This suggests that promoting ME in every society could bring peace and sanity. White (2004), for example, has shown the role of Religious Education (RE) as a subject of study in the democratic practice of Britain. He notes that in Britain, RE has promoted moral values which has supported the practice of democracy. This thinking of White (2004) informs Owusu and Asare-Danso's (2018) idea that efforts should be put in place to promote morality in the Ghanaian community and beyond.

4

The promotion of morality is consolidated by the fact that Great nations, societies and various human institutions have lived in peace and harmony extensively because people are guided by morally accepted principles that equip them to know right from wrong. Shamshiri and Safarpoor (2013) make this point succinctly when he remarks that teaching religion and morals has helped internalise and harmonise socially accepted standards of living and that it has helped shape relationships, characters and behaviour that generate positive attitudinal change for national development in the Ghanaian context. As a result of the importance of ME to national development, researchers continue to advocate for its continues promotion in every society. Owusu and Asare-Danso (2018) indicate that ME can be provided by social institutions like the family, religious bodies, the mass media and the school. Bansah (2017) argues that Africans and Ghanaians, should continue to improve religious literacy, not only among citizens but also among policymakers and politicians in general so that they (policymakers and politicians) would be better informed and equipped to be able to sustain the development of communities and to manage societal tension and conflict for peaceful co-existence more effectively. Thus, the need to maintain ME becomes imperative in any meaningful society.

Historically, Ghana has always maintained ME through formal and informal ways right from the pre-colonial to the colonial era (Asare-Danso, 2012). Informally the beginning of the promotion of ME in Ghana can be traced to the pre-colonial era when religion became an integral part of Traditional African Education. The study of Religion in traditional African societies was done by acquiring knowledge of the supreme being, ancestors and deities through proverbs, folktales, songs and myths, just to mention a few. These

informal practices like proverbs, songs, libation and among others were the means through which moral education was disseminated to people. These were done to emphasise communal values, collective moral growth and a strong sense of community and or individual moral development. Then came the era of the colonial period where the castles that were serving as trading posts were used for the establishment of the castle schools. Religious Instruction (RI) became an integral part of the Castle School Curriculum. The Missionaries followed with the establishment of Mission Schools and religion was part of the Mission School Curriculum. The Basel Mission for example established their first school at the Christiansborg, Osu in 1828 (Smith, 1966; Odamtten, 1978) and began to teach Religion as a core curriculum in the Mission School.

Foster (1965) described the mission's attempts to provide religious, moral, technical and vocational education in the country as a remarkable one. One major aim of the mission schools was to enable their congregation to read the Bible and to use the Hymn Book. It was also the aim of the missions to train Africans to become Teachers, Catechists and Pastors. The missionaries built schools of different kinds, provided their own textbooks (including the Bible) and other curriculum materials and these formed the basis for the content of the curriculum in the schools. RME continued to be part of the school curriculum in the Gold Coast during the colonial period, under the colonial governor, Sir Gordon Guggisberg. He outlined sixteen (16) principles of education, which was presented to the Legislative Council in 1925. The 7th and 8th Principles made provision for teaching of RME. Whereas the 7th Principle provided that Character Training must take an important place in education, the 8th Principle

6

provided that Religious teaching should form part of school life (McWilliam & Kwamena-Poh, 1975).

In the 1961 Education Act, provision was made to put the teaching of Religion either during the first of last period on the school time table. This conscience clause was to give room for parents who did not want their children to study the subject to withdraw them from the class during the lesson period (Ministry of Education Report, 1957). Subsequently, in 1962, the government of Ghana under President Kwame Nkrumah decided to separate the teaching of RE from ME. Consequently, he proposed "to introduce Moral Teaching "in place of RE in the Basic School Curriculum (Asare-Danso, 2012). This change however, could not be effected, and religion continued to be taught under the title "Religious Knowledge (RK) in basic schools".

In 1974, the Dzobo Committee that reviewed the educational system in Ghana recommended that Religion should be taught under the title "Cultural Studies". This subject was an integration of three (3) disciplines, namely; Religion Social Life or Culture and Music. During the implementation of the 1987 Education Reform, Cultural Studies (CS) was completely withdrawn from the Basic School Curriculum. This meant that Religious Education was no longer taught as a subject in the basic schools. Religious bodies such as the Christian Council of Ghana, the Catholic Bishops Conference and the Ghana Pentecostal Council, as well as other stakeholders raised objections and petitioned the government to reconsider the issue. Following the concerns raised by the public, a National Education Reform Review Committee (NERRC) was set up in 1994. Based on its recommendations, RE was reintroduced with the designated title "Religious and Moral Education (RME)" (Asare-Danso, 2012).

7

The 2007 Education Reform removed RME from the school curriculum but it was reinstated in the following academic year in 2008 following the objections raised by the Ghanaian public and civil society groups.

The subject continued to be used in the education of moral education in Elementary schools in Ghana. In addition, RME as a subject was introduced in lower primary with the title Citizenship Education (CE) (MoESS, 2007). Currently, RME has been separated from other subject to remain an independent subject at the basic school level. This reform took place in 2019 when the government implemented the new pre-tertiary curriculum reform. This new reforms inform government commitment to the development of morality in Ghana, especially among the youth. However, government admits that this cannot be done by a sole individual. The RME curriculum outlines government position by stating that "Many homes and communities may be unable to provide this type of training adequately due to demands of the modern environment. It has therefore become necessary for the school to provide education to help learners become morally responsible and patriotic citizens" (NaCCA, 2019). By implication government is inviting other stakeholders to support in the development of ME in Ghana.

The call to promote ME has resulted in the wake of many institutions including Non-Governmental Organisations (NGOs) to support the promotion of ME in Ghana. One such NGO which has been central in many activities that seek to promote morality is CIG (Darku, 2017). It is important to note that it is in response to this call that Compassion International Ghana emerged as an advocate for children, not only to provide for their spiritual growth but also to

8

enhance their economic, social, moral and physical status with the ultimate aim of enabling them to become responsible and fulfilled adults.

Compassion International (CI) is a faith-based child development and advocacy organisation which started in 1952 with Evangelist Everett Swanson. The organisation engages in childhood poverty intervention in developing countries with the goal of "Releasing children from Poverty in Jesus Name". (CI, 2017) This involves helping children grow in all spheres: - physical, spiritual, social or emotional. Thus, the programme provides children in selected communities with food supplies and educational and health support. In addition, children enrolled in the programme receive various benefits such as school uniforms, school supplies and routine health screening. Some projects also engage in early-life interventions by providing mothers with resources and training to care for their babies and young children

The Child Development Sponsorship Programme (CDSP) is Compassion's flagship programme. For more than sixty-nine (69) years (1954), Compassion has paired children in poverty with loving, supportive sponsors who provide for their physical needs. Compassion Child Sponsorship Programme is centred on three (3) cardinal areas:

1. Christ Centred: each child has an opportunity to hear the gospel in an age-appropriate and culturally relevant way.

2. Child focused: engaging each child as a complete person, Compassion treats children as they would want their own children to be treated.

3. Church based: Compassion partners with churches, parents and communities to teach, train, and mentor children (CI, 2017).

9

The CDSP has evolved into a holistic programme, one that releases children from spiritual, economic, social, and physical poverty. The CDSP is also unique in the sense that apart from the support service given to the child, each child has access to a sponsor, who acts as a role-model or a mentor to the child. The one-to-one connection between a sponsor and a child personalises the relationship between them. Sponsors can play a greater role in encouraging the sponsored child through letters, gifts and visits. Sponsors also have an opportunity to interact with the children they sponsor. They have the special opportunity to bring children to Jesus Christ through their words of encouragement and by sharing testimony of God's faithfulness in their lives. They speak words of life, love and hope into the lives of children, just as they would have done for their biological children as guardian angels of these children. This is evidenced by the fact that "children know their sponsors by name, and sponsors know their sponsored children by name" field information (2023) which is not common to other child sponsorship organisations. With the one to one relation, the child develops a good self-esteem and self-confidence, believing that someone outside of their family cares about them and their future (C I, 2017).

In comparison with faith based NGOs such as the Catholic Action for Street Children (CAS), Evangelical Community Mission (ECM) and many others, Compassion places more emphasis on the spiritual and one to one sponsorship interaction (between the sponsor and the one being sponsored) but and dedicate more attention to physical development and the needs of the child. Sponsors in similar support services do not have that kind of direct and regular interaction with the children they sponsor, except few NGOs such as World

10

Vision (faith based), Action Aid and Plan Ghana (non-faith based) who are also child sponsorship NGOs and who have direct child-sponsor relationship and community based. The CDSP ensures that children in beneficiary churches are linked with sponsors in developed or support countries with the aim of raising funds to support development activities of the child's district as well as creating friendship between the sponsor, the child and family. Each sponsor pledges a minimum amount of about $43 every month towards the child's welfare and that of community projects by extension (CI, 2024). The curriculum has been designed to cater for the needs of the children holistically, that is, spiritual, cognitive, socio-emotional and physical. It is designed in a manner so as to be consistent with the organisation's mission statement, which untimely aims at releasing children from poverty and helping them to become responsible and fulfilled Christian adults. CIG has structures at all the partner church centres. The classrooms are used for the Saturday meetings, and the children are age graded into the various classes. These divisions are 9-11years, 12-14years, and 15-17years and among others. The project centre uses the government approved educational facilities such as classrooms, marker boards and others belonging to the implementing churches, indicative of the fact that the programme is in line with formal education (CI, 2017). This shows that Compassion's activities and programmes align with factors that can promote morality.

This subject is worth researching because the role of CIG and their operations to ME has, to some extent, been given little attention though it has a significant influence on our society. On the other side, it is known that some Christian organisations have limited their programmes to the direction of the Christian religion while neglecting other faiths such as Islam and African

11

Traditional Religions. CIG has widened its scope to embrace other religions in their programme, contrary to what other faith-based NGO's will ordinarily do (CI, 2017). This pluralistic approach to improving ME is necessary since it gives opportunities to diverse people to acquire ME. It is intimated that as part of the NGO's commitment to the development of the beneficiaries, CIG has partnered with about three hundred and sixty-nine (369) local churches in the country to run child sponsorship and holistic youth development programmes to release the children and young people from poverty and build their moral development (CI, 2017).

Thus, it is good to find out the kind of activities and programmes designed by CIG, to promote moral development in young children and the youth. Against this background, the present study seeks to evaluate the role of CIG, in promoting ME among pupils in the four (4) selected Child Development Centres in the Central and Greater Accra regions of Ghana.

Statement of the Problem

The issue of morality has engaged human attention over the years. In Ghana, moral education (ME) continues to be a very important subject matter. This is because the nation is confronted with major moral issues including corruption, poor attitude to environmental management and blanket imbibing of foreign values and cultures. Education is expected to make learners aware of the dangers that various vices pose to themselves as individuals and the nation as a whole and help them acquire values and attitudes that would address these challenges (NaCCA, 2019). In this vein, some researchers have indicated that ME is important for the development of any society (Bansah, 2017; Boateng, 1983; Darku, 2017; Fafunwa, 1974; Mbiti, 1969; Owusu, 2022).

12

In light of the above, the subject of morality has been pursued by scholars from different disciplinary and inter-disciplinary perspectives including religion, sociology, education and gender; (Bansah, 2017; Darku, 2017; Purewal &Van den, 2009; Purewal & Kalra, 2010).

For instance, in recent times, a number of studies have been conducted to look at the subject of moral education from different angles. Bansah (2017) argued strongly for the teaching of Religious and Moral Education (RME) as a stand-alone subject in the school curriculum. In his opinion, this would go a long way to foster accelerated development and sustainable moral vision of the nation. Others like Nel (2008) and Kudadjie (1973), however, argue that family and social values are the bedrock of morality. On the other hand, Darku (2017) emphasises that there is the need to engage religious institutions to help achieve widespread development and the reduction in poverty, injustice, crime, corruption, immorality and poor work ethics among citizens. Owusu (2022) also looks at the role of co-curricular activities in moral education. He contends that moral education should be central in co-curricular activities.

Owusu (2022) is of the view that Christian Religious Studies (CRS) teachers are expected to assist their students to apply moral teachings, and therefore the views of students as to whether their teachers are morally educated apparently gives a clear indication of how best teachers can promote morality through the school curriculum. Owusu and Boakye (2022) similarly emphasised the importance of responsive moral education in Ghana through the official school curriculum.

In recent times, the government of Ghana has laid out various policies and initiatives towards improving the current situation in relation to moral

standards. For this reason, the National Pre-Tertiary Curriculum Framework (NPCF) which was developed to guide the review of the entire national pretertiary curriculum emphasised the development of moral values such as truth, integrity, respect, love, justice, responsibility, self-control, honesty, commitment to excellence, and communication and collaboration. As a sequel to the provisions in the NPCF, a new standards-based curriculum for religious and moral education was designed to promote holistic moral development among Ghanaian learners. At the teacher education level, the concept of values is integrated as a cross cutting issue in the various subject disciplines.

In spite of the various interventions and studies geared towards promoting moral development among Ghanaian youth, the level of moral decadence within the society keeps on spiraling. Indeed, various studies show that the measures to improve moral standards among the youth have largely yielded poor outcomes (Britwum & Aidoo, 2022). Thus, in some jurisdictions, there has been the clarion call for increased and active involvement of other stakeholders aside government to promote moral development.

In Ghana, various civil societies have responded to the clarion call to contribute their quota. Some of these organisations include, Compassion International, World Vision, Plan Ghana and among others. These organisations embark on different drives such as allocation of resources, training of educators, organisation of workshops for students and educational campaigns. Asare-Danso (2018) talks about the increased participation Civil Society Organisations (CSOs) play in the efforts to promote moral development among Ghanaian youths and the society as a whole as indicated by Kumi (2019).

Compassion International as an organisation seeks to develop and nurture a new generation of morally upright youth who are well equipped with requisite skills for further education and the world of work (CI, 2017). In this regard, CIG has put in place various interventions such as conduct of weekend lessons, sessions with resource persons and the distribution of relevant resources to inculcate sound moral values in children. Preliminary investigation by me in Agona Swedru in the Central Region of Ghana gave an indication that the young people enrolled in CIG's initiative tend to be relatively upright with regard to the exhibition of desirable moral virtues. This prompted me to seek further information regarding the operations and activities of the agency. However, the review of the literature revealed a dearth in information regarding the activities of CIG within the Ghanaian context. A review of the literature does not shed much light on the systems in place at CIG or the laid down strategies of the organisation that foster effective moral development among the youth enrolled in the various interventions of the organisation.

In the face of the observed deficits in the government's attempts to promote morality, there is the need to consider the extent to which NGOs and CSOs such as CIG can assist to ensure a change in the current situation so far as the increasing moral decadence among Ghanaian youth is concerned. There must be further interrogation of the policies, resource allocation, curriculum provisions, teaching strategies as well as the caliber of personnel employed by CIG to promote holistic moral development of the youth. This is necessary in order to identify the best practices for stemming the trend in deterioration of moral values among the citizenry, with a greater emphasis on young people. It is also deemed crucial for the purpose of revealing the strengths and weaknesses

of the CIG and to a larger extent CSOs in terms of their contribution to the moral upbringing of the next generation.

Further, it is observed that despite the impressive list of scholarly works on the issue of morality, there is still a gap in literature on the subject, particularly in the area of the role of faith-based organisations in promoting moral education among young children. The study therefore seeks to fill this gap using Compassion International Ghana as the focus organisation.

Purpose of the Study

The purpose of this study was to evaluate the CDSP of CIG and its role in the moral development of pupils in four (4) selected Child Development Centres (CDC) in the Central and Greater Accra regions of Ghana.

Research Objectives

The research objectives for this study were informed and formulated based on the components of Stufflebeam's (2003) 4-part CIPP model (context, input, process and product) Evaluation Model. Hence, this study sought to:

1. identify how the aims/goals of the Child Development Sponsorship Programme of CIG promote moral development.

2. investigate how the resources of the Child Development Sponsorship Programme of CIG promote moral development.

3. examine how the activities of the Child Development Sponsorship Programme of CIG promote moral development.

4. assess how the outcomes of the Child Development Sponsorship Programme of CIG promote moral development.

Research Questions

This study is intended to answer these research questions in order to achieve the objectives stated for the study:

1. How do the aims/goals of the Child Development Sponsorship Programme of CIG promote moral development?

2. In what ways do the resources of the Child Development Sponsorship Programme of CIG promote moral development?

3. To what extent do the activities of the Child Development Sponsorship Programme of CIG promote moral development?

4. To what extent do the outcomes of the Child Development Sponsorship Programme of CIG promote moral development?

Significance of the Study

First of all, the results would bring relevant information for academic work and public discourse on how Christian Organisations contribute to moral development. This would help government, educationist, policymakers and stakeholders, to know the influence of the CDSP of CIG on moral education in Ghana. The outcome of the study will further enlighten the public by revealing the activities through which CIG train their children to become morally responsible in the society. This would help relevant stakeholders to apply those activities in their respective areas to further promote moral education.

Again, the result will be significant to RME educators. The result would educate RME teachers on how to promote moral education. Teachers would know and be able to apply the best pedagogical and instructional strategies needed to develop moral education in their lessons. The study would inform the RME teacher on how to be resourceful and be able to find the relevant teaching

17

resources that will be needed for moral lessons. In this way, RME teachers would acquire the right knowledge, values, attitudes and skills needed to succeed in moral education delivery.

In furtherance to the above, the result will help Stakeholders in Moral Education to get to know some of the challenges Compassion International, Ghana encounters in the discharge of their goals and how these challenges could be solved. In this way, the moral educator would be well prepared to impact positively on the learners and make them stand in the position to be responsible persons. Also, moral educators would be well equipped and very competent in dealing with the everyday challenges they would encounter in the discharge of their duties.

Lastly, the results of the study would be an addition to the literature on NGO's work in Ghana, specifically among those that engage in child welfare and moral education. Theoretically, the findings of this study would enlighten researchers on the CIPP model as a conceptual framework. Also, the study will serve as a source of literature to researchers who would employ embedded mixed methods design in their studies.

Delimitations

The following delimitations are necessary in order to put this study in a sharp focus to avoid criticism beyond the scope of the study. Firstly, the study focused on the activities of Compassion International, Ghana, especially their influence on ME. The scope of the research was limited to four (4) child development centres from the Greater Accra and Central Regions, since they were the first regions that encountered the operations of CIG. I believe that since Greater Accra and Central regions are the oldest operating regions of CIG, the

18

influence of their (CIG) activities on the moral education of people will be more significantly felt than the newly operating regions.

Again, the research also concentrated on four (4) churches (Ebenezer Presbyterian Church, All Souls Baptist Church, La in the Greater Accra Region and Wesley Methodist Church, Breman-Asikuma and Restoration Assemblies of God Church Breman -Jamara both in the Central Region). These churches were selected because they have worked closely and partnered with CIG for over eighteen (18) years. Thus, using these churches in the study gave a fair representation and a fair assessment of the role of CIG in promoting ME among pupils in the Greater Accra and Central regions of Ghana.

Limitations

In this section, I report on some methodological challenges I encountered in the course of my data collection and analysis. These limitations are matters and occurrences that arose in the course of my study and which were out of my control. I must indicate that though my thesis has been successfully conducted, yet every study, no matter how well it is conducted and constructed, has limitations.

First, one major source of limitation for the study was the sample size chosen for this study. This is because the study focused on only four (4) centres in only two (2) regions, namely Greater Accra and Central. Again, I could not cover the entire target population. This was due to the fact that some of the target respondents such as focal officers, curriculum implementers and beneficiaries were unavailable to partake in the study for various reasons. Arguably, the unavailability of some key respondents can be cited as a potential limitation to the generalisability of the research results. However, it is hoped that the scope

19

of the study in terms of the selected centres and the actual numbers of the respondents were enough to give a holistic picture of the role of CIG in promoting moral development.

lastly, the planned interview with the Project Director/Project Facilitator, Child Development Workers, Volunteer Workers at Ebenezer Presbyterian Child Development Centre (CDC) Osu-Accra (the first project centre in Ghana) could not be conducted due to the unexpected closure of the project at the time of data collection. Despite the efforts to adapt to this change, it was not possible to locate the Project Director/Project Facilitator, Child Development Workers, Volunteer Workers for an interview. In the absence of these staff, I interviewed the Project Director/Project Facilitator, Child Development Workers, Volunteer Workers at All Souls Baptist CDC La, Accra where the beneficiary children at Ebenezer Presbyterian CDC have been transferred to. This may have resulted in a loss of valuable data and insights from key informants, which may have provided important context and perspectives on the research findings. The absence of the data may limit the comprehensiveness of the study's, findings and may impact the ability to generalise the results to the Ebenezer Presbyterian CDC context.

Organisation of the Study

The study has been organised into five (5) chapters. Chapter One (1) consists of the background to the study, the statement of the problem, the purpose of the study and the research objectives and questions. The chapter also includes delimitations of the study, limitations of the study, definition of terms as well as the organisation of the study.

Chapter Two (2) focuses on relevant theoretical and conceptual framework together with empirical review in order to address the issues relating to moral education. Chapter Three (3) describes the methodology that has been employed for the study. The chapter further describes the research design, population, sample and sampling procedure, research instrument, validity and reliability of the instrument, pre-testing of instrument for data collection as well as procedure for data analysis. Chapter Four (4) of the study focuses on the presentation of the results and its discussion both for the qualitative and quantitative strands. Finally, Chapter Five (5), recapitulate key issues addressed in the earlier chapters and draw useful conclusions from the findings of the study, present recommendations as well as suggest areas for further research.

21

CHAPTER TWO

LITERATURE REVIEW

Overview

This chapter primarily reviews literature related to the study. It focuses on the works of several authors concerning the contributions of CIG and their role on moral development of beneficiary pupils in Ghana. For easy referencing, the literature is reviewed under the following sub-headings based on the objectives of the study: theoretical review, conceptual framework, conceptual review and empirical review. The chapter concludes with a summary.

Theoretical Review

Context, Input, Process, and Product (CIPP) Evaluation Model

To evaluate the roles of CIG and their influences on moral development of beneficiary pupils, the study has nested into the Context, Input, Process, and Product (CIPP) Evaluation Model. The model was proposed by Stufflebeam in 1983. The CIPP Model is suitable for both formative and summative evaluations. It is distinguished by its comprehensive approach, evaluating context, input, process, and output from multiple perspectives, thus providing a holistic evaluation framework (Stufflebeam & Shinkfield, 2007).

Context Evaluation of the Model

Context evaluation aims to identify and address the needs and opportunities within a specific context or environment (Stufflebeam & Shinkfield, 2007). Its objectives include defining the needs of the target population, identifying problems, and assessing whether goals are aligned with these needs (Khawaja, 2018; Stufflebeam, 2001). Methods for context evaluation include surveys, document reviews, data analysis, and interviews

22

(Stufflebeam, 2003). Thus, I applied these methods in the methodology in order to get the required data to evaluate the roles of Compassion International, Ghana's CDSP in promoting moral development in the selected Child Development Centres (CDC) in the Central and Greater Accra Regions of Ghana.

Input Evaluation of the Model

Input evaluation provides information on the resources necessary to achieve the programme's goals (Khuwaja, 2001). These resources encompass time, human resources, physical infrastructure, curriculum, and content, all of which contribute to the quality of education. This evaluation model helped I to identify the instructional resources used in implementing Compassion International, Ghana's CDSP that promote moral development in the beneficiary pupils in the selected Child Development Centres (CDC) in the Central and Greater Accra Regions of Ghana.

Process Evaluation of the Model

Process evaluation focuses on the running of the programme and teaching learning processes. Implementation is a phase in which the inputs are used in an effective manner to achieve the desired aims, objectives, goals of the product (McGill et al., 2020). The evaluator assesses the processes to understand how the school is working and which processes are responsible for better working and maintaining the quality of education. In this phase, implementation decision is taken (Patil & Kalekar, 2014). Processes of the Compassion International include systematic approaches, teaching learning activities, parent teacher meetings, annual functions and co-curricular activities. This model was also applied in identifying the instructional strategies used in

23

implementing Compassion International, Ghana's CDSP that promotes moral development on the beneficiary pupils in the selected Child Development Centres (CDC) in the Central and Greater Accra Regions of Ghana.

Product Evaluation of the Model

Product evaluation includes the outcomes of the Compassion International. The focus of the product is not on the pupil's/student's achievement of grades but the skills, attitudes, knowledge, learning and abilities they attain which the student is going to use in life to benefit society. One of the aims of Compassion International is to make the students productive so that they can stand on their feet in society (Scriven, 1994). The CIPP model deals with products or outcomes not only at the end but also at different points during the beginning, implementation and designing of the educational program. Outcomes are then mapped with objectives, weaknesses are noted and expected changes are made for the betterment of the quality of education (Aziz, Mahmood & Rehman, 2018). This model was adapted by the researcher to evaluate the CDSP of CIG in promoting moral education among beneficiary pupils in four (4) selected Child Development Centres (CDC) in Central and Greater Accra Regions of Ghana.

The Context, Input, Process, and Product (CIPP) Model is known for its rigour and reliability in the collection and analysis of data in order to determine the extent to which objectives have been achieved in order to make effective decisions. The most important thing about this model is that it provides the holistic view of every element by evaluating context, input, process and output from each and every angle which this study intended to do. With the help of this model, evaluation can be done systematically, fulfilling the general needs of

24

evaluation. The important element which makes this model different from other models is that it focuses on the context for the evaluation of a programme (Stufflebeam & Shinkfield, 2007).

Conceptual Framework
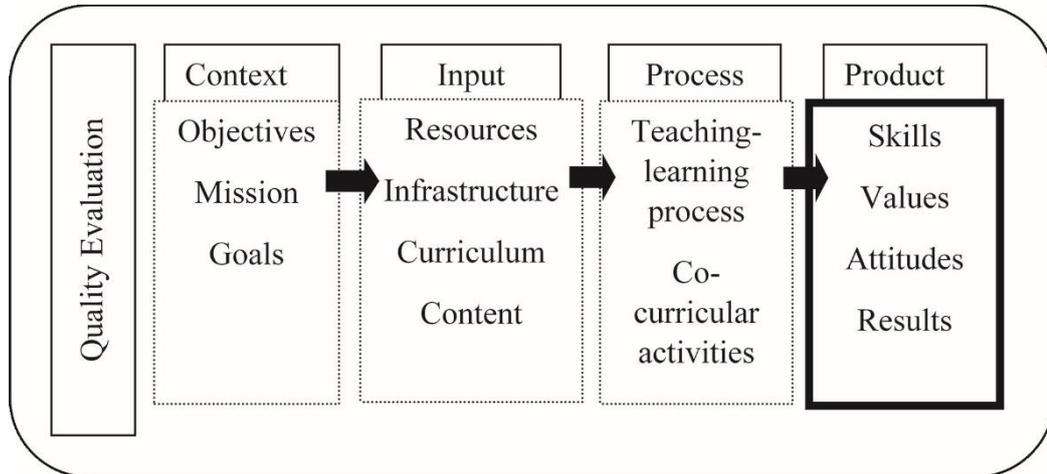
Figure 1: Conceptual Framework of Implementation of CIPP Model for Quality Evaluation.

Source: Adopted from Stufflebeam (2003).

According to Figure 1, there are four dimensions studied for quality evaluation at Compassion International level which focus on the aspects of educational objectives, mission and goals, including the different dimensions of context, input, process and product. Context refers to the need and opportunities that defines the goals and objectives on the basis of which the outcomes are attained. Input involves the resources, infrastructure, curriculum and content needed to implement the teaching learning processes. Process includes the teaching learning processes, evaluation and activities of Compassion International; it includes all the processes that are necessary for the implementation of different activities and their formative evaluation. Product evaluation involves skills, values, attitudes and results that are needed to

25

identify the outcomes and effectiveness of the educational programme (Stufflebeam, 2003).

Based on Stufflebeam's (2003) evaluation model, this study was undertaken for quality evaluation by assessing the context, inputs, processes and product of Compassion International (CI) (Stufflebeam, 2003). I studied all the four dimensions and focused on how context, inputs and processes affect the product or outcomes of the activities of CI. This dimension involved the background of the educational institute, its missions, goals and objectives, type of resources, content, curriculum and strategies used for implementing the teaching learning processes, including skills of instructors, equipment and evaluation techniques that are responsible for achieving outcomes or product.

Conceptual Review

This sub-section focuses on the concepts and the views of other researchers and authors on the issue of ME and its contribution to the moral development of beneficiaries. The sub-section deals with themes like the concept of morality, moral education, objectives of moral education, curricula for moral education, evaluation of learning related to moral education, history of moral education in Ghana and current approaches to moral education.

Concept of Morality

The concept of morality varies among philosophers and psychologists but generally refers to an individual's or society's perspective on what constitutes the highest good. This perspective is based on principles, ideas, and norms that distinguish between what is "right" and "wrong." The highest good, often linked to human prosperity or eudaimonia, as Aristotle describes it, encompasses the attitudes, behaviours, and actions that lead to well-being

26

(Hare, 2021). Despite cultural differences in defining "good" and "happiness," morality typically involves promoting respect, responsibility, honesty, and integrity.

Lickona (1996) identifies two primary components of morality: respect and responsibility. Respect involves both self-respect and respect for others' beliefs, opinions, and cultures. Responsibility entails embracing one's actions and contributing to society's well-being by actively participating in socio-economic, political, and cultural activities. Morality, derived from Latin customs, signifies good or bad human behaviour, including laws and customs that maintain social order (Frankena, 1966). Jenkins notes that children initially learn moral behaviour from their parents, but over time, they are influenced by friends, teachers, customs, traditions, religious beliefs, language, and media (Jenkins, 1990). Thus, morality is fundamentally about making value judgments on what is praiseworthy or blameworthy, reflecting activities deserving of praise or condemnation.

Concept of Moral Education

Moral education (ME) involves the transmission and development of relevant knowledge, attitudes, values, and skills to children, focusing on their emotional, social, and cognitive abilities to think, act, and feel morally (Jafralie & Zaver, 2019). ME encompasses the practices and methods used by socialisation agents to equip children with the resources to handle ethical issues in their daily lives. The objective of ME in schools is to foster independent decision-making while instilling fundamental values like respect and responsibility (Hamm, 1989). Since my understanding of morality is based on the development of the individual in a particular social environment, ME is

27

widely interpreted as part of the socialisation process, and in general students live a happy and productive life as members of the community.

Objectives of Moral Education

Moral education (ME) involves the transmission and development of relevant knowledge, attitudes, values, and skills to children, focusing on their emotional, social, and cognitive abilities to think, act, and feel morally (Jafralie & Zaver, 2019). ME encompasses the practices and methods used by socialisation agents to equip children with the resources to handle ethical issues in their daily lives. The objective of ME in schools is to foster independent decision-making while instilling fundamental values like respect and responsibility (Hamm, 1989). Given that morality development is influenced by an individual's social environment, ME is broadly viewed as part of the socialisation process, aiming to help students lead fulfilling and productive lives as community members.

Extensive research on moral education reveals a basic framework for organising the teaching and learning processes with a focus on ME's aims and purposes. This section discusses the ME curriculum goals and the expected learning outcomes in terms of attitudes, knowledge, and skills (Murray, 1999). Two (2) primary types of ME are identified: personal development and student welfare, both aimed at guiding students toward becoming responsible adults with a strong sense of identity (Noddings, 2007).

From a social perspective, ME enhances societal quality by fostering students' prosocial and moral development. While analytically distinct, both personal and social objectives of ME are deeply interconnected. Kohlberg's cognitive development research emphasises ME's role in individual moral

28

development and the capacity to address ethical dilemmas independently (Blatt & Kohlberg, 1975; Kohlberg, 1971). This tradition highlights cognitive skills like critical thinking, moral decision-making, and reasoning (Barden et al., 1997; DeVries, 1997; Murray, 1999). Lopez and Lopez (1998) stress the importance of the cognitive aspect of moral development, with Kohlberg's theory focusing on applying justice-based moral principles to dilemmas, while Gilligan (1993) emphasises relationship-based moral reasoning and compassion. Authors like Basourakos (1999), Fallona (2000), and Noddings (2007) underline the importance of emotional and relational aspects in moral development, advocating for the recognition of empathy and compassion in moral decision-making (Ruiz & Vallejos, 1999; Verducci, 2000).

Bouchard (2002) supports a narrative approach to moral development, drawing on Tappan's (1998) cultural historical perspective, which argues that moral reasoning and judgment are inherently social. Thus, the goal of moral development is not individual moral autonomy but the moral authority of individuals within their social relationships.

Character education within ME has faced criticism for its skill-centric approach that overlooks moral content (Doyle, 1997; Lickona, 1999; Ryan, 1996). It is argued that students should develop specific traits, behaviours, and tendencies (Sockett, 1992). Instilling values like credibility, respect, responsibility, honesty, and justice can prevent moral relativism (Pérez-Navarro, 2022; Khan et al., 2021; Fenstermacher, 2001; Berreth & Berman, 1997; Doyle, 1997; Lickona, 1996). The "direct approach" to character education, as proposed by Solomon (2001), aims to internalise societal and cultural values, emphasising skills such as empathy and critical thinking (Estes

& Vásquez Levy, 2001; Elkind & Sweet, 1997). However, the aim remains to achieve predefined outcomes like obedience and conformity (Pérez-Navarro, 2022; Kohn, 1997).

From a social perspective, ME is expressed through "civic education" or "democratic education," terms increasingly used over the past decade. These forms of education focus on fostering active participation in democratic society, which can range from voting and volunteering to protesting against injustices (Haste, 2004; Torney-Purta, 2004). Authors in this field advocate for a comprehensive education encompassing cognitive, social, and moral learning goals to prepare students for various forms of societal participation. Skills such as critical thinking, problem-solving, perspective-taking, and decision-making are essential (Battistoni, 1997; Beane, 2002; Clark et al., 1997). Additionally, students should develop communication, writing, deliberation, and listening skills (Davies & Evans, 2002; Parker, 1997). Reflection is also highlighted as a key citizenship skill (Ten Dam & Volman, 2003). Knowledge of democratic processes, government structures, and civil liberties is crucial (Hicks, 2001; Hirsch, 2001). Advocates emphasise the importance of responsible and community-involved citizens who respect others and embrace diversity (Cogan & Morris, 2001; Davies et al., 2001; Veugelers & De Kat, 2003; Grant, 1996). Developing open-minded, critical thinkers who are positive about democratic participation is vital (Veugelers & De Kat, 2003; Battistoni, 1997; Clark et al., 1997; Davies & Evans, 2002).

Some researchers focus on the multicultural aspects of ME, arguing that it should promote equality and prevent social exclusion (Ranson, 2000). Education should empower students with communication skills and include

diverse historical and cultural perspectives (Banks et al., 2001). Addressing social diversity involves understanding and respecting different groups to prevent oppression (Kumashiro, 2000). Despite the focus on diversity, research in this area is limited, with most studies emphasising inclusion and equality.

Parker (2001) notes a gap between citizenship education and multicultural education, where diversity is often viewed as a threat to unity within citizenship education, while multicultural education addresses diversity separately. A more nuanced approach to citizenship education is needed, one that embraces ambiguity and understands diversity.

Curricula for Moral Education

Research on educational strategies in moral education (ME) ranges from specific educational elements to comprehensive educational designs and detailed explanations of teaching strategies or learning environments. This section first outlines various educational elements frequently mentioned in the literature. It then discusses specific teaching methods such as classroom discussions, drama and literature, and service learning (Suprianto et al., 2020).

Most studies on curriculum-based ME educational strategies highlight elements like problem-based learning, group work, discussions, and themes incorporating moral issues, dilemmas, and values. Problem-oriented lesson designs are often preferred, as what students learn must be meaningful in the context of their personal goals and should integrate with their prior knowledge. To make learning more engaging, authors like Beane (2002) and Clark et al. (1997) advocate for collaborative learning, encouraging students to manage their learning process. Often, students can choose topics to work on or bring their questions and concerns (Beane, 2002). Some studies suggest educational

31

strategies that encourage students to explore topics independently, including information gathering (Saye, 1998). This research-oriented approach allows students to apply their knowledge and interests to topics, leading to sustained development of knowledge, attitudes, and behaviors through active engagement.

Tredway (1995) emphasises fostering an open and democratic classroom environment through problem-based learning, granting students autonomy over the curriculum. Several authors involve students in decision-making processes (Berreth & Berman, 1997; Boostrom, 1998; Oser, 1996; Ryan, 1996). Battistoni (1997) observed that democratic environments promote the teaching of democracy. He emphasises the importance of a classroom setting where students actively participate and express their opinions (Covell & Howe, 2001; Torney-Purta, 2002). According to Covell & Howe (2001), attitude changes are more likely when students explore choices and values in an egalitarian and open manner.

