UNIVERSITY OF CAPE COAST

MUSLIM COMMUNITY PARTICIPATION IN BASIC EDUCATION IN THE

TECHIMAN MUNICIPALITY OF THE BRONG AHAFO REGION

BY

KYEI IDDRISU

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Dissertation submitted to the Institute for Educational Planning and Administration of the Faculty of Education, University of Cape Coast, in partial fulfillment of the requirements for the award of Master of Education Degree in Educational Administration

APRIL 2011

DECLARATION

Candidate's Declaration

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

Signature:……………………………………….. Date:……………………

Name: Kyei Iddrisu

Supervisor's Declaration

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

Signature:……………………………………….. Date:……………………

Name: Dr. Yaw A. Ankomah

ABSTRACT

The researcher sought to find out the extent to which the Muslim Community of the Techiman Municipality participates in the development of basic education. The population for the study comprised heads and teachers of basic schools, chiefs and elders, parents, as well as education officers of the Techiman Municipality. The distribution of the sample for the study included 100 parents, 40 basic school teachers and heads, 5 municipal education officers, and 30 chiefs and elders, making a total of 175 respondents. Purposive sampling was used to select heads, education officers, and chiefs and elders. Teachers were randomly selected. Parents were also randomly selected through their wards in the Islamic basic schools. Questionnaires were the main instruments used for gathering data. The questionnaires consisted mostly of open-ended and a few closed-ended items. The instruments were pilot-tested in the Wenchi District in the Brong Ahafo Region; as it has similar characteristics as the Techiman municipality.

The findings of the study showed that the Muslim communities in the Techiman municipality participated in basic school development by sending their children to school. They attend communal labour to help provide school infrastructure, take part in decision-making through the PTA and raise funds to support community school projects. Based on the findings of the study, it was recommended, among others, that Ghana Education Service need to constantly organize massive education campaign and seminars to the community members on the need to participate in the development of basic education.

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In my attempt to complete this dissertation, I had to go through a number of books, journals and articles for the literature and other information. I wish to express my profound gratitude to all authors of such books and articles and those respondents who helped me in the collection of the data for this work.

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DEDICATION

This work is dedicated to all Muslim Communities and to all my loved ones.

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CHAPTER ONE

INTRODUCTION

Background to the Study

Education has long been realized as essential in addressing the development needs of nations worldwide. Undoubtedly it was this realization that led Dr. Nkrumah to introduce the Accelerated Development Plan of Education of 1951 in Ghana. It is not surprising then that it has become fashionable for families and clans to pool resources together for the education of their young members. Family support in this way cannot be ignored. School leavers in many cases get employment in the public and private sector to earn income, which lead to improvement in the quality of life. Undoubtedly, educating Ghanaians will help empower them to overcome poverty, and also raise their living standards to internationally competitive levels through participation in the global interchange of knowledge, information and ideas.

Although the crucial role that basic education plays has been recognized, it is also obvious that government alone cannot shoulder the burden of its provision due to the country's limited resources. Community participation in the provision and management of education in Ghana is thus very vital. If Ghanaians can enjoy the benefits of education then its provision must be viewed as a joint venture

between government and the communities. In view of the benefits that the community derives from the school, it has become more crucial these days for communities to participate in school development in order to ensure its success.

It is on record that as far back as the beginning of the 19th century, there was a Quranic school of about 70 pupils in Kumasi built by the Muslim community, where the reading, writing, elementary Arabic and the Quran were taught, although no mention was made about how the school operated. Hiskett (1996) in his book *The development of Islam in West Africa*, also observes that by the end of the 18th century A.D. a "Madarasa" had been established at Buba West of the Black Volta. According to him, this was established by the Muslim community and was headed by a certain Abdallah b. al-Hajj Muhammad al-Wateraqi, which gave training to Ashanti civil servants. Alhaji Muhama Mumuni, one of the famous Imams at Larabanga Mosque told the researcher that there used to be a Quranic School in the Larabanga Mosque, which is said to be the oldest in Ghana. However, the date of its establishment, like that of the Mosque itself, could not be determined.

What can be said with certainty with regard to the establishment of Quranic Schools is that the early Muslim settlers, mostly traders, first established Quranic schools for the purpose of imparting to their children knowledge about the Quran. Neighbours and communities interested in this form of education sent their children to be taught, and offered full support to the school and the teachers.

In brief then, it is accepted that, prior to the advent of Western education, there existed the non-formal type of education, and the community was entirely

responsible of its development. Islamic-Quranic Schools and the traditional Ghanaian education afforded the people the knowledge, ideas and skills that helped them to overcome challenging problems that hindered the progress of the community. Ghanaians offered specialized training to the youth in areas like fishing, hunting, blacksmithing and many others. The parents were regarded as masters with their apprentices. Parents were therefore responsible for their children's education.

Community participation in fact pre-dates the attainment of independence. It is traced to the very beginning of traditional Ghanaian education and Islamic Quranic School education introduced by Muslim leaders (Ulamas). Yusif (2002) explains that Muslims were mobilized to undertake communal labour to put up structures for Quranic Schools to be set up. According to Yusif, the converts perceived that their involvement was observed as a Muslim responsibility.

McWilliams and Kwamena-Poh (1975) describe how the African Administration put participation and educational programme into operation when Ghana, then Gold Coast, became internally self-governing. This led to the introduction of the Accelerated Development Plan for education (ADP) of 1951 whose aim was to accelerate the educational process for national development, by introducing universal primary education. Under the ADP, "the provision of classroom, playground and gardens were expected to be the responsibility of the local community" (Dofuor, 1991, p.7).

The 1961 Educational Act, which introduced free compulsory primary and middle school education, made that the central government, parents and the local

authorities shared the responsibilities for primary and middle school education. In this regard, the Minister of Education appointed Local Education Authority after consultation with the Minister responsible for local government.

Section 7 of the Act explains that the Local Education Authority must

(a)   build, equip and maintain all public primary and middle schools in its area;

(b)   establish all such primary, middle and special schools as in the opinion of the Minister, after consultation with the Minister responsible for local government, required in its area;

(c)   advise the Minister on all matters relating to primary and middle school education in its area and such other matters as may be referred to it by the Minister (McWilliams & Kwamena-Poh, 1975, p 111).

In 1973 the Dzobo committee was appointed to review the education system with the view to improving on the quality of education in Ghana. The Government white paper on the Dzobo committee culminated in the preparation of the New Structure and Contents of Education for Ghana in 1974. The document established the concept of Junior Secondary School (JSS), and Senior Secondary School (SSS). The document also made basic education community based. Communities were to provide support in the improvement of the Junior Secondary Schools.

Since September 1987, the government of Ghana embarked upon the New Structure and Content of Education to improve both access to and the quality of education as a whole. Concerning basic education the national policy stipulates

that all children from the age of six should receive nine years of tuition free formal education as a matter of right. The nine years of Free Compulsory and Universal Basic Education is made up of six years of primary education and three years of junior secondary school (Government of Ghana, 1994).

Communities were expected to exercise ownership, right and responsibilities towards their schools. This provision made basic education a joint venture between the government and the community. Individuals in the community that usually support the school include parents, philanthropists, prominent citizens and opinion leaders and elders and chiefs, assemblymen and others. Organizations such as the Municipal Assemblies, religious bodies such as Muslim and Christian denominations, NGOs Town/Village Development Committees, school management committees (SMC) among others are also included in the partnership.

Mensah (2001) explains that the communities' role include participation in school management, ensuring that the pupils are in school, provision of books and school uniforms as well as the creation and maintenance of school buildings. In the provision of school buildings, the members of the community or the religious bodies may participate by offering their labour or contribute money in the form of levy.

Policy guidelines for the establishment of basic education, according to the Government of Ghana (1994), state that the district, municipal, or metropolitan assemblies are responsible for the provision of school buildings.

Communities desiring to have schools are encouraged to put up the structure with approval from the Ministry of Education.

Statement of the Problem

Since the inception of formal education in the country, religious bodies have continued to play a leading role in its provision and management. Particularly, Christian and Islamic organizations have opened and managed schools in various parts of the country. The Techiman municipality in the Brong Ahafo region has had its fair share of these educational provision and management by Christian and Islamic bodies. These religious bodies have established schools by putting up the necessary structures and the providing managerial services.