Thus, teachers should adopt an egalitarian teaching style, providing opportunities for discussion, self-selected small group activities, and self-directed learning. Such a classroom atmosphere enhances students' confidence and self-esteem. A "fair community" approach, emphasising student involvement in decision-making, is exemplified here (Althof, 2003; Oser, 1996; Power & Higgins-D'Alessandro, 2008). Oser (1996) notes that linking moral discussions to moral behaviour fosters a sense of responsibility among students.

One specific method to achieve this is sharing decisions between teachers and students. Many proposed curricula involve small group work, which stimulates critical thinking and broadens perspectives. Students work

together, consider social issues positively, and respect others' opinions (Tredway, 1995). For example, Murray (1999) describes a biology syllabus where groups of four (4) students choose a topic and collaborate on a presentation, with two (2) members presenting pro and two (2) presenting con viewpoints. Group work enhances relationships, improves communication skills, resolves disputes, and fosters tolerance (Hicks, 2001). However, few authors delve deeply into collaborative methods.

In a case study on social skills, Ten Dam & Volman (2003) highlight projects where teachers aim to improve group work quality in early secondary education. Guided assignments require collaboration, with a focus on evaluating the group's process and cooperation level. Bergmann Drewe (2000) argues that physical education (PE) classes provide opportunities for appropriate cooperation due to the need for moral rules in sports, offering real-life situations to practice moral behaviour. Some authors suggest using multimedia technology to enhance teamwork. Saye (1998) had students use a computer database for a social issues project from the 1960s, and McQuaide et al. (1999) discuss computer simulation programmes that let students act as a bank vice president, presenting moral dilemmas like user interactions.

Classroom or small group discussions are frequently mentioned in ME teaching. Many scholars believe that discussion and interaction are vital for promoting prosocial and moral development, influenced by Kohlberg's work on classroom conversations (Blatt & Kohlberg, 1975). Resolving conflicts and understanding others' perspectives is thought to stimulate cognitive and moral growth. Murray (1999) and Baden et al. (1997) focus on discussing ethical dilemmas in science to enhance critical thinking and moral reasoning. For most

authors, the importance of dialogue and interaction extends beyond teaching cognitive skills. In democratic societies, the ability to communicate with different social groups is essential. Discussing moral issues in class helps practice communication skills and fosters tolerance, respect, openness, and autonomy (Parker, 1997; Preskill, 1997; Grant, 1996; Saye, 1998).

While few studies address engaging students in discussions, classroom discussions are crucial for curriculum-based ME (Ngoasong, 2022). Exceptions exist, but most defenses and criticisms of moral dimensions themes revolve around conversation. Schultz et al. (2001) studied the programme "Facing History and Ourselves," which uses historical themes like the Holocaust to discuss morality, respect, tolerance, and prejudice (Brown & Davies, 1998; Carrington & Short, 1997). Saye (1998) used historical themes to help students develop critical thinking and understand societal issues, such as the Vietnam War and the Civil Rights Movement, encouraging diverse viewpoints.

Other authors recommend addressing real-life issues students will encounter as democratic citizens, such as pollution and wealth distribution, to develop critical thinking and values like social responsibility and community spirit (Beane, 2002; Clark et al., 1997; Davies et al., 1998; Hicks, 2001). Covell & Howe (2001) use the UN Convention on the Rights of the Child to teach ME, focusing on rights related to equality, justice, and respect for minority children. Students learn through analysing popular songs and case studies of street children. ME also includes science ethics, language education, and addressing personal struggles to foster personality development (Fairbanks, 1998; Ryan, 1996).

Classroom Discussion

Classroom discussions are essential for curriculum-based ME, though few authors detail specific classroom styles. Most suggested forms are dialogue-based. According to Grant (1996) and Ngoasong (2022), the primary goal of debate is to persuade, while dialogue critically analyses differing ideas to reach consensus. Preskill (1997) suggests that dialogue fosters independence, critical thinking, and moral principles like tolerance and respect.

Many proposals use the Socratic method, derived from Plato, where the teacher guides students to conclusions through questions. This teacher-centric method challenges students' skills and beliefs. Variants of the Socratic method include the direct approach, where the teacher leads students to predefined moral conclusions (Elkind & Sweet, 1997). In contrast, the indirect approach focuses on developing skills and attitudes without specific conclusions, encouraging students to evaluate choices and understand their ideas (Saye, 1998; Tredway, 1995).

Drama and literature

Using drama and literature as tools for encouraging moral reflection and stimulating debate among students is highly effective. Estes and Vásquez-Levy (2001) recommend literature to help students confront moral principles and ethical dilemmas from a character development perspective. Doyle (1997) argues that addressing moral dilemmas in literature helps avoid moral relativism by contextualising values within historical and cultural backgrounds. Literature allows students to appreciate their cultural heritage, with Doyle particularly advocating for reading classical works like "The Odyssey" and "The Bible," as

35

well as significant historical documents like the Magna Carta and the Bill of Rights.

Kohlberg's developmental approach has been criticized for its heavy emphasis on cognitive aspects of moral development (Noddings, 1995). In response to such critiques, drama is suggested as a way to engage students emotionally (Basourakos, 1999; Winston, 1999). Through drama, students can identify with the moral actors in stories, internalising the emotional content of complex moral situations more profoundly than through written narratives (Winston, 1999). Discussions before and after performances are essential to help students reflect on the moral dilemmas faced by characters.

Basourakos (1999) proposes leading questions like "What circumstances shape each moral conflict in this play?" and "What other options did the moral actor have?" to encourage critical thinking. Other authors suggest that having students act out roles themselves can foster empathy and develop moral authority and compassion (Bouchard, 2002; Day, 2002). For example, the Forum's Theatre Workshop in 2002 aimed to build empathy for refugees and homeless individuals by having students participate in the play, influencing the script and acting roles. Bouchard (2002) argues that moral issues arising from theatrical learning experiences must be revisited in face-to-face discussions with teachers, prompting students to take responsibility for their thoughts and feelings.

Service Learning

Service learning, a method where students learn through active community participation, is a significant component of citizenship education studies (Battistoni, 1997; Billig, 2000; Butin, 2003; Clark et al., 1997; Leming,

36

2001; Riedel, 2002). Consistent with Dewey's pedagogical philosophy, Battistoni (1997) argues that the best way to learn is by doing. However, opinions vary on the goals and principles of service learning (Butin, 2003). Goals range from fostering political engagement (Riedel, 2002) and promoting critical thinking, altruism, and compassion (Billig, 2000) to respecting social differences (Ware et al., 2005).

Service-learning activities can include charity, car washes, peer guidance, and support at soup kitchens or nursing homes (McLellan & Youniss, 2003). A key debate is whether community service itself is valuable or needs explicit links to the school curriculum. Many authors argue for integrating service learning into classroom practice (Niemi et al., 2000). In this integrated approach, "service learning" refers to community services connected to academic curricula, with structured reflection on service experiences being crucial (Billig, 2000; McLellan & Youniss, 2003). Clark et al. (1997) claim that students need to understand community issues and explore strategies to address them, developing problem-solving and communication skills through guided discussions, simulations, role-plays, interviews, and presentations.

Social Group Differences

Research repeatedly emphasises the multicultural aspects of modern society. Most authors argue that ME aims to teach students to handle cultural diversity, but educational strategies that consider social differences among students are rare. Surprisingly, many studies treat students as a homogeneous group in terms of values, prior knowledge, and learning strategies, neglecting the different learning outcomes of an ME curriculum. One of the few studies addressing the diverse social and cultural backgrounds of students is by Banks

37

et al. (2001). They argue that teachers need to understand students' cultural backgrounds to teach effectively and use varied methods to teach and assess complex cognitive and social skills, which can engage different student groups.

Narvaez (2001) notes that learning outcomes vary by content; younger students may not fully grasp the moral content of stories. Ten Dam & Volman (2003) describe different educational goals for different social groups, showing that projects in higher education focus on developing reflexive and variable identities and critical citizenship, while professional-oriented education emphasises proper behaviour. Their case studies highlight the need for projects targeting prosocial and moral development to address social inequality, especially for disadvantaged students in secondary education.

Evaluation of learning related to Moral Education

Assessment is very important in the whole learning process. Most authors have recommended a focus on what the learner can actually do at school when the learner is faced with a real problem situation. For example, Santrock (2004) talks about the zone of proximal development of Vygotsky. It emphasises cognitive development, especially the social impact on instructions. When used correctly, learners can understand the relationship between what they are learning and their real life. Assessment has always been one of the key steps in the teaching and learning process. To this end, Luma (1983) talks about the following pathways involved in assessing students for common ethics such as attitudes, interests, and problems.

The pathways include; working closely with your students to understand these aspects that are very important to your learning; use of a situation test in which the child's behaviour is observed in a particular living situation; an

observational test in which a child's behaviour and attitude are constantly evaluated by the relevant teacher while acting to create a case record of the incident that occurred. Journal entries, personal interests, preferences, attitudes, and emotional inventory of activities performed in self-reports are evaluated. Niyindengera (2011) also addressed assessments and their impact on student behaviour. In her opinion, feedback from ratings motivates students to improve their performance. In classroom behaviour theory, teachers use positive reinforcement to enhance the behaviour they want to encourage. For example, the most well-behaved child is rewarded. Craig (1998) believes that by rewarding those who follow the rules, aggressive sanctions strengthen their behaviour and remind others of the benefits of acting according to expected norms. Gronlund (1985) has a typical performance Used by teachers to assess student behaviour. This type of assessment is included in the general area of personality assessment, where the emphasis is on getting representative answers.

He further explained that the use of test tools such as interviews, questionnaires, case reports, assessments, and various other self-reporting and observation techniques are very important for assessing student behaviour. The result of combining some of the techniques allows teachers to make fairly accurate decisions about student progress and change. According to Amin (2015), The nature of formative assessment involves constant, concrete, timely, and accurate feedback, so teachers can understand the attitudes, values, emotions, and emotions of their students. It is essential to assess change. The author emphasised that the educational process provides the necessary information about the student's attitude towards learning and the student's

attitude towards himself and others. When used skilfully, it provides adaptation to pedagogy that facilitates student learning and behavioural improvement.

History of Moral Education in Ghana

Moral Education in Ghana during the Pre-Colonial Period (1820-1850)

The concept of Moral Education (ME) became a significant part of traditional African education during the pre-colonial period (1820–1850), which is when studies on ME in Ghana began. Africans, particularly those in the former Gold Coast (now Ghana), had their own indigenous traditional modes of education prior to the arrival of formal schooling. Numerous academics have previously conducted in-depth studies on traditional African education with an emphasis on moral instruction. Among these scholars are (Boateng, 1983; Mbiti, 1969; Fafunwa, 1974; Ocitti, 1973).

The following were among the goals of indigenous African education:

1. Fostering the latent physical skills of children.

2. Forming children's personalities.

3. Teaching kids to have respect for authority figures and the elderly.

4. Fostering the intellectual growth of kids.

5. Provide specialized training for the workforce and cultivate a positive attitude toward society's members.

6. Develop children's sense of belonging, and community involvement is encouraged.

7. Children should be taught to value, promote, and comprehend their cultural heritage (Fafunwa, 1974).

The development of a person's cognitive, emotional, and psychomotor domains is the basic goal of education. In other words, education is concerned

with a person's overall growth. As a result, each of the aforementioned objectives satisfies the cognitive, emotional, and psychomotor learning objectives proposed by Bloom (1956).

The goal of traditional African education is to prepare young people for adulthood and to live extremely responsible lives in their neighbourhoods. The absence of a school component was a key component of traditional African education. At the time, children and youth received their education informally from adult educators, parents, and the church, which complemented the efforts of the community and parents. This type of education took place at home and in the community (Boateng, 1983). Children in the community received guidance, rewards, and punishments for misbehaving in African traditional education (Blackmore & Coosey, 1980). African traditional educators did not get paid salaries, in contrast to their counterparts in the formal education system. That being said, parents were so appreciative of their children's education that they were given.

Thus, everyone in the community shared responsibility for the work of teaching and educating the youth. There was a distinct division in pre-colonial schooling between pupils and teachers (Data, 1984). Children have traditionally been given "instructions" to obey their church parents and adult teachers. "Order" refers to a command to follow. Giving commands always results in a straight information flow from teacher to student, which does not foster positive interactions. This contrasts with "formal education," which encourages open communication between educators and students (Ozigi & Canham, 1979).

African educational curricula traditionally covered social environment topics. It made it possible to teach kids how to form positive social bonds. This

41

can be accomplished by addressing others politely, expressing gratitude, honouring elders and authority, and prioritising the needs of society over those of the individual (Ocitti, 1973).

Before formal education started, all of these contributed to the ME of pre-colonial children in Ghana. Additionally, topics pertaining to the spiritual environment have been covered in the traditional African curriculum. The curriculum allowed for religious studies in light of this. Prior to the colonial era, religious rituals influenced and bestowed spiritual significance upon a variety of customs, including childbirth and naming ceremonies, teenage rituals, marriage rituals, and death rituals (Ocitti, 1973).

Furthermore, illnesses, floods, and droughts were associated with rituals of purification and were considered spiritual occurrences. Children learned about the Almighty Being, ancestors, and gods through songs, proverbs, folktales, and mythology. For instance, adults have taught kids a myth that helps them understand certain concepts about the characteristics of the Almighty (Boateng, 1983).

The Supreme Being was very near to mankind, according to a spoken story from the late 1960s, but an elderly woman who enjoyed pounding "fufu" beat him repeatedly with her pestle, causing him to scream and become uneasy. ("Fufu" is a traditional cuisine from Ghana that consists of sweet potatoes or plantains, coconut jam, mashed cassava, soup, and either meat or fish) (Data, 1984). Thus, the Almighty has made the decision to retire to heaven, a location remote from populated areas. Such tales were utilized by traditional cultures to instil ME in young people. Consequently, ME has been crucial to the lives of

42

both adults and children in traditional African communities (Ozigi & Canham, 1979).

Traditional African education has been taught using both theoretical and practical approaches. People had to participate in rituals, watch adults execute specific tasks, and repeat certain actions in order to gain knowledge, skills, and moral qualities. Demonstrations, folktales, riddles, tongue twisters, songs, proverbs, jigsaw puzzles, storytelling, music, and dance were also used to educate them. Strong intellectual foundations served as the foundation for moral instruction in Africa (Ozigi & Canham, 1979).

Some of these ideas were described by Ocitti (1973) as communalism, functionalism, holisticism, preparationism, and perennialism. Under the preparationism concept, people receive ME by being completely prepared, with the knowledge, abilities, and moral qualities necessary to carry out significant tasks and assume certain social duties (Katola, 2014).

Males were schooled in traditionally male-dominated fields including farming, fishing, blacksmithing, ruling, and fighting battles, while females were trained in home management and future marriage. This gender-based approach to ME was prevalent in traditional African culture (Katola, 2014). One of the main benefits of a traditional ME is that it helps people learn about the culture's history, values, language, and customs. This was accomplished by letting kids and teenagers carry out initiation ceremonies. For example, as part of a girls' nobility rite, the girls are forced to shave, placed in isolation, and given family and sex education. After a week, while they are outside, people give them various presents, and they reciprocate by going around and expressing gratitude.

43

Consequently, the girl is prepared for life through this customary rite. Since they are ready for adulthood, boys might also have them go through their initiation rites. The second thing to note is that utilitarianism or functionalism served as the foundation for moral instruction. Individuals received guidance on gaining the knowledge and abilities necessary to offer services that benefit both the community and society at large. Migration from rural to urban areas, like we are seeing in Ghana now, did not exist (Okoro, 2010).

Notwithstanding, the concept of communalism served as the foundation for the ME of children and young adults, who were instructed to consider the wellbeing of their neighbours as well as the community at large. When community members embraced communalism in both their professional and personal lives, this idea promoted cooperative effort (Odamtten, 1978).

Should their parents be absent, the elderly residents of the society may also use this principle to reprimand misbehaving children. The explanation for this is that kids have come to be the community's responsibility. In his view Odamtten (1978) reported that Ghana's precolonial ME system was based on the perennialism principle, and its goal was to develop moral character, knowledge, and abilities so that people may pursue careers that would support the community's cultural heritage and, consequently, the preservation of society at large. Because people pursue their careers throughout their lives, unemployment was not a major issue in traditional African culture prior to the introduction of formal schooling in Ghana (Odamtten, 1978).

Fafunwa (2022) revealed that, the holistic philosophical idea also served as the foundation for traditional moral teaching in Africa. Because of its all-encompassing approach, it promoted learning a variety of subjects, assisting

44

people in gaining a variety of information and abilities that would enable them to be useful and productive members of society (Fafunwa, 2022). For example, men were encouraged to take on the roles of a husband, builder, fisherman, and farmer, while women were encouraged to take on the roles of wife, cook, mother, nurse, housewife, and caregiver (Fafunwa, 2022). In pre-colonial Ghana, ME was structured, but despite this, community members worked together to shape children's and young people's character so they could become responsible adults in the community (Asare-Danso, 2012).

Furthermore, Moral Education encouraged harmonious cohabitation among community members in pre-colonial Ghana (Okoro, 2010; Katola, 2014). People in Ghana were better equipped for adulthood thanks to the curriculum's emphasis on moral principles, physical fitness, social skills development, religious tolerance, social engagement, and sound social judgment (Okoro, 2010).

Moral Education in Ghana during the Colonial Period (1851-1956)

Ghanaians continued to get ME during the colonial era (1851–1956). This time, the school took charge of the subject because ME was taught at the elementary school level due to the educational policies of Ghana's colonial overlords. During Ghana's colonial era, ME was taught in basic and elementary schools under the influence of certain colonial educational practices. The colonial authority founded castle schools in locations such as Elmina, Cape Coast, and Christiansborg, Osu (McWilliam & Kwamena-Poh, 1975; Graham, 1976).

Since ME was still in use throughout the colonial era, an indoctrinative technique to imparting ME was used. Religious education was used as a ME

45

component of the school curriculum, with a purely Christian focus. Students were indoctrinated using the Bible (Wise, 1956). The Basel Mission established the first schools in Europe, thereby playing this trailblasing role for European merchants (McWilliam & Kwamena-Poh, 1975; Odamtten, 1978). A component of the educational curriculum, religious education assisted in teaching students ME (McWilliam & Kwamena-Poh, 1975). Additionally, the colonial authority encouraged ME in Ghana and embraced the Basel Mission's education programme (McWilliam & Kwamena-Poh, 1975; Graham, 1976).

Throughout the 20th century, Ghana's educational system persisted in promoting ME. Following his appointment as head of government business, Dr. Kwame Nkrumah renamed ME as religious education in his 1952 Accelerated Development Plan (MoE Report, 1957), which had educational ramifications. As a result, ME was promoted at the time using the indoctrinative technique, which meant that students were taught about moral issues.

Moral Education in Ghana during the Post-Colonial Period (1957-2017)

President Nkrumah's administration suggested substituting "moral doctrine" for "religious" "Knowledge" in the 1962 basic school curriculum after the country gained independence in 1957. President Nkrumah intended to advance secular morality over religious morality when he introduced "ethics" as the topic. He founded the "Ghana Young Pioneer Movement" association to carry out his educational policies (Asare-Danso, 2017). All young people in Ghana, male and female, were eligible to join. In Ghana, the movement starts in every elementary school, and school administrators must assist in putting this new educational strategy into practice.

The functions of the Young Pioneer Movement according to Asare-Danso (2017) included the following:

1. To offer mind, body and soul training to Ghanaian Youth

2. To empower Ghanaian youth to be responsive to their civic responsibilities and make them patriotic.

3. Offer technical training based on their talents

4. Encourage voluntarism spirit love and devotion to Ghana's course

5. To make the youth understand the principle of "Nkrumaism" which is based on the idea of peaceful coexistence in the world, African personality, socio-economic reconstruction of Ghana (Asare-Danso, 2012a).

In addition, Asare-Danso (2017) further revealed that, individuals were required to fill membership forms that must receive the endorsement of their parents. After the endorsement, the individual is made to swear the Young Pioneer Movement Oath which reads:

1. I sincerely promise to live by the ideals of Osagyefo Dr. Kwame Nkrumah.

2. To safeguard by all means possible, the independence sovereignty and territorial integrity of the state of Ghana from internal and external aggression.

3. To be always in the vanguard for the social and economic reconstruction of Ghana and Africa.

4. To be in the first batch of men fighting for the total liberation and unity of Africa, for these are the noble aims guiding the Ghana Young Pioneers.

47

5. As a young pioneer, I will be a guard of workers, farmers, co-operators and all the sections of our community.

6. I believe that the dynamic CPP is always supreme, and I promise to be worthy of its ideals (Asare-Danso, 2017).

As a youth movement, the Young Pioneer Movement was established in Teshie, Accra, in November 1960. The National Youth Council was disbanded by 1961, and the Young Pioneer Movement took its place. The Ghanaian Ministry of Education was then given direct control over the movement. Additionally, branches were formed throughout Ghana's districts and regions, along with schools, including mission schools (Asare-Danso, 2018).

In his study Addo (2011) asserted that the Young Pioneer movement's activities had a negative impact on mission schools since some of the teachers left the schools and received training at the Kwame Nkrumah Training College in Teshie, Accra, to become movement officers. The training session was relocated from Teshie in Accra to the Kwame Nkrumah Institute of Thought in Winneba, which is currently the home of the University of Education in Winneba, according to further sources. This nation is facing numerous issues as a result of this new ME initiative.

First, boys and girls who registered in the school were trained to be Young Pioneers during part of the lesson time that was dedicated to teaching and learning (Asare-Danso, 2018).

Second, due to suggestions, a few teachers were transferred to the fledgling Pioneer movement, leaving vacancies in their respective schools. Asiedu Offei and J. K. Boateng, two Presbyterian junior high school teachers, were suggested to the fledgling Pioneer movement, according to an informant

48

in the Danqua district. As a result, the teachers were forced to quit the classroom. The youngsters also had to swear to uphold the first oath of the Young Pioneer Movement, which was to live by Kwame Nkrumah's principles and adhere to his values.

The implementation of new ME initiatives had a negative financial impact on the nation as well. For example, the government gave the Education Ministry £350,000 during the 1961–1962 fiscal year as a subsidy to Ghana's young pioneer movement (MoE Report, 1960,62, p.13). In the end, the impacted religious groups fiercely rejected this new ME initiative. For instance, the Ghana Presbyterian Synod's moderator, Rt. Rev. E.M.L. Odjidjah, chaired the Synod Committee and conducted lengthy discussions following which the church angrily condemned this education program (Synod report, "Christian Education-Research and Practice," April 25–26, 1962, paragraph 1776).

During the 1970s, civic education a term used to describe ME was taught in Ghanaian elementary schools. Citizenship education was given via this curriculum. The programme was implemented using a textbook called Citizens for Autonomy (Addo, 2011).

Moral Education, which was influenced by religious education, was still taught in Ghanaian primary schools throughout the 1980s under the military regime of President Jerry John Rawlings and his Interim Defense Council (PNDC) government. Religion was then included into the brand-new field of study known as culture. Three (3) themes were brought together: music, culture, and religion. Cultural studies were taken out of the elementary school curriculum in 1994. Following the removal of religion from the curriculum in schools, concerns were voiced by the public.

49

A committee was tasked by President J. A. Kufuor with reviewing the Ghanaian educational system. Professor Jophus Anamuah-Mensah, the vice chancellor of the University of Education, Winneba at the time, served as the committee's leader. President J. A. Kufuor established a committee in 2002 to examine Ghana's educational system. Professor Jophus Anamuah-Mensah, the vice chancellor of the University of Education, Winneba at the time, served as its director. The Committee recommended that reading, writing, dictation, and comprehension texts at the lower level incorporate concepts of Religious and ME, Culture, Science, Hygiene, Agricultural Science, Life Skills, and Civics and should be taught in an integrated manner. It also suggested that fewer subjects be taught at the Basic School level.

Consequently, moral and religious instruction was taken out of the curriculum for elementary schools in 2007. The Ghanaian Catholic Episcopal Conference referred to the incorporation of religion into other topics as a religious "attachment" to other subjects (Gurney, 2007). President Kufuor used his speech on May 1, 2008, to address the public anger by ordering the education service officials to reinstate religion and ME as a separate topic beginning in the 2008–2009 academic year in Ghana. The topic was still taught in Ghana's elementary schools for ME. In addition, ME as a subject was introduced in lower primary with the title citizenship education (MoESS, 2007). The Citizenship education syllabus was aimed at:

1. building individual attitudes and values that are required in solving personal and societal problems.

2. developing critical thinking skills of children.

3. developing a sense of national consciousness, unity and development.

4. acquiring desired characteristics of a Ghanaian patriot.

5. developing an appreciation for peace and always work towards it (MoESS, 2007).

In terms of its scope, citizenship education included knowledge and information from a number of subjects, such as social studies, civics, life skills, and moral and religious education. Human rights, democracy, sustainable environmental development, good governance promotion, and peace were highlighted (Asare-Danso, 2018). These topics were chosen with the intention of encouraging students to actively engage in public life and community affairs in a knowledgeable, positive, and dedicated manner with a focus on the greater good.

Students are introduced to critical and reflective thinking, the development of values, and the cultivation of positive attitudes through citizenship education. The right to assume obligations and civic duty are also emphasised in this subject. This represents a clear departure from the indoctrinative approach and a move toward the romanticist approach, which promotes moral relativism and avoids providing a set of prescribed values, as well as the cognitive-structural approach, which supports using reasoning and decision-making processes to judge what is morally right or wrong (Gurney, 2007).

Current Approaches to Moral Education

Efforts within public education to address moral development are increasingly aligned with character education. These initiatives, relatively recent in their conscious effort to address character formation, are often labelled as character education programmes. The term "programme," however, suggests

51

discrete initiatives that either replace or are added to the school curriculum, akin to new reading or mathematics programmes. While commercial character education programmes exist, most advocates recommend an infusion approach to character education (Kristjánsson, 2020).

Most of the efforts made in public education in Ghana to tackle moral issues are currently moving to realm of character education. In addition, these conscious efforts to address character building issues are relatively new and are often referred to as character building programmes (Anam et al., 2019). However, the term programme implies individual initiatives that replace activities or are added to the school curriculum (for example, new reading or mathematics programmes). And while commercial and other character education programmes exist, most advocates encourage public schools to take an infusion approach to character education (Jordan et al., 2023).

The Infusion Approach

In the view of Foulger et al. (2019) the infusion approach to character education aims to bring student personality education back to the centre of school education. The approach Focuses on good character building, rather than just adding character building to other school tasks such as mathematics, reading, professional education, health education, and other goals. The idea is to make good character education part and parcel of the entire school experience (Ferguson et al., 2022). Astuti et al. (2019) asserted that, character education is combined with intellectual development as a comprehensive goal of the school. In addition, character education does not compete with or complement the goals of acquiring knowledge and skills, but is considered a significant contributor to those goals (Pradana et al., 2020). In order to create a conducive learning

environment, there is the need for students to respect others and develop virtues of responsibility. They must abandon the habit of laziness and negligence and develop the habit of self-control and diligence. The infusion approach is based on the view that good habits that help build personality directly contribute to the school's academic goals (Taufik, 2020).

Foulger et al. (2019) emphasise that a key element of the infusion approach is the creation or revision of a school mission statement that highlights the importance of character development. This mission statement guides the hiring of well-characterised teachers and staff and ensures that character education is emphasised throughout the school, including in athletics and other co-curricular activities. Students are encouraged to view their experiences, both successes and failures, as part of their character development journey.

The curriculum serves as a vital source of character education, particularly in subjects like language arts, social studies, and history. These subjects often involve studying real and fictional people, providing moral lessons and role models. For instance, learning about the heroism of Sojourner Truth and the betrayal of Benedict Arnold offers more than historical facts; it stimulates students' moral imagination and deepens their understanding of a life of character (Davies, 2006).

In addition to the formal curriculum, schools also have a hidden curriculum that includes rituals, traditions, rules, and student culture. These elements significantly influence students' perceptions of right and wrong and desirable behaviour. The school's moral climate, though hard to quantify, is a critical focus for educators using the infusion approach. Language used by the school community to discuss moral issues is also important, with terms like

responsibility, respect, honesty, and patience becoming part of everyday vocabulary for both students and adults.

Other Approaches

Another prominent approach to character education is service learning, often referred to as community service. This method actively involves students in community activities, providing them with opportunities to act as ethical participants in society (Fenwick et al., 2015). Based on Aristotle's concept of character formation, which posits that virtuous actions lead to virtuous habits, many schools and districts have comprehensive service learning programmes (Bray et al., 2014).

From kindergarten onward, students take on small tasks, gradually progressing to more demanding service activities in high school. These activities often occur outside school premises, such as at daycare centres, homes for the blind, and hospitals. Schools provide training, guidance, and problem-solving assistance as students navigate these experiences (Bierman & Torres, 2016).

Another widely adopted approach is the "virtue of the month" programme, where the entire school community focuses on a specific quality, like kindness or cooperation, for a month. This focus is reflected in newsletters, assemblies, classroom displays, and school curricula. Related programmes include initiatives like "no put-downs" projects, where students are taught to replace negative comments with civil communication (Veraksa et al., 2023).

Skill development and classroom techniques related to character formation are also common. These include teaching mediation and conflict resolution skills, which help students handle potential conflicts and

54

disagreements. Cooperative learning, advocated by many educators, teaches students the importance of making friends and helping others (Scrivener, 2012).

Theoretical Perspectives

Philosophical Positions on Moral Education

Aristotle and Dewey are two theorists with dominance in the ME sphere in philosophy of education. According to Aristotle, the objective of education is similar to the aim of a human being. Clearly all kinds of education are unambiguously or covertly targeted at a human ideal. Nonetheless Aristotle is of the view that education remains indispensable for total self-realisation of human beings. In the view of Aristotle, ethics and education overlap and worthy actions are what make up happiness (Curren, 2000). He identifies two classes of virtue, namely intellectual and moral. Whereas intellectual virtue largely has its origin and development in teaching that needs experience as well as time, moral virtue results from habit. Nothing about the moral virtues develops in us through nature (Broadie, 1991).

Aristotle sees nature, habit as well as rationality as the things which give human beings upright and moral qualities. As a result, nature, habit together with the principle rationality ought to essentially be harmonised with each other human beings are usually guided reason to take actions conflicting with habit and nature, once reason induces them that they should act in that particular way (Noddings & Slote, 2003). Education remains the basis of Aristotelian ethics and good qualities, insight and happiness are obtained via education. Therefore, the art of living is something to be learnt (Kristjánsson, 2016; Kristjánsson, 2015). Man becomes just by performing just actions, temperate through engaging in temperate actions, courageous by courageous deeds. It is by practice

or vigorous learning that natural characters grow (Kristjánsson, 2014). However, education by practice is not restricted to the learning of skills and methods as well as the development of moral attitudes, but also encompasses scientific education (Curren, 2000).

In the view of Aristotle, education therefore is not something to which pupils ought to submit to in a passive way. In contrast, it is action which matters. It becomes obvious that educational theories validly reflect the central lines of Aristotelian thought all together (Chen, 2017). The philosophical views of Kant have constituted the foundation of the moral standpoint of successive theorists in the field of philosophy and psychology, especially Piaget and Kohlberg. Kantian views have implications for education and are relevant and stimulating. Undeniably Kant contends that man should utilise their reason to decide that which is ethically upright. Kant held that in adjudging the moral value of actions, considerations of reason is placed above sentiment and action driven by sympathy would not be considered as moral, even if it had a favorable consequence (Allison, 2002).

Dewey (1938) held the strong position that it is the duty of individuals to make the world a better place to live in using education and social transformation (Gutek, 2014). Schiro (2012) notes that Dewey perceived education as an essential element in social and moral transformation. Dewey's appreciation of moral theory is premised upon his general philosophy which greatly emphasises the practical dimensions of morality instead of focusing on the search for predominant principles or a dominant truth (Morgan, 2017). According to Dewey, the appropriate approach for catering for moral training is to offer youngsters the chance to control moral situations. Dewey's

56

understanding of ME is, thus, complexly linked to his appreciation of the function of schools, as he is of the view that ME is centred on the idea that schools function as the mode of social life, and that the appropriate and genuine ME is specifically that which is acquired through having to get into suitable interactions with other people in a synchronisation of work and thought. By destroying and neglecting this harmonisation, renders it problematic or unbearable to acquire real, consistent ME (Dewey, 1938)

Dewey's idea of moral training constitutes an outgrowth of his general thought for it is faithfully connected with his notion of community life that schools offer as well as the democratically-induced structures of taking decisions in schools. In the view of Dewey, the social arrangements in schools as well as the ethical conduct guarantees that youngsters involve in practices that promote democratic ethics along with the acquisition of moral principles (Ford, Stuart & Vakil, 2014). Dewey recognises a solid psychological foundation upon which society can build its educational basics. Dewey sees that mode of educational training as well as its structures as equally significant as the content. Nonetheless, this process takes place within a socio-moral milieu (Dewey, 1938).

Dewey's idea is that teachers have a duty to engender cultural reforms in the classroom which are embraced, take on as well as acted on by pupils (Taylor, 2005). Taylor (2005) indicated that by encouraging constructive learning communities within classrooms academic attainment ought to improve. Dewey's theory assigns a robust moral duty to schools for the reason that of all agents of socialisation, schools provide prospects for sustained interaction and investigation. This method is both founded on the principles of psychology in

that Dewey perceives close associations among the moral, academic as well as social environments. This theory's influence on the understanding of the moral foundations of the effort to educate is seen in the acknowledgment that every act or decision has moral undertones and particularly within the school setting (Taylor, 2005).

Discussions regarding the content as well as the process of moral training have been influenced by the above philosophical views. The central issue which the consideration of these thinkers has persuasively and effectively showed, is the undeniable part played by the teacher as well as the school as moral instructors (Muhtar et al., 2021).

It is important for philosophical thinking in respect of ME to engage in a fruitful interaction with its academic neighbourhood in diverse ways. There is the need for philosophy of education to interact with such disciplines as psychology and sociology since they study the cultural environment as well as the impact of that cultural setting on developing individuals.

Psychological Underpinnings of the Concept of Moral Education

The progressive understanding of the psychological underpinnings of the concept of ME was stimulated and encouraged by Jean Piaget and Lawrence Kohlberg. It is generally agreed that the term ME has been powerfully connected to this perspective. In line with this view, ME aims at developing cognition in the child within an educational milieu.

Piaget's Theory

The principal seminal study within the sphere of ME is that of cognitive developmental theorists, Piaget (1932) this theory suggests that moral development is form and nurtured through social interactions. According to this

58

theory it is through engagement in continuous interactions with other people that pupils obtain opportunities for individual discovery through the process of finding solutions to problems encountered in life along with the exploration of the norms of the group as well as society (Wing, 2014).

A key assumption of this model is that moral development depends on the reasoning development of children, for the reason that differentiating between issues of right and wrong needs correct judgment. It is further observed that correct judgment constitutes the direct consequence of the stage of the child's thinking (Devries, 1999). The theory was developed by observing of youngsters playing and their appreciation of the notion of instructions, impartiality as well as justice. Piaget reached the conclusion that morality also constitutes a developmental process, having two crucial phases, which are termed heteronomous and autonomous (Peters, 2015).

The heteronomous phase was described by a firm devotion to instructions as well as obeying authority. The action of individuals was evaluated in accordance with the outcomes they generate but not the intent underpinning the actions (Nucci, 2008).

According to this theory, four concepts underpin heteronomous thinking (Almani et al., 2012). These include

    (i)   Egocentrism (projecting of the individual's view as well as sentiments on other individuals)

    (ii)   Moral realism (appreciating the law for its own sake)

    (iii)   Immanent justice (penalty/chastisement spontaneously follows on misconduct)

(iv)   The power relations among adult members of society and children (power to influence or command is transmitted top-down)

In the view of Piaget, this kind of orientation allows for the development of independent reasoning as soon as the child realizes that firm devotion to instructions becomes challenging. Piaget further recognized three (3) elements which cause the development of independent reasoning:

(i)   capacity to appreciate the perspectives of other people (alterations in egocentric reasoning structures)

(ii)   development of a sense of mutuality and justice

(iii)   improved social interaction which empowers children to harmonise their perspectives with those of other people.

Implications for Moral Education and the Role of Schools/Institutions

Schools and institutions as the secondary agents involved in the process during childhood by which individuals acquire the values, habits and attitudes of a society, are thus, by nature, conferred with the duty of facilitating the progress of moral judgment (Peters, 2015). Piaget actually considered the activity of morally raising children as a part of the cognitive duty of the school. Piaget was in favour of the deployment of cooperative learning as well as the process of finding solutions to problems encountered in life to encourage the child to migrate from the heteronomous to the autonomous phase (Gibbs, 2001).