The basic schools established by the religious bodies in the Techiman municipality are largely public schools under the Ghana Education Service. It is expected that members of the various religious bodies that set up these schools will continue to provide various forms of support to the schools to ensure their successful operations. Thus, the Muslim communities in the municipality are expected to support basic education, particularly, the schools they have established. Such participation is even more crucial today than ever before due to governments' dwindling resources that obviously affect its contribution to educational provision. A cursory observation by the researcher shows that Muslim community participation in the development of basic education has not been encouraging. Indeed, it is uncertain as to what has been the level of participation of the Muslim Community in the Techiman municipality in the provision of basic

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education. What kinds of support are they providing towards the development of basic education in the municipality? How are Muslim Community members mobilized to participate in the provision and development of basic education in the Techiman municipality. Answers to these questions call for an in-depth investigation.

Purpose of the Study

The purpose of this study was to find out the extent of participation of the Muslim community in the Techiman municipality towards the provision and development of basic education in the municipality. Specifically, the study sought to find out:

1) the kind of relationship that exists between the school and the Techiman community.

2) nature of participation of the Muslim community in the development of basic education.

3) means of mobilizing the Muslim community in the Techiman municipality for participation in the affairs of the school

4) the perception of members of the Muslim community on the importance of community participation in basic school development

5) ways by which the Muslim community participation in the development of basic education could be carried out effectively and efficiently.

Research Questions

The following research questions guided the study:

1. What is the nature of the relationship existing between the Muslim community and the school in the Techiman municipality?

2. How do members of the Muslim community in the Techiman municipality participate in the provision of basic education in the municipality?

3. What are the various means of mobilizing members of the Muslim community in the Techiman municipality for participation in the provision of basic schools?

4. How do the Muslim community members in the Techiman municipality perceive the importance of community participation in the provision of basic schools?

5. How can the participation of the Muslim community members in the Techiman municipality in the provision of basic schools be improved?

Significance of the Study

The study will be significant in addressing the level of the Muslim community participation in the development of basic education in the Techiman municipality. It will help the Techiman Municipal educational administrators to know the perception of the Muslim community members towards basic education so as to encourage them to fully participate in the development of basic education. Also, it will serve as a yardstick for educational planners, Ministry of Education, and policy formulators in the development of quality education in the future.

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Delimitation of the Study

The scope of this study is limited to the Muslim community participation in the basic education in the Techiman Municipality of the Brong Ahafo Region of Ghana where people have the perception that the Muslim community participation in the basic education is not encouraging, therefore the findings are applicable to Techiman Municipality. The study was limited to teachers, heads, education officers, parents and chiefs in the Techiman municipality. Findings were delimited to Muslim community in the Techiman municipality.

Limitations of the Study

The study is not without some limitations. For instance, during the data gathering exercise, some of the respondents were expressing reluctance to answer the questionnaire and this must have negatively influenced the responses they gave as they could have provided false information. This could affect the final outcome of the study. Also the proxy used for the few illiterate parent respondents to interpret and write down the responses could interpret something wrongly and thus elicited the wrong response to the item. This could affect the final outcome of the study.

Definition of Terms

The following operational definitions have been given to the terms used in the study:

Community participation: It is the involvement of the local communities in the provision of schools in accordance with the laid down policies of the Ministry of Education.

Patriotic groups: These include individual groups, which provide free support either in cash or in kind, for the basic schools in the Techiman municipality.

Organization of the Study

The dissertation covers five chapters. Chapter One is the introduction and background to the study, statement of the problem, purpose of the study, research questions, significant of the study, delimitation, limitations, definition of operational terms and the organization of the study. Chapter Two deals with review of related literature. Chapter Three shows the methodology used for the research which includes such aspects as the research design, the population, sample and sampling technique used, the instruments for collecting data, and the data collection. Chapter Four deals with the presentation of the results of the data analysis and the discussion. Chapter Five covers the summary of findings, conclusions drawn from the study, recommendations for policy and practice and suggestions for further research.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter presents a review of the relevant literature of the topic under study. The review is organized under the following sub-headings:

(i)   Definition of school community relationship

(ii)   Kinds of school community relationship

(iii)   Means of reaching the school community

(iv)   How the community participates in the school

(v)   The importance of community participation

(vi)   How to achieve effective participation

Definition of School Community Relationship

A school community is defined as a geographical as well as a social group. This definition embraces the occupation of the people, their historical past, their service institutions, legal boundaries as well as their general governing system (Sergiovanni & Carver, 1999). Atta, Agyenim-Boateng and Baafi-Frimpong (1999) also hold a similar view about the school community as being both a geographical as well as a social group. They hold that geographically, the school community embodies where the school draws its students from namely, a town, district, region or the whole country. Socially, it includes the occupation of the

people, their historical past, face to face contact, service institutions, and government and others.