In Piaget's view what is considered to constitute empowering for the child remains the interactions between the developing intelligence and the social setting. Piaget did not place great importance on the teaching of morality to a child through the issuance of rules of conduct (Carpendale et al., 2019). Also, Nainggolan and Naibaho (2022) purported that, Piaget conceived that if the

60

direct teaching of rules is resorted to it has the potential of tending to hinder the attainment of a desired goal since it can strengthen the moral realism by calling for obedient compliance to adult authority. Reasonably, moral maturity is established by the aptitude to appreciate the relativity and shortcoming of perspectives, an appreciation that is fostered by social interactions (Carpendale et al., 2019).

Kohlberg's Theory

Centering on Piaget's earlier study and conclusions, Kohlberg (1984) expounded his model of moral development, by significantly refining the Piaget's views indicating that socio-moral development takes long periods and more gradual than Piaget previously supposed, straddling over adulthood. At the centre of this model are the ideas of justice, impartiality, wellbeing and equality in the same way as the predecessor proposed, however, in contrast with the Piaget, Kohlberg's study directed him to conclude that there are three (3) stages of moral development, each with distinctive characteristics from the others regarding socio-moral standpoint. Kohlberg's model has its roots in liberalism, where the individual remains a whole reality in itself, the source of the individual's rights (Zhang & Zhao, 2017). It is not, therefore, about the acquisition of the morals of the society in which the individual exists, but of developing children's' moral judgment through moral situations in which a choice has to be made between two courses of action, either of which entails transgressing a moral principle (Caro et al., 2018).

Kohlberg's theory presents three (3) stages of moral development, namely pre-conventional, conventional as well as the post-conventional stage, with two (2) levels each. The levels are widespread in all cultures as well as

traditions. In the view of Caro et al. (2018), the final stage constitutes the highest state of development and adulthood and remains unchanged for every individual. The individual sequentially migrates from one phase to the other consecutively without going in reverse. Kohlberg's research therefore significantly underscores moral judgment as well as stimulation in post-conventional phases. The approach followed by the theory is dependent upon moral reasoning, ethical judgment, involvement in finding solutions to diverse challenges in life as well as ability to makes decisions (Asif et al, 2020). Such values constitute more of moral decrees which shape decision making and they are contingent upon principles which run through any culture and society.

The work of Kohlberg has not been viewed without criticisms. A key disapproval of the theory deals with its excessive adherence to formalism, in the sense that it disregards the emotional and sentimental parts which exist in moral actions. Similarly, the theory failed to deal with the teachings of content in ME, treating it like a hindrance limiting the increase of the autonomy of moral judgment (Caro et al., 2018). There is also the criticism put forward by communitarian thinkers. They observed that Kohlberg's thinking has its roots in an individualist visualisation. Even though the theory does not discard the social and communitarian aspect, it however does subordinate it to individual development (Wing, 2014). There were also criticisms which recognised the necessity to regain the sphere of care, which by tradition is associated with the moral identity of women. Based on the criticism, Kohlberg introduced the Aristotelian viewpoint, to complement the formalist aspect, and discussed a fresh moral principle, responsible love, care, shifting the focus towards specific everyday situations (Caro et al., 2018).

In spite of the criticisms associated with the theory, Caro et al. (2018) stated that it is equally significant to appreciate the virtualities of Kohlberg's theory, namely that the cognitive factor, that is moral judgment, is a pre-requisite for deliberate moral action, and it is what can simply be controlled in the educational setting of a class, regarding moral autonomy. Kohlberg's model of the development of moral judgment has exerted a significant impact on educational practice within schools, even though he did not formulate a pedagogic framework. The theory has influenced the present pedagogical framework in institutions of learning (Kohlberg, 1987).

Implications for Moral Education and Role of Schools

In the view of Kohlberg, the focus of ME ought to be on assisting children to advance progress towards a qualitatively different socio-moral standpoint, by empowering the child to take part in processes of representative decision-making in the school setting. In terms of function it is expected of the school to offer a setting that is challenging the moral thinking of pupils, and compel the pupil to perceive the illogicalities in their perceptive (Caro et al., 2018).

In their view Asokan et al. (2023) disclosed that, the theory holds the view that ME needs not only individual reflection, but in addition calls for experiences for pupils to function as moral agents in the community. Kohlberg's theory held that systems of a democratic nature need to be incorporated into the school's operations and on this basis put forward his idea of the Just Community Approach, with three (3) main aspects to that approach: small size of the school, to facilitate community development and interactions; community meetings, to stimulate discussions regarding the principles of justice and impartiality; and

63

participatory approach to making decisions, with the intent of enabling pupils draw a connection between reasoning and action (Kohlberg & Candee, 1984).

The school teacher has an important function to perform such as assisting pupils deal with situations in which two (2) moral principles conflict with each other during decision making regarding the administration of the schools or wellbeing of its population. It is crucial for teachers to appreciate the reasoning of students in order to expose the parameters of their judgment (Iqbal et al., 2017). The fact that the theory recognises the social role and prospect of the school in terms of ME remains an important one. The educational connection between teachers and the students is no longer hierarchical for the reason that teachers must of necessity not assume a superior relationship toward students, because the teacher's educational duty is to inspire learning, and in so doing stave off potential complaints of indoctrination (Caro et al., 2018).

Turiel's Domain Theory

Right from the emergence of the domain theory, of Turiel (1983, 2010), it has been recognised as a leading framework within the sphere of social development and is usually offered as a substitute for Kohlberg's (1984) and Piaget's (1932) theories. This approach's principal idea revolves around four (4) fundamental propositions. The first proposition is that right from early in development, a child displays diverse forms of judgments and rationalisations concerning social domains, and this differentiation is general because it is founded on logical criteria. According to this theory, for instance, a child of about three (3) years is said to judge the norms connected with human wellbeing, fairness, and privileges, the moral domain, as prescriptive, generalised, as well as not dependent on instructions or authority (Lourenço,

64

2014); the norms dealing with social conventions and instructions, the conventional domain, as relative, adjustable, as well as being dependent upon facets of relational organisation; and the concerns linked with choices which remain external to the sphere of acceptable social regulations, the individual domain, an issue about individual decision, as well as finding oneself outside social control or authority influence (Nucci, 2008).

The above outlined judgments are classified as criterion-judgments for the reason that the judgments represent the conceptual standards which define a social domain. Moreover, moral, conventional, as well as individual judgments are justified in different ways (Snarey & Samuelson, 2008). Whilst moral judgments are rationalised through the prism of fairness, other people's privileges or freedom as well as wellbeing, conventional judgments deal more with issues regarding norms, power or control alongside social coordination. Rationalisations within the individual domain are concerned with personal inclinations towards one's rights to take a decision which affects the personality (Prasetiya, 2020).

The first proposition comprises the functional continuity aspects of this theory and denotes the horizontal, non-developmental aspect because the core premise respecting the first proposition is that the distinguishing between conceptual domains starts from early childhood, which is continued across age cohorts (Nainggolan & Naibaho, 2022). This premise runs contrary to the positions of Piaget and Kohlberg. Consistent with Piaget (1932) and Kohlberg (1984), convention and morality are merged into the children's early moral thinking. This way, it remains through development that moral issues are distinguished from non-moral thoughts. In contradistinction, domain theorists'

65

Smetana and Turiel (2006) thesis is that where Piaget and Kohlberg saw homogeneousness, synchrony, and absence of complete differentiation between convention and morality, heterogeneousness, asynchrony and differentiation are the case under the domain approach.

The second proposition states that conceptions in the domains are altered throughout the process of development. Proposition two comprises the structural discontinuity facet of the domain framework and denotes its vertical or developmental aspect for the reason that it pertains to changes and organisation in development in domains, not to transformations in the relation between domains (Nainggolan & Naibaho, 2022). That is to say, the modifications that take place in the domain development do not happen in criterion-judgments, because the difference between morality and convention is not about age rather it could take place in the rationalisation groups. It has been established for instance that even though young and grown-up children are in the same way likely to suggest that moral misconduct is wrong for the reason that it can cause impairment to other people, older children can be considerably more expected to make reference to ideas of justice and privileges in reproving such actions (Lourenço, 2014).

Under proposition three (3), a child's knowledge of social domains is built in the course of their social setting interaction (Caetano et al., 2019). This particular proposition concerns psychological processes underpinning the source as well as kind of judgments respecting social domains. Turiel's theory holds the view that both reasoning and knowledge are prefigured in the biological make up of a person (Turiel, 2022). Neither do they originate right from the environment; rather these are developed as a process of the individual's

66

interactions with the physical as well as shared setting (Lourenço, 2014). According to proposition four social conceptions, activities which kindle the development of such conceptions, as well as the activities which constitute the objects of those concepts, when built, all comprise interconnected constituents. Proposition four comprises a person's harmonisation of diverse shared and relational domains (Turiel, 2010).

To sum up, domain theory can be described by four essential premises. The first premise encompasses a horizontal aspect and emphasises distinguishing and differentiating amongst domains (Smetana, 2006b). The second premise is concerned with a vertical aspect and is concentrated on development in domains. Premise three (3) deals with the constructivist aspect as it underscores the view that a child's reasoning and knowledge are developed within the course of the physical and social interaction in their surroundings. The final premise comprises a coordination of domains under circumstances necessitating a behavioural choice of a moral kind (Andrews & Talwar, 2023).

The domain approach has received criticisms. It has been observed that the part played by reason in a person's moral judgments and choices, that remains fundamental to Turiel (2008), is now being discarded (Churchland, 2011). Even though the above criticism represents a fault of the domain theory, to discard the part played by reason in a person's moral choices and conduct constitute denying their very nature. An appreciation of the essential part played by reason in a person's moral judgment and choices will not imply that sentiments have no effect on an individual's moral acts and thought (Lourenço, 2014). The domain approach's theoretical distinction amongst moral,

67

conventional as well as individual domains remains valuable, and its influence on research within numerous areas of study cannot be disputed.

Implications for Moral Education and Role of Schools

The domain approach has implications for values education. Firstly, the domain theory's techniques require of teachers to analyse and identify, beforehand, the moral or conventional form of social value concerns to be addressed regarding topics that will discuss values in the class (Althof & Berkowitz, 2006). Matters for discussion ought to be in accordance with the domain of the values aspect they intend to touch (Turiel, 2004). A teacher's part is to stay focused on student's activities, oral or written, regarding the fundamental aspects consistent with the domain's issues. Accordingly, pupils addressing moral issues can be guided to concentrate on matters bothering on fairness considerations of the incident.

The teacher is also well empowered to guide pupils through contemplation of more intricate matters that contain features from many domains (Nucci, 2008). Through an awareness of the developmental transformations which take place in pupils' appreciation of the part played by social convention, and associated alterations in pupils' appreciation of what it implies to be impartial or sympathetic towards the wellbeing of other people, the teacher is in a position to structure thoughts regarding multifaceted relational matters through ways which can maximize the capability of pupils to appreciate and take action regarding the moral and social meanings attached to specific actions that are to be taken (Siddiqui & Habib, 2021).

68

Carol Gilligan's Theory of Moral Development

Gilligan's theory of moral development emerged from the failure of Kohlberg to sufficiently deal with the gender variations in moral development as a result of the fact that study subjects in the Kohlberg study were largely male and for the reason that his model never included the caring angle (Gilligan, 1986). In developing the model, Gilligan contended that there are differences in the way males and females usually socialise, and that females are more apposite than males to emphasise social relationships and ready to be responsible for the welfare of other people (Moheghi et al., 2020). Gilligan proposed that the observed variation arises because of children's relationships with their mothers and also the fact that females are by tradition trained to have moral perspectives which focus on community and expressing care for interpersonal relations (Gilligan, 1993).

Gilligan's model suggested the stages of the ethics of care framework that seeks to address what makes an act right or wrong. The Gilligan model of moral development concentrated on equally on care-based morality as well as justice-based morality. According to Gillian, persons that possess a justice-based standpoint have a propensity for seeing any problem or difficulty as a conflict between contending perspectives (Gilligan, 1993). An answer to the problem does not in the resolution of the conflict; it is a ruling, whereby one side acquires everything with the other side getting nothing (Gilligan, 1993). Individuals with a justice-based morality perspective view society as made up of independent people interrelating with each other and acting impartially implies shunning inequality. Justice based morality is perceived to be prevalent among males due to the males' desire to distinguish among themselves and the

69

mothers (Vozzola & Senland, 2022). Since they are detached from the mothers, the concern of males is more towards the thought of inequality.

Scholars like Vozzola & Senland (2022) asserted that people with the care-based morality approach the dilemma in a different way. Instead of perceiving all parties as distinct persons with their personal valid or unacceptable views, it perceives the parties as already in challenging situations together. Even if conflict exists among the parties, that constitutes a portion of the dilemma (Broughton, 2016). Under the care-based perspective, it is not on deciding the conflict through a verdict however it is about finding a means of getting around it or removing it. This approach or perspective is prepared to accept compromise as well as innovative answers (Gilligan, 1993). The perspective underscores interrelationships and acting in manner that is just implies shunning violence and assisting individuals in need. Care-based morality is prevalent among females due to the links with their mother. Due to reasons of females remaining linked with their mothers, they are less anxious around problems of justice (Gilligan, 1993).

Implications for Moral Education and Role of Schools

This model calls for the need for individuals to encourage human interactions to progress, with the intension that as the relations grow the person also develops. On this basis, the school, like other agents of socialisation, have the responsibility for developing morals of care through the school's expression of care for the pupils (Rusilowati & Wahyudi, 2020). A foremost duty for the school is offer care to pupils, specifically, the school must take steps to ensure the promotion as well as the development of pupils as fit and capable moral individuals. Education, therefore, is essentially moral with the aim of churning

70

out moral individuals, adopting moral purposes, strategies as well as moral ways of doing things. Through the diversification of the assortment of educational practices, a variety of educational ways can be adopted to embrace the many capabilities as well as interests of pupils (Rusilowati & Wahyudi, 2020) .

Sociological underpinnings of Morality

Durkheim together with a couple of other academics shaped the manner in the social environment is analysed. Durkheim (2014) isolated a sociological level of inquiry from a psychological way of analysing the world, contending that there was a dimension of man's existence that cannot be deciphered by introspection or the examination of a person. The social Durkheim contends is of internal origin, which via an amalgamation of relationships which combined stands conceptually outside the person. These relationships constituted a chain of arrangements that had a fundamentally different kind of existence than that individual (Madan, 2010).

Durkheim (2014) remained a strong advocate of education and the prospect of ME as a means for accomplishing social transformation. Regarding ME, he described morality as consisting of three (3) components on which morality is built, namely: discipline, attachment as well as autonomy. In Durkheim's view, discipline curbs egotistic predispositions together with instincts, operating to moderate belligerent egocentric conduct. Attachment refers to the extent to which an individual is prepared to remain faithful to a social grouping and autonomy stands for self-accountability and ready to be responsible for the acts committed by the individual. This union of three (3) relations among discipline, attachment and autonomy shapes morality as code

71

which is accepted through complimenting and codependent sources of action (Morrison, 2006).

Changing society using ME, according to Durkheim, is carried out not only and not essentially in terms of the level of content of education, such as what is being learnt, but also and possibly principally in terms of form. Durkheim further explains that attachment could be considered a weak point of morality, by reason of low levels of social interconnection typical of contemporary societies. ME thus remains focused on the sense of belonging to a grouping. He for instance proposes that even adult members of society can obtain moral training through association with several social groupings (Adams & Sydie, 2001).

Implications for Moral Education and the School

According to Durkheim, ME provides students with these three (3) moral aspects, which are necessary for interacting with society. Schools, for instance, require students to follow rules like "be seated and keep silent," "love your nation," and "complete your homework." They also want students to be autonomous (García-Moriyón et al., 2020). If morality is thought to originate from education, then this suggests that morality may be altered via education and ultimately through social change. Schools have the opportunity to foster a sense of communal purpose in students while also enforcing discipline and good order (Cheng, 2019).

Talcott Parsons

In Parsons' understanding, education constitutes the process of socializing morals to people with the intention of developing a sense of duty and talents required in performing social functions. His observation assumed

72

that people as part of a social system take rational actions but the incorporation of values within the self as conscious or subconscious guiding principles through learning or socialisation control those acts. That is to say human choices of actions are structural choices (Rusydiyah & Rohmanb, 2020).

Parsons' theory contends that after primary socialisation in the family environment, schools take over as the pivotal socialising agencies with the schools acting as bridges between family and society all together, getting the child ready to play adult roles within society. In the family set up, there is a tendency to judge children in terms of a single causative factor or particularistic standard (Ormerod, 2019). Children's parents will care for and handle them as their personal, irreplaceable, exceptional children, instead of trying to judge them by universalistic principles which are applicable to every person. Conversely, within the broader societal context individuals are handled and judged using universalistic principles that are applicable to all members, irrespective of their familial relationships (Rusydiyah & Rohmanb, 2020).

According to Parsons, in the family system, children's status is acquired, that is, it is determined by birth, within developed economies, status in adult life is mostly attained, that is, say, persons accomplish their vocational expertise. As a consequence, it is essential for the child to move from the particularistic values and assigned status fixed by the family to the universal standards and accomplished status of adult society (Parsons, 1991). In the view of Parsons schools carry the responsibility of preparing pupils to transition between these two stages. The schools establish universalistic standards, through which every pupil achieves his or her status. The behaviour of pupils is measured against the standards set by schools' regulations; their success is evaluated by the way they

73

perform in examination assessments. Every pupil is subjected to similar principles irrespective of assigned features like sexual category, race, familial setting or class. The school operates a system based on merit and position or status is accomplished on that basis (Rusydiyah & Rohmanb, 2020).

Implications for Moral Education and the School

Similar to Durkheim, Parsons (2013) noted that schools serve to model and instill in students the fundamental values of society. He emphasised that by encouraging students to strive for high levels of academic achievement and by implementing reward programmes for successful students, both top performers and underperformers will see the system as fair and impartial because status was attained in an environment where all students had equal opportunities. Again, schools are a reflection of the ideals that are prevalent in society at large. These moral principles are important in society at large. The school is a crucial tool for assigning roles since it uses exams and other techniques to evaluate students.

Historical background of Compassion International

History of Compassion International began with Everett Swanson. According to Sim and Peters (2014) "one morning as Reverend Everett Swanson was nearing the end of his stay in Korea, where he had gone to preach the word of God in the early 1950s, he observed a tuck rumbling through the streets of Seoul collecting rags from the doorway and alleys of the city. Swanson watched the city workers kick each pile of rags, presumably to ensure they were free from rats, before throwing them on the truck. It was only when he saw a small arm extending from one of the bundles that he realized the workers were not collecting rags from the streets but the bodies of street children who had died in the night (Sim & Peters, 2014). This moved him to establish an

association after the Korean War to provide food, shelter, education, medical care, and Christian training for orphans of the war. This was the beginning of Compassion International (CI) our focus for this section. CI exists to provide the physical needs of children including medical care, food, clothing, and many others. They also help in the mental development of the child, by providing them with both Christian and secular education.

This section of the study gives a brief historical background of CI and its establishment in Ghana. The characteristics that distinguish CI from other organisations for instance its partnership with local churches will also be studied. Furthermore, the reason why CI ministers to children (and not adults) will be discussed.

History has to deal with the study of the 'otherness' of the past. Our past according to Walls (1996), "is the clue to our identity. It has made us what we are, and without it we will not know ourselves. To lose one's memory is to lose one's past, to lose one's past is to be rootless and insecure". Wall's idea indicates the significance of history of not only a place but important organisation like the Compassion International. The history of CI enables us to know their activities in the past and how these activities are organised or reorganised to meet the present needs of the child. It is against this background that I bring into focus the historical background of CI.

Compassion International (CI) is one of the world's largest Christian child development organisations, dedicated to the long-term development of children living in deprived communities around the world. Compassion International grew from the desire of Reverend Everett Swanson who was moved by the plight of Korean War orphans in South East Asia as he travelled

there to preach in the early 1950s (Tirrell et al., 2019; Compassion International, 2017). Touched by the plight of the orphans, on his return to the United States of America, he founded the Everett Swanson Evangelistic Association in 1952 with the aim of providing food, shelter, education, medical care, and Christian training for children orphaned by the war. Miriam Swanson, Everett's wife and family friends Dr. Gus and Helen Hemwall encouraged, supported and worked with Rev. Everett, on his efforts to help these Korean orphans. Dr. Hemwall for instance provided medical supplies initially (CI, 2017c).

Again Tirrell et al. (2019) further disclosed that, after forming the Association, Dr. Hemwall began to raise funds in 1953 and subsequently developed sponsorship programmes to help support orphans. The monies raised were used to provide Biblical teachings, food, clothing, shelter and healthcare on a regular basis for the children. With continuous support from sponsors and donors, the Everett Swanson Evangelistic Association extended to other countries (CI, 2017).

In 1956, the Everett Swanson Evangelistic Association was launched to manage the funds and attend to the day to day ministering to orphans in South Korea (Lee, 2014). The name Everett Swanson Evangelistic Association was however changed to Compassion International in 1963. The change was inspired by Jesus' words that says "I have Compassion on the multitude, I will not send them away hungry" (Matthew 15:32) (NIV). This verse is a promise that holds true; Swanson did not run from those in need; rather he embraced children in need and made this plight (Christian Child Development) the heart of CI.

76

The word 'compassion' is derived from two Latin words "patior" and "cum" which together means 'to suffer with'. It is used to describe the kind of sorrow and concern so aroused in us by another's suffering, such that we suffer too and use every means to stand alongside and to help. Sim and Peters (2014). The above information reveals that the new name (Compassion) actually depicts the objectives of the organisation which is to alleviate human suffering. This is basically their primary intention.

In November, 1965, one hundred and thirteen (113) sponsors and friends of CI went on the first Compassion Orient Tour and visited Compassion International's orphanages and projects in South Korea (Lee, 2014). Dr. Gus and Hemwall hosted the three-week excursion throughout Asia. The success of the first trip, led to six other trips throughout the year. However, the founder Rev. Everett Swanson on 15th November. 1965, died. After thirteen years of pioneering Compassion International's ministry (Mather, 2015). His death did not create a vacuum for the organisation in the holistic development of the child, as there was continuity of the good works started by Swanson.

A year after the death of Swanson (1966), the board appointed Rev Henry L. Harvey as the new president of Compassion and appointed Miriam Swanson (the widow of the founder), to serve as Vice President to continue the good works started by Rev Swanson. A memorial fund was established for the late Swanson to continue the good works he started. A contribution to this fund was used to construct a building for Compassion International's offices in Seoul, Korea. One of Compassion International's sponsors, Arthur N. Knudsen, devoted his time to develop plans for the Everett Swanson memorial building.

In April 1966, Miriam attended the ground breaking ceremony for the office building and dug the first shovelful of earth.

Due to Swanson's good works the fund flourished and within a year, the building was completed. In May,1967 the Everett Swanson memorial building was dedicated and ninety-three (93) sponsors and friends of Compassion International from the United States of America, were among the dignitaries that graced the dedication of the memorial building. This memorial building served as headquarters for CI after its long existence in Seoul Korea. Until 1980, the headquarters has been in Colorado Springs, Colorado (Lee, 2014)

In 1974, Rev. Wallace Erickson became Compassion International's third president after eight years of dedicated service, having initially occupied the portfolio of Director of Southern and Central America and Vice President of CI. As at her 40th Anniversary in 1992, Compassion International had begun ministry work in the United States of American with inner-city rural youth and Native American children. After a successful ministry in both Korea and United States (CI, 2017). Compassion International extended its ministry to Africa, beginning with Ethiopia in 1993. A year after, Miriam Swanson passed away on 4th February, 1994, after 42 years of dedicated service to the organisation. Currently Compassion International has Judy Golz as the board chair while Santiago "Jimmy" Mellado is the current president and Chief Executive Officer. Guided and inspired by the word of God, CI currently provides life changing benefits for impoverished children "(over one million)", in over twenty-five (25) developing countries across the world including Ghana (CI, 2020).

78

The Operations of Compassion International

Compassion International (CI) is currently operating in over twenty-five (25) developing countries around the world. Each country has an office, staffed by country indigenes. The day to day running of the organisation at this level is solely in the hands of local or indigenous people in these countries (Sarkis, 2012). This is because: CI believes that, natives understand the realities of the situation in their communities and can make informed inputs into the overall strategy of the organisation at this level.

The first CI Africa project started 1980 and now serves more than three hundred and seventeen thousand four hundred (317,400) children in eight African countries including: Burkina Faso, Ethiopia, Ghana, Kenya, Rwanda, Tanzania, Togo and Uganda. Also in Asia CI operates in: Bangladesh, India, Indonesia, Philippines, Sri Lanka and Thailand (Frost, 2014). Additionally, CI operates in the following countries in Central America and the Caribbean: Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Mexico and Nicaragua. Bolivia, Brazil, Colombia, Ecuador and Peru are in South America, where Compassion International's presence is evident. The list of countries indicates that: Africa has the highest representation and this may be due to the fact that Africa is one of the most deprived and poorest continents in the world.

Historical background of Compassion International, Ghana

Before discussing the operations and programmes of Compassion International, Ghana (CIG) it would be important to mention briefly, the history of the organisation in the African sub regions, and subsequently Ghana. There are three (3) West African countries from which CI operates namely Burkina Faso, Ghana and Togo. Ghana is the second partner country after Burkina Faso.

79

CIG was incorporated on the 28th of July 2004. It started operation in July,2005 with seven members of staff. Prior to the commencement of Compassion International projects in Ghana, consultations were held with some religious bodies such as the Christian Council of Ghana (CCG) and the Ghana Pentecostal Council (GPC) in order to partner with local churches (Sim & Peters, 2014). After the initial consultation, fifteen (15) churches decided to partner with Compassion International in the Greater Accra region, currently offers support to ninety-six thousand, six hundred and seventy-eight (96,678) children in six regions namely, Greater Accra, Central, Brong Ahafo, Ashanti, Eastern and Volta (CI, 2024). CIG was inaugurated on the 4th of March 2006 by the former International President Dr. Wess Stafford. At the establishment of Compassion International in Ghana in 2005, Rev (Mrs.) Jemima Amanor was the first country Director, was succeeded by Mrs. Gifty Dansoah Appiah (2017 to 2022). currently Mr. Kobina Yeboah Okyere (15th Aug. 2022- present) is the country director, CIG has its country office in Accra (CI, 2024).

Though historical information about the first beneficiaries of the organisation in Ghana is sketchy, available records indicate that by the end of the year 2006, two thousand, five hundred (2,500) children had been registered under the programme with seven (7) Implementing Church Partners (ICP) in Greater Accra Region (Amankwah-Amoah & Lu, 2019). As at September 2007, Compassion's beneficiaries had increased to nine thousand, eight hundred (9,800) in Greater Accra Region. By the end of 2008 Compassion beneficiaries had increased considerably to eleven thousand, seven hundred and thirty (11,730) in the Greater Accra and Central Regions (Adu-Gyamfi et al., 2019). By the end of 2009 Compassion International works with eighty-seven (87)

80

Implementing Church Partners (ICP) in the Greater Accra and Central Regions with eighteen thousand, two hundred (18,200) registered children. Currently, CI works with four hundred and twelve (412) Implementing Church Partners (ICP) in the six regions namely, Greater Accra, Central, Brong Ahafo, Ashanti, Eastern and Volta. Greater Accra and Central Regions with ninety-six thousand, six hundred and seventy-eight (96,678) children registered children. Compassion's work is sponsored by individuals and organisations (CI, 2024).

Mission statement of Compassion International

The mission statement of CI is probably inspired by Christ's saying in Matthew 28:18 that "All authority in heaven and on earth has been given to me" (RSV). Compassion International believes they have been given the mandate from God, to provide holistic child development. Thus, their mission statement states:

In response to the "Great Commission," CI "exists as an advocate for children, to release them from their social, spiritual, economic and physical poverty and enable them to become responsible and fulfilled Christian adult" (Kinoti, 2012).

Every child is given the opportunity to develop mentally, emotionally, spiritually, socially and physically. Compassion International, Ghana believes in and identifies with the corporate purpose of CI which is: Releasing children from poverty in Jesus' name. CIG also shares the corporate core values: CI is a Christ-centred organisation committed to the church. As such, Compassion value: Integrity, Excellence, Stewardship and Dignity (Kinoti, 2012).

81

These core values are of utmost importance to the organisation. Hence, every effort is made to inculcate them in the staff as well as the partner churches through their development programmes.

The vision statement of CI is that in response to the scriptural mandate of showing love and compassion to one another, compassion seeks to minister for children and facilitate their release from the bondage of poverty" (Geraths, 2017). As a result of the organisations overall ministry to children in poverty in Ghana, the Church will know Compassion International Ghana as the leading organisation in holistic child development in the country. The evangelical churches in Ghana will place children's ministry at the core of their ministry and be advocates for children. CIG also envisions that the children in Compassion International assisted programmes will be the next generation of leaders in the country (Kinoti, 2012).

Purpose of Ministry to Children

A critical evaluation of Compassion International's interest and concentration on ministry to children (instead of adult) is informed by the researcher's four cardinal realities.

1. The founder's aspirations

2. Human development and spiritual development

3. Flexibility

4. Operational development.

In the first place, we cannot lose sight of the fact that the founder of this organisation was moved by the plight of orphans of the Korean War to undertake this charity project, so that rather it will be out of place, if the programme does not target children. Indeed, women and children are the most

vulnerable people on this planet and never in history have we had so many children among us and never have so many of them been at great risk due to poverty caused by wars, famine and other natural disasters. Again, children are the future leaders of every country and should be given a good foundation.

Puplampu (2005), a consultant in pediatrics and founder of Ghana Child Welfare Association has noted in his book "The Child the Root of the Nation," that "A society which neglects its children is like a tree with damaged or dead roots". He is of the view that "such a society will be deprived of life, just as the roots of a plant do make a tree live". This position consolidates the purpose of CIG.

Stiles and Jernigan (2010) also states that medical research has revealed that ninety (90) percent of human brains are formed before one reach age three. This indicates that the best stage for nurturing is before the brain is formed. This makes the earlier childhood stage of human development critical. It requires that, the right guidance for the child is taken at this stage or is targeted at this age as far as all areas of development is concerned, to ensure that holistic development is achieved.

Again Kiguta (2017), reported that childhood stage is the right or best stage for right guidance in the life of children specifically religious direction as the bible states that we should 'train up a child in the way he should go and when he is old he will not depart from it'. (note Christian religion as one of the sources of morality) It is also believed that during this childhood and adolescent years that the majority of moral development takes place (Christians come to know Christ as their personal Saviour and Lord). Generally, it is during this period of rapid child development that self-image, acquisition of knowledge and

skills that can help them become financially self-sufficient and develop good behaviour (Kiguta, 2017).

Kasimova (2022) has also justified the need for more attention for the individual at this stage, emphasising flexibility. He says that whether suffering from poverty or prosperity, childhood is the most formative and therefore the most strategic stage of life. Since children are like 'the clay' they are still soft and can be molded into anything or object than when it is hard. It is difficult re-shaping an adult.

Finally, child development cannot be taken for granted. The focus on children is foundational to its history, core values and mission. Hence, Compassion International's decision to minister to children instead of adults is informed by these realities in their operational environment like Africa. Additionally, may also mean supporting the families, churches and communities by extension.

Programmes

Compassion International's programmes are rooted in Christian Education and Child Advocacy. Compassion is truly a long term process beginning in some cases with parental care and going all the way through leadership development for qualitied young adults (Chole, 2019).

The major programmes of CI are:

1. Child Survival Programme

2. Child Development through Sponsorship Programme

3. Leadership Development Programme

84

Other support programmes of CI are Acquired Immune Deficiency Syndrome (AIDS) Initiative, Malaria Intervention, Non-Formal Education Programme.

Child Survival Programme

Since infant mortality is extremely high in some parts of the world, the first priority in promoting effective child development is to ensure that children survive the early four (4) years when they are most vulnerable to disease and malnutrition (Survival, 2003). This means educating the mother or primary caregiver, and providing critical care before and after a child is born. CI provides education in breast feeding, immunisation, food and family planning.

Since prevention is better than cure, CI deems it necessary to start care giving before a child is born. Prenatal programmes help mothers give their babies a better chance to be healthy. Once a child comes into the world, Compassion has Child Survival Programmes (CSP) to get critical child development off to a running start (Awour, 2015).

There are aspects of Compassion International's CSP that makes it unique, from other organisations that run similar programmes (that is other organisations that work with infants and mothers). The uniqueness of Compassion International's CSP stands out in one phrase: spiritual development. The fact that Compassion International's CSP touches the spiritual well-being of a mother, a child, a family and a community is unique and makes all the difference in the lives of that family, child and mother (Bryce et al., 2010).

Compassion International's CSP is a one-to-one home-based programme in which staff members visit homes and educate mothers in the child's own

environment. It is here that the actual needs of the child, mother, family and community will be known and met accordingly. Many organisations that work with infants and mothers usually do not start their programmes or activities before a child is born. Other organisations usually start their programmes after the child is born rather than before the child is born (Tirrell et al., 2019). This really makes CI distinct with her adoption of prevention service. The programme serves children during their early ages, at three years they are often registered into the Child Development through Sponsorship Programme (CDSP).

Child Sponsorship Programme

The Child Sponsorship Programme (CDSP) is Compassion's flagship programme. For more than 68 years (1954), Compassion has paired children in poverty with loving, supportive sponsors who provide for their physical needs. Compassion Child Sponsorship Programme is centred on three cardinal areas: (CI, 2017).

1. Christ Centred: each child has an opportunity to hear the gospel in an age-appropriate and culturally relevant way.

2. Child focused: engaging each child as a complete person, Compassion treats children as they would want their own children to be treated.

3. Church based: Compassion partners with churches, parents and communities to teach, train, and mentor children.

The Child Development through sponsorship programme (CDSP) has evolved into a holistic programme.one that releases children from spiritual, economic, social, and physical poverty. The Child Development through Sponsorship Programme is also unique in the sense that, apart from the support

service given to the child, each child has access to a sponsor, who acts as a role-model or a mentor to the child. The one to one connection between a sponsor and a child personalises the relationship between them. Sponsors can play a greater role in encouraging the sponsored child through letters, gifts and visits. Sponsors also have an opportunity to interact with the children they sponsor (Sim & Peters, 2014).

They have the special opportunity to bring children to Jesus Christ through their words of encouragement and by sharing testimony of God's faithfulness in their lives. They speak words of life, love and hope into the lives of children, just as they would have done for their biological children as guardian angels of these children. This is evidenced by the fact that "children know their sponsors by name, and sponsors know their sponsored children by name" which is not common to another child sponsorship organisations. With the one to one relation, the child develops a good self-esteem and self-confidence, believing that someone outside of their family cares about them and their future (An et al., 2019).

In comparison with faith-based NGOs, such as the Catholic Action for Street Children (CAS) and Evangelical Community Mission (ECM) and many others, Compassion places more, emphasis on the spiritual and one to one sponsorship interaction (between the sponsor and the one being sponsored) but rather dedicate more attention to physical development and the needs of the child. Sponsors in similar support services do not have that kind of direct end regular Interaction with the children they sponsor (Agyemang et al., 2019). Except few NGOs such as World Vision (faith based), Action Aid and Plan Ghana (none faith based) who are also child sponsorship NGOs who have direct

87

child-sponsor relationship, but community based, that is they partner with the communities in providing the needs of the children and the community. The child sponsorship programme ensures children in beneficiary churches are linked with sponsors in developed or support countries with the aim of raising funds to support development activities of the child's district as well as creating friendship between the sponsor, the child and family. Each sponsor pledges a minimum amount of about $ 43 every month towards the child welfare and that of community projects by extension (CI, 2024).

Leadership Development Programme

The leadership development programme (LDP) provides the opportunity of a university education and intensive Christian leadership training for the most gifted and service-oriented graduates of the Child Development through Sponsorship Programme (CDSP). Compassion assists children to develop so well that they become leaders in their own right. The leadership development programme (LDP) is a unique programme that targets these outstanding high school graduates who want to pursue a post- secondary education but lack the money to do it (Chole, 2019).

Long term child development

Additionally, Compassion focuses on long term child development and not only on relief services. Providing relief to victims of natural and man-made disaster is necessary and several organisations do that well. However, Compassion believes in long term child development and thus invests in the future of the child. After providing relief services to the orphans on the street, Compassion International goes a step further to form associations to care for the children. Apart from providing the social needs Compassion provides

88

Leadership Development Programmes (LDP), which other organisations do not undertake after relief service. (Njoroge, 2013).