It is generally held that the school is and "should be the microcosm of society" and it is "the medium for transmitting the heritage of a society to the society's novitiates, in order to prepare them for it and thereby preserve the status quo" ((Midwinter, 1975, p. 96). This implies that there is the need for the school and that of society to be interrelated. Midwinter further stresses that for effective schools organization the school authorities should have a thorough knowledge of the school's environment and that "the people, their occupations, culture and aspiration" should be known (p. 97). According to Asiedu-Akrofi (1978), if our modern schools are to perform the functions that the African society expects, then our educational administrators, teachers, supervisors and all other stakeholders who are concerned with the running of the school should be made good students of our society.

Kinds of School Community Relationships

There are three main types of school community relationships. These, according to Jones and Stout (1990), include the closed system, the interpretation system and the co-operative system. Under the closed system, the boundaries of the school are separated from the community, each performing different functions. The community has no say in the affairs of the school. This type of school community was epitomized in the missionary schools, which were established by the missionaries in Africa. "Christian Quarters" were built and chiefs and the people had no influence over the schools. Asiedu-Akrofi (1978)

wrote that the missionaries included the Basel (the Presbyterian Church of Ghana) the Methodist, Bremen (Evangelical Presbyterian Church of Ghana) and the Catholic. Judging from the kind of relationship that existed between the community and the missionaries, Asiedu-Akrofi contended that "the history of school education in Africa is one of estrangement from indigenous life, alienation from one's own culture or tribal attitudes and beliefs to western ones and a separation of the school child from the home, the boarding school system being a case in point" (pp.29-30). He asserted further that the introduction of formal school system eroded the African customs and beliefs.

Under the interpretation system, Asiedu-Akrofi (1978) believed that although the school interacted with the community, people held distorted views about the school. The community perceived the school to be a punishing body so that when people offend they were sent to the school to be punished. The school to them was not seen as a place where skills and knowledge were acquired.

On the part of the Quranic school system, Yusif (2002) stated that the community sees the Quranic teacher (Malam) as a punishing leader who punished children and a spiritual leader who kills people who offend spiritually for others. The Quranic school to them was nothing but a place where punishment and the teaching of how to kill spiritually occurs.

Asiedu-Akrofi (1978) described the co-operative system as a post-independence phenomenon, where community involvement in the affairs of the school is realized. The school boundaries are open to the community and the

school allows itself to be influenced by the community. There is a free flow of information from both sides.

Means of Reaching the Community

Kyriacou (2001) has suggested that the relationship between teacher and pupils is of fundamental importance to reaching the community. It will be argued here that a sound relationship between teacher and pupils need to be based on two qualities. The first of these is the pupil's acceptance of the teacher's authority, and once this has been accomplished, effective school community relationship is not likely to be undermined. The second quality that is required for a sound school community relationship is mutual respect and pupils recognizing each other as individual holding each other in esteem, and treating each other in a manner consistent with such esteem. Basically a good headmaster and teachers need to create a tone of purposefulness during working hours. They are also to sustain pupils' attention and motivation, and ensure the appropriateness of the learning activities, so that their authority is not taken for granted by the pupils. In this case, the headmaster and the teachers could get the pupils informed of the plans and activities in areas of school life that are of interest to parents. The greatest measure of the school's success in the community depends on the children's life outside the school.

According to Houghton and Tregear (1996), if the school is to succeed, its aims and objectives as well as its methods will have to be fully explained in order to secure the full cooperation of the parents, which is based on understanding. This understanding is particularly important because of the effect the school will

have on the children, their parents, their home and the entire community. It is the school's objective to make parents participate in the education of their children and get them to realize through personal experience that the school can be the source of new knowledge, ideas and skills which can lead to improvement in the quality of life and that teachers cannot meaningfully play their role as innovators unless they have been accepted by and gained the trust of the local people among whom they work.