Partnership with Churches

The study revealed that CIG does not implement their Child Development through Sponsorship Programme directly. They adopt what is commonly referred to as the partnership relationship with the local church. The choice of the church as a partner is based on the biblical mandate of Matthew 16:18 which gives an indication that Christ instituted the church, and in response to the Great Commission (Smillie et al., 2013).

Smillie et al. (2013) further asserted that, the organisation exists to support the church to fulfill its God's given mission which includes ministry to children. Again, as a Christian organisation, there is an understanding of the analogy of one body as expressed in 1 Corinthians 12, and therefore Compassion's role is to complement and support the church as against competing with them.

As is the practice in other countries where Compassion operates, Compassion Ghana also partners with local Evangelical churches (the term evangelical is from the Greek word "evangelion" meaning the good news or gospel of salvation. Evangelical churches emphasise evangelism and the need for a personal relationship with God in Jesus Christ by faith). This is where, the actual implementation of CIG's programmes take place. Most NGOs such as World Vision do not partner directly with churches, they still see to the needs of the children (Asare-Mensah, 2021). On the other hand, Compassion partners with churches that are institutionally organised, and already have laid down structures. This portrays Compassion International's uniqueness from other

89

NGOs. They have changed the trend of NGOs in the world, an achievement which children and the general public are enjoying due to the increase in the beneficiary children.

Some of the specific social services that CIG provides in partnership with local churches under her Child Development through Sponsorship Programme are in the areas of Education, Health, and Physical activity. Moreover, they also promote the opportunity to hear the gospel and learn about Jesus, and acquire Self-Confidence and social skills (Opoku-Asare et al., 2015). This research, however, focused mainly on the Child Development through Sponsorship Programmes of Compassion, which the next chapter four of this thesis is dedicated to. However, we will briefly discuss some of the specific programmes under the Child Sponsorship Programmes in this section. This provides a background to the in-depth or the comprehensive study of the Child Development through Sponsorship Programmes in chapter four.

Education: In some cases, the cost of tuition, school clothing and supplies are provided. In other instances, it means providing tutoring, helping with homework. encouragement and, if necessary, participation in literacy programmes outside the classroom. Children also acquire vocations that can later provide them with employment.

Health: Under the health support programme children are taught about hygiene and how to maintain personal health. In addition, care is given as needed by some Compassion assisted children and they also receive supplementary food.

Physical Activity: Children participate in sports and exercise where they can develop their gross and fine motor movement skills. In some places, children have the opportunity to receive evaluations from professionals.

Children need Self-Confidence and Social Skills in order to make good decisions in their lives: In the performance of the spiritual development of the beneficiary children, Compassion creates the opportunity for the child to hear the gospel and learn about Jesus. Children receive regular Bible training and encouragement through the local church committed to Jesus Christ and the children in its community. Children are registered irrespective of where their parents' fellowship, where Christian adults are at hand to offer love, guidance, personal attention, guided recreation and parental care promoting, in the process, the child's acquisition of life skills (Sim & Peters, 2014).

Partnership Process with Churches

Compassion's decision to partner with local churches is a strategic one. Compassion believes local congregations are catalysts for community change and optimize the mutual respect and common purpose that are critical in caring for children. When this kind of relationship takes hold, it is amazing how children come alive (Samuel & Sugden, 2003).

In selecting partner churches, CIG selects Evangelical Churches in communities which can cater for poor children within their community, once they get support. Selected churches are taken through a vision sharing conference, where the capacity of partners is built to enable members carry out child development programmes. Commitment of the church to the programme is important to the partnership. Selected churches sign an agreement with CIG.

91

This agreement spells out each other's responsibilities before the partnership begins (Lister, 2000).

Basically, the church is responsible for the management of the funds that CIG provides. The church partner opens a bank account for the partner church which, it pays the churches allocations. Funds in that account are used for one purpose only: to promote child development. Some other important responsibilities of the church include:

1. Having the appropriate legal registration or recognition that has the respect of the local government, Christian community and general public.

2. Creating a structure that is independent of Compassion for the programmes long-term existence.

3. Maintaining integrity and excellence in all operations.

4. Setting up an accountability structure and annual budget.

In the discharge of these roles, Compassion provides technical support to ensure efficient project implementation.

Child Selection

Compassion targets needy and most vulnerable children that it can reach with its programme. This is rooted in Compassion International's commitment to accomplishing her mission and vision, while meeting the expectation of sponsors and donors. Children are selected based on set criteria that establish their need and their ability to benefit from the programme (Sim & Peters, 2014). Every field office has a documented process setting out the criteria for selecting the needy and most vulnerable children. The following are highlights of the criteria:

92

1. Non-Christian and Christian families

2. Children should be between the ages of 3 and 9

3. Both sexes

4. Low family income and low family assets

5. Chronic illness and or malnutrition

6. Inability to attend school or progress in school

7. Physically or mentally impaired (if appropriate programme is available for them)

8. Orphaned, abandoned or exploited (if an appropriate programme is available for them)

9. Good access of the child to a local church location

10. Evidence that the child is likely to be non-transient and stable within the community.

The above criteria are applied during the selection process and not all the needy/ poor children in the community are going to be sponsored, every church has a quota of two hundred. The children selected are subsequently registered into the programme and nurtured to attain Gods given potentials.

Conclusion

It can be concluded from the above, that from a humble beginning, the vision of a single man Swanson, led to the creation of an international organisation committed to helping poor children in some communities in the world. References have also been made to certain authors such as Kiguta, Puplampu and Kasimova with compelling, facts to justify why Compassion's programmes are child centred.

93

The review has also uncovered how Compassion started operations in Ghana and their various child support programmes. This review has created a better platform for a fair assessment of Compassion's activities to moral development among beneficiary school pupils' in Greater Accra and Central Regions in Ghana.

Empirical Review

In this section, I explored related empirical literature on religious and moral education. I discussed the most notable research works on religious and moral education with a view to showing why the present study, which focuses on the role of CIG in promoting ME in basic schools in the Central and Greater Accra regions promises to be a worthy further contribution to the existing research on religious and moral education.

First of all, considering the research problem being investigated, it is essential to review and provide a critical evaluation of Bansah (2017). Bansah fiercely argues for the teaching of RME as a subject in the curriculum of schools. He suggests that this will foster a degree of accelerated development and sustainable moral vision of the nation. This view is, however, in sharp contrast to Nel (2008) and Kudadjie (1973). Both scholars argue that family and social values are the bedrock of morality. Nevertheless, Bansah (2018) avers that family and community/society values are induced largely by religious persuasions.

Bansah (2018) is of the view that religion impacts the moral well-being of the individual and it is the most powerful actor in civil society. In this perspective, he opines that the current upsurge of moral chaos in the country is due to the decline of religious moral values. He goes on to argue that in the

quest to build a prosperous nation in this post-colonial era, there is the need to engage religion in the nation's political and economic discourse and processes. This, he suggests must be based on the harmonisation of religious development trajectories to achieve widespread development and the reduction in poverty, injustice, crime, corruption, immorality and poor work ethics among citizens.

The article contends further that even though aspects of religious dictates can be immoral and evil, leadership system based on secular ethics cannot be sustained in contemporary discourse on morality and development. This is because, for Bansah (2018) even though it can be argued that non-religious people demonstrate good morals in both public office and private life, by and large, as Africans, when we come to the crossroads of our moral dilemmas, it is our faith and religious persuasions that decide for us right or wrong actions. This is why he insists on the inclusion and strengthening of RME in both formal and informal educational sectors for holistic nation building.

Bansah's work reveals that religion is indispensably the primary root of morality and character building and good leadership in Ghana, and Africa by extension, and that religion and morality are inextricably intertwined since pre-colonial era till date. The work by Bansah (2017) is crucially important to the researcher. This is because the subject or topic under study intends to analyse the role of CIG in promoting ME in basic schools in the Central and Greater Accra regions. Bansah clearly outlines the benefits of RME to sustainable peace and security and the economic and social development of

95

the nation. This is the crux of the ongoing research the moral development of children and sustainable development of the nation.

In conclusion, it is important to point out that Bansah's focus was limited to the formal educational establishments. But despite this limitation, the work provided some useful information that enhanced the historical background and the explications of the study regarding religious and ME in Ghana with reference to a non-governmental organisation.

In a similar study by Darku (2017), she emphasises Bansah's position that there is the need to engage religious institutions to help 'achieve widespread development and the reduction in poverty, injustice, crime, corruption, immorality and poor work ethics among citizens'. Towards this direction, Darku evaluates Compassion International's effort to reduce child poverty through their Christian based education intensive intervention. Darku is of the firm belief that access to education reduces poverty, and impacts the moral well-being of the individual.

Darku's study is very important to the present study. This is because the subject under study intends to also analyse the role of CIG in promoting ME in basic schools in the Central and Greater Accra regions. Darku has looked at the role of Compassion International in the provision of education to the less privileged ones in our society with the aim to reduce poverty and develop morality. Thus, the present study is a further contribution to the discourses around the role of Compassion International in moral development. Again, Darku's study has some methodological significance to the present study. The present study uses the mixed methods approach that was used by Darku (2017).

Owusu (2022) also looks at the role of co-curricular activities in moral development. He contends that ME should be central in co-curricular activities. This shows that he sides with Bansah (2017) on the grounds that RME as a subject in the curriculum should be given the needed attention in schools. Owusu argues that ME fosters a degree of moral development in the society and this ultimately develops the society. In his study, he argues that 'Corporate bodies and Non-governmental Organisations should come in to sponsor co-curricular activities in Senior High Schools within the Municipality' (ibid: 7). His reason is that co-curricular activities still are very important in the promotion of ME'.

Owusu (2022) also aimed at finding out if Christian Religious Studies (CRS) teachers meet the standards set by the Association of Supervision and Curriculum Development (ASCD) Panel on ME. Owusu (2022) was of the view that Christian Religious Studies (CRS) teachers are expected to assist their students to apply moral teachings, and therefore the views of students as to whether their teachers are morally educated apparently gives a clear indication of how best teachers can implement the CRS curriculum. By this Owusu agrees with other researchers that ME is very important in life of every individual. He believes that if individuals are morally upright they can best develop others morally. This study is very important to the present study in many ways. First, the study focuses on Senior High School students. Again, the study consolidates the importance of morality in the life of an individual which the present study also seeks to explore.

Culey (2014) explored the religious and spiritual behaviours in university students in order to develop methods to better cultivate religious

97

and spiritual growth. I explored the idea of religiosity and spirituality as protective factors and aids to successful development. A sample of undergraduate students was recruited from a small, religiously affiliated university in the Midwest. I used an existing survey called the Brief Multidimensional Measure of Religiousness/Spirituality and added demographic questions.

The results showed that there was no relationship between religiosity and spiritual and current academic performance. There was a positive correlation between historic religious practices and current religious practices. It was found that there was not a correlation between religiosity and spirituality and resiliency in college students. However, students reported that religiosity and spirituality were a form of strength and comfort. Those who reported religiosity and spirituality as a form of strength and comfort did not participate in a high frequency of private religious practices. Students did report that they participate in infrequent private religious practices.

This study also informs the researcher that moral development is important in the life of students. Culey's study is very relevant to the current study. The current study also looks at moral development of pupils and this is similar to that of Culey (2014) who looked at University students. However, the context of the two studies differ. While Culey (2014) has a foreign orientation, the present study gives a local orientation of the subject matter of the study.

In a related study, Day (2002) investigated the effectiveness of forum drama workshops aimed at increasing student empathy for refugees and homeless people and encouraging them to become moral agents themselves.

98

The study as aimed at investigating the role of activities such as workshops contribute to the moral development of children. In order to achieve this, three (3) ethnically diverse schools in London attended the workshop. Data were collected before, and after the workshop descriptive observations and semi-structured interviews with students twenty (20) students whose ages ranged between eleven (11) and fifteen (15) years. The data was qualitatively analysed. The results showed that students' perceptions of refugees and homeless people have changed. In addition, the workshop aroused enthusiasm for action. Day (2002) concludes that the workshop has made it possible for students to be emotionally identified with refugees and homeless people. Day (2002) contends that dealing with and responding to moral issues in real-life situations requires clear reflection and guidance from teachers. Day's work, though conducted outside Ghana, has implications for the current study. Day (2002) provides the basis that there are activities that can be put in place to promote the moral values of people. He makes the point so clear that the moral values should be developed just as any skill or behaviour and in doing this, people must be put in charge to ensure this. He further contends that good programmes should be put in place to ensure that morality is well developed. Thus, the current study is in line with the thinking of Day (2002) as it also looks the contribution of CIG in the moral development of pupils in the Greater Accra and Central regions of Ghana.

Establishing the Gap from the Literature

The works that have been reviewed so far give an indication that ME and morality are very important in the life of every individual and the society at large (for example, Bansah, 2017). Again, the literature that have been reviewed

showed that most of the studies were conducted outside Ghana. I discovered from the literature reviewed that while previous studies on religious and moral education have made a significant contribution to research concerned with the relationship between religion and social, political and economic change in Ghana, there has been much less emphasis on the intersection between morality and moral development specifically, let alone the role of CIG. There were few books and only a handful of articles that addressed this relationship directly (e.g. Darku, 2017). Although much of the research carried out within religious studies by the earlier authors has relevance for moral development, the link has not been explicitly made. For instance, Darku (2017) looked at the role of CIG in poverty alleviation of children, but the relationship of this research to moral development concerns was not specified. Nor has there been any sustained attempt to look at the role of religious bodies in moral development. Thus, not much has been done in terms of how NGO's like Compassion International Ghana programmes help to promote the morality of young children. Again, most of the studies that have been conducted employed either qualitative or quantitative method to analyse their data. None of the studies employed the mixed methods approach in their research methodology. It is therefore the focus of this study to look at the role of CIG in promoting ME among basic pupils' in Central and greater Accra regions. In this way, it will be possible to account for how NGO's help in developing ME in Ghana.

Chapter Summary

The chapter has reported the theoretical, conceptual and empirical concepts as well as the conceptual framework that guide the study. It has provided the basis for the analysis of the study in a bid to contextualise the

study. The chapter has laid clear the theoretical foundations of the current study. As a Moral Education study, this chapter has shown the major directions of morality and ME which the study is rooted in. The next chapter reports on the methodology that underpins the study.

CHAPTER THREE

RESEARCH METHODS

Overview

The study evaluates the role of CIG in promoting ME among basic school pupils in four (4) selected Child Development Centres (CDC) in the Central and Greater Accra Regions of Ghana. The chapter presents the research approach underlying the study and describes the research procedures used. It further describes the research philosophy, approach, design, population, sample size determination and sampling technique and data collection instruments. It also covers issues about the validity and reliability of the instruments, data collection procedures, ethics, data processing and analysis. The chapter concludes with a summary.

Research Philosophy

The philosophical assumption underpinning the study is the pragmatic paradigm. Pragmatism as a research paradigm finds its philosophical foundation in the historical contribution of the philosophy of pragmatism (Maxcy, 2003). As a research paradigm, pragmatism is based on the proposition that researchers should use the philosophical and or methodological approach that works best for a particular research problem that is being investigated (Tashakkori & Teddlie, 2003). It is often associated with mixed-methods or multiple-methods (Creswell & Clark, 2017), where the focus is on consequence of research and on the research questions rather than on the methods.

Pragmatist believe in what works best in any given situation. A major underpinning of pragmatist epistemology is the knowledge is always based on

102

experience. That is to say one's perceptions of the world are influenced by their unique experiences.

Epistemologically, pragmatism sidesteps the contentions surrounding the nature of truth and reality underlying the positivist epistemology of empiricism and the anti-positivist epistemology of interpretivism (Hesse-Biber & Nagy Leavy, 2011). Instead, it argues that knowledge exists along a continuum of understanding and awareness. Hence, pragmatists ascribe to the notion that research questions should drive the application of a philosophical paradigm in a study. In harmony with this belief, I focused on the nature of the research problem under investigation and formulated research questions that could help to solve the problem appropriately and efficiently.

Further, pragmatists apply methods that 'work best' in line with the methodological standards and ethical considerations guiding the conduct of both quantitative research (questionnaire) and qualitative research (interview) to collect multiple strands of data, as implemented in the present study (Johnson, Onwuegbusie & Turner, 2007; Kaushik & Walsh, 2019). The application was intended to give rigour to the study. It was also aimed to enable the researcher to drive a more comprehensive knowledge and understanding of the problem, resulting in positive consequences for those who will benefit from the study.

Research Approach

The study employed the mixed-method research approach. Thus, the study used both quantitative and qualitative data (Tashakkori & Teddlie, 2003). The mixed-methods approach involves collecting, analysing, and integrating quantitative and qualitative data within a single study or a series of studies. The fundamental premise is that the combination of qualitative and quantitative methods yields a

more comprehensive understanding of research problems than either approach alone (Creswell & Clark, 2017). Halcomb et al. (2009) suggest that the aim of mixed-methods research is not to replace qualitative or quantitative research but to leverage the strengths and minimise the limitations of both approaches within a particular study. However, Creswell, et al. (2003) highlight that a key challenge in mixed-methods research is clearly articulating various critical aspects, such as defining the primary purposes of employing a mixed design and specifying the factors considered when selecting the type of mixed design. They also emphasise the importance of explaining the decisions made when assigning the respective weight (equal or different) to each methodological component of the study. Furthermore, when conducting data collection, researchers should clarify whether the mixed design is sequential or concurrent. The rationale for combining both types of methods and data is that neither quantitative nor qualitative methods alone could sufficiently address the breadth and depth of the "what," "how," and "why" questions regarding programme evaluation. When integrated, quantitative and qualitative methods complement each other, providing a comprehensive and in-depth perspective on the research problem, capitalising on the strengths of each approach (Greene, et al., 1989; Miles & Huberman 1984; Greene & Caracelli, 2003; Tashakkori & Teddlie, 1998; Johnson & Turner, 2003).

Research Design

The research design adopted for the study was the embedded mixed method design (Creswell, 2014; Tashakkori & Teddlie, 1998). In this study the secondary quantitative data is embedded into the primary qualitative data (Creswell & Clark, 2017; Johnson & Onwuegbuzie, 2004; Johnson et al., 2007).

In this study the mixing of the quantitative strand with the qualitative strand occurred during data collection and data analysis stages of the study. The details of the embedded mixed method design are shown in Table 1. The reason for selecting an embedded mixed method design lied in the consideration of the weighting of qualitative and quantitative data that was collected for the study. As depicted in Table 1, all the research questions used the qualitative approach for data collection (i.e. interview and focus group discussion) while quantitative approach to data collection (i.e. questionnaire) was used in addition for research questions three (3) and four (4). In other words, the quantitative data was embedded in the qualitative data to support the results that were gathered. This design was appropriate for this study because the quantitative data (secondary) set was used to support the qualitative data (primary) which were gathered (Creswell et al., 2003).

Table 1: Details of the Embedded Mixed Methods Design of this Study

Research Question	Data Type
RQ1. How do the aims/goals of the CDSP of CIG in promote moral development?	Qualitative
RQ2. In what ways do the resources of the CDSP of CIG in promote moral development?	Qualitative
RQ3. To what extent do the activities of the CDSP of CIG in promote moral development?	Qualitative and Quantitative
RQ4. To what extents do the outcomes of the CDSP of CIG in promote moral development?	Qualitative and Quantitative

105

Study Area

The study focused on CIG's CDSP in four (4) selected Child Development Centres/ projects in the Greater Accra and Central regions in Ghana. These areas were chosen because, in 2005, CI began operations in the Greater Accra Region, and it later extended to parts of the Central Region. The assumption is that, after sixteen (16) years of operation in these areas, the beneficiaries can expect significant benefits. The subsequent paragraphs provide brief information on these selected regions (CI, 2017).

First, is the Greater Accra Region; in terms of area, the Greater Accra Region is the smallest of the sixteen administrative regions, with 3,245 square kilometers or 1.4 percent of Ghana's total geographical area. The population of Ghana stood at 32,180.401 as at the year 2020 (Ghana Statistical Service, 2020), it is the second most inhabited region in Ghana, after the Ashanti Region, accounting for 15.4 percent of the country's overall population. The region's political administration is managed by the local government system.

This management system divides the region into five (5) districts: the Accra Metropolitan Area, Tema Municipal Area, Ga East District, Ga West District, Dangme West District, and Dangme East District. Each District, Municipality, or Metropolitan Area is led by a Chief Executive who represents the central government but is accountable to an Assembly led by a presiding member elected by the members themselves (Acheampong, 2021).

Three (3) major ethnic groups occupy the Greater Accra region, namely, Akans, Ga-Dangme and Ewe. Statistically, the Akan have the majority of their people living in Accra with a percentage of 39.8%, followed by Ga-Dangme 29.7%, and 18.9% for Ewe. Christians account for the majority of religious

106

adherents (83.0%), followed by Moslems (10.2%), those who claim no faith (4.6%), and traditionalists (4.6%). (1.4 percent) (Agyei-Mensah, 2016).

In comparison to the second most popular religion, Islam, the percentage distribution of religious groupings demonstrates that Christians (82.9 percent) dominate the region (10.2 percent). Pentecostal and Charismatic church members make up the largest religious denomination (38.0 percent), followed by Protestants (26.0 percent), and Catholics (9.7%). Except in the Pentecostal and Charismatic religions, where females predominate, the distribution is nearly the same for both sexes. Male Muslims outnumber female Muslims, which follows the national norm (Asante, 2011).

Second is the Central Region; Gold Coast's former government seat is now known as the Central Region. Until 1877, Cape Coast was the seat of the British colonial authority (Apter, 2015). The coastline is known for its historic forts and castles erected by early European traders, three (3) of which have been designated as World Heritage Monuments by the World Heritage Foundation under UNESCO at Elmina, St. Jago, and Cape Coast. The area is also known for its palm-fringed beaches, intriguing fishing villages and medieval cities, as well as many natural features. The foremost wildlife reserve in Southern Ghana, Kakum National Park, is located 30 kilometers north of Cape Coast and is well worth a visit. Kakum is the most accessible, as it is extremely simple to visit from Accra, and it has been protected as a home for birds, butterflies, and uncommon native wildlife (Apter, 2015).

The culture of the region is reflected in the numerous spectacular events occurring throughout the year. There are two (2) major festivals celebrated in the Central region. The first is 'Bakatue,' or the opening up of symbolised into

the sea, symbolised the start of the fishing season for the people of Elmina; 'Edina Buronya,' a native version of Christmas celebrated by the people of Elmina on the first Thursday of the New Year; 'Aboakyer,' or game hunting, one of the most famous festivals celebrated by the chiefs and people of Winneba on the first Saturday in May; and Another well-known celebration is 'Odambea,' which takes place on the final Saturday in August in Saltpond Traditional Area and commemorates a centuries-old migration of the local people (Sarbah, 2010).

Winneba, also known as 'Simpa' Winneba; Kromantse Abanze, the site of Fort Amsterdam; Duakwa and Mensa Krom, home to some of the region's best woodcarvers; and Ajumako aware, where the carvers specialise in royal regalia, stools, linguistic staffs, and clan totems, are just a few of the historic towns in the region worth visiting. There are inviting hotels and eateries across the Central Region, all within a short drive of Accra. If one wants to learn about the historical connections between Africa, the Americas, and Europe, or just wants to learn about a culture that dates back centuries, or simply wants to rest on a sun-dappled beach, the Central Region is a must-see (Eze et al., 2023).

Population

The population for the present study comprised beneficiaries whose ages ranged between 3-22 years and stakeholders of CIG. The population consist of fifty-three thousand, four hundred and eleven (53, 411) consisting of serving children in one hundred and forty-nine (149) partner churches in Greater Accra and Central Regions of Ghana (CI, 2024), pastors/church leaders, project directors/project facilitators, volunteer workers, child development workers (accounts clerks, health and social workers), beneficiary children's parents/

relations of CIG. Details of participant from the Greater Accra and Central region are presented in Table 2.

Table 2: Population of Participants from Greater Accra and Central Regions of Ghana

Respondent	Greater Accra Number	Central Number	Total
Pastors/ Church leaders	55	94	149
Volunteer workers	913	1721	2,634
Beneficiaries parent	13,750	22, 437	36,187
Child development workers	196	330	526
Project Director	58	91	149
Beneficiary Children	21, 059	32,352	53,411
Grand Total			**93,056**

Source: CIG, Country Office (2023/2024).

Researchers like Bartlett et al. (2001) and Mugenda and Mugenda (2009) identified two (2) types of population. These are target population and accessible population. According to Mugenda and Mugenda (2009), target population refers to the entire group of individuals, objects, item, cases, articles or things with common attributes or characteristics from which samples are taken for measurements. Deductively, the target population refers to the entire homogenous group of individuals or elements from which the sample is derived for a study.

The target population for this study consisted of beneficiary children and their parents/ relations, pastors/ leaders, project facilitators/ project director, volunteer workers, child development workers (accounts clerks, health, and social workers) of CIG in the Central and Greater Accra regions. I decided to focus on these two (2) regions because they were the oldest operating within

Ghana, with Greater Accra region being the first operating region followed by Central region.

Accessible population, on the other hand, is the portion of the population after taking out all individuals of the target population who will or may not participate or who cannot be accessed at the study period (Bartlett et al., 2001). Therefore, the accessible population for this study consisted of beneficiary children and their parents/relations, pastors/church leaders, project facilitators/project directors, child development workers (accounts clerks, health, and social workers) and volunteer workers of CIG in four (4) selected child development centres within the Central and Greater Accra regions. In this regard, I selected Ebenezer Presbyterian Child Development Centre (CDC) (GH0400) Osu-Accra which began its operation on 29th September, 2005 and which is also the first Child Development Centre in Ghana among the four (4) project centres for the study. Similarly, All Souls Baptist CDC (GH0513) which began its operation on 8th February, 2008 La-Accra was also chosen. In the case of Central Region, Wesley Methodist CDC (GH0218), Breman-Asikuma and Restoration Assemblies of God CDC (GH0311), Breman-Jamra (the first two centres in Central Region), both of which started their operations on 15th November, 2008 were also selected. Hence, the influence that would be felt would be greater than the newly operating regions which Compassion International operates in Ghana.

This decision of mine was based on the fact that these child development centres are the oldest operating within the regions. Hence, the influence would be felt greatly then the newly operating child development

centres within the two (2) regions which Compassion International operates in Ghana.

Table 3: Details of the Accessible Population of the study

Population	Number
Project facilitators/directors	3
Child development workers	9
Volunteer workers	33
Pastors/ leaders	4
Beneficiary children	771
Beneficiary children's parents/ relations	752
Total	**1,572**

Source: Field data (2023)

Sample and Sampling Procedure

This study included both qualitative and quantitative sampling procedures. Hence, the sample and sampling procedure for each phase is explained in the following sections.

Sample and Sampling Procedure for the Quantitative Phase

The sample size for the quantitative phase of the study was two hundred and fifty-four (254). This consisted of beneficiary children from the four (4) selected project centres within the Greater Accra and Central regions of Ghana. The sample size for the study was selected based on the recommendation of Krejcie and Morgan (1970). They indicated that a sample size of two hundred and fifty-four (254) is adequately representative for a population of seven hundred and seventy-one (771).

The proportionate sampling procedure was used in obtaining the sample size of two hundred and fifty-four (254) from the four (4) project centres. The number of beneficiaries selected from each stratum is presented in Table 4. The

111

simple random method, specifically the lottery method was used in boating the sample from each of the stratum as indicated in Table 4.

Table 4: Details of the Sample Size for each Stratum of this study

Stratum	Population	Sample Size
Ebenezer Child development Centre (CDC)	91	30
All Souls Baptist CDC	195	64
Amazing Grace CDC	263	87
Restoration A/G CDC	222	73
Total	**771**	**254**

Source: Field data (2023)

Sample and Sampling Procedure for the Qualitative Phase

For the qualitative phase of this study, the sample consisted of the project facilitator's/project director's, child development workers (accounts clerks, health, and social workers), pastors'/church leaders', volunteer workers, beneficiary children 's' parents'/relations in four (4) child development centres of CIG within the Greater Accra and Central regions. The sample size for the qualitative phase was one hundred (100). The detailed sample size and sampling procedure for each group of participants are depicted in Table 5.

Table 5: Details of the Sampling Procedure for each Group of Participants

Region	Stratum	Respondent	Population	Sample Size	Sampling Techniques
Greater Accra	Osu	Pastor/ Church leader	1	1	Purposive
		Volunteer workers	-	-	-
		Beneficiaries parent	91	12	Convenient (Focus Group Discussion)
		Child development workers	-	-	-
		Total		13	
	La	Pastor /Church leader	1	1	Purposive
		Volunteer workers	10	6	Convenient (FGD)
		Beneficiaries parent	193	18	Convenient (Focus Group Discussion)
		Child development workers	3	3	Census
		Total		28	
Central	Breman-Asikuma	Pastor/ Church leader	1	1	Purposive
		Volunteer workers	13	6	Convenient (FGD)
		Beneficiaries parent	263	18	Convenient (Focus Group Discussion)
		Child development workers	3	3	Census
		Total		28	
	Breman-Jamara	Pastor Church leader /	1	1	Purposive
		Volunteer workers	10	6	Convenient (FGD)
		Beneficiaries parent	215	18	Convenient (Focus Group Discussion)
		Child development workers	3	3	Census
		Total		28	
		Project facilitator/ Project director	3	3	Census
		Total		3	
		Total		**100**	

Source: Field data (2023)

113

The purposive sampling technique was used to collect the data from pastors/church leaders, because of their expertise, experiences or relevance to the research topic. The convenience sampling technique was used to collect the data from the volunteer workers and beneficiary parents/relations based on reasons of easy accessibility to me as well as their availability for the interview sessions. Census sampling technique was used to obtain the sample of project facilitator/project director and child development workers because the population was too small to sample from. Ogah (2023) elaborates that the census method is appropriate for data collection in instances where case intensive study was required or the area is limited, so the response of each member of the target population is sought. The justification for the use of census sampling technique is that I could cover all the project facilitators/project directors and child development workers.

Data Collection Instruments

Three (3) instruments were used for collecting data for the study. These were questionnaire, semi-structured interview guide and focus group discussion. A questionnaire a tool for data collection that asks participants to give written set of questions (Parahoo, 2006). Many scholars have enumerated the benefits of using questionnaires in a study. For instance, Jones and Rattray (2010) noted that the use of the questionnaire is a quick, convenient, and inexpensive method of collecting standardised information for statistical analysis. Besides, Kothari et al. (2006) observed that the questionnaire provides opportunity to use large samples in collecting a more reliable data. Therefore, the use of the questionnaire is economical in expending resources in a study.

114

Another rationale which informed the choice of the questionnaire in this study was based on Parahoo's (2006) assertion that the questionnaire is appropriate to collect information on attitudes, knowledge, and experience of participants. Another justification for the use of the questionnaire is its ability to ensure anonymity and authenticity in data collection. This claim is alluded to by Bryman (2008) who maintains that the questionnaire affords freedom for respondents to give their answers without being interfered with or influenced by me, and thus enhances more thoughtful answers.

Despite these merits, the use of the questionnaire has weaknesses. Ary, et al (2006) cited low response rate, and possibly unreliable responses as drawbacks of using the questionnaire. However, I endeavored to increase the response rate by encouraging respondents to fill the questionnaires and submit them promptly. Besides, the questionnaire items were also made simple and few to encourage quick response and submission. The questionnaire item was closed-ended. Closed-ended questions refer to questions that give the respondents options or choices from which to select or choose a response (Reid & Bojanic, 2009). The closed-ended questionnaire was chosen because it helped reduce the burden of respondents providing their own answers, and facilitates quick collection of quantifiable data for statistical analysis (Polit & Beck, 2010). Except the socio-demographic information, the rest of the questionnaire items comprised the Likert-type items. Sarantakos (2005) supports the choice of the Likert-type scale in terms of high degree of validity even if the scale contains a few items, and also have a very high reliability.

An interview is a social relationship designed to exchange information between a participant and a researcher (Monette, et al., 2005). This definition

suggests that an interview is an interaction between an interviewer and the interviewee which requires building of rapport between them in the process of generating information from the interviewee for a study. In line with this assertion, Angrosino (2007) described interviewing as a process of directing a conversation to collect information. Therefore, interviews require the researcher to elicit information from respondents and provide me more insight into the phenomenon under study. It is understood from the preceding definition that interviews involve a sharing of information between an interviewer (researcher) and interviewee (respondent) with the aim of eliciting information for a study.

Scholars lend credence to the use of interviews in research. Verma and Mallick (1999) noted that interviews yield rich information that may be difficult to obtain through other means, and can support other data gathering instruments like the questionnaire and standardised tests. This implies that interviews are used to unearth relevant information that is inaccessible when other research instruments are used, and it affords researchers to use multiple methods in data gathering. In this study, the semi-structured interview protocol with the use of an interview guide was employed. Patton (2002) avers that the "interview guide approach" allows for the "interviews to remain fairly conversational and situational while allowing the interviewer to explore, probe, and ask questions that will illuminate the topic at-hand." Consistent with the claim that an interview can be used to confirm the findings of surveys (Scott & Usher, 2011).

Focus group discussion is a qualitative research method that originated in sociology and has gained popularity in various fields, including business, marketing, and education (Sagoe, 2012). It is an essential tool for qualitative inquiry to achieve a deeper level of understanding about phenomena. Focus

group discussion is also suitable for cross-checking information from informants, enhancing the trustworthiness and credibility of the qualitative inquiry. It is employed to collect data, typically in the form of opinions, from a selected group of individuals on a specific, predetermined topic, such as consumer, political, or educational matters. The objective of the discussion is to introduce ground realities. During the discussion phase, the researcher facilitates open dialogue and encourages equal participation from all participants (Neville, 2007). Focus groups also offer a social context within which the phenomenon is experienced, demonstrating how context can shape individuals' perspectives and how data are generated through interaction with others (Ritchie, & Lewis, 2000).

The focus group discussion comprises six (6) to twelve (12) participants who share common interests and form a homogeneous group. The current study involved six (6) individuals in a focus group discussion. It uncovered genuine feelings and issues, providing richer insights than personal interviews or surveys, as group dynamics lead to more elaborate responses. Additionally, it offers supplementary non-verbal information (excitement, doubt, stress) that surveys cannot capture. Moreover, focus groups help us understand causality—why people behave in certain ways. "Knowing why helps us see how"—how to design, redesign, and refine our offerings (UWSBR, 2007).

Focus group discussion is a crucial tool for qualitative inquiry to achieve a deeper level of understanding about phenomena. It is also suitable for cross-checking information from informants, enhancing the trustworthiness and credibility of the qualitative inquiry.

In line with the embedded mixed methods research design implemented in the study, the three (3) instruments enabled me to gather complementary primary (qualitative) and secondary (quantitative) data to answer the research questions guiding the study.

Quantitative Instrument

I developed the questionnaire (beneficiary children's questionnaire) for the collecting of data for the quantitative phase of the study. This was organised into three (3) sub-sections labelled sections A to C. Section A consisted of four (4) items on the demographic characteristics of respondents including gender, age, level of education (class) and religious affiliation. Section B focused on the activities of the CDSP of CIG in promoting moral development. Section C focused on the impact of the outcomes of the CDSP of CIG in promoting moral development.

Qualitative Instruments

Five (5) different semi-structured interview guides were developed for the qualitative phase of the study, for the project facilitators'/ project director's, child development workers, pastors'/church leaders', beneficiary children's parents'/relatives and the volunteer workers. I developed the instruments based on the components of the context, input, process and product (CIPP) Evaluation Model. The semi-structured interview guides were the main tools for data collection as it afforded greater assurance of confidentiality and anonymity to respondents (Creswell, 2013). The interview guide was made up of mostly open-ended questions and this was done to ensure that respondents expressed themselves well enough to give me detailed information for the study. Again, the use of interview guide was preferred because it ensured that each of the

118

respondents were basically asked the same questions so as to facilitate the analysis of data obtained from the face to face interviews (Semi-structured), and focus group discussions.

Project facilitators'/ Project director's semi-structured interview guide

The project facilitators' semi-structured interview guide was similarly organised into four (4) sub-sections labelled sections A to D. Section A focused on the aims/goals of the CDSP of CIG in promoting moral development. Section B looked at the resources of the CDSP of CIG in promoting moral development. Section C bothered on the activities of the CDSP of CIG in promoting moral development. Section D focused on the outcomes of the CDSP of CIG in promoting moral development.

Child Development Workers' semi-structured interview guide

The Child Development Workers' semi-structured interview guide was also organised into four (4) sub-sections, labelled sections, A to D. Section A focused on the aims/goals of the CDSP of CIG in promoting moral development. Section B focused on the resources of the CDSP of CIG in promoting moral development. Section C covered on the activities of the CDSP of CIG in promoting moral development while Section D focused on the outcomes of the CDSP of CIG in promoting moral development.

Pastors/Church Leaders' semi-structured interview guide

The Pastors/Church Leaders' semi-structured interview guide was organised into four (4) sub-sections labelled sections A to D. Section A focused on the aims/goals of the CDSP of CIG in promoting moral development. Section B delved into the resources of the CDSP of CIG in promoting moral development. Section C focused on the activities of the CDSP of CIG in

promoting moral development while Section D looked at the outcomes of the CDSP of CIG in promoting moral development.

Focus Group Discussion Instrument

Voluntary workers' semi-structured interview guide

The Voluntary workers' semi-structured interview guide was also organised into four (4) sub-sections labelled Sections A to D. Section A delved into the aims/goals of the CDSP of CIG in promoting moral development. Section B focused on the resources of the CDSP of CIG in promoting moral development. Section C looked at the activities of the CDSP of CIG in promoting moral development and Section D focused on the outcomes of the CDSP of CIG in promoting moral development.

Beneficiary children's parents'/relatives semi-structured interview guide (FGD)

The beneficiary children's parents'/guardian semi-structured interview guide was organised into two (2) sub-sections labelled sections A and B. Section A focused on the activities of the CDSP of CIG in promoting moral development and Section B looked at the outcomes of the CDSP of CIG in promoting moral development.

In addition, a focus group discussion was used in gathering data on the role of the CDSP on the beneficiary children's parents/relations and volunteer workers. Thus, I attended group meetings with both volunteer workers and parents of the selected Child Development Centres. This aimed at evaluating how the CDSP had improved the total wellbeing (moral, social, spiritual, physical and psychological) of the children and, by extension, their families and communities.

The advantages of the focus group discussion meetings included:

1. Respondents brought out information which was interwoven into each other, which provided adequate information rather than individual discussion.

2. This gave me the opportunity to obtain extra information since some explanations to some answers in the interviews were detailed; this method from the field supported and enriched the research.

3. The data obtain was important to the study since some of the information that were provided during the focus group discussion were not obtained from any book as more information were collected during these discussions (Field work, 2023).

Validity of the Instrument

Validity of a research instrument is determined by how well it measures the concept(s) it is intended to measure (Awanta & Asiedu-Addo, 2008). It indicates the degree to which an instrument measures the construct under investigation. Face and Content validities of the instruments were established, and these have been discussed below:

Face Validity

I gave the instruments to colleagues and other graduate students of the University of Cape Coast, Cape Coast as well the supervisors to establish the face validity of the instruments. They were requested to carefully scrutinise and assess their (instruments) relevance. Issues such as length of questions, framing of questions, and ambiguity were considered. The feedback from the graduate students and the supervisor were factored into the final preparation of the instruments.

Content Validity

Content validity is a measure that gauges whether there is adequate coverage of all the research questions (Cooper & Schindler, 2008). It indicates whether the technique assesses or measures what it is supposed to measure (Ruland, Bakken & Roislien, 2007). In other words, it is a judgmental assessment on how the content of a scale represents the measures. An effort was made to ensure that the items of the instrument covered all the research questions posed in the study, which were supposed to be answered from data obtained from the questionnaire and interview guide. Also, supervisors and some lecturers were served with copies of the questionnaires and interview guide to determine whether the items covered all the research questions. Suggestions such as the content and format of the instrument must be consistent with the definition of the variable and the sample of subject to be measured received from them were used to refine and sharpen the content of the instrument making the instruments more relevant and valid for the purpose of the study.

Reliability of the Questionnaire

The reliability of an instrument indicates the stability and consistency with which the instrument measures a concept and produces similar results after repeated trials (Sekaran & Bougie, 2010). And so, the reliability of a questionnaire is measured through internal consistency which seeks to measure the extent to which items in a measuring instrument are uniform and reflect the same underlying construct (Cooper & Schindler, 2011). In line with the observation that the Cronbach's alpha is the most commonly used statistic for

122

estimating the internal consistency of a questionnaire (Field, 2005), I used Cronbach's alpha to assess the internal consistency of the questionnaire.

In order to ensure the reliability of the questionnaire, the questionnaires were pre-tested using twenty-five (25) beneficiary children at Grace Child Development Centre in the Akropong-Akuapem in the Eastern Region of Ghana. The choice of Grace Child Development centre in the Akropong-Akuapem was based on the views of Kusi (2012) who is of the view that participants in a pilot study should have similar characteristics as those in the study. The sample size for the pre-test was twenty-five (25) participants which were within Cooper and Schilder's (2011) rule of thumb that 10% of the sample of two hundred and fifty-four (254) should constitute the pre-test. The reliability of the items on the instrument was verified by examining the Cronbach Alpha reliability coefficient of the instrument. Results from the pilot test for the process (activities) and product (outcome) of the CDSP Test indicated a Cronbach alpha coefficient reliability index of 0.86. Pallant (2020) postulates that for a research instrument to be reliable, it should record a Cronbach's Alpha value of 0.60 - 0.70. The instruments were deemed highly reliable in line with this threshold. A similar procedure was followed to establish the 'trustworthiness' of the qualitative instrument.

Qualitative

Lincoln and Guba (1985) assert that qualitative bias research needs to meet four (4) criteria of authenticity and trustworthiness: credibility, confirmability, transferability and dependability.

Credibility or Trustworthiness

Credibility or 'trustworthiness' refers to the extent to which the authenticity and credibility of data collected are tested using strategies such as member checking, peer debriefing and triangulation to determine the reliability and validity of the findings of a study (Creswell, 2014; Denzin & Lincoln, 2018). In this study, I relied on the triangulation of data gathered using quantitative and qualitative instruments, methods and findings. The findings enabled me to uncover convergences that ensured the "trustworthiness" of the conclusions drawn (Denzin & Lincoln, 2018).

Dependability

Dependability criterion emphasises the extent to which the outcome of a study is 'true' and consistent and could be repeated when replicated under a similar context (Guba & Lincoln, 2005). To ensure dependability, I provided detailed documentation that traced the methodological steps taken to develop the final propositions made in the research report. The purpose was to allow fellow researchers to 'audit' the level of agreement between the data collection procedures, analysis techniques and study results.

Confirmability

Confirmability is determined by the degree to which the outcome of a study is shaped by participants' perspectives and not the inquirer's biases (Guba, 1981). Thus, to mitigate bias and strengthen confirmability, I analysed quantitative data using the SPSS version 26 software and empirically reported descriptively using tables, frequencies and percentages to ensure objectivity. Thus, research findings can be corroborated or confirmed by others in the research field.

124

Transferability

Transferability emphasises the degree to which the outcome of a study can be transferred or applied to future settings. I provided descriptions of the phenomenon, research context, participants, and assumptions underlying the study to enhance the replication or transferability of findings to similar contexts to aid informed decision-making.

Data Collection Procedures

Quantitative Phase

The first stage required that I engage in several preparatory activities. One was seeking the consent of my supervisor, permission from the Department of Arts Education and ethical approval from the Institutional Review Board (IRB), University of Cape Coast (UCC) to enable me to undertake the fieldwork for the study. Next, I applied for an introductory letter. Upon satisfying all requirements, approval was given by the IRB for data collection to commence. After the ethical clearance had been submitted and approved by the Board, i obtained a letter of introduction from the Department of Arts Education, which was used to obtain permission from Compassion International. Through CIG further permission was sought from the Project Directors and the Child Development Workers of the targeted sampled Project centres to carry out the study. Upon satisfying all requirements, approval was given by the IRB and CIG for data collection to commence. A follow-up was arranged for time and date convenient to the participants for the data to be collected. This was necessary to ensure that the study participants were pre-informed about the data collection.

Fieldwork for the quantitative phase began in the month of November, specifically from 1st - 30th November 2023, with me giving consent forms to the study participants to indicate their willingness to participate. This was followed by administering the questionnaire. The questionnaires were administered separately over four (4) CDC for four (4) weeks to minimise fatigue and carry-over effects on the part of the respondents. I administered each questionnaire personally. Before each session, I introduced myself to the respondents, explained the purpose of the study and gave clear instructions on how to respond to the questionnaire. I also reminded them not to write their names on any part of the questionnaire. Each respondent was, however, assigned numerical codes (identifiers) to facilitate the data cleaning (sorting, identifying and mapping) and analysis. The questionnaire lasted for thirty (30) minutes after which they were collected from the respondents. Measures were taken to help them understand and provide accurate responses. The quantitative data was collected within thirty (30) days. After the questionnaire had been successfully collected, the data was processed and analysed. The major challenge I encountered during the quantitative data collection concerned voluntary participation. Upon realising that the questionnaire would neither contribute to nor affect benefit they get from CIG, most of the youths were not enthused about participating in the answering of the questionnaire. However, this did not affect the answering of the questionnaire and the validity of the results.

Qualitative Phase

One-on-one interviews as well as a focus group discussion were conducted for the qualitative aspect of the study. The interviews were carried out after school to forestall disruption of instructional time. The interviewees

126

and I agreed on a venue for the interview. Prior to the actual interview, I developed rapport with the interviewees by exchanging pleasantries and self-introduction. I then outlined the purpose of the interviews and explained the procedure for the interactions.

Based on the expert opinion that face-to-face interview is more personal, and affords easier exploration of respondents' experiences in-depth (Macnee & McCabe, 2008), I thus adopted the face-to-face interview approach where I asked questions, and the respondents provided their opinions on them. Besides, the face-to-face nature of the interviews made the interactions natural and conversational. To ensure that I paid attention to the interactions, the interviews were videotaped after permission had been sought and granted by the interviewees. This also served as a backup in the event of data loss or mechanical malfunctioning of the gadgets. However, I made few notes to supplement the video and audiotapes. After each interview session, the tapes were played to the respondents to confirm that the opinions expressed during the interviews were the true reflections of their views.

The interviewees were allowed to alter their views or rephrase their opinions when they raised concerns. When all necessary additions and modifications were done and affirmed by the interviewees, I thanked them to end the sessions.

In addition, focus group discussions were conducted to gather data for the qualitative phase of the study. Three (3) separate focus group discussions were carried out during the data collection; focus group discussion with volunteer workers and beneficiary children's parents/relations. I moderated all group interviews. I explained the importance of the exercise to participants and

encouraged them to ask every question they wanted to ask. I presented the topics for discussion to participants and directed the discussion to prevent them from deviating from the purpose. Probes were used to seek for clarifications and to facilitate the discussions. I then ensure that group think was checked. The focus group discussions were recorded with a digital audio recorder and notes taken in order to obtain a comprehensive and accurate data description. In order to ensure the accuracy of the data collected, it was transcribed verbatim immediately after each discussion section. Table 6 provides details of the schedule of data collection.

Table 6: Schedule of Data Collection

Schedule of data collection visit	Purpose
First visit	Distribution of letters and getting acquainted with project centres
Second visit	Taking respondents through the purpose of the exercise and Conduct of Interviews
Third Visit	Conduct of focus group discussion
Fourth visit	Administering of questionnaires

Source: Field data (2023)

Data Processing and Analysis

Data analysis is the process of bringing order, structure and meaning to the mass of information collected (Oso & Onen, 2005). Similarly, Parahoo (2006) defined data analysis as a means of making sense of data before presenting them in an understandable manner. It is construed from these definitions that data analysis involves organising information gathered in a study with the aim of deriving meaning from the data. This implies that because raw data is meaningless, there is the need for the data to be synthesised and

128

interpreted for meaning. Like the data collection in this study, the quantitative approach was embedded in the qualitative phase to support the result that was gathered through the qualitative approach.

Regarding the quantitative data, I read through all the filled questionnaires and eliminated those which were answered as well as those that had a lot of missing data. This was done to make ensure that the missing data do not distort the findings of the study. The questionnaire was then coded. According to Boeije (2010), coding is the process of categorising, assigning, or labelling segments of data with a word, a short phrase or a short name. This means that coding helps to group data for the purpose of identification. In this study, the data was coded using numerals.

The data was then imputed into the Statistical Package for Social Sciences (SPSS) version 26. The SPSS is an analytical software commonly used in the analysis of quantifiable data.

The choice of the SPSS was influenced by the advantages enumerated by statisticians in using the SPSS for analysis such as the ability of processing large amount of data, providing more convenient platform for performing statistical tests, and its ability to link numerically coded data to its original meaning (Robbins et. al., 2012). In analysing the data, I calculated the mean and standard deviation (were computed) for each of the questionnaire items. The overall mean (mean of means and standard deviation) was also calculated.

For the interviews, I listened to the recorded tapes after which the verbal information was transcribed. Data transcription involves listening to each of the interviews, and writing the information verbatim into text (Polit & Beck, 2010). The verbal information captured in the video and audio tapes were written down

129

into text data for analysis. After the transcription, the tapes were replayed and the information to the texts, and all omissions identified and corrected. The thematic approach was used to analyse the text data. Braun and Clarke (2006) noted that thematic analysis involves a detailed method for identifying, analysing and reporting patterns (themes) within data. The thematic approach was chosen because the analysis of the interview data was done according to the research questions which constitute themes. I looked for patterns that describe the themes that emerge from the data.

To answer research question one (1) titled 'How do the aims/goals of the CDSP of CIG in promoting moral development? I examined the aims, objectives, vision and mission of CIG to ascertain the moral development issues in them. This examination became necessary due to the nature of the research design adopted for the study.

For research question two (2), I sought to evaluate how the resources of the CDSP of CIG promote moral development. In order to answer this research question, I had to examine the resources of CIG. The resources included time, human, infrastructure, curriculum and content for evaluating the quality of moral education received by the beneficiary children. The purpose of this evaluation was to provide information for determining the resources used to meet the moral development goals of the CIG programme.

For research question three (3), there were two phases in the analysis in order to answer the research question. I did both qualitative and quantitative analysis of data to answer research question three (3). For the qualitative phase, I did a thorough examination of the activities in line with the CIPP model. With the process evaluation, I focused on the running of the programme and teaching

130

learning processes. I also examined the ways in which the resources are used in an effective manner to achieve the desired aims, objectives, and goals of the product. I went further to assess the processes to understand how CIG is working and which processes are responsible for better working and maintaining the quality of moral education. I ended the qualitative phase of the analysis by evaluating the systematic approaches, teaching learning activities, parent teacher meetings, annual functions and co-curricular activities that helped to promote ME.

The quantitative component of data analysis for answering research question three (3) involved the analysis of data gathered through the use of the questionnaire. It involved calculation of frequencies, percentages, means and standard deviations of the responses provided by the beneficiary students of the CDSP at the four (4) selected centres. The items covered various aspects of the process component of the CIG's Child development programme such as pedagogical approaches, morality, entrepreneurial skill development, inclusivity and extra-curricular activities. The quantitative analysis helped to provide key insight on the extent to which the process component of the intervention adequately addressed the various components of CIG's Model as captured in their policy documents. The overall mean (mean of means) was also calculated to give a clue about the general picture.

Research question four (4) titled "To what extent do the outcomes of the CDSP of CIG promote moral development?" involved a two-way analysis qualitative and quantitative. With the qualitative aspect, I relied on the interview data to answer the research question. I generated themes from the dataset to answer the research question. Braun and Clarke (2006) have indicated that a

theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set. Following Braun and Clarke's (2006) idea, my focus of the product evaluation was not on the student's achievement of grades but the skills, attitudes, knowledge, learning and abilities they attain which the beneficiary children were going to use in life to benefit society. I therefore generated themes that cover the skills, attitudes, and knowledge and learning outcomes from the dataset in order to answer the research question.

In the quantitative component of data analysis to answer research question four (4), emphasis was placed on the analysis of data gathered with the aid of a questionnaire that covered various aspects of the product component of CIG's intervention such as morality, Bible knowledge, self-esteem, acquisition of vocational and sports skills. As was the case with research question three (3), statistical measures such as frequency, percentages, means and standard deviations were calculated for each of the items. The overall mean was also calculated (with the aid of the SPSS version 26) to enable me determine the extent to which the beneficiaries exhibited the intended outcomes of the CIG intervention.

Table 7: Summary of how the Research Questions were Analysed

Research Questions	Analytical procedure employed	Respondents
1. How do the aims/goals of the CDSP of CIG promote moral development?	Qualitative (thematic analysis)	Project facilitators/project directors, child development workers, pastors/church leaders and volunteer worker.
2. In what ways do the resources of the CDSP of CIG promote moral development?	Qualitative (thematic analysis)	Project facilitators/project directors, child development workers, pastors/church leaders and volunteer worker.
3. To what extent do the activities of the CDSP of CIG promote moral development?	Qualitative (thematic analysis) and Quantitative (descriptive statistics (frequency, percentages, mean and standard deviation)	Project facilitators/project directors, child development workers, pastors/church leaders, volunteer worker, beneficiaries of CIG and beneficiaries parents /relations
4. To what extent do the outcomes of the CDSP (CDSP) of CIG promote moral development?	Qualitative (thematic analysis) and Quantitative (descriptive statistics (frequency, percentages, mean and standard deviation)	Project facilitators /project directors, child development workers, pastors/church leaders and volunteer worker, beneficiaries of CIG and beneficiaries parents /relations

Source: Field data (2023)

133

Ethical Considerations

Ary et al (2018) points out that there are four (4) stages in research ethics, namely: planning, data gathering, processing and interpretation of data as well as the dissemination of results. At the data collection stage, in conducting administering questionnaires, due honesty was exercised. The respondents had the opportunity to fill their questionnaires privately, in order to ensure confidentiality. In dissemination of results, measures were taken to ensure privacy, anonymity and confidentiality of all participants. This means that the names of the participants were not used or revealed throughout the research project (Maree, 2016). The discussion of the findings were based on the trends that emerged from the data and not from any preconceived ideas.

Informed Consent

According to Collins et al (2007), informed consent implies the agreement to participate in research after learning about the study, including possible risks and benefits. This implies that the participants must be aware of what the research entails and how they are going to benefit from the research. The respondents were given time to consider the risks and benefits of being involved in this research and they were made to decide whether to take part, without being coerced. Participants were informed of all the benefits and risks of the study. The authorities signed the consent forms. All the children who were interviewed were informed and their consent were sought. For children who were between the ages of 10-17 years and could not make decisions for themselves, their parents were consulted and permission granted from them. Before I interviewed their children, the parents were therefore asked to be present with their children during the interview process. The participants were

told about the general nature of the study as well as about any potential harm or risk that the study may cause.

Confidentiality

Cohen et al (2011) defined confidentiality as not disclosing information from the participant in any way that might identify that individual or that might enable the individual to be traced. I used coding abstracted data with unique identifiers rather than names, thus masking features of specific cases, institutions or settings that may make them recognisable even without names (WHO, 2013). I also considered the way the data will be protected from unauthorized persons. Passwords was thus used to protect the data on the soft copies.

Anonymity

Anonymity means that we do not name the person or research site involved but in research it is usually extended to mean that one should not include information about any individual or research site that enabled that individual or research site to be identified by others (Walford, 2005). In the current study, numbers were used for interviewees in place of participant names.

Harm to Participants

The balance of protecting respondents from harm by hiding their identity while, at the same time, preventing "loss of ownership" are issues that need to be addressed by each researcher on an individual basis with each respondent (Grinyer, 2002). The researcher in this study made sure that participants were not exposed to physical, psychological and emotional harm. Sufficient information was provided to the participants so that they could make informed

135

decisions. Data was not disclosed to any other person without the consent of the participants. I carried out a thorough risk/benefit analysis.

Chapter Summary

This section of the thesis has given a report on the research method that were employed in the collection of data as well as the principles used in the analysis of the data. Since this study was based on the role of CIG in promoting ME among basic pupils in Central and Greater Accra using CIPP model, I was cognisant my attempt to look for best methods that would ensure that the findings that emerge from this study are valid and reliable. The next chapter presents the results and analysis of the study.

136

CHAPTER FOUR

RESULTS AND DISCUSSION

Overview

The study evaluated the CDSP of CIG and their roles in the moral development of pupils in four (4) selected Child Development Centres (CDC) in the Central and Greater Accra regions of Ghana. This chapter presents the findings that emerged from the study. It covers analysis and interpretation of the interviews conducted with workers of CIG. Most of the information entails primary data. However, secondary data from literature sources have been synthesised into the findings to support its authenticity. The presentation has been done mainly in the descriptive approach. Excerpts of the interviews have been incorporated into the presentation to support and give the discussion a better understanding. The findings are presented under sub-headings, in ways that answer the research questions of the study. The quantitative data was embedded on the qualitative data, the findings from both data sets were used for results and discussion phases of the study.

Qualitative Results and Discussion

Research Question One: How do the aims/goals of the Child Development Sponsorship (CDSP) of Compassion International, Ghana promote Moral Development?

This section looks at the aims, objectives, vision, and the mission of CIG. The result offers a critical evaluation of how such mission, aims, objectives and vision promote moral development. In answering this research question, data were collected from the project director's/project facilitators, child development workers, pastors/church leaders and volunteer workers.

137

Mission and Vision

A critical evaluation of the mission statement of CIG indicates the organisation's commitment to alleviate poverty in order to promote moral development. A look at the CDSP of CIG is succinct with moral outlook as captured here: 'we blend physical, social, economic and spiritual care together to help each child fully mature in every facet of life'.

It is obvious from the mission statement that CIG has a comprehensive mission that helps children to fully mature to become responsible adults. It is noticeable from the mission statement that the physical needs of the child like food, clothing, books, care and attention (which are very necessary for child living) are taken care of by CIG. This validates the findings that CIG, emerged as an advocate for children; not to provide for their spiritual growth but also to enhance their economic, social, moral and physical status with the ultimate aim of enabling them to become responsible and fulfilled adults (CI, 2024; Darku, 2017). It is clear that the organisation engages in childhood poverty intervention in developing countries with the stated goal of "releasing children from poverty" (CI, 2024).

This was evident in the activities of CIG as I engaged in field visits. I observed that CIG mission involves helping children develop in all spheres of their lives - physical, spiritual, cognitive and socio-emotional. I further observed that CIG provides children in project centres with food, educational and health support. Beneficiaries enrolled in the programme receive a variety of benefits such as school uniforms, school supplies, vocational training supplies and routine health screening. Some project centres in partnership with the partner churches also engage in early life interventions by providing mothers with

138

resources and training to take care of their babies and young children. Available data shows that there is an emergency fund set aside for critical situations at CIG. In the case where a child suffers from a life-threatening illness, this fund is accessed by the project and used to pay for the treatment. Other uses for this fund include "… providing safe drinking water, distributing mosquito nets, funding life-saving surgery, setting up programmes to prevent malnutrition and providing emergency relief after a disaster" (CI, 2024). In addition, children receive mentoring and leadership training to help them become empowered adults (CI, 2017c). Thus, the aim of CI is to provide holistic developmental support to poor children and not just a focus on educational achievement. As indicated by Jafralie & Zaver, (2019) lack of physical needs is one of the causes of deviant behaviours in the society. This means that if such needs are met, young children will develop and maintain a good sense of morality in the country. Researcher's interview session with some workers at the Project Centres confirms that CIG is committed to her mission. For example, in an interview with one of the Project facilitators, he indicated that CIG has a moral purpose. This is what he says:

Extract 1 *Erhmm ... with CIG our mission is to release children from poverty in Jesus' name so it is a mission about love, we love God and we demonstrate our love and live out our faith by extending care to others.*

In another interview with one project director, this is what he indicated:

Extract 2

> *Interviewer: So in your opinion, do you see that activities of Compassion International, reducing the burden of responsibility on parents?*

Interviewee: A lot, A lot. Because some of the beneficiaries and their family. When you see them, you know that without compassion, they wouldn't be able to even go to school. We have a lot of them coming our way. So as we speak now, we have also said we have thirty-five (35) of the beneficiaries that have graduated from the university. Some are really a national service, some financial service and working. And these children were registered when they were in their primaries. And they were taking through school JHS, SHS, tertiary their fees were paid. Hostel fees paid. Those who were doing computer science, we bought laptops for them. And now they are working. We have one in ABSA bank. We have one in SIC, we have one working with engine oil, we have one working with what's the name. There is a mines in Tarkwa there is one working with mines. And then we have one even working with the church as an accountant. Yes, so we have them scattered all over. And then we have one working at Accra Legon medical Centre as a lab technician, we have four nurses, who are now nurses. One is with… one currently got hired at the police hospital. So we have all those success stories scattered around. And the happy thing is that these people are helping their families take care of the younger ones who didn't get the opportunity to register. Yes.

A critical evaluation of extract 2 above reveals that CIG adequately supports their beneficiary children physically so that they can become better people in the society. As indicated by the interviewee, CIG has supported its beneficiaries to escape poverty and its effects. Some have moved from the web of poverty and risen to become doctors, Engineers, nurses and bankers. Obviously, this is a life changing support that has directly and indirectly impacted positively the lives of the people, the family and the society in general. Research has shown that lack of access to education, job, money and better livelihood is one of the causes of immoral acts in our society (Evans, et al, 2009;

Cogan & Morris, 2001). By providing these physical support, CIG is obviously developing the moral educations of her beneficiary children.

This confirms Darku's (2017) findings that CIG is committed to the moral development of her beneficiary children. Again, this study confirms the findings of Wydick et al. (2013) who had earlier revealed that beneficiaries of Compassion International have positive impacts on years of schooling, school completion at primary, secondary and tertiary levels and also the probability of being employed as highly skilled labour. From extract 2 above, the following deductions can be made. Education forms an important part of the intervention. This is in line with the United Nations sustainable development goal of ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all (Hackett, 2015). These deductions inform the nature of the intervention in two ways. Firstly, an important feature of the Compassion International Intervention is that it is child focused. Consequently, the project is able to target children and tailor interventions that adequately solve their needs. This is incongruent to most poverty interventions that target the family unit as a whole (Darku, 2017).

The study reveals that CIG is committed to its mission to the extent that it is inextricably tied to her vision. I interviewed key personalities to ascertain the moral development in the vision of CIG. This is what the interviewee indicated:

Extract 3

> *Interviewer: Please what is the mission and vision of Compassion International?*
> *Interviewee: Yeah, the vision and mission of Compassion International is releasing children from poverty through Jesus*

<div align="center">141</div>

> *Christ, so that their mission and vision of compassion and like I was saying, when it comes to each project, we all have our own vision and mission statement. And then even ours we have our own core values that we work with. So the vision and mission for also a start development centre. Here, it's one, our mission is to holistically develop the disadvantaged children and youth in the south LA community through Jesus Christ. And our vision is fulfilled Christian youth tribe in in a resilient family through a resourcefulness of officers of Baptist Church selfless. So, that is it. And when you look at our core values, we talk about God fearing safety. So…, our core values are God fearing, safety, integrity and excellence.* (Field interview, 2023)

This response is embedded with Christian principles of attending to the needs of the poor and helping the needy. This echoes the biblical sayings of Jesus Christ in Matthew 25:31-40

"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, "I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison

and go to visit you?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (NIV)

A critical look at the verses above shows that the mission and vision of CIG is consistent with sound moral teaching. CIG is also committed to the same course of action of helping the poor and needy in the society in order to give them better lives. This mission and vision statement is imbued with ME. CIG has offered herself as a model of ME. It is obvious that such compassionate and kind gesture are examples of good moral behaviours that such beneficiary children are bound to learn from. As captured on the Website of CIG, the vision is clear and straightforward: 'we are child advocacy ministry pairing compassionate people with children living in extreme poverty to release the children from spiritual, economic, social and physical poverty' (Compassion International, 2017). This demonstrates that CIG has moral development aims that seeks to train the child holistically. In an interview with one of the Project facilitators on the vision of CIG this is what he said:

Extract 4

> *Yes, so with our vision, you can even find it on our website and it's clear but let me try to quote it so that you can really understand what we do here errhmm ... I will say that Compassion International Ghana is a visionary organisation that is committed to transforming the lives of children living in extreme poverty. Our Christ-centred approach to child advocacy and holistic development ensures that we prioritize the physical, cognitive, socio-emotional, and spiritual well-being of every child we serve. So through our strategic partnerships with local churches and global sponsors, we are breaking the cycle of hardship by equipping children with the essential skills and resources they need to improve their social status and become*

143

> *valuable contributors to their communities. So this is actually*
> *our vision and we're achieving it.* (Field interview, 2023)

It is obvious from the extract above that CIG is committed to its core vision of breaking the cycle of hardship. CIG is a proud member of the renowned Compassion International brand, dedicated to making a positive impact on the lives of children worldwide (Waithaka, 2022; Compassion International, 2017; Darku, 2017; Wydick et al., 2013).

Research Question Two: In what ways do the recourses of the CDSP of CIG promote Moral Development?

This section looks at the resources, infrastructure, curriculum and content needed to implement the teaching learning process of CIG. The result offers a critical evaluation of how such resources, infrastructure, curriculum and content needed to implement the teaching learning process promote moral development. In answering this research question, data were collected from the project director's/project facilitators, child development workers, pastsors/church leaders and volunteer workers.

Human Resources

Human resource form an integral part of an organisation. In every organisation, the vision and mission will have to be implemented by members of the organisation. In view of this, this section evaluates the human resource of the organisation to ascertain how they contribute to ME. In an interview with the Project Director, this is what he had to say about the staff of CIG:

> *Interviewer: Please what are the qualifications of compassion*
> *volunteers?*
> *Interviewee: The volunteers?*
> *Interviewer: Yes.*

144

Interviewee: First and foremost, we check their Christian background. And then secondly, the academics as we speak now, I would say we have the volunteers they are category, they have been categorized into two. There are people who are teaching and others who are just helping volunteers. For instance, you see, you saw the two women who are sitting in front, one takes care of water. Because if you should put the water there for everybody, you know, you know how they will waste it. So one takes care of that. And one takes care of the washroom attendant. Yes. So she is particular station and the washroom side. For the younger ones who cannot use the washroom. She assists them, and then do that. We also have a stand by, the church has a cleaning facility management, who comes here to clean immediately we close when and when we close and you see them mopping and do all those things. So we have a standby one who go in ones who will go in to see if the place is in order. So we have those patches of volunteers around, but the teaching ones the minimum is HND.

Interviewer: HND is the minimum?

Interviewee: Yes, yes. Aside, those who come here to do the vocational training for them is not HND but you mastering your craft.

The researcher's interviews conducted indicate that the workers were readily available and had the requisite qualification, except one with a Diploma certificate. Most of the workers had qualifications in Education which enables them to have good understanding of human life and be able to educate the people holistically. Arguably, the people were very well equipped with the fundamentals of human development as captured in the mission and vision statements of CIG. As referenced from one of the course books of the CIG, one of the teachers remarked that 'we have acquainted ourselves with the policy documents of CIG to enable us cater for the moral development of the children'.

145

Most of the volunteer teachers were members of the Christian fraternity namely, Wesley Methodist church, Breman Asikiuma of the Amazing Grace Child and Youth Development Centre, Restoration Assemblies of God Church, Breman-Jamera of the Restoration, A/G Child and Youth Centre, All Souls Baptist Church, La Accra of the All Souls Child Development Centre. Majority of the volunteer teachers had a master's degree in respective disciplines.

Apart from the volunteer workers, some of the project centres have Cooks, Cleaners who provide other services to cater for other welfare needs of the people. This is done to ensure that the beneficiaries are trained and well catered for to develop their minds. There is very well structured organogram that define the order of authority starting from the pastor of the partner church, church partner committee, project director, three (3) child development workers, volunteer teachers, care givers (parents)/participants (beneficiary children). The three (3) child development workers are composed of the health worker, social worker and accountant.

As regards the health workers, they are responsible for the health education and welfare of the people. They offer education on all matters of health to the beneficiary workers in order to develop the well-being of the people. One of the health workers who were interviewed indicated the rigour with which they offer health education to develop the lives of the people. As indicated by Owusu (2022), health education is one of the ways to ensure the development of the ME of individuals. The moral development of children is key to the moral training of students at all levels. As one of the Health Workers observed in an interview with her, she foregrounds the need for RME in schools. This shows that she sides with Bansah (2017) on the grounds that RME as a

146

subject in the curriculum should be given the needed attention in schools. The interviewee argued that ME fosters a degree of moral development in the society and this ultimately develops the society. This foregrounds the fact that CIG is committed to the moral development of the beneficiary children.

Compassion International, Ghana also has a Social Worker who takes care of the socio-emotional needs of the beneficiaries. A critical evaluation of the role of the Social Workers demonstrates a strong sense of consistency between her role and that of the curriculum which guides the operation of the core mission and vision of CIG. As captured in the socio-emotional curriculum:

> Socio-emotional development involves the expression of feelings; the ability to interact with others in a reciprocal way; knowledge of the concern of self, others and creation; making biblical based and responsible decisions and becoming resilient. Self-worth, physical health, spiritual development, academic learning, citizenship and overall motivation to achieve are all dependent on healthy socio-economic development. The appropriate nurture and development of individual allows them to settle well into schools, church and community; work cooperatively, confidently and interdependently; and above all behave appropriately in their community. This process of acquiring socio and emotional intelligence or skill is similarly accomplished in ways similar to learning in any academic or health skills beginning earlier in life and continuing throughout the life span. The Compassion International Socio-Emotional curriculum is prepared to guide the tutor to take the child through activities to demonstrate how and why these competencies are learnt.

From the extract above, it could be realised that the Social Worker also exists to cater for some specific needs that are critical for the socio-emotional development of the child. For example, the Social Worker complements the

147

work of the socio-emotional curriculum tutor whose objective is to ensure that the learners are developed socio-emotionally in a way that allows them to live at peace with all men in society as captured in Romans 12:18 (CIG, Socio-Emotional National Curriculum, 2010 page 11).

I observed that there were adequate facilitators. This can be found here:

Interviewer: Are your facilitators or volunteers readily available every Saturday?

Interviewee: We have a little more than what we need. So if one person will not be available, he informs me then we put them together who can replace this better who can replace this. And the church also helps us in recruiting volunteers a lot. So should we have shortage just inform or we have some standby that we can call on to come in. But what, we also encourage is, you can't just walk in and say you want to be a volunteer and we have to take you through with our processes that we take you through. Even example is finding our child protection policy document is a must. If you want to work with any of our registered children, you have to sign the Child Protection document. So if you want to be a volunteer, you have to sign it. You don't just sign it we'll take you through. If you feel you can comply. You signed and you can be a volunteer.

The extract above informs two major things. First, CIG has adequate facilitators to teach their children and these facilitators are well equipped to do so. Second, there is a clear criteria and requirement to meet before becoming a member of the volunteer worker, that is, teaching staff. The extract below buttresses this point:

Interviewer: How do you select or recruit your volunteer workers, I mean your teachers?

Interviewee: The volunteers?

Interviewer: Yes.

148

> *Interviewee: Hmmm … we don't just bring anyone to come and teach our children. You know, we are a Christian organisation whose mission is to raise people holistically, especially to help them know Christ so anyone coming to teach should first of all be a Christian. Because we can't accept someone who doesn't believe in our mission. So number one, we check your Christian background to know whether you believe in our vision and mission… yeah and this is very important to us. Then again we check your academic qualification. Here, we teach so anyone coming to help us should have formal education. So far majority of our teachers have master's degrees and few have first degrees. Errm … it is only one person who has a diploma. Right now most of our volunteer teachers, those you came and met were also beneficiaries who are schooling in tertiary institutions and have come back to also support us to train our children. So in all, we are very particular about who comes here to teach. You can't be just anybody, you have to demonstrate that you have strong moral standing and academic qualification.*

From the extract above, it is realised that one will have to believe in the core values (mission and vision) of CIG before accepted as a volunteer partner. As indicated in the extract above, the organisation will 'check their Christian background and the academic qualification'. This reassures us that CIG does not work with people who will not promote ME.

Accountants

Apart from the Social Workers, there were Accountants who have been employed to cater for the financial needs of the children. As the Bible records, money is the root of all evil and thus, the knowledge of money is critical for moral development. In order to cater for the financial discipline of the beneficiary children, the organisation has employed the Accountant to support the curriculum teachers to offer moral training on finance to the learners. When

the accountant was asked how his role contributes to the moral development of the children, this is what he has to say:

> *So as an Accountant I am in charge of the monetary aspect of the organisation and I see to how such monies are used for the betterment of the children so if I don't do my work well, the object of the organisation will not be achieved. So you realise that we are all interested in how the children will be groomed in a manner that shows that they are morally developed.*

I now turn my attention to the auxiliary workers in the sections that follow:

Security Workers

During my visit to the offices of the project centres, I realised that there were Security Officers who worked to support the activities of CIG. Interestingly, all the Security Officers were well trained and therefore understood the core values as well as the mission and vision of the organisation. As I interacted with some of the Security members, one of them indicated that "… Please, we are also to help to develop the kids in the name of Jesus Christ … so that they can be better people morally and live well in the society so the organisation is one well paaaa ... it's not easy". This represents how CIG were committed to the development of the moral life of her members. Majority of the Security Officers worked for the partner churches and were therefore guided by the moral principles of Christian religion. The Christian principles of the Security officers were adequate and met the standard of the kind of training needed to train up the children.