Gleazer (1980) explained that if the school is to identify and analyse community problems and propose solutions, seek out those who have educational needs, and be able to deal with diversity, then obviously the school must know its community and have data that will project trends and developments. He further asserted that the community school must have a continuous and close involvement in its location, if it wants to succeed.

Asiedu-Akrofi (1978) suggested a number of media that could maximize the benefits of school activities. These include the following:

1. The School's Magazine: This medium helps children to participate in public relations. Parents enjoy reading the works of their children hence school children should be encouraged to publish articles that reflect on the activities of the school.

2. Parent Groups: The school can reach the community through the Parent–Teacher Association (P.T.A. exists to establish and facilitate co-operation between parents and teachers).

3. School Reports: Reporting to parents at the end of the term or year is a common means of reaching out to parents. "A good report should not only inform parents of the academic performance of the child but also his characteristics and hopeful possibilities" (p.52).

4. Special Events in the School: The school can reach the community through special events like open-day exhibitions, school plays and others.

5. Special Film Shows and Others: Asiedu-Akrofi also emphasizes that during vacations and weekends, the school premises could be used as community centre for anniversaries, special meetings, lectures, demonstrations and weekend schools.

6. Mass Communication: By this, Asiedu-Akrofi means newspapers, radio and television through which the school can be made known to the public.

7. The use of Public Facilities: The school can reach the community by using the facilities provided by the community they serve, for example, visits to historical centres, museums, shrines, cultural centres, and historical castles. Asiedu-Akrofi emphasizes that the people in charge of these places come from the community and such visits make them feel their belongingness to the school and also tend to develop in them a sense of commitment to the schools.

How the Community Participates in the School

McWilliams and Kwamena-Poh (1975) stated that under the Education Act of 1961, the local Authority with the help of the local community was expected to provide school buildings. Parents were to pay for textbooks and

stationery under subsidy and were to send their children to school. The central government paid 60% of teachers' salaries while the council paid 40% of the salaries.

Yusif (2002) identified a similar case of rules in operating Islamic Quranic schools (Makaranta). However, he explained that the community initially rewarded the Quranic teachers. The Muslim community constructed buildings for the Quranic schools and provided uniforms to pupils who studied the Quran. This practice still goes on for some pupils who study the Quran in some Ghanaian towns and cities like Tamale, Nima, Bawku, Wa, Atebubu and Kintampo.

McWilliams and Kwamena-Poh (1975) explained how participation in educational programmes was put into operation by the African administration that came to handle government business when Ghana (then Gold Coast) achieved internal self-rule in 1951. After creating public awareness, views were invited and the proposals were put before the legislative assembly which represented the people. McWilliams and Kwamena-Poh emphasized that the lively debate on the plan before the legislative assembly on 28th August 1951 showed how much the people would be affected by the programme. The debate "showed the importance the country attached to education" (p.84). During the implementation of the Educational Reform of 1987, Vida Yeboah, then Deputy Secretary for the school programme, indicated that the reform would depend on the close moral, financial and material involvement of the local communities. She therefore urged the local community members to accept their "new" responsibility as partners in the provision of education especially at the pre-tertiary levels.

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Importance of Community Participation

Without doubt, the most important aspect of community participation is that, it allows the government or its agency to preserve funds for more developmental projects. According to Kennedy (1999), participation of the user serves as a political model as well as a strategy for education of a community from outside bureaucrats who thereby would be replaced with local autonomy, self reliance and independence.

White (1982) observed that participation has the primary aim which is to accomplish more by the government through harnessing the community's energies into productive ventures. He asserted that if people are involved in planning, decision-making, and implementation of a project they would collectively consider the project as theirs and would have the sense of responsibility in ensuring its success. In effect, the pride of ownership would override all other considerations. White therefore asserted that familiarity which community members would have gained from the project planning and implementation as well as the emotional involvement they have put into the project would be enormous. He argued further that participation safeguards the choice of the project hence things would be done in the right way, with the high probability that the workers would put in their maximum effort.

Community participation also serves as a guarantee in the use of local knowledge and expertise. The indigenous professionals are familiar with the environment which would permit them to unearth their potentials. This would further make them self-reliant through participation rather than when such skills

are imported into the community. By and large, White (1982) contended that when members of the community are made to participate in activities of the school, they come to understand better the nature of the constraints involved the operation of the school.