Cleaners

As part of the visit to the child development centres, I realised that there were also cleaners who supported the work of the organisation to provide conducive environment for training. What is inspiring about these workers is

their depth of commitment and knowledge in the operations of the organisation, particularly in the matters of the moral training of the beneficiary children and youth. One of the cleaners indicated that 'we are here to teach the school children that you have to be clean because cleanliness is next to holiness …so they learn that too'. As indicated by this participant, she gives a strong commitment to the need to develop the child holistically. Apart from the commitment of the Cleaners, I also realised that majority of the cleaners were educated and were all Christians who believed in the biblical values of Christianity.

Cooks

Cooks are very important in the establishment of any organisation as food is important for human life. This informs why CIG has employed Cooks to cater for the needs of the beneficiary children and youth. In order to alleviate poverty by the organisation, food is served two (2) times a day, that is breakfast and lunch. These two (2) meals help the people to live in harmony with all people in the society thereby avoiding deviant behaviours. It is common knowledge that hunger is one of the things that cause many people to go into immoral behaviour. One of the Cooks who was interviewed indicated that:

> *We are here to cook for the children to ensure that those from the less privileged homes are catered for. You know that if you are hungry so many things come to your mind. Is what people will eat that make them still, go into prostitution, armed robbery and all kinds of things so I am also helping to develop the morality of the children, "medaase" thank you.*

This comment from the Cook demonstrate that she was aware of her role to the general development of the beneficiary children and youth. While they fulfill their daily business of food supply, they are able to commit their time to

151

help develop the moral life of the children. This shows that Compassion International CDSP is Christ-Centred, Church Driven and Child-focused.

Non-Human Resources

Infrastructure

During the visit to CIG centres, I observed that there were very good and adequate infrastructure. The organisation has adequate infrastructure such as Library, Playground, Information and Communication Technology (ICT) laboratory, adequate classroom for teaching and learning. These infrastructures were well provided for by the partner church schools to ensure that the learners have the best resources to develop themselves, especially their moral life. It was observed that from the All Souls Baptist school which does not have church school, yet they have enough facilities for teaching and learning. The availability of teaching and learning facilities ensures that the beneficiary children and youth have enough space to explore their knowledge in moral development. The is evidenced in the extract below:

> *Interviewer: Thank so much! Please what about infrastructure?*
>
> *Interviewee: infrastructure, the challenge with infrastructure. It's a partnership between the church, the church has a role it has to play. And compassion has a role it has to play. So when it comes to the infrastructure, the church sees to that for infrastructure. So if you need more classrooms, they just have to get the classrooms readily available for you. Unless it's so difficult then with that we have something, we call critical intervention, that one you have to apply. And if by God's grace, there is funds available at the Global office, then they will come in to support you in terms of infrastructure in their heart. So that is it.*

152

The study revealed that CIG does not implement their CDSP directly. They adopt what is commonly referred to as the partnership relationship with the local church. The choice of the church as a partner is based on the biblical mandate of Matthew 16:18 which gives an indication' that Christ instituted the church, and in response to the Great Commission. The organisation exists to support the church to fulfill its God-given mission which includes ministry to children. Again, as a Christian organisation, there is an understanding of the analogy of one body as expressed in 1 Corinthians 12, and therefore Compassion's role is to complement and support the church as against competing with them.

The partnership is such that CIG enters into an agreement with a local evangelical church for the implementation of the CDSPs. While Compassion supports with funds, the partner churches carry out the implementation of the programmes. Prior to the partnership being brokered, Compassion International. Ghana expects the local church to satisfy some basic infrastructural requirements towards the establishment of the Child Development Centre. These requirements are:

- Classrooms for Saturday meetings

- Kitchen facility

- Office space for project workers

Classrooms for Saturday Meetings

Interviews and Observations I did at the study project sites have shown the availability of adequate classroom structures at all the centres. The classrooms were used for the Saturday meetings, and the children were age graded into the various classes. These divisions are 6- 8years, 9-11years and 12-

153

14, at all of the project centres visited, has an extra class division for youth above 14 years, since the programme has been in existence for almost eighteen (18) years. There were two or more classes for each age grouping at almost all the project centres. The number of children in a class differ in number, ranging from 35-45. This information on the number of children in a classroom from the project centres visited conforms to the formal educational practice of the geographical context of the study areas. The project centres used the government approved educational facilities such as classroom, chalkboard and others belonging to the implementing churches, indicative of the fact that the programme is in line with formal education. Further, it was observed that in addition to enough classroom space, there were enough furniture, teaching and learning resources at all the study areas visited. Because of the use of the church school classrooms, the Saturday meeting comes on irrespective of the church's weekend activities such as weddings, funerals and others.

This is in line with Asare-Danso's (2018) assertion of the need for a church school which serves as a means of evangelism. The availability of structures has helped the Saturday meetings in grouping the children into various classes according to their ages, which is helping in the teaching and learning process because different age groups have different retentive memory and needs. This further shows that CIG believes in the assertion that there is the need for the child to be recognised as a person since there is individual difference (Astorini, 2016)**.**

Office space for Project Workers

The study, through interviews with the Child Development Workers noted that the implementing church partners have office spaces for the project

154

workers. However, one of the offices in the Central Region was not spacious enough to accommodate all the permanent workers who form the administrative staff (project director/co-coordinators, health workers, social workers, accounts clerks). It was also observed that all the project centres in the Central and Greater Accra regions visited had basic office items like computers and printers. For all of the projects visited they do not print from commercial sources in town which usually come at high rates. Also, one of the requirements for the partnership is for the partner churches to have in place a management structure independent of the partner church's own management system, so as to avoid conflict of interest. The church elects a management committee called the Church Partner Committee (CPC). For all the projects visited, a Church Partner Committee exists. The committee is usually made up of five (5) members and their duty is to provide a high level guidance and support to the project workers (administrative staff) to enable them manage the day to day activities at the centre. The committee is appointed by the local pastor/priest and is subject to him. The Committee has the responsibility of employing the Project Director/Coordinator and other staff members (health workers, social workers, accounts clerks). Interviews with four (4) Project Directors/Coordinators revealed that, some of the project centres have active committee members, who visit the project centre regularly, whereas some other project centres do not have.

The partner church is required to open a separate bank account in the name of the project, independent-of the church's main account. For all the projects visited, bank accounts exist, separate from the church accounts, into which CIG transfers money on monthly basis. This shows that the projects

155

receive funds regularly from CIG as was corroborated at all the four selected project centres visited. The account for the project has three (3) signatories, who are the Local Pastor, Church Partner Committee (CPC) chairperson and the Project Director/Coordinator. The involvement of the local pastor and the church committee serve as a check on the project coordinator in the disbursement of the project funds. This has resulted in the right usage of the funds for the required purpose. This implies that misuse of funds is avoided. A visit to the office revealed that the Project Staff consists of the Project Coordinator, Accounts Clerk. Social Worker and Health Worker. The staff is responsible for home and school visitation, parental education, follow up on health matters, letter writing and maintaining contact with Compassion's Country Office. Majority of the parents who were interviewed revealed that:

The workers are doing their best, they visit our children especially when they are sick in the hospital, and also give us information on our wards' performances at school.

This obviously shows that the staff is committed to the mission and vision of CIG and are working assiduously to promote ME.

Kitchen facility

The kitchen facilities in the two (2) centres in the Central region can be described as above average. It was observed that one centre, Amazing Grace CDC, uses a large kitchen, and the other, though, among the oldest child development centres (All Souls CDC) and at almost nineteen (19) years of partnership with Compassion, still did not have a kitchen space. The project places an order for food from a professional caterer to feed the children on Saturdays. This increases the expenditure of the project, as a result of the payment made to the caterer. An undisclosed amount was spent on every child's

156

lunch prepared by the caterer. The expenditure may be less if the meals had been prepared by the workers (cooks) themselves. It was also observed that all the cooks at the project centres prepare and served their food under hygienic condition; they cover their heads and wear aprons in the processes of cooking and serving.

Curriculum Content

Interview with Project Directors/Project Facilitators, Child Development Workers and Volunteer Workers indicated that the "Curriculum has been designed to cater for the needs of the children holistically, that is, spiritual, cognitive, socio-emotional and physical". I also observed that the curriculum "is designed in a manner that is consistent with the organisation's mission statement, which ultimately aims at releasing children from poverty and helping them to become responsible and fulfilled Christian adults". By deduction, CIG aims to develop her beneficiaries holistically spiritual, cognitive, socio-emotional and physical. Series of interviews and observations of Saturday Meetings for registered children at the four projects centres in both the Greater Accra and Central Regions revealed that the Child Development Workers and Volunteer Workers had been trained on how to use the curriculum (syllabus) (pedagogical strategies and approaches), and are able to apply it in the lessons in the classroom. The curriculum was divided into four (4) main thematic areas. Details of these four (4) main thematic areas the curriculum covers are discussed below:

- Spiritual Development

- Physical Development

- Cognitive Development

157

- Socio- Emotional Development

Spiritual Development

The rationale of the spiritual development component of the curriculum is to ensure that each child or young person comes to have a personal understanding of the message of salvation and have the opportunity to accept Christ as Saviour. Upon knowing Christ as Saviour, the child is nurtured to continue to grow in Christ through knowledge of the Bible. The children are expected to mature into responsible and fulfilled Christian adults. Activities carried out, at the centres during the Saturday meetings were aimed at spiritual development. Some of these activities included bible quiz, recitation of memory verses, showing of Christian movies and films, playing of Christian songs, sword drill, and picture storytelling, among many others. This is a reflection of one of the main aims of the organisation. The above findings affirmed Astorini (2016) assertion that every Christian Child Development Programme should be pursued in a manner that the "children are brought to the-point of making a decision for Christ and accept the grace of God offered through Christ."

The spiritual curriculum has been designed to direct the children and energise them to be true ambassadors of our Lord Jesus Christ (CIG, Spiritual National Curriculum, 2010). The Curriculum was developed against the background that Spiritual development begins with the knowledge of God's word and the understanding it brings; that is who God is, who He created each child to be, what His purposes are and a personal understanding of the message of salvation (CIG, Spiritual National Curriculum, 2010). The spiritual curriculum of the CIG programme helps the children to know about the love of God. This energises them to become true disciple of our Lord Jesus Christ. CIG

158

is working through the CDSP to connect children to people who can encourage them face the world with hope and purpose.

The Spiritual curriculum further seeks to expose the individual children to God's Word in order to help them have knowledge and understanding of who God is and what He (God) created them to be. The child is given the opportunity to use this understanding and come to a personal understanding of the message of salvation and accept Jesus Christ as their personal saviour.

In the curriculum, it was evident that Compassion International's Child Development model sought to take the child through appropriate age graded Bible lesson for them to grasp the basic biblical truth and apply them to their daily living. This obviously helped them to achieve the mission and vision of CIG. Interviews conducted with the Project directors revealed that the ultimate goal of the curriculum was to help each child to develop a personal commitment to the Lordship of Christ. Further discussions revealed that the attainment of this outcome (demonstrating commitment to the Lordship of Christ) was closely monitored by three (3) indicators which served as roadmap to the outcome.

First of all, the curriculum helped the child to know and understand the Bible. In this case, the young person is trained to know basic narrative stories of the bible, understands basic Christian theological concepts, memories important scriptures, and reflect biblical worldview in his or her thinking. This was achieved by taking the learners through lessons/topics such as:

1. God the Creator

2. Creation and sin of Adam and Eve

3. Sin's consequences

4. Abraham and Sarah

159

5. Sodom and Gomorrah

6. Noah

Secondly, the spiritual curriculum was intended to help the young person confess Jesus as Saviour. In this case, the young person is expected to know the gospel and make a profession of faith appropriate to the tradition of the local church. Here are some of the themes in the curriculum to help achieve this objective:

1. Jesus the Doorway

2. Birth of Jesus

3. Baptism of Jesus

4. Temptation of Jesus

5. Jesus' Last Days on Earth

6. Jesus' Crucifixion, Death and Burial

Thirdly, the curriculum was designed to equip the children to practice spiritual disciplines of prayer, Bible study, worship and service. The young person is expected to know and practice basic spiritual disciplines in age-appropriate manner. This is why CIG has carefully selected topics that will help the learners develop this knowledge. Here are some of the topics:

1. Jesus walks on water

2. Zacchaeus

3. Samaritan woman at the well

4. The Widow's mite

5. The Beatitudes (CIG, Spiritual National Curriculum, 2010)

These topics inevitably shape the thinking pattern of the children to develop strong faith in God thereby believing in the power of prayer (in the name of

160

Jesus Christ). The children are not only given spiritual attention; they are also given opportunity to develop physically.

Physical development

The expected outcome of the physical development component of the curriculum was to ensure that the child would be physically healthy, and chooses good health practices. To achieve this, the programme ensures the development of the characteristics that give a child the full use of their physical capacities, such as motor skills and the enjoyment of good health. Health is the absence of disease or physical impairment and the presence of appropriate attitudes and practices that secure bodily well-being.

To achieve this, most of the project centres undertake health screening for the children, payment of medical bills, provision of first aid, toiletries, food, and personal hygiene materials such as hand washing basins and napkins. The poor and Highly Vulnerable Children (HYC) in the projects are also given supplementary food by their projects aside what is taken on Saturday during meetings to improve upon their malnutrition status. The Physical curriculum is a series of intervention that intends to train the individual to understand their own bodies, appreciate it and take responsibility in making wise choices. The individual children understand that taking good care of the body is one of the requirements that God puts on us.

According to the CIG, National Curriculum for Physical Education (2010; 3), "…every child who participates in Compassion Program is given the opportunity to learn about Jesus, know Him personally and discover how to develop a life-long relationship with him". This is in line with the vision and mission of CIG. The curriculum further exposes the children to other physical

161

needs and practices that are necessary for their moral development. For example, children were taught how to develop characteristics that gave them full use of their physical capacities that enable them to form attitudes or practices that recognise and promote self-care, good nutrition, water and air pollution, safe hygiene, avoidance of high risk behaviours and situation. The Physical Curriculum is therefore geared towards nurturing the individuals to become morally responsible in the society. A careful examination of the table of contents of the Physical Curriculum pointed to the fact that CIG develops the children morally. Here are some of the lessons:

1. I am special to God

2. People are alike, people are different.

3. God loves people with disabilities.

4. Respecting and helping people with disabilities

5. I can prevent diseases

6. I can be a good friend

7. I can be a good neighbour

8. Human Immune Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS)

9. Cleaning up the dishes

10. Water pollution and making the water safe

11. I can take care of my teeth

12. I can take care of my hair

13. I can wash my hands

14. I can grow plants

162

These lessons were carefully taught and the learners were able to fully apply them in their daily lives. As the quantitative result show, majority of the learners have the knowledge of who they are in Christ and this demonstrate that they have the knowledge of Jesus Christ. By this, CIG has successfully achieved their mission of helping children to know who they are in Jesus Christ while at the same time relieving them of poverty. CIG continues to inspire hope and the spirit of respect for one another, especially towards the disabled who are ordinarily looked down upon in our society. As captured in the Physical Curriculum of CIG, it is hoped that the beneficiary children will appreciate that God loves people with disabilities (ibid: 21). Towards this end, classroom activities are designed to help learners understand the concept. At page 22 of the Physical Curriculum, the teacher is required to share the following with the learners:

The Bible teaches about king David who showed kindness to the crippled son of his best friend. David knew that God loved all people even people who were lame and could not walk. Jesus healed people who could not walk. These examples from the Bible remind us how God loves people who have disabilities. What are some of the ways that you could show God's love to a person who has crippled legs? Possible answers: go to the market for them, gather firewood, carry their water, push their wheelchair, run errands.

The teacher should also end the lesson with this story:

Jesus met a man who could only beg for a living because he could not hear and could not walk. Jesus showed love towards the man by healing him. What are some of the ways you could show love towards a person who cannot

163

hear? The concludes that God loves children with various disabilities and we can ask God to help us love them also.

It is clear from the above that the children are taught sound moral principles. From this teachings, the beneficiary children will know how to live with the disabled in the society. The children are conscientized to have sympathy for the disabled in the society and also love them. These teaching reflect biblical principles of loving one's neighbour irrespective of the person's physical outlook. This confirms Morris (2003) idea that physical education should be strategically designed in a way that 'communicating with people in a manner that enables and ennobles them, rather than demeans them: honoring other students' right, dignity, and worth; cooperating, or working together toward common goals; negotiating problems and conflicts successfully; and creating opportunities for other (54). These facts are in accordance with the results of earlier studies, which also examined the role of physical curriculum in promoting moral development (Morris, 2003; Lind, et al, 2002; Marsarsky, 2016). Generally, both the present study and the ones previously mentioned suggest that moral reasoning can be promoted through physical education curriculum in combination with properly designed educational interventions. For example, the Physical Curriculum of CIG teaches sound moral principles that shape the learner's way of living peacefully with others. From the Curriculum, learners are taken through activities that make them become good neighbours (CIG, Physical National Curriculum, 2010). At the presentation stage of the lesson, the teacher explains to the students how to become good neighbours. The teacher listed points such as be friendly, do not make too noise, help out, keep area clean, respect their property and take care of anything you

164

borrow (ibid; 50). The teacher went ahead to ask the learners to demonstrate how the students will treat their neighbours in the following ways:

1. Neighbour comes and asks to borrow something

2. Neighbour is sick in bed

3. Neighbour is lonely

4. Neighbour's trash/rubbish is blowing in your yard

5. Neighbour's fence is broken

6. Neighbour is sad

These instances of situations inevitably develop the moral behaviour of the learners to be able to live peacefully with others in the society. Again, learners will develop attitudes such as dialoguing to reach consensus, tolerance, taking responsibilities and showing respect. This finding corroborates with Ngoasong (2022), Grant (1996) and Preskill (1995) who share the same idea that dialogue aimed at critically assessing different opinions in order to reach consensus, and that dialogue promotes critical thinking and independence as well as the development of attitudes such as tolerance, respect and responsibility. Similarly, this finding is consistent with previous research (Taufik, 2020). Taufik (2020) has earlier indicated that in order to create a conducive learning environment, there is the need for students to respect others and develop virtues of responsibility.

They must abandon the habit of laziness and negligence and develop the habit of self-control and diligence as the Physical Curriculum of CIG teaches. This confirms that CIG continues to work with its mission and vision. Their approach is thus similar to the Infusion Approach. As Fowler et al (2015) disclose, the main aim of the infusion approach is the restoration, paraphrase or

preparation of a school mission statement that reflect the priorities given to the development of superior personalities. CIG also ensures that the mission statement is infused in the curriculum in order to develop the learners holistically. The children are also encouraged to participate in sports activities and games such as football, skipping and others at the centres every Saturday. These activities are helping the children to develop physically, as it was testified by a parent:

Extract 5

At first my child takes his meals without washing his hand with soap but after joining Compassion's programme he has now become used to the washing of hands and also with soap before and after eating.

The above undertakings at the project centres relating to the health, supports the Ghana Health Service's (2020) assertion that those who work with children, must devise strategies that meet their critical needs-like health and security.

Cognitive development

Cognitive development "refers to how a person perceives, thinks, and gains an understanding of his/her world through the interaction and influence of genetic and learned behaviour" (CIG, Cognitive National Curriculum, 2010). It is also described as the ability of an individual to acquire knowledge that enhances his or her skills. This expected outcome for the cognitive development component of the curriculum is to ensure that before the registered children are withdrawn from the programme, they should exhibit the motivation and skills to be economically self-supporting. This is captured in the curriculum content of the cognitive module used in instruction at the Project centres. According to

166

cognitive component of the curriculum, learners are expected to do the following after going through the various topics:

1. develop the skills of the basic principles of managing money and credit.

2. develop the skills to generate and implement positive and informed solution to problems.

3. cultivate unique vocational interest and intelligences.

4. analyse issues using critical thinking.

5. have the ability to remember, recall, identify, define, describe, list, name, match, state principles, facts, concepts.

6. have the ability to explain, summarise, translate, rewrite, paraphrase, give examples, generalise, estimate or predict consequences based upon a trend.

7. have the ability to use knowledge or apply knowledge, apply rules, methods principles, theories and among others. to situations that are new and unfamiliar.

8. have the ability to break down material/information into its component parts; to differentiate, compare, distinguish, outline, separate, identify.

9. have the ability to recognise unstated assumptions and logical fallacies; ability to recognise inferences from facts and among others.

10. have the ability to put parts together to form a new whole.

11. have the ability to appraise, compare features of different things and make comments or judgment, compare, contrast, criticise, justify, support, discuss, conclude, make recommendations and among others.

12. have the ability to use information or materials to plan, compose, produce, manufacture or construct other products (CIG, Cognitive National Curriculum, 2010).

A critical study of the cognitive curriculum shows that CIG intends to help their children develop strong mental abilities to be able to make sound moral judgement. The study revealed that the curriculum had some indicators and the indicators are that, firstly; the child should complete at least primary education, secondly, the child should cultivate unique vocational interest and intelligence, and lastly the child must learn and utilize at least one income generating skill. The study reveals that most of the projects enroll children in school, undertake payment of school and printing fees, provision of educational supplies (textbooks, pens, rulers, exercise books, pencils and others), and school uniforms for the children. The project also pays, for extra tuition for beneficiaries who are not performing well in school. During the Saturday meetings, the beneficiaries participate in cognitive activities such as drawing, painting, needle and craft work.

The above observation supports Astorini (2016) assertion that the curriculum of a Christian education programme must include instructions in "art, music, poetry... as well as develop aspects of life for which humans have been given ability and interest.

Socio-emotional Development

Socio-emotional development involves the expression of feelings, the ability to interact with others in a reciprocal way, knowledge of and concern for self, others and creation; making biblically based and responsible decisions, and becoming resilient (CIG, Socio-emotional National Curriculum, 2010). The

expected outcome is that, the beneficiaries should interact with other people in a healthy and compassionate manner. I personally witnessed some of the children actively engaged in some socio-emotional development activities at the various centres (club activities playing ludo, football, oware, skipping among others.). These include excursions, Christmas and Easter parties, spoils festivals competition, club activities (fine art, drama, cadet corps, playing ludo, football, scrabble, oware, skipping and other).

Furthermore, an observation of a Saturday meeting at Asikuma (Amazing Grace Child Development Centre) and the other study areas has revealed that there is a well-structured time table designed by the project centres to assist the implementation of the curriculum in the four main developmental areas. Compassion's programmes are designed in conformity with the above discussion. The data gathered suggests that, the design of Compassion's Child Development Sponsorship Programme (CDSP) is holistic and serves the needs of the target organisation. This assertion is based on a close examination of the curriculum (syllabus) designed by Compassion and implemented by its church partners. The curriculum has been designed in such a way that it caters for the needs of the children in four broad areas, namely spiritual, cognitive, socio-emotional and physical. A conclusion therefore can be drawn that the children are developing from the four thematic areas stated above. The above observation attests to Asare-Danso (2018) assertion that, it is an important requirement of any child development programme curriculum to include in the programme design instructions that emphasises the importance of good relationship with other people.

169

As regards the curriculum content of the organisation, I observed that the socio-emotional needs of the people will have to be developed. The Compassion International Socio-Emotional curriculum is prepared to guide the tutor to take the child through activities to demonstrate how and why these competencies are learnt. For example, Romans 12:18 says 'if it possible, as far as it depends on you, live at peace with everyone.' The Curriculum model takes the child through appropriate age graded activities and exercises to grasp the basic intelligences and apply them to their daily living. The ultimate is to achieve the following goal or outcome in the life of each child over the course of their participation in the programme. It is therefore the responsibility of the organisation to ensure that all aspects of the moral life of the beneficiary children are well developed. In this regard, CIG demonstrates strong commitment to the moral development of the beneficiaries. In addition, CIG ensures that beneficiary children demonstrate strong character formation both socially and emotionally. For example, from the CIG, Socio-emotional National Curriculum (2010: 11), the child is expected to achieve these objectives after going through the curriculum:

1. exhibit effective inter-personal relation skills.

2. effectively interact with other people in a healthy and compassionate manner.

3. effectively appreciate that individual uniqueness and group differences are gifts from God.

4. understand that individual uniqueness and group differences complement each other and make the world more interesting.

5. aware of my personal strengthens and weaknesses.

170

6. effectively identify and label one's feelings (positives and negatives).

7. understand that it is important to express my emotions with others in order to build closer friendships.

8. can effectively exercise self-management.

9. effectively demonstrate positive self-talk that promote resilience.

10. effectively establish and maintain healthy and rewarding connection with individual and group including a church family.

11. effectively apply self and social awareness in making responsible life choices.

12. effectively recognise and understand my obligation to engage on biblical, ethical, safe and legal behaviours.

13. know the customs and traditions that are common in my family.

14. effectively explain the importance of family traditions and customs.

15. know the difference between a good and a bad friend.

16. effectively help a friend to improve upon their weaknesses in order to become a better friend.

17. differentiate between trustworthy and unworthy behaviours.

18. believe that others deserve to be treated with kindness, compassion and grace.

19. effectively convey and follow through with one's decisions not to engage in sinful behaviour.

20. effectively achieve mutually satisfaction to conflict by addressing the needs of all concerned. (CIG, Socio-emotional National Curriculum, 2010).

From the above, it is clear that CIG has two principal aims to develop the emotions and goal setting skills of her beneficiaries. This is very important as it will help the beneficiaries develop strong moral commitment to their visions in life. This will also help the beneficiaries to critically analyse situations and be able to make good judgement. In an interview with the project director, this was the response he gave on the curriculum:

Extract 6

Interviewer: Thank you so much So please what philosophy informs your curriculum? Do you have a curriculum?
Interviewee: Yes, we have a curriculum.
Interviewer: So what philosophy informs your curriculum?
Interviewee: Like I said, when you look at compassion they have four thematic areas that they normally work with, that is, cognitive, socio-emotional, physical, and spiritual. Yes, so the curriculum is developed around these four things, cognitive socio-emotional, spiritual and physical and when we talk about the physical, the physical includes the health aspects too so you could look at Quick topics like child protection, that has to do with drug abuse, all kinds of things teenage pregnancy and all kinds things, but it will fall under physical. And when we talk about the cognitive, the cognitive is more of helping them to read, helping them to write letters, we help them in that aspect too. When it comes to the spiritual, we have all kinds of materials, spiritual materials that we use in, in helping them. In fact, each year, we buy the devotional guide from S.U, which we give out to them, we go for spiritual camps, we do spiritual retreat for both beneficiaries and even their caregivers. So those are some of the things that we do.
Interviewer: You didn't talk about the socio-emotional.
Interviewee: The socio-emotional, we have put them in groups, where they do debate, we try to add, help them to come out on

172

how to express themselves on certain topics. For instance, last two months, we took them on a retreat on how to cancel even each other. So we selected few, and then they were taught how to lead their children or their peers and counseling. So they have also come and they are trying to help each other because we believe that they are able to confine in their peers easier than us. So should your friend come and tell you something, you should be able to help. So when we did that, realize that yeah, those who were timid, who cannot speak bold enough now to talk about certain things that they don't use to, yes. (Field interview, 2023)

It is evident from the curriculum objectives that in order to enable the beneficiaries, develop strong commitment to moral integrity, strong moral training is given to the learners to make their ME better. It was also to help them analyse situations, assume personal responsibility, respect others and solve problems. This is the way CIG has been ensuring the moral development of beneficiary children.

Again, as can be seen from the curriculum content of CIG and the extract above, it can be argued that the organisation's curriculum content has been expanded to incorporate all areas of coverage of moral instruction, and can be seen in the four major areas. Firstly, the curriculum is aimed at building in the pupils the moral habits and good manners. This includes mastering basic good habits and social etiquettes through continuous modeling, inculcation and training. The Social-Emotional strand involves learning such specified moral habits like how to greet, talk to elderly, how to make use of public goods, keep close friendship, observe school regulations and its likes. Secondly, the curriculum aims at inculcating moral norms and ideas needed for desirable life.

This objective is related to transmitting great moral traditions to the youths. It instils in the pupil a strong commitment to the moral order through

persuasive presentation of moral norms, and to develop students' comprehension of the need for a normative structure in the society. This involves learning universal norms or ideas in order to develop the ability to differentiate right from wrong, thereby standing out as a good citizen with the power of doing well to his neighbour. Thirdly, to develop the ability of moral judgment and decision making needed to deal with moral conflict occurring in daily life situation on the basic of discrete moral consideration and justifiable methods. This curriculum involves students in practical experiences so that the judgment they make is conscious and deliberate base on immoral autonomy. Development of good sense of judgment helps the students to have a positive thinking over issues that concern him and his environment. Fourthly, the curriculum aims at building autonomous moral character. This goal deals with inculcating solid moral disposition or a strong moral willingness to do the good by dint of internalisation of moral principles and self-actualization.

A closer analysis of the curriculum reveals that it is organised in a way that helps students to develop autonomies voices or lenses on moral issues on the basis of strong moral principles and ideas and position the students to have a self-strength to overcome various harmful temptations. Summarizing the Objectives of RME in repositioning Ghanaian youths, NaCCA (2019) observed that the major target of moral instruction is to transmit the values of the nation's heritage to the next generation while supporting the autonomous moral development of youths. I observed that CIG curriculum is geared towards achieving same objective. For example, a close observation of the four (4) thematic areas of the CIG curriculum just as the RME curriculum for Ghanaian

174

students is intended to achieve the following objectives. This aim specifically is intended to:

1. Foster the spirit of respect for human dignity and aware of life.

2. nurture those who endeavour to inherit and develop traditional culture and create a culture that is rich.

3. Nurture pupils who in turn will form and develop a democratic society where freedom, truth and peace rules.

4. Train those who can contribute towards realising a peaceful national society, and finally.

5. Train those who can make independent decision and foster a sense of morality.

This shows that the objectives of moral instruction are detailed and rich enough to deal with the present moral crisis in the society. It also means that the aims and objectives of moral instruction at CIG are arranged to equip one with the required moral values for an active and responsible integration against social evil. The findings on the teaching of moral shaping behavior showed that the teaching of moral instruction could help in shaping one's moral behavior which in turn repositions him for a sustainable development.

The finding here is interesting in that the study disclosed how the teaching of moral instruction could inculcate in the learner good manners which in turn help adapt in his environment. In line with the findings on the place of instruction in repositioning the youths, Flugel (1995), was of the view that the essence of moral instruction in schools is to reinforce in the youths the social virtues acquired at home so that children can apply them in schools and then in the society at large for effective relationship. The teaching of moral instruction

175

emphasises the need for human respect and good relationship especially in Ghana where people are always identified in a group. This relationship is stressed throughout the entire school life to extent of predisposing the young adult to live in harmony with their neighbours. According to Astorini (2016) the implication of moral instruction in schools lies in the relationship between the individual and the national development. When individual is developed, the nation is implicitly developed. Moral poverty of an individual is therefore the greatest that any nation can suffer. Therefore, the primary objective of moral instruction is building up the individual that would develop his society. It is apparent from the curriculum and the kinds of activities that students are taking through that after engaging with CIG students will develop self-awareness relationship with others; understanding of different beliefs, and values and practices. And this will automatically help such students acquire a sense of moral judgment about what is wrong or right.

Research Question Three: To what extent do the activities of the CDSP of CIG promote Moral Development?

This section looks at the systematic approaches, teaching learning activities, parent teacher meetings, annual functions and co-curricular activities to implement the teaching learning process of CIG. The result offers a critical evaluation of how such systematic approaches, teaching learning activities, parent teacher meetings, annual functions and co-curricular and activities to implement the teaching learning process promote moral development.

Instructional Strategies

According to NaCCA, (2019) the teaching of Religious and Moral Education (RME) should be learner-centred rather than teacher-centred. There

176

is a Chinese proverb that states "I hear, I forget; I see and I remember; and I do and I understand." This is interpreted to mean that when learners are fully involved in teaching and learning processes, they tend to develop great interest and subsequently contribute actively to lessons. In the same vein, it is expected that the teaching and learning of RME would be participatory, and not be turned into preaching sessions. In this study, I observed that the facilitators operate child-centred pedagogy where learners are given the opportunity to explore and come out with new insights. This made the learning very meaningful to the learners as the quantitative results testify. This approach of teaching is very effective because learners would become passive learners when RME teachers attempt to impart every information solely by themselves, and this may not encourage effective teaching and learning (Astorini, 2016).

Again, it is important to indicate that teaching resources play key roles in teaching and learning processes. Without them, learners are likely to find it difficult to understand various themes and concepts (topics) they study. I examined the availability and use of teaching and learning resources. I observed that teaching resources such as charts, real objects and drawings help to make the lessons interesting and practical. The teachers were very resourceful and were able to find the relevant teaching resources needed for the lessons. It was highly essential and commendable on the part of the teachers to use audio-visual resources such as films and videos in their lessons for learners to acquire the right knowledge, values, attitudes and skills needed. In addition, the teacher related the topics to the practical situations in their daily lives.

Available studies indicate that the best way of learning RME is through practical activities like demonstrations, role plays, recitals, games, group work

177

and visiting important religious and historic sites. During the field visits and the interview sessions, the teachers used more demonstrations throughout the lessons. This made the children get a clearer picture of lessons and store the facts in memory and practice when they are encouraged to take active part in the lessons that involve demonstrations and other practical activities.

This finding corroborates the educational principles that the child's generic skills are fully developed only when enough demonstrations and activities are undertaken (NaCCA, 2019). Some of the students were given the opportunity to dance, sing, draw, dramatise and make models, and all these potentials were developed through the teacher's assistance and resourcefulness. The learners were engaged in games and these games arouse the interest of the children to take active part in the lessons. Learners are to be encouraged to work in groups, carry out some of the functions of the teacher and act as a leader of the group. The teachers guided the learners to work in groups so that there was balance between teacher-centred lessons and lessons which get out of hand because of lack of control. This will automatically inculcate in the learners the spirit of team work, consensus building and tolerance in order to ensure peace and unity.

To be effective, competent and reflective citizens, who will be willing and capable of solving personal and societal problems, learners were exposed to situations that challenged them to raise questions and attempt to solve problems. Learners were also taken through activities needed to acquire positive attitudes, values and psychosocial skills that will enable them participate in debates and take a stand on issues affecting them and others.

> *Interviewer: what teaching and learning strategies, do you engage your learners?*

178

> *Interviewee: I use different kinds of teaching and learning strategies. Such us dramatization, role play, small group discussions, Whole class discussion and debate etc other volunteer workers attested or affirmed to the teaching learning strategies she presents during the focus group discussion.*

Co-curricular activities

Research has proved that there is a strong relationship between co-curricular activities and ME (Owusu, 2016). Available literature indicate that co-curricular activities promote ME in schools (Owusu & Asare-Danso, 2018; Astorini, 2016). Towards this end, I evaluated the kinds of co-curricular activities that children were taken through at CIG to assess the ME in them. Interview session with the Project director at one of the centres revealed that the children are taken through co-curricular activities.

> *Interviewer: Apart from the teaching and learning process, do you have co-curricular activities that you engage your learners?*
> *Interviewee: Yes, yes, we, we have all kinds of sports that we do. You could see we even had a B ball court, we have a volleyball court, you have the football field. We do the indoor games; we have a table tennis board. So normally, first Saturday of every month, we do games. We do games. And by God's grace, we have some of our beneficiaries who are even playing the league, the National League. Yes, we have some of our beneficiaries who are playing that.*

The interactions above showed that there were co-curricular activities at the various centres. It is clearly worthwhile to expose learners to a wide range of experiences that display at least a reasonable resemblance to the reality of conditions in the outside world where they will have to study, live and work once they leave school. It seems justifiable to assume that a judiciously balanced combination of academic and co-curricular learning experiences is likely to

enable learners to cope better with life in a society where people have to live in harmony with others. Learners must, therefore, have a working acquaintance with a balanced range of skills. I also discovered that learners are taken through varied activities such as oware, lodo, football and other competitive games to master their socio-emotional and other physical skills. This obviously complement the classroom curriculum designed for the programme. This shows that CIG believes that every learner has a basic human right to demand and receive a broad education. Learners have different aptitudes and should be given ample opportunities for development before specializing in a specific field of interest. They need skills that will equip them for family and leisure life too. For example, the learner who prefers science should not have to give up music if that is also part of his/her interest range, and a learner who majors in Arts related courses should not be deprived of physical sports activities for that reason. This means that co-curricular activities offered during and after school hours can be an excellent opportunity to discover new meaning in life rather than waste time, lazing around or maybe even making trouble out of boredom. The success of the co-curricular activities often was evident on the links that has been built between the school (in this case CIG Saturday school) and the wider community. For example, the project director indicated that some of their students are playing league football with the larger community. This means, in practice, local enthusiasts even help the learners to gain specific skills, and schools send these learners out to work with community projects.