According to Asiedu-Akrofi (1978), the Parent–Teacher Association (PTA) and the school administrators work mutually with teachers to promote the interest of school children. The PTA exists to find and solve problems emanating from both the home and school. Parents have a great contribution in building up a good school life for children. Asiedu-Akrofi noted that PTA involvement in school administration helps teachers to know more about their pupils' homes and parents. It also helps the general public and parents to learn about the opportunities and programmes the school has for their children. Teachers and parents use the PTA to iron out petty issues of misunderstanding and to build trust among themselves in the overall best interest of the pupils. Houghton and Tregear (1996) contended that community participation is important in realizing one of the objectives of the school as a transmitter of the culture of the community.

How to Achieve Effective Participation

Generally speaking, the most effective community participation appears to be one in which the atmosphere is task-oriented but at the same time the social and emotional needs of the pupils are met by establishing mutual respect and good rapport. There is clearly an overlap between the notions of the school climate and community climate, which have implication for, and links with, each other. A positive school climate can provide a large measure of community

support, which facilitates effective community participation. Therefore to achieve effective community participation, there is the need for effective leadership and effective teaching. There are a number of ways in which effective headship or leadership and effective teaching can promote effective community participation. The most important of these is giving each other a feeling that each one cares about. For instance, the school cares about their educational progress and the community cares about their values and well-being. The most important instrument to use to bridge the gap between the school and the community is effective communication.

According to Wolfe (1982), authentic participation is a safeguard for the users' right to an equitable share in the fruit of the project. To him authentic participation heightens the participants' awareness of issues and the possibility of making choices which influence the content of the development, and further generate new ways of doing things so that the people will be fully committed to community projects. Wolfe further explained that participation leads to "sharing of common interests by all population groups" (p. 98).

Belaminde (1986) suggested ways and means successful community participation could be achieved. Among them are the following:

1. That the gap between the leaders and the masses must be a close one. Leadership training and public mass education should balance.

2. There must be an appropriate committee to complement the efforts of the group in a co-operative atmosphere.

3. Community leaders must be trained to be equipped with management skills.

4. There must be continuous education and training in economic management so that economic activities are seen within the context of the broad economic struggles necessary for employment;

5. Expertise knowledge should be developed and encouraged.

6. There should be co-operative efforts so as to ensure constant availability of labour. The mutual discharge of co-operative responsibilities will ensure the realization of optimum utilization of community effort.

Amoah (1988) stated that accountability encourages community members to support community-school programmes. In ensuring the materialization of the above factors he believed that community leaders need to understand the importance of motivation and how people must be motivated to work. He confirmed the use of punishment in social organization but contended that overuse of punishment would not bring efficiency. Amoah recommended that community leaders should in good faith praise a thing that is well done, while wrongdoing and bad behaviour should not be encouraged. Chiefs and elders must lead an exemplary life for the youth to emulate. Group leaders must also ensure unity among themselves so that their people unite and work as a team. Anything that is likely to create division among the people in the community must be eschewed. In a Non-Formal Education programme on Radio ASTA in Techiman (April 2004 – June 2004) titled "cooperation among people towards participation

in our communities", one Mr. Akyeampong suggested the following steps for effective community participation in development programmes:

1. The people should be organized into work groups, and committees should be set up to liaise with the community leaders for development projects.

2. A development fund should be set up where government, private organizations and individuals are convinced to contribute in cash and in kind to the development of their communities.

3. The community must engage in income generation activities like farming, building, marketing and soap making to strengthen community coffers.

Summary

In all, the literature reviewed looked at the definition of school community relationship as the school draws its students from the community. A close system, interpretation system and the co-operative systems are the kinds of school community relationship that were discussed. The various means of reaching the school community were also looked at. These include the school children, school magazine, school report, the PTA, special events in the school, mass communication and the use of public facilities. How the community participates in the school activities, the importance of community participation, and how to achieve effective participation were examined. It is hoped that the literature would guide the researcher in his effort to look into the extent to which the Muslim community participate in basic education in the Techiman municipality.

CHAPTER THREE

METHODOLOGY

In this chapter the procedures that were used to conduct the study are discussed. These include the research design, population, sample and sampling procedure, research instruments