180

Quantitative Results and Discussion

Research Question Three: To what extent do the activities of the CDSP of CIG promote Moral Development?

The quantitative component of data analysis for answering research question three (3) involved the analysis of data gathered through the use of the questionnaire. It involved calculation of frequencies, percentages, means and standard deviations of the responses provided by the beneficiary students of the Child Development Sponsorship Programme in some selected project centres. The items covered various aspects of the process component of the CIG's Child development programme such as pedagogical approaches, morality, entrepreneurial skill development, inclusivity and co-curricular activities. The quantitative analysis helped to provide key insight on the extent to which the process component of the intervention adequately addressed the various components of CIG's Model as captured in their policy documents. The overall mean (mean of means) was also calculated to give a clue about the general picture.

181

Table 8: Beneficiaries views on the Process Component of the CDSP

Statement	Responses						
	SA	A	U	D	SD	MEAN	S.D
1. My facilitator makes use of pedagogical approaches that focus on religious practices.	114(44.9)	90(35.4)	9(3.5)	22(8.7)	19(7.5)	4.02	0.54
2. My facilitator promotes an understanding and tolerance of other people's faiths and cultures.	104(40.9)	99(39)	4(1.6)	25(9.8)	22(8.7)	3.93	0.46
3. The spiritual care I receive from CIG is inadequate to help me mature morally in every facet of my life.	23(9.1)	26(10.2)	3(1.2)	73(28.7)	129(50.7)	1.98	0.51
4. My facilitator aids learners to make sense of problems and persevere in solving them, including using higher order skills.	98(38.6)	105(41.)	5(2.0)	24(9.4)	22(8.7)	3.92	0.40
5. My facilitator encourages learners to present their own ideas in unique ways and critique each other's reasoning.	110(43.3)	94(37.0)	6(2.4)	23(9.1)	21(8.3)	3.89	0.51
6. My facilitator encourages learning that is meaningful because it aligns with learners' ability	91(35.8)	112(44.1)	8(3.1)	22(8.7)	21(8.3)	3.90	0.43
7. My facilitator allows learners to support each other to improve on their learning.	120(47.2)	82(32.3)	5(2.0)	25(9.8)	22(8.7)	3.99	0.57
8. My facilitator makes learners feel unsafe and unaccepted.	20(7.9)	26(10.2)	8(3.1)	110(43.3)	90(35.4)	2.12	0.41
9. My facilitator encourages learning that is linked to learner's background and to their prior experiences	131(51.6)	71(28.0)	4(1.6)	25(9.8)	23(9.1)	4.03	0.61
10. My facilitator creates a classroom environment that support learning by all students	122(46)	80(31.5)	4(1.6)	26(10.2)	22(8.7)	4.00	0.57

182

Table 8 continued

11. We engage in regular sports activities during our Saturday classes.	119(46.9)	87(34.3)	3(1.2)	24(9.4)	21(8.3)	4.02	0.56
12. As part of the classes, I am introduced to vocational training in areas such as beads making	128(50.4)	74(29.1)	3(1.2)	26(10.2)	23(9.1)	4.03	0.61
13. I do not receive training on entrepreneurial skill development	24(9.4)	25(9.8)	5(2.0)	120(46)	80(31.7)	2.19	0.35
14. Facilitators at CIG sometimes take us through lessons in music, and co-curricular hobbies	91(35.8)	95(37.4)	6(2.4)	32(12.6)	30(11.8)	3.73	0.31
15. Throughout my learning sessions, CIG takes care of my health needs	132(60.0)	90(35.4)	2(0.8)	25(9.8)	5(2.0)	4.26	0.72
16. There are enough provisions to cater for me or any of my colleague students who has special learning needs within the classroom.	121(47.6)	81(31.9)	3(1.2)	25(9.8)	24(9.4)	3.98	0. 49
17. There are no health assistants to attend to me and others at any time within the session	11(4.3)	20(7.9)	4(1.6)	99(39.)	120(47.2)	1.83	0.67
18. I am introduced to mathematics lessons that help to improve my numeracy skills.	125(49.2)	89(35.0)	5(2.0)	19(7.5)	16(6.3)	4.14	0.68
19. We undertake lessons in English language to help improve my skills in literacy.	121(47.6)	90(35.4)	6(2.4)	20(7.9)	17 (6.7)	4.09	0.63
20. As part of our lessons, we receive tuition in science to enable us to become scientifically literate.	123(48.4)	91(35.8)	5(2.0)	18(7.1)	17(6.7)	4. 122	0.64
Total	**254 (100%)**			**Overall Mean = 3.97**			**S.D = 0.54**

Source: Field data (2023)

183

Table 8 contains the views of respondent beneficiaries on various aspects of the process component of the CDSP. It covered components such as pedagogical approaches, morality, entrepreneurial skill development, inclusivity and co-curricular activities.

With regards to item one (1) which focused on the pedagogical approaches used by facilitators, most of the respondents agreed that the pedagogical approaches used fostered tolerance for different religious beliefs and practices. From Table 8, it is seen that one hundred and fourteen (114) participants (44.9%) strongly agreed with this statement whilst a further ninety (90) (35.4%) agreed. Only forty-one (41) respondents (16.2%) either disagreed or strongly disagreed with the statement. The mean score of 4.02 out of five (5) gives an indication that respondents largely agreed with the assertion. Most of the respondents a total of two hundred and three (203) (79.9%)also agreed with the second statement that sought to find out whether facilitators promote tolerance and understanding of other people's faiths and cultures.

Item three (3) focused on the spiritual aspect of CDSP's process (activities) component. As can be seen on Table 8, whilst a total of forty-nine (49) respondents (19.3%), were of the view that the spiritual care received from CIG was inadequate to help them mature morally, the vast number of respondents, specifically, two hundred and two (202) (79.4%) disagreed with the assertion. The mean score of 1.98 lays credence to the fact that generally, respondents disagreed with the notion that the spiritual care received from CIG was inadequate.

Item five (5) bothered on the extent to which facilitators promoted creativity and constructive criticism among the respondents. One hundred and

ten (110) (43.3%)and Ninety-four (94) (37%)respondents strongly agreed and agreed respectively with this item.   Notably only 46 respondents (18.1%) shared the view that they felt unsafe and unaccepted in the CIG learning environment. Two hundred (200) (78.7%) respondents disagreed with the statement, thus indicating that generally respondents felt safe within the CIG learning environment. Several items focused on the inclusivity aspect of the CDSP process component. For instance, item 10 sought to find out whether facilitators created a learning environment that supported the academic attainment of all learners. The data provided on Table 8 shows that majority of respondents (two hundred and two in total) agreed with this stance. Forty-eight (48) respondents (18.9%) shared dissenting views whilst four (4) others were uncertain.

Majority of the respondents attested to the fact that they engage in regular sports activities during their Saturday sessions with CIG as evidenced in the mean score of 4.02 attained for item eleven (11). Forty-nine (49) respondents (19.3%) indicated that they did not receive training on entrepreneurial skill development. However, majority of the beneficiaries two hundred (200) out of two hundred and fifty-four (254) disagreed with the statement that CIG failed to provide them with training on entrepreneurial skill development.

Further two hundred and eleven (211) respondents (83 %) revealed that they received tuition in English language geared towards improving their skills in literacy. A total of two hundred and fourteen (214) (84.2%) of beneficiaries agreed with the statement that they received lessons in science in order to enable them become scientifically literate. The mean score of 4.12 indicates that the

respondents largely agreed with the notion. An overall mean score of 3.97 was recorded. This shows that the process component of the CIG's initiative was geared towards the promotion of moral development among the beneficiaries. The entire breakdown of responses provided by the select respondents to each item is displayed in Table 8.

Impact of the Process Component of CIG on promoting Moral Development of the Beneficiaries.

The responses provided by the respondents to the various items covering the process aspect of CIG's activities are very revealing. They overall point to the fact that the various activities undertaken by the CIG Staff as well as the supporting resources are geared towards ensuring sustainable moral development of beneficiaries in terms of various aspects of morality.

With regards to religious practices, it noteworthy that the vast majority of the two hundred and fifty-four (254) respondents a total of two hundred and four (204) (80.3%) agreed that generally the pedagogical approaches used by their facilitators at the CIG promoted religious tolerance. Similarly, the mean score of 3.93 on the second item which sought to find-out whether facilitators promote an understanding and tolerance of other people's faiths and cultures indicates clearly that facilitators worked to ensure the promotion of religious tolerance within beneficiaries of all religious beliefs. This is an encouraging finding as it seeks to suggest that beneficiaries are being well prepared to promote religious diversity which is vital for effective national peace and cohesion. Perhaps the most striking finding in terms of moral development of beneficiaries is the fact that most of them debunked the inadequacy of the training they received in ensuring moral development. It reveals that the

respondents consented to the fact that the provisions made by CIG was contributing towards improvement in their individual lives in terms of their moral behaviour.

Another key aspect of ME is being able to accept the uniqueness of every individual and being able to live and work with people of diverse backgrounds. In this vein, it is noteworthy that most respondents revealed that at the CIG, conditions were created to enable beneficiary learners to support each other's learning. This measure ultimately goes a long way to ensure the development of young people who are well equipped to work with people from different backgrounds, views and perspectives towards achieving a common goal at work, place home or any other institution.

Items four (4) to six (6) on Table 8 focused on the personal growth aspect of morality. These items focused on the extent to which the processes employed by CIG staff at the various centres promoted personal growth among learners and also made learners aware of their individual uniqueness. As stated by (CIG, Physical National Curriculum, 2010). In this regard the mean score of 4. 3.92 for item four (4) indicates clearly that the process component promoted perseverance and problem solving skills among the beneficiaries. Further the mean of item five (5) which was recorded as 3. 89 lays credence to the fact that higher order and creative skills of learners were harnessed through the instructional and assessment strategies used by CIG facilitators. This finding supports the assertion made by Nozari and Siamian, (2014), that teachers play a crucial role in promoting the creative and problem solving skills of their students. Particularly in the Ghanaian setting where teaching is mainly teacher centred, the approach used by CIG could be adapted to improve effective

187

integration and acquisition of the score skills of creativity, innovation and problem solving which are integral in the standards-based curriculum being used in Ghanaian schools (NaCCA, 2019).

One key feature of good and responsive education is a classroom environment that supports the academic attainment of all categories of learners regardless of learning needs or other background factors. On Table 8, it can be seen that respondents generally disagreed with the notion that their facilitators made them feel unsafe and unaccepted. The inference to be made is that the learning environment at the CIG centre was usually devoid of discrimination in terms of resources provided, pedagogical strategies used as well as provisions for ensuring the well-being of all beneficiary children. Such an environment is vital for promoting a sound and globally competitive individual who is morally upright.

A sound mind lives in a sound body. For this reason, extra-curricular activities make up a key part of the curriculum of CIG. Over eighty percent of respondents attested to the fact they engaged in sports activities regularly as part of their training. This provides evidence that the process component of the CIG aligned with the content and context of the organisation. Regarding the entrepreneurial and vocational development part of CIG's activities. It was revealed to be a key part of their Saturday sessions with beneficiaries as revealed by responses to items twelve (12), thirteen (13) and fourteen (14) on Table 8. Participants revealed that they received training in various entrepreneurial ventures such as beads making, soap making, picture making among others. Equipping students with entrepreneurial and hands-on skills is a requisite for

ensuring self-sustainability and holistic development which go a long way to develop the individual's self-confidence and self-worth (Wood & Forest 2011).

Literacy skills are a prerequisite for effective academic work (MoE,2020). Without the key skills of reading, writing, speaking and listening, the academic exploits of a learner can be greatly impeded. Thus CIG's efforts towards enhancing the literacy skills of beneficiaries as revealed in the present study is worth commending. Delgado-Brown (2014) has stated that in the 21st century effective literacy skills are a mainstay of effective academic work and discourse. Thus in the context of the activities of CIG, it can be argued that the ability of beneficiaries to excel in other academic disciplines relies greatly on the foundation created in literacy.

Another key part of the academic aspect of CIG's activities is numeracy education. Researchers have underscored that mathematics serve as the bedrock of nation building and an effective problem solving mechanism (Chesky & Wolfmeyer, 2020; Ukit, 2016; Tyre, 2016). The study has established that beneficiaries receive tuition in various mathematics concepts. This goes a long way to complement the literacy education provided to learners. Considering the fact that these two subjects are seen as the foundational pillars of academic progression, the conduct of mathematics classes by CIG is laudable.

In a nutshell, the process component of CIG's work largely aligned with the context. They also largely reflected various aspects of morality development including religious development, tolerance, respect for all individuals as well as literacy and numeracy education. Further they were geared towards equipping beneficiaries with the relevant entrepreneurial and vocational skills. For each of the items under the process component of the questionnaire for respondents,

189

there were a small number of respondents that shared divergent views with the vast majority of respondents. This is most likely as a result of the lack of effective differentiation of the curriculum at CIG in terms of the modes of instruction and provision of resources. Considering the fact that individuals have unique learning needs and abilities, it is critical for every intervention to begin with needs assessment to enable implementers to put in place measures tailored towards addressing the unique needs of each learner. This could go a long way to ensure that the various strategies and pedagogical approaches utilized by facilitators and other staff at the CIG as well as resources provided, does not discriminate against any individuals or groups of beneficiaries.

Research Question Four: To what extent do the outcomes of the CDSP of CIG promote Moral Development?

Product evaluation includes the outcomes of the Compassion International programme. The focus of the product is not on the student's achievement of grades but the skills, attitudes, knowledge, learning and abilities they attain which the student is going to use in life to benefit society. One of the aims of Compassion International is to make the students productive so that they can stand on their feet in society. This section of the analysis therefore discuses findings of the outcomes of the programme. Data gathered through the study suggest that Compassion's programmes have significant impact on the lives of many people and the community. Some views expressed by respondents are presented under the following sub headings:

- Beneficiary children and youth

- Beneficiary parents

- Partner churches

The work of Compassion International. Ghana is having a great impact on the lives of the children. Upon meeting the age requirement, three (3) to twenty-two (22) years of Compassion International. Ghana, the poor/needy children are automatically, given formal education. This was lacking in the case of some children. An analysis of the children's age relative to their formal school has shown that some of the children were above school going age and were not attending school, prior to their registration into Compassion Child Development Programme. The study revealed that education is made compulsory for every registered child in the programme. CIG ensures that at least every child will have formal education to the basic education level. This also reveals that CIG is committed to Goal four (4) of the United Nations Sustainable Development Goals (UNSDGs) which states that "By 2030, ensure that all girls and boys complete free equitable and quality primary and secondary education leading to relevant and effective learning outcomes." It has therefore been a priority of the CIG to ensure that education is made accessible to needy/poor children (from basic to tertiary) in Ghana so they can also have the opportunity to access quality education. The findings from the demographic data collected revealed that three out of fifteen children administered with questionnaires at some Child Development Centres who were between the ages of ten (10) and eleven (11) were in primary one (1). This indicates that Compassion project has helped these children to be enrolled in schools. Further questions with them confirmed that these children were not previously enrolled in school due to financial problems of their parents.

In a focus group discussion held at the Child Development Centre, one of the parents testified to this. She said:

191

Compassion's project has helped me to enroll my nine-year girl who was staying at home due to lack of money to send the child to school. 1 will forever be grateful to Compassion.

Furthermore, responses from the interview and focus group discussion showed that those enrolled were provided with educational supplies by the project centres. Items given out included text books, exercise books, school bags, school uniforms, payment of school fees, payment of hostel fees, laptops provisions, pocket money and many others. In all the focus group discussions that were held in the four (4)) project centres Osu Ebenezer Presbyterian (Child Development Centre) CDC. Osu and All Souls Baptist CDC. La in the Greater Accra Region. Amazing Grace CDC. Breman-Asikuma and Restoration Assemblies of God CDC, Breman-Jamara in the Central Region, responses provided by the Child Development Workers (CDWs) and beneficiaries parents revealed that items given out included text books, exercise books, school bags, school uniforms, payment of school fees, payment of hostel fees, laptops provisions, pocket money and many others. These items really helped them in the development of their education. As one of the beneficiary parent from All Souls Baptist CDC corroborated:

"My ward can now write when her friends are writing as she now has enough exercise books for her exercises in all the subjects and she also have a school bag to keep mv books in good condition."

Another beneficiary parent from Amazing Grace CDC also testified that:

"At first my ward was not happy when she goes to school because her school uniform was old and tom but now she is happy to go to school with her new uniform given to her"

This revelation is significant as it informs us about the kind of impact CIG CDSP is making on the lives of her beneficiary children. Not only educational support is given to the beneficiary children, but they are also

192

provided with food (breakfast' and lunch) on every Saturday meeting at the project centres.

Again, Highly Vulnerable Children (HVC) were also provided with supplementary food such as beverages, sugar, rice and others to supplement what is given to them by their parents in order to have a balanced diet. The above observation was corroborated by a parent of twins registered into the programme:

My children are now healthier than before they were registered into the programme, because every month I receive supplementary food from the project centre for my twins to help them have balance diet.

This is a fulfillment of the mission and vision of CIG which is of relieving the poor people in the society. In addition to the impact of the Child Development through Sponsorship Programme on the beneficiary children, an interview with a Partnership Facilitator (PF) of CIG revealed that some beneficiary children with special medical problems benefit from major surgeries which would have cost them lots of money.

Furthermore, some parents/relations revealed that their children were more socially responsible as they help in doing some household chores such as washing of cooking utensils, sweeping the compound, washing of the cloths and others. They attributed this positive social change and development in their children to the training received at the centre. Moreover, I gathered from the interviews sessions and the focus group discussion that children who would have normally been loitering around on Saturdays and Sundays now attend Compassion's programmes on Saturdays, and on Sundays join their friends (friends from Compassion) for Sunday Service. This indicates that the work of CIG has led to a significant change in the lives of the children.

Also, all registered children are given Christmas gifts, and some also are privileged to benefit from birthday gift, family gift (money from the beneficiary child's sponsor to the whole family of the beneficiary child to benefit and general gift (Gift (money) from the beneficiary child's sponsor specifically for the sponsor child) depending on their individual sponsors. They do not receive only physical gifts but also they receive spiritual attentions.

Interviews conducted in separate sessions for the children at the four (4) project centres to test their knowledge of the of the curriculum showed that most of them are assimilating the contents very well. For example, majority of the children were able to express a considerable amount of knowledge, understanding and application of the contents of the curriculum to daily life. Some of the children, even a Muslim at Amazing Grace Child Development Centre, Asikuma, was able to express her understanding of basic Christian morals like the need to avoid stealing. She also displayed a considerable knowledge about the parentage of Jesus Christ and his mission on earth.

Adding to the above mentioned observations, information gathered from a Focus Group Discussion conducted for some selected children, showed that the beneficiaries are developing spiritually. This was evident from the answers the children gave to basic Bible stories in the bible given to them by CIG.

Out of the twenty-four (24) parents interviewed at the four (4) project centres, a considerable number of them affirmed that their wards are able to recite or recall most of the lessons taught at the centre every Saturday. Some striking observations made by parents of their children includes the desire of the children to observe good personal hygiene practices like the washing of hands

194

before and after eating and also after visiting the toilet. It is a good indication that the physical component of the curriculum is being delivered well.

There is greater impact of Compassion's work on the children in the community. I realised that most of the children have become responsible Christian adults. Again some of the them have also become prominent individuals in their community. There are present impacts in the community; for example, children are not becoming street children; child labour and others have also been minimised because of these children's engagement with CIG. This prevents them from social vices such.as stealing, prostitution and others because of the inculcation of education and moral values in them. This validates what one of the Project Directors indicated during the interview session with him:

> Interviewer: So in your opinion, do you see that activities of Compassion International, reducing the burden of responsibility on parents?
>
> Interviewee: A lot, A lot. Because some of the beneficiaries and their family. When you see them, you know that without compassion, they wouldn't be able to even go to school. We have a lot of them coming our way. So as we speak now, we have also said we have 35 of the beneficiaries that have graduated from the university. Some are really a national service, some financial service and working. And these children were registered when they were in their primaries. And they were taking through school JHS, SHS, tertiary their fees were paid. Hostel fees paid. Those who were doing computer science, we bought laptops for them. And now they are working. We have one in ABSA bank. We have one in SIC, we have one working with engine oil, we have one working with was the name. There is a mines in Tarkwa there is one working with mines. And then we have one even working with the church as an accountant. Yes, so we have them

195

scattered all over. And then we have one working at Accra. Legon medical Centre as a lab technician, we have four nurses, who are now nurses. One is with one currently got hired at the police hospital. So we have all those success stories scattered around. And the happy thing is that these people are helping their families take care of the younger ones who didn't get the opportunity to register. Yes

Child Development Workers who were also interviewed at the study areas affirmed the reports of parents that their wards have changed drastically because the children always recall what they have been taught by their teachers. This is what some of them said:

When they are doing something wrong they'll will be saying my teacher says you will not inherit the kingdom of God when you do bad/evil things… things that are against the will of God such as stealing, lying and among others.

This representation is very important as it reflects the responses of the beneficiary children. Some of the children listed bible teachings, health care, ME and other vocational skills as benefits gained from the CIG's programme. Others also include support like finance, gifts. On the question that 'Do you see the work of CIG as developing you morally? majority of the children responded in the affirmative. Out of the two hundred and fifty-four (254) beneficiaries that were interviewed, all of them responded 'yes', and this confirms the vision of the organisation. Again, some children indicated that 'CIG helps me to dress well', 'it helps me to respect', and 'it helps me to know how I can keep my body clean'. Others also indicated that CIG has helped them to be able to communicate well, and help me to pay school fees. Another beneficiary child also indicated that CIG has helped him to dress decently; has helped him to respect and it helped him to pay him school fees. As has been indicated above,

these responses are evident of the good works of CIG in promoting the moral development of the children.

This is why the beneficiary children appreciated their sponsors' contribution made in their lives. Researcher's interactions with them revealed that as part of their (beneficiary children) prayer topics they pray for all sponsors of Compassion International, in all their endeavours so that they will always be around to meet them at their point of need to ensure the continuity of the programme. This fact was also confirmed by all the parents interviewed at all the project centres visited at Greater Accra and Central Regions in Ghana. Their reason is that the programme has positively impacted their lives, even the lives of their children.

Beneficiary Parents

I also interviewed beneficiary parents to find out the impacts of the Child Development Programme on their lives and that of their children. In separate interviews with twenty-four (24) parents at four (4) project centres to assess the benefit they are deriving by allowing their wards to participate in Compassion's Child Development Sponsorship Programme(CDSP) did reveal rather an indirect positive response. Most of them indicated that the projects have indirectly supplemented their trading funds. Since most of them are petty traders, the money that they would have spent on their children's health and education (now being taken care of by the projects) are used for other things. Also, parents get the opportunity to get free medical screening along with their children. They testified this would have cost them lots of money.

Information gathered from a Focus Group Discussion (FGD) conducted for some parents at Restoration A/G CDC has shown, that they appreciate the

fact that they have been educated on health issues, which has subsequently improved their ability to take care of their families. Some issues normally discussed at the parental meetings include family planning and home care. This fact was also confirmed by 90% of mothers interviewed, at the four (4) project centres visited during the period of the research.

Partner Churches

Interviews with some pastors/ leaders of the implementing church partners in the study areas have shown that most of the partners have experienced growth in church attendance. For example, at All Souls Baptist church. church attendance has increased with twenty-five (25) children and seven (7) parents joining the church due to the work of CIG. The increase in church attendance can be partly attributed to the participation of parents of registered children who early on were not members of the church, but have decided to become members because of their Children involvement in the projects activities. Few inactive church members, whose children are now benefiting from the projects, have renewed their commitment and involvement in church activities.

This is evident in the words of a Project Coordinator at one of the Project Centres:

> *Church attendance could have been higher than recorded: this is because some parents have decided to join other nearby churches because their medium of communication is the local language and not English. Not only has adult church attendance recorded a good growth, children participation in Sunday school has increased considerably as well.*

This is a good report and a testament to the good work of CIG. It can be deduced that by increasing the number of church members, CIG offers itself as

198

an evangelism ministry as well that polishes character, and turns many to Christ (as captured in their mission and vision statement). It is common knowledge that Ghana is confronted with major moral issues including corruption, poor attitude to the environment and uncritical following of certain foreign values and cultures. In view of this, education must make learners aware of the dangers these pose to themselves as individuals and the nation as a whole and make them to acquire values and attitudes that would address these challenges. However, many homes and communities may be unable to provide this type of training adequately due to demands of modern environment. It has therefore become the task of CIG through partner churches and the Saturday school to provide this type of education in order to help beneficiaries as well as partners to become morally responsible and patriotic citizens.

The administrative capacity of the Church Partner Committee members has also been developed through the activities of CIG. Leaders and Pastors who previously had been low had received some upliftment. Some Pastors and church leaders admitted that they have gained deeper administrative experience from the programme. This is what one of the leaders said:

The high level guidance and support required at the Church Partner Committee (CPC) level and the well-structured, rigid and routine reporting guideline requirements of the project, has provided me with a good insight into project management.

Another church leader also indicated that:

The process of formulating the partner budget form, approval of payment vouchers and the process of resolving of conflict matters when they arise has considerably improved my capacity as an individual and a steward.

Some pastors/church leaders of the partner churches indicated (through interviews) that some members of the youth ministry have volunteered their

Saturdays to teach the children. This has positively influenced them (the youth) since they now see the importance of volunteering. Interview conducted for some volunteers of the four (4) selected case projects pointed out that their involvement in the projects has improved their spiritual life significantly. They confessed that since they are leaders, they have to lead an exemplary life for the children to emulate. Again, they have to read and understand the bible passages well in order to adequately teach the beneficiaries enrolled in the CDSP.

Quantitative Results and Discussion

Research Question Four: To what extent do the outcomes of the CDSP of CIG promote Moral Development?

In the quantitative component of data analysis to answer research question four (4), emphasis was placed on the analysis of data gathered with the aid of a questionnaire that covered various aspects of the product component of CIG's intervention such as morality, Bible knowledge, self-esteem, acquisition of vocational and sports skills. As was the case with research question three, statistical measures such as frequency, percentages, means and standard deviations were calculated for each of the items. The overall mean was also calculated (with the aid of the SPSS version 26) to enable I determine the extent to which the beneficiaries exhibited the intended outcomes of the CIG intervention

200

Table 9: Beneficiaries views on the Product Component of the CDSP

Statement	Responses					MEAN	S.D
	SA	A	U	D	SD		
1. I know who I am and what I stand for	110(43.3	94(37.0)	6(2.4)	23(9.1)	21(8.3)	3.98	0.42
2. I believe in Jesus Christ as my Lord and personal savior	131(51.6)	71(28.0)	4(1.6)	25(9.8)	3(9.1)	4.03	0.61
3. I effectively appreciate that individual uniqueness and group differences are gifts from God.	122(48.0)	80(31.5)	4(1.6)	26(10.2)	22(8.7)	4.00	0.57
4. I understand that individual uniqueness and group differences complement each other and make the world more interesting.	114(44.9)	90(35.4)	9(3.5)	22(8.7)	19(7.5)	4.02	0.45
5. I believe that others deserve to be treated with kindness, compassion and grace.	104(40.9)	99(38.9)	4(1.6)	25(9.8)	22(8.7)	3.93	0.38
6. Inspite of my training at CIG, I lack effective inter-personal relation skills.	23(9.1)	26(10.2)	3(1.2)	73(28.7)	129(50.8)	1.98	0.58
7. I can effectively demonstrate positive self-talk that promote resilience.	98(38.6)	105(41.3)	5(1.9)	24(9.5)	22(8.7)	3.92	0.36
8. I have the skills of the basic principles of managing money and credit.	110(43.3)	94(37.0)	6(2.7)	23(9.1)	21(8.7)	3.98	0.42
9. I have the skills to generate and implement positive and informed solution to problems.	128(50.4)	74(29.1)	4(1.6)	20(7.9)	28(11.2)	4.03	0.61
10. I can cultivate unique vocational interest and intelligences.	122(48.0)	80(31.5)	4(1.6)	26(10.2)	22(8.7)	4.00	0.54

Table 9 continued

11. I know the difference between a good and a bad friend.	119(78.3)	87(34.3)	3(1.9)	24(9.5)	21(8.3)	4.01	0.50
12. Inspite of my lessons with CIG, my Bible Knowledge has not improved.	23(9.1)	26(10.2)	3(1.2)	74(29.1)	128(50.4)	1.98	0.56
13. CIG has helped me to acquire basic vocational skills	118(46.5)	82(32.3)	5(2.0)	25(9.8)	24(9.4)	3.96	0.35
14. CIG has helped me to acquire basic moral education	91(35.8)	95(37.4)	6(2.4)	32(12.6)	30(11.8)	3.72	0.29
15. CIG has helped me to acquire basic social teachings on sex and health education	119(46.8)	87(34.6)	3(1.2)	24(9.5)	21(8.3)	4.01	0.39
16. Inspite of the CIG lessons, I lack interest in vocational skills and enterprises.	22(8.7)	24(9.5)	5(2.0)	105(41.3	98(38.6)	2.08	0.29
17. The experience I have gained through CIG have helped me to gain interest in specific games and sporting activities.	116(45.7)	84(33.1)	4(1.6)	26(10.2)	24(9.4)	3.95	0.37
18. I have acquired an appreciation of people from different backgrounds and cultures through my involvement with CIG.	130(51.6)	72(28.0)	3(1.9)	21(8.3)	28(9.8)	4.03	0.63
19. CIG has helped me to appreciate people from other religious beliefs.	104(40.9)	99(38.9)	4(1.6)	25(9.8)	22(8.7)	3.93	0.59
20. The lessons I have received at CIG have not really improved my self-esteem.	20(7.9)	26(10.2)	8(3.1)	110(43.3	90(35.4)	2.11	0.48
Total		**254(100%)**				**Overall mean = 3.96**	**S.D = 0.47**

Source: Field data (2023)

The second aspect of the questionnaire sought to find out the impact of the product component of the CDSP. It bothered on the extent to which beneficiaries believed they exhibited various aspects of the product component such as morality, Bible knowledge, self-esteem, acquisition of vocational and sports skills among others.

In terms of self-worth, two hundred and four (204) respondents (80.3%) agreed that as a result of their experiences with CIG they know who they are and what they stand for. The mean score for Item two (2) which sought to find out whether respondents believed in Jesus as their Lord and personal saviour was 4.03. Unsurprisingly only forty-eight (48) respondents disagreed with this statement. Similarly, only forty-nine (49) respondents (19.3%) indicated that their knowledge of the Bible had failed to improve in spite of the lessons they had with CIG.

A total of two hundred and four (204) respondents agreed with item four (4) which bothered on appreciation of inclusivity and uniqueness of each individual. This seeks to suggest that the lessons received at CIG had contributed immensely towards respondents' positive views about inclusivity and respect for all. Nineteen percent (19%) of the respondents revealed that in spite of the training acquired from CIG, they still lacked the requisite interpersonal skills. Notably, two hundred and four (204) respondents consented to Item eight (8) by agreeing that they had acquired the basic skills of managing money and credit. It also came to light that the training received had provided beneficiaries with unique vocational interests. This was displayed in the responses provided to item ten (10), where only forty-eight (48) respondents (18.9 %) disagreed with the item. Similarly, only 19.2% of

respondents disagreed with item thirteen (13) which sought to find out whether CIG had helped them to acquire basic vocational skills.   A key feature of the product component of the CDSP is morality. In response to item fourteen (14), which was concerned with the acquisition of basic ME concepts, one hundred and eighty-six (186) beneficiaries (73.2%) agreed with this view. Whilst a further six (6) respondents (2.4%) were uncertain, a sizable figure of sixty-two (62) respondents (24.4%) disagreed with this statement. Most respondents disagreed with the notion that they lacked interest in vocational skills and enterprises irrespective of the training they received from CIG. The mean score of 2.08 lays credence to this fact.

Further majority of respondents consented to the view that their interest in sports had increased as a result of the influence of CIG. This can be confirmed from their responses to item seventeen (17) where two hundred (200) respondents agreed to the statement compared to fifty (50) beneficiaries who dissented. The mean score for item twenty (20) was 2.11. Correspondingly, only forty-six (46) respondents (18.1%) shared the view that their experiences at CIG had not improved their self-esteem. The overall mean score of 3.96 gives a strong indication that generally, the beneficiaries have a positive outlook of the product component of the CDSP. The responses provided by the beneficiaries demonstrates that generally they exhibited positive attitudes and skills as a result of the training received from CIG. This was indicative of good moral development among the respondents. The entire breakdown of responses to the items under the product component of the CDSP is displayed in Table 9.

Impact of the Product Component of CIG in promoting Moral Development among Beneficiaries

Among other aspects, the product components focused on the extent to which the CIG's activities promoted religiosity, tolerance, entrepreneurial skills, literacy, numeracy and personal development skills among beneficiaries.

The responses provided by the two hundred and fifty-four (254) beneficiaries clearly reveal the impact of the activities of CIG on the attitude, skills and knowledge of these beneficiaries. For instance, majority of the beneficiaries declared that they knew who they were and what they stood for. This assertion typifies positive self-identity which is a product of good moral development. As noted by Krettenauer and Stichter (2023) the ability to identify one's strength, likes and dislikes clearly demonstrates the acquisition of positive skills.

It is also noteworthy that, the ME received by beneficiaries had culminated in them appreciating the uniqueness among different persons. The implication of this finding is that the tuition offered to respondents promoted tolerance and thus lays credence of the strong relation between the process and product component of CIG's initiative for the youth in the two (2) regions of interest.

In terms of religiosity, the finding that most respondents believed in Jesus Christ as their Lord and Personal Saviour is indicative of an output that suggests improved morality. This finding coupled with majority of respondents disagreeing to the view that their knowledge of the Bible has not improved, clearly point to improved spiritual lives of these beneficiary respondents. It

205

shows that respondents had become more spiritually inclined as a result of enrolling in the CIG's programme.

Personal development is a very good indication of good ME, thus the findings that participants generally alluded to acquiring inter-personal skills as well as positive self-talk are very encouraging. This finding supports the assertion by Owusu (2022) that the end result of holistic education is an individual who is well equipped to develop himself and society.

ME teaches a person to distinguish between what is good and what is bad (Gyekye, (2003). Gyekye (2003) further stresses that the import of morality is to enable the individual decipher right from wrong. In the study, the beneficiaries indicated that they were able to distinguish between good and bad friends. This can only be as a result of sound moral principles imbued in such an individual.

In the quest for national development, the role of unity can never be overestimated. Unity and respect for diversity are probably the panacea for sustainable national growth and promotion of peaceful co-existence. A morally upright individual is expected to demonstrate these core moral values. In the study it came to light that the respondents had acquired an appreciation of persons from different socio-cultural backgrounds by virtue of their involvement and participation in the activities of CIG. It can also be noted that appreciation of people from other religious backgrounds had improved.

Regarding the co-curricular activities such as sports and entrepreneurial skills development, the trend in responses provided was no different from the aspects discussed above. It became clear that the clear and conscious efforts to promote the acquisition of sports and entrepreneurial skills through various

content and process strategies had culminated into corresponding products. Nevertheless, there were a small group of respondents who disagreed with the majority of respondents in terms of the various aspects of CIG's inputs on their knowledge, skills and attitude. This could be attributed to the fact that probably the expectations of such persons were not met. Additionally, the religious and home backgrounds of some respondents might have served as very strong factors that militated against the attainment of the expected outcomes of morality for beneficiaries within the context of the CIG.

Chapter Summary

This chapter has offered an indepth analysis and discussion of the role of CIG in promoting ME among basic school pupils in Central and Greater Accra regions. It has discussed the findings that emerged from the study. This chapter has thus shown how CIG promotes ME. Again the chapter has shown how CIPP serves as a useful model to evaluate programmes, in this case the activities of CIG. The next chapter concentrates on the summary of findings, conclusions, implications and recommendations.

207

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

In the previous chapter, I presented and discussed the results of the study. In this chapter of the thesis, I present the summary of the findings, the conclusions of the study and further make recommendations for future researchers.

Summary

The study evaluated the role of Compassion International, Ghana, in promoting Moral Education among basic school pupils in Central and Greater Accra Regions. Specifically, the study evaluated the contributions of the CDSP of Compassion International, Ghana and their roles in the moral development of pupils in four (4) selected Child Development Centres (CDC) in the Central and Greater Accra regions of Ghana. The study further evaluated the role of Compassion International, Ghana in terms of context, input, process and product (CIPP) based on the components of the CIPP Evaluation Model. This study used the embedded mixed method design. The qualitative data was collected using interviews and focus group discussions while quantitative data was collected using questionnaire. Interviews were conducted with the project directors, project coordinators/facilitators, child development workers, volunteer workers, pastors and beneficiary children, parents/relations of the four (4) selected Child Development Centres. A self-designed questionnaire was also administered to the beneficiary children to find out how the Child Development Sponsorship Programme (CDSP) have impacted their entire well-being (moral development). The qualitative data was analysed thematically while the

208

quantitative data was analysed using the Statistical Package for Social Sciences (SPSS) version 26 for descriptive statistics. The study provided valuable data to enlighten the government, educationists, policymakers and stakeholders on the role of the CDSP of CIG on moral education in Ghana.

Research Question One: How do the aims/goals of the Child Development Sponsorship Programme (CDSP) of Compassion International, Ghana promote Moral Development?

The study found out that the mission statement of CIG indicate the organisation's commitment to alleviating poverty in order to promote moral development. The Child Development Sponsorship Programme of CIG was succinct with moral outlook. It was obvious from the mission statement that CIG has a comprehensive mission that helped children to fully mature to become responsible adults. Again, the study revealed that CIG is committed to the moral development of children, and that they are committed to the physical, social, spiritual and socio-emotional development of her beneficiary children. The study further revealed that CIG develops the moral education of the beneficiary children with emphasis on attitudes and values that are cherished in society.

Research Question Two: In what ways do the resources of the Child Development Sponsorship Programme (CDSP) of Compassion International, Ghana promote moral development?

The study revealed that CIG has adequate human and non-human resources capable of meeting its vision and mission. Again, CIG has unique curriculum designed to prepare the leaners spiritually, physically, mentally and socio-emotionally. The beneficiary children have enough moral training

209

through a well-designed curriculum. The study also revealed that the children do not only go through formal curriculum but co-curricular training such as vocational training, catering, music/musical instrument, beads making, picture making, craft work as well as activities for career and physical fitness. The study also revealed that there is available infrastructure that are well designed to meet the goals of the organisation.

Research Question Three: To what extent do the activities of the Child Development Sponsorship Programme (CDSP) of Compassion International, Ghana promote moral development?

In this study, I found out that the facilitators operate child-centred pedagogy where learners are given the opportunity to explore and come out with new insights. This made the learning very meaningful to the learners as the quantitative results testify. I also examined the availability and use of teaching and learning resources. The study also revealed that facilitators employ the use of adequate and relevant teaching and learning resources in their classrooms. Moreover, the study showed that co-curricular activities exist at the various centres. The teachers exposed their learners to a wide range of experiences that display at least a reasonable resemblance to the reality of conditions in the outside world where they will have to study, live and work once they leave school.

Research Question Four: To what extent do the outcomes of the Child Development Sponsorship Programme (CDSP) of Compassion International, Ghana promote moral development?

First of all, the study revealed that the CDSP of CIG has made significant impact on the lives of many people and the community. I realised

210

that most of the children have become responsible Christian adults. Again, some of the them have also become prominent individuals in their community. The study revealed that the beneficiary children have become more socially responsible as they help in doing some household chores such as washing of cooking utensils, sweeping the compound, washing of the cloths and others. The study also revealed that majority of the children have a considerable amount of knowledge, understanding and that they can apply the contents of the curriculum to daily life.

Conclusions

The aims and goals of CDSP of CIG promote moral education. The CDSP of CIG was imbued with moral outlook as the mission and vision of the organisation was aimed at alleviating poverty in Jesus' Name. CIG had the ultimate goal of training learners to be effective, competent and reflective citizens, who will be willing and capable of solving personal and societal problems in the name of Jesus Christ. The aims, vision and mission of CIG were bequeathed with moral education as the learners were exposed to situations that challenged them to raise questions and attempt to solve problems. This means that in order to promote moral education, there is the need to develop strong (organisational) moral educational aims that champion such aims and goals. Every organisation or society must first of all have the vision to develop moral education and this vision must translate into the operations of the organisation's or society's activities. The goals of CDSP of CIG developed all spheres of the children's lives - physical, spiritual, cognitive and socio-emotional.

The resources of the CDSP of CIG promote moral education. CDSP of CIG have adequate resources such as time, human, physical, infrastructure,

curriculum and content for promoting moral education at the centres visited. These resources were adequate and capable of meeting the vision and mission of CIG. Mention must be made that vision alone is not enough to promote moral education. Every vision and mission should be implemented by both human and non-human resources. Teachers, Project directors and other staff were very critical instruments in ensuring that the vision of CIG is manifested. Also, CIG had unique curriculum designed to prepare the leaners spiritually, physically, mentally and socio-emotionally with the aim of making the learners morally upright in all spheres of their lives. Teaching and learning resources played key roles in teaching and learning processes. Without them, learners are likely to find it difficult to understand various themes and concepts (topics) they study. Teaching resources help to make lessons interesting and practical.

The CDSP of CIG has enough and relevant activities that ensure that the children develop morally. Teaching learning activities, parent teacher meetings, annual functions, co-curricular and extracurricular activities were adequately utilised at the various centres for moral development. Teachers were highly efficacious in classroom management, instructional strategies and students' engagement. Teachers were well equipped and very competent in dealing with the everyday challenges they encountered in the discharge of their duties. The teachers were able to cope and deal with the daily emotional, social, and pedagogically difficult circumstances that had the potential to reduce their feelings of efficacy and professional competence. Even though teachers are generally criticized for reneging on their instructional responsibilities due to their numerous and multidimensional challenges such as but not limited to burnout, stress, students' behavioural challenges, these teachers demonstrated

high self-efficacy and professionalism in executing their roles and therefore passionate about their job.

The children did not only go through formal curriculum but co-curricular training such as vocational training, catering, music/musical instrument, beads making, picture making, craft work as well as activities for career and physical fitness. Again, co-curricular activities also supplemented the formal curriculum of CIG to promote moral education. Co-curricular activities had the opportunity to improve social, physical, socio-emotional and cognitive development. This was because these activities were directed toward improving their mental and/or physical ability. The children also acquired a fundamental grasp of multiple skills and broadened their experiences which made them multi-talented rather than lopsided individuals. Again, they had the opportunity to try new things, and discovered themselves. It was these skills that they transferred into the classroom during instructional periods. For example, students involved in soccer, lodo and other entrepreneurial activities were exposed to the skills of critical thinking and business activities which were related to their study in vocational skills. It was therefore not surprising that such students would perform relatively well in their moral relationship with others in the society. The activities of CIG served at a large for the development in the social, mental, and socio-emotional character of the beneficiary, and every child was provided with the chance to take part in at least one healthy and positive activity, and the purpose of such activities were to improve their mental and physical health. All these activities contributed to the development of moral education at the various centres. This means that the kind of activities that an individual goes through have effect on their moral development.

The CDSP of CIG have made significant impact on the lives of many people and the community. The beneficiary children have become socially responsible as they helped in doing some household chores such as washing of cooking utensils, sweeping the compound, washing of the cloths and others. Most of the children assimilated the contents of the curriculum very well since they expressed a considerable amount of knowledge, understanding and application of the contents of the curriculum to daily life. The children have become responsible Christian adults and prominent individuals in their community. The CDSP of CIG has developed the children to become very morally responsible people in the society.

This study has shown that the subject of morality has engaged human attention over the centuries. This is because of its effects on the coexistence of human beings with one another and the world they live in. Moral Education is a vital and indispensable part of human growth and development in the Ghanaian society. CIG's moral education reinforces the informal religious and moral training young adult and children acquire from their homes and communities. The study complements the fact that the nation is confronted with major moral issues including corruption, poor attitude to the environment and uncritical following of certain foreign values and cultures. In this regard, CIG has demonstrated that education must make learners aware of the dangers these (immoral issues) pose to themselves as individuals and the nation as a whole and make them to acquire values and attitudes that would address these challenges. Undoubtedly, many homes and communities may be unable to provide this type of training adequately due to demands of modern environment. CIG, therefore, comes in as a religious NGO to provide this type of education

214

in order to help children and young adults in the Ghanaian society to become morally responsible and patriotic citizens. Furthermore, the spread of education across all sectors of the Ghanaian society, and the changes in the way of life of people as a result of education, population growth, and contacts with the outside world, tend to introduce all manner of both positive and negative influences. The learning and teaching of Moral Education through the Child Development Sponsorship Programme of CIG reflects the belief that irrespective of the diverse needs of learners in Ghana's classrooms, each can be nurtured into honest, creative and responsible citizen. This is why CIG has provided these beneficiary children with a type of education that would make these children acquire sound religious and moral principles; and also develop appropriate attitudes and values that will help them to make good choices and decisions in their adulthood for the good of society. This was carefully achieved through the goal, resources and activities of Compassion International, Ghana.

Recommendations

First of all, the study recommends that in developing any intervention for moral development, NGOs and other organisations should focus on values and attitudes that promote the spiritual, physical, socio-emotional and cognitive wellbeing of the beneficiaries. Again, the results of the study showed that adequate financial support is one key way CIG uses to release children from moral decadence. It is therefore recommended that NGOs and other organisations that intend to develop intervention to promote ME pay attention to the financial needs of the people.

RME educators should know that the teaching of RME should be learner-centred rather than teacher-centred. There is a Chinese proverb that

states "I hear, I forget; I see and I remember; and I do and I understand." This is interpreted to mean that when learners are fully involved in teaching and learning processes, they tend to develop great interest and subsequently contribute actively to lessons. In the same vein, it is expected that the teaching and learning of RME would be participatory, and not be turned into preaching sessions. Learners would become passive learners when Religious and Moral Education teachers attempt to impart every information solely by themselves, and this may not encourage effective teaching and learning.

Furthermore, teaching resources play key roles in teaching and learning processes. Without them, learners are likely to find it difficult to understand various themes and concepts (topics) they study. Teaching resources such as charts, real objects and drawings help to make lessons interesting and practical. The RME teacher should therefore be resourceful and be able to find the relevant teaching resources that may be needed for the lessons. Teachers must use adequate and relevant resources in their lessons for learners to acquire the right knowledge, values, attitudes and skills needed. The study also implies that Moral Education should impact positively on the learners and make them stand in the position to be responsible persons. When someone goes through Moral Education, it should reflect in the action and inactions of that moral agent.

Also, curriculum developers must express a clear content structure that in both content and structure (manner of exercise), is defensible and appropriate for moral teaching in the Ghanaian context. This means that the content and methodology in the school systems should help learners to be moral. This also implies that the role of schools in providing moral education cannot be overemphasised if Ghana wants to teach her children to have socially acceptable

216

behaviours and habits in specific situations, the right way is to teach Moral Education. School creates an enabling environment for the teaching and learning of Moral Education through the various stakeholders such as teachers, parents, churches, Non-Governmental Organisation and more importantly, the subject and programmes it runs.

Furthermore, in the study, it was revealed that co-curricular activities are key in promoting moral education. On the basis of this, teachers should endeavour to use co-curricular activities as a tool to promote moral education. Teachers should identify the moral needs of their students and encourage them to join the specific co-curricular activities.

Suggestions for Further Research

Based on the above conclusions, the following recommendations have been made. The study concentrated on four (4) child development centres in two (2) regions. The study could be replicated in other centres in other regions to find out what persists there. Also, future researchers may consider a nationwide survey in order to give a general report of the moral education of the CDSP of CIG. Again, researchers can work on the relationship that exists between moral education and academic performance/achievement. Moreover, in the course of the study, I realised that co-curricular, extracurricular and teaching and learning resources play crucial roles in moral education. However, this study could not account for that. It is therefore recommended that researchers take them up in future studies.

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219

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225

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APPENDICES

APPENDIX A

ETHICAL CLEARANCE LETTER

UNIVERSITY OF CAPE COAST

INSTITUTIONAL REVIEW BOARD SECRETARIAT

TEL: 0558093143 / 0508878309
E-MAIL: irb@ucc.edu.gh
OUR REF: IRB/C3/Vol.1/0270
YOUR REF:
OMB NO: 0990-0279
IORG #: IORG0011497

26TH JULY, 2023

Ms. Diana Adjei-Fianko
Department of Arts Education
University of Cape Coast

Dear Ms. Adjei-Fianko,
ETHICAL CLEARANCE – ID (UCCIRB/CES/2023/37)
The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research on **The Role of Compassion International, Ghana, In Promoting Moral Education Among Basic School Pupils in Central and Greater Accra Regions: An Evaluative Study.** This approval is valid from **26th July, 2023** to **25th July, 2024.** You may apply for an extension of ethical approval if the study lasts for more than 12 months.

Please note that any modification to the project must first receive renewal clearance from the UCCIRB before its implementation. You are required to submit a periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithfully,

Kofi F: Amuquandoh
Ag. Administrator

241

APPENDIX B

INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION
DEPARTMENT OF ARTS EDUCATION

Telephone: +233-3321 35411
                    +233-3321 32480/3   Ext. (268)
Direct: 03321-35411
Telegrams & Cables: University, Cape Coast

UNIVERSITY POST OFFICE
CAPE COAST, GHANA

Our Ref: DAsE/SM/11

Your Ref:

15th February, 2023

The Director
Compassion International, Ghana
Accra

Dear Sir/Madam,

LETTER OF INTRODUCTION: MS. DIANA ADJEI-FIANKO

This is to certify that Ms. Diana Adjei-Fianko is a student at the Department of Arts Education of the University of Cape Coast, Ghana. She is carrying out a research on the topic **"The Role of Compassion International, Ghana in Promoting Moral Education among Basic School Pupils in Central and Greater Accra Regions: An Evaluative Study."**

I will be grateful if you would offer her the assistance she needs.

Thank you.

Yours faithfully,
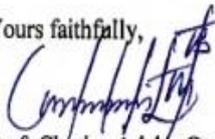
Prof. Charles Adabo Oppong
Head of Department

242

RESEARCH INSTRUMENT(S)
APPENDIX C

INTERVIEW SCHEDULE FOR PROGRAMME/PROJECT

DIRECTOR OF CIG

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION

DEPARTMENT OF ARTS EDUCATION

INTERVIEW SCHEDULE FOR PROJECT FACILITATOR/PROJECT

DIRECTOR OF CIG

Dear participant,

I am conducting a study to evaluate the role of CIG in promoting ME among Basic Pupils, through a partnership with some selected churches in the Greater Accra and Central Regions of Ghana. The purpose of this interview guide is to explore role of CIG in promoting ME among Basic Pupils. By gathering insights and perspectives from participants like yourself, I aim to gain a deeper understanding of the role of CIG in promoting ME among Basic Pupils.

This interview guide has been developed to guide our conversation and ensure consistency across interviews conducted with different participants. I encourage you to share your experiences, perspectives, and any suggestions or recommendations you may have. Please be assured that your participation in this study is entirely voluntary, and all information shared will be treated confidentially. The data collected will be used solely for research purposes and will be reported in aggregate form to maintain anonymity. Your cooperation and openness during the interview process are greatly appreciated. Thank you

243

for your willingness to participate in this study and for sharing your valuable insights.

Interview Questions

Section A: Context (Objectives, Mission, and Goals)

1. Can you provide an overview of the CDSP's primary objectives and mission in promoting moral development among sponsored children?

2. How do the CDSP's objectives and mission align with the broader goals and values of CIG?

3. What key principles or values guide the CDSP's approach to ME, and how have they evolved over time?

4. Could you share specific examples of how the CDSP's objectives and mission are translated into practical initiatives for moral development within the program?

5. How does the CDSP ensure that its objectives and goals remain relevant and adaptable to the changing needs of the children and communities it serves?

6. How does the CDSP engage with local communities and stakeholders to ensure alignment with the program's moral development objectives?

7. Can you discuss any challenges or obstacles faced in achieving the CDSP's moral development goals, and how are they addressed?

Section B: Inputs (Resources, Infrastructure, and Curriculum Content)

1. Can you elaborate on the infrastructure and facilities provided to facilitate ME activities within the programme?

2. How is the curriculum content for ME developed, and what topics or themes does it cover?

244

3. Are there specific tools or teaching materials used to enhance the ME experience for sponsored children?

4. How does the CDSP ensure that its curriculum content remains culturally sensitive and relevant to the local context in Ghana?

5. Can you discuss the role of parents or guardians in contributing to the resources available for ME within the CDSP?

6. How does the CDSP adapt its resources and infrastructure to cater to the diverse needs of children in different regions of Ghana?

7. Can you provide examples of partnerships or collaborations that have enriched the resources available for ME within the CDSP?

Section C: Process (Teaching-Learning Process and Co-Curricular Activities)

1. What role do child development workers play in facilitating moral development activities, and how are they trained and supported for this purpose?

2. Are there specific co-curricular activities or programmes integrated into the CDSP to reinforce ME? If so, could you provide examples?

3. How does the CDSP ensure that the teaching-learning process is engaging and effective in fostering moral development among the children?

4. How does the CDSP address individual learning needs and styles when teaching moral values?

5. What strategies are in place to encourage active participation and ownership of moral development among sponsored children?

6. How does community involvement play a role in the teaching and learning process for moral development within the CDSP?

245

7. How does the CDSP evaluate the impact and effectiveness of its ME processes and activities, and what measures are in place for continuous improvement?

Section D: Products (Skills, Values, Attitudes, and Results)

1. Can you provide success stories or examples of children who have demonstrated significant growth in terms of moral values and attitudes through the CDSP?

2. How does the CDSP measure and assess the acquisition of moral skills and values among sponsored children?

3. Are there any notable changes in behavior or attitudes observed in children who have completed the CDSP's ME programmes?

4. How do children in the CDSP demonstrate their understanding and application of moral values in their daily lives?

5. What challenges, if any, are faced in evaluating the long-term impact of moral development efforts within the CDSP?

6. How does the CDSP ensure that children continue to uphold and practice moral values after leaving the programme?

7. Can you provide examples of how the CDSP continuously improves and adapts its moral development strategies based on observed results and outcomes?

APPENDIX D

INTERVIEW SCHEDULE FOR PASTORS/CHURCH LEADERS OF

CIG

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION

DEPARTMENT OF ARTS EDUCATION

INTERVIEW SCHEDULE FOR PASTORS/CHURCH LEADERS OF

CIG

Dear participant,

  I am conducting a study to evaluate the role of CIG in promoting ME among Basic Pupils, through a partnership with some selected churches in the Greater Accra and Central Regions of Ghana. The purpose of this interview guide is to explore role of CIG in promoting ME among Basic Pupils. By gathering insights and perspectives from participants like yourself, I aim to gain a deeper understanding of the role of CIG in promoting ME among Basic Pupils.

  This interview guide has been developed to guide our conversation and ensure consistency across interviews conducted with different participants. I encourage you to share your experiences, perspectives, and any suggestions or recommendations you may have. Please be assured that your participation in this study is entirely voluntary, and all information shared will be treated confidentially. The data collected will be used solely for research purposes and will be reported in aggregate form to maintain anonymity. Your cooperation and openness during the interview process are greatly appreciated. Thank you

for your willingness to participate in this study and for sharing your valuable insights.

Interview Questions

Section A: Context (Objectives, Mission, and Goals)

1. How do you perceive the objectives and mission of the CDSP in promoting moral development among sponsored children?

2. How does the CDSP's mission align with the broader goals and values of CIG?

3. What do you believe are the primary goals and values that guide the CDSP's approach to ME?

4. Can you provide examples of how the CDSP's mission and objectives translate into practical initiatives for moral development within the programme?

5. In your role as a Pastor or Church Leader, how do you collaborate with the CDSP to ensure alignment with moral development goals?

6. How does the CDSP engage with local churches and church leaders to support moral development initiatives?

7. Can you discuss any challenges or obstacles you've encountered in your partnership with the CDSP for moral development, and how have you addressed them?

Section B: Inputs (Resources, Infrastructure, and Curriculum Content)

1. Can you describe the infrastructure and facilities provided to facilitate ME activities within the programme, and how do they benefit the church's involvement?

2. Are you familiar with the curriculum content used for ME within the CDSP, and how do you engage with it as a church leader?

3. Are there specific tools or teaching materials that you find particularly effective in facilitating ME for sponsored children?

4. How do you believe the CDSP ensures that its curriculum content remains culturally sensitive and relevant to the local context in Ghana?

5. Can you discuss the role of local churches and church leaders in enhancing the resources available for ME within the CDSP?

6. Are there any collaborative efforts or partnerships you've been part of that have enriched the resources available for moral development within the CDSP?

Section C: Process (Teaching-Learning Process and Co-Curricular Activities)

1. What strategies do you employ to support moral development activities within your church community and among sponsored children?

2. How do you ensure that the teaching-learning process for moral values is engaging and effective in fostering moral development among the children?

3. Are there specific co-curricular activities or programmes organized by your church to reinforce ME for CDSP beneficiaries?

4. What role do church leaders play in encouraging active participation and ownership of moral development among sponsored children?

5. How does community involvement and the role of the church factor into the teaching and learning process for moral development within the CDSP?

249

6. How do you perceive the CDSP's evaluation of the impact and effectiveness of its ME processes and activities?

Section D: Products (Skills, Values, Attitudes, and Results)

1. Can you provide success stories or examples of children who have demonstrated significant growth in terms of moral values and attitudes through the CDSP and the church's involvement?

2. How do you observe and assess the acquisition of moral skills and values among sponsored children in your church community?

3. Have you noticed any notable changes in behavior or attitudes in children who have completed the CDSP's ME programmes and participated in church activities?

4. How do children in the CDSP demonstrate their understanding and application of moral values in their daily lives and within the church community?

5. Can you share instances where ME within the CDSP has had a positive impact not only on children but also on their families and the church congregation?

6. What challenges, if any, do you encounter in evaluating the long-term impact of moral development efforts within the CDSP and the church, and how do you address them?

7. In your experience, how can the CDSP and the church ensure that children continue to uphold and practice moral values after leaving the programme and the church community?

8. How do you believe the CDSP continuously improves and adapts its moral development strategies based on observed results and outcomes, and how does the church contribute to this process?

APPENDIX E

INTERVIEW SCHEDULE FOR CHILD DEVELOPMENT WORKERS OF CIG

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION

DEPARTMENT OF ARTS EDUCATION

INTERVIEW SCHEDULE FOR CHILD DEVELOPMENT WORKERS OF CIG

Dear participant,

I am conducting a study to evaluate the role of CIG in promoting ME among Basic Pupils, through a partnership with some selected churches in the Greater Accra and Central Regions of Ghana. The purpose of this interview guide is to explore role of CIG in promoting ME among Basic Pupils. By gathering insights and perspectives from participants like yourself, I aim to gain a deeper understanding of the role of CIG in promoting ME among Basic Pupils.

This interview guide has been developed to guide our conversation and ensure consistency across interviews conducted with different participants. I encourage you to share your experiences, perspectives, and any suggestions or recommendations you may have. Please be assured that your participation in this study is entirely voluntary, and all information shared will be treated confidentially. The data collected will be used solely for research purposes and will be reported in aggregate form to maintain anonymity. Your cooperation and openness during the interview process are greatly appreciated. Thank you

for your willingness to participate in this study and for sharing your valuable insights.

Interview Questions

Section A: Context (Objectives, Mission, and Goals)

1. What are the primary objectives of the CDSP in terms of promoting moral development among sponsored children?

2. Can you elaborate on how the CDSP's vision and mission statement reflects its commitment to ME?

3. How do the goals of CDSP reflect its commitment moral development?

4. How have the long-term goals of the CDSP evolved over time with respect to moral development?

5. How does the CDSP incorporate the local community's input and needs into its moral development objectives?

6. Are there any challenges or barriers faced in the pursuit of moral development objectives within the CDSP's context?

7. How does the CDSP ensure that its moral development goals are age-appropriate for the children it serves?

8. Can you describe any innovative approaches or strategies used to achieve the CDSP's moral development goals?

Section B: Inputs (Resources, Infrastructure, and Curriculum Content)

1. What types of resources, both financial and human, are dedicated to supporting moral development within the CDSP?

2. Can you elaborate on the infrastructure and facilities provided to facilitate ME activities within the programme?

253

3. How is the curriculum content for ME developed, and what topics or themes does it cover?

4. Are there specific tools or teaching materials used to enhance the ME experience for sponsored children?

5. What role do parents or guardians play in contributing to the moral development of children within the CDSP?

6. Are there any challenges related to resource allocation for moral development within the CDSP? If the answer to six (6) is yes, how are they addressed?

Section C: Process (Teaching-Learning Process and Co-Curricular Activities)

1. What teaching and learning strategies are employed within the CDSP to impart moral values and principles?

2. Can you describe any co-curricular activities or programmes that are integrated into the CDSP to enhance moral development?

3. Are there specific strategies for addressing individual learning needs and styles when teaching moral values?

4. Can you share examples of creative and effective approaches to ME employed within the CDSP?

5. How does the CDSP ensure that ME remains an ongoing and consistent part of the children's development?

6. What role does community involvement play in the teaching and learning process for moral development?

7. What are the strategies employed to promote the spiritual development of the children within the CDSP?

254

Section D: Products (Skills, Values, Attitudes, and Results)

1. What specific skills, values, and attitudes are emphasized as desired outcomes of the CDSP's moral development efforts?

2. How does the CDSP measure and assess the acquisition of moral skills and values among sponsored children?

3. Can you provide real-life examples of children who have demonstrated significant growth in terms of moral values and attitudes through the CDSP?

4. Are there any notable changes in behavior or attitudes observed in children who have completed the CDSP's ME programmes?

5. How do children in the CDSP demonstrate their understanding and application of moral values in their daily lives?

6. Can you describe any instances where ME within the CDSP has had a positive ripple effect on families and communities?

7. What challenges, if any, are faced in evaluating the long-term impact of moral development efforts within the CDSP?

8. How does the CDSP ensure that children continue to uphold and practice moral values after leaving the programme?

9. Are there any success stories or testimonials from beneficiaries that illustrate the transformative power of ME within the CDSP?

10. How does the CDSP continuously improve and adapt its moral development strategies based on the observed results and outcomes?

APPENDIX F

INTERVIEW SCHEDULE FOR VOLUNTEER WORKERS OF CIG

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256

Interview Questions

Section A: Context (Objectives, Mission, and Goals)

1. Could you provide an overview of the CDSP's primary objectives and mission in promoting moral development among sponsored children?

2. How do the CDSP's objectives and mission align with the broader goals and values of CIG?

3. What key principles or values guide the CDSP's approach to ME, and how do you perceive their significance?

4. Can you share specific examples of how the CDSP's objectives and mission translate into practical initiatives for moral development within the programme?

5. From your perspective, how does the CDSP ensure that its objectives and goals remain relevant and adaptable to the changing needs of the children and communities it serves?

6. How do you, as volunteer workers, contribute to the CDSP's mission and moral development goals, and what motivates your involvement?

7. Can you discuss any challenges or obstacles you've encountered in supporting the CDSP's moral development initiatives, and how do you address them?

Section B: Inputs (Resources, Infrastructure, and Curriculum Content)

1. Can you describe the infrastructure and facilities provided to facilitate ME activities within the programme, and how do they impact your work?

2. Are you familiar with the curriculum content used for ME within the CDSP, and how do you engage with it as a volunteer worker?

3. Are there specific tools or teaching materials you find particularly effective in facilitating ME for sponsored children?

4. How do you believe the CDSP ensures that its curriculum content remains culturally sensitive and relevant to the local context in Ghana?

5. Can you discuss the role of volunteer workers like yourself in enhancing the resources available for ME within the CDSP?

6. Are there any collaborative efforts or partnerships you have been involved in that have enriched the resources available for moral development within the CDSP?

Section C: Process (Teaching-Learning Process and Co-Curricular Activities)

1. What role do you believe volunteer workers play in facilitating moral development activities, and how are you trained and supported for this purpose?

2. Are there specific co-curricular activities or programmes you've been part of to reinforce ME? If so, could you provide examples?

3. How do you ensure that the teaching-learning process is engaging and effective in fostering moral development among the children?

4. Can you share any experiences or challenges you've faced in using technology or digital media to support ME within the CDSP?

5. How do you adapt your approaches to address individual learning needs and styles when teaching moral values?

6. In your opinion, what strategies are most effective in encouraging active participation and ownership of moral development among sponsored children?

258

7. How does community involvement factor into the teaching and learning process for moral development within the CDSP?

8. From your perspective, how does the CDSP evaluate the impact and effectiveness of its ME processes and activities?

Section D: Products (Skills, Values, Attitudes, and Results)

1. Can you provide success stories or examples of children you've worked with who have demonstrated significant growth in terms of moral values and attitudes through the CDSP?

2. How do you observe and assess the acquisition of moral skills and values among sponsored children in your role as a volunteer worker?

3. Have you noticed any notable changes in behavior or attitudes in children who have completed the CDSP's ME programmes?

4. How do you see children in the CDSP demonstrating their understanding and application of moral values in their daily lives?

5. Can you share instances where ME within the CDSP has had a positive impact not only on children but also on their families and communities?

6. What challenges, if any, do you encounter in evaluating the long-term impact of moral development efforts within the CDSP, and how do you address them?

7. In your experience, how can the CDSP ensure that children continue to uphold and practice moral values after leaving the programme?

8. How do you believe the CDSP continuously improves and adapts its moral development strategies based on observed results and outcomes, and what role do volunteer workers play in this process?

259

APPENDIX G

INTERVIEW SCHEDULE FOR BENEFICIARIES PARENTS/

RELATIVES OF CIG

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

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DEPARTMENT OF ARTS EDUCATION

INTERVIEW SCHEDULE FOR BENEFICIARIES PARENTS/

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260

for your willingness to participate in this study and for sharing your valuable insights.

Interview Questions

Section A: Process (Teaching-Learning Process and Co-Curricular Activities)

1. What role do you believe child development workers play in reinforcing ME, and how does their interaction impact your child or relative?

2. Are there any co-curricular activities or programmes your child or relative has participated in to enhance moral development?

3. How has the CDSP engaged you and your family in the teaching and learning process for moral development?

4. Are there any activities or strategies gear towards promoting the spiritual development of your ward enrolled in the CDSP?

5. Are you aware of any provision that have been put in place to ensure that children from different background are not discriminated so far as ME is concern?

Section B: Products (Skills, Values, Attitudes, and Results)

1. Can you share specific examples of how your child or relative has demonstrated growth in terms of moral values and attitudes as a result of the CDSP?

2. How do you measure or assess the impact of the CDSP's ME on your child or relative?

3. (a) Have you observed any notable changes in behavior or attitudes in your child or relative who has gone through the CDSP's ME programmes?

261

(b) Can you share any examples where the moral development of your ward imparted positively on the family/community?

4. How has the ME within the CDSP influenced your child's or relative's daily life and interactions with others?

5. Academically do you see any improvement/progress in the performance of your ward. (particular in terms of numeracy, reading and writing)?

6. Can you say that enrolling in the CDSP has improved the spiritual life of your ward? please explain your answer.

262

APPENDIX H

SCHEDULE QUESTIONNAIRE FOR BENEFICIARY CHILDREN OF

CIG.

UNIVERSITY OF CAPE COAST

COLLEGE OF EDUCATION STUDIES

FACULTY OF HUMANITIES AND SOCIAL SCIENCES EDUCATION

DEPARTMENT OF ARTS EDUCATION

Dear respondent,

This questionnaire is designed by a Ph. D student of the Department of Arts Education, UCC to investigate the role of CIG in promoting ME among Basic Pupils', through partnership with some selected churches in Greater Accra and Central Regions in Ghana. The result will be for academic purposes only and confidentiality is fully assured. Your cooperation in this exercise will be highly appreciated. Thank you.

SCHEDULE QUESTIONNAIRE FOR BENEFICIARY CHILDREN OF

CIG.

NAME OF CHURCH……………………...…………………………

SECTION A: BIO DATA

1. Name (optional): ……………………….

2. Gender   Male   [   ]
   Female [   ]

3. Age in years: 10-13   [   ]   14-17 [   ]
   18 above [   ]

4. Level of Education   Primary [   ]   JHS   [   ]
   SHS   [   ]   None [   ]
   Other
   (specify)……………………………………………………

5. If your answer to question four (4) is None, why are you not in school?
   a) Financial reasons [   ]
   b) Lack of interest   [   ]

263

   c) Other

     (specify)…………………………………………………………

6. Do you stay with your parents? Yes [   ]   No [   ]

7. If No, who do you stay with?..
   a) Friends   [   ]
   b) Guardian   [   ]
   c) Stay alone [   ]
   d) Other
     (specify)…………………………………………………………

8. How did you become a beneficiary of CIG?...................
   a) Through the church [   ]
   b) Through friends   [   ]
   c) Through the media [   ]
   d) Other
     (specify)…………………………………………………………

9. How long have you been a beneficiary of CIG?.....................
   a) 4-6 years   [   ]
   b) 7 -9 years   [   ]
   c) 10-12 years   [   ]
   d) More than 12 years (specify) …………………………………

SECTION B: PROCESS EVALUATION

Please respond to all items given below by putting a tick [ ] in the appropriate

space using the following scale: 1 = Strongly Agree (SA), 2 = Agree (A); 3 =

Uncertain (U), 4 = Disagree (D) and 5 = Strongly Disagree (SD).

As a beneficiary child of CIG, how would you rate your facilitator with respect to each of the following indicators?

S/N	STATEMENT	RESPONSES				
		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
1.	My facilitator make use of pedagogical approaches that focus on religious beliefs and practices.					
2.	My facilitator promotes an understanding and tolerance of other people's faiths and cultures.					
3.	The spiritual care I receive from CIG is inadeuate to help me mature morally in every facet of my life					
4.	My facilitator aids learners to make sense of problems and persevere in solving them, including using higher order reasoning and problem-solving skills.					
5.	My facilitator encourages learners to present their own ideas in unique ways and critique each other's reasoning.					
6.	My facilitator encourages learning that is meaningful because it aligns with learners' ability					
7.	My facilitator allows learners to support each other to improve on their learning.					
8.	My facilitator makes learners feel safe and unaccepted.					
9.	My facilitator encourages learning that is linked to learner's background and to their prior experiences.					

265

10.	My facilitator creates a classroom environment that support learning by all students.					
11.	We engage in regular sports activities during our Saturday classes.					
12.	As part of the classes, I am introduced to vocational training in areas such as beads making catering drawing, painting, needle and craft work etc.					
13.	I do not receive training on entrepreneurial skill development.					
14.	Facilitators at CIG sometimes take us through lessons in music, and co-curricular hobbies.					
15.	Throughout my learning sessions, CIG takes care of my health needs.					
16.	There are enough provisions to cater for me or any of my colleague students who has special learning needs within the classroom.					
17.	There are no health assistant to attend to me and other students at any time within the session.					
18.	I am introduced to mathematics lessons that help to improve my numeracy skills.					
19.	We undertake lessons in English language to help improve my skills in literacy.					
20.	As part of our lessons, we receive tuition in science to enable us to become scientifically literate.					

266

SECTION C: PRODUCT EVALUATION

How would you rate yourself as a beneficiary child of CIG with respect to each of the following indicators?

S/N	Statement	SA	A	U	D	SD
21.	I know who I am and what I stand for					
22.	I believe in Jesus Christ as my Lord and personal saviour					
23.	I effectively appreciate that individual uniqueness and group differences are gifts from God.					
24.	I understand that individual uniqueness and group differences complement each other and make the world more interesting.					
25.	I believe that others deserve to be treated with kindness, compassion and grace.					
26.	Inspite of my training at CIG I lack effective inter-personal relation skills.					
27.	I can effectively demonstrate positive self-talk that promote resilience.					
28.	I have the skills of the basic principles of managing money and credit.					
29.	I have the skills to generate and implement positive and informed solution to problems.					
30.	I can cultivate unique vocational interest and intelligences.					
31.	I know the difference between a good and a bad friend.					
32.	Inspite of my lessons with CIG, my Bible Knowledge has not improved					
33.	CIG has helped me to acquire basic vocational skills.					
34.	CIG has helped me to acquire basic moral education.					
35.	CIG has helped me to acquire basic social teachings on sex and health education.					
36.	Inspite of the CIG lessons, I lack interest in vocational skills and enterprises.					
37.	The experience I have gained through CIG have helped me to gain interest in specific games and sporting activities.					
38.	I have acquired an appreciation of people from different backgrounds and cultures through my involvement with CIG.					

267

39.	CIG has helped me to appreciate people from other religious groups.					
40.	The lessons I have received at CIG have really improved my self-esteem.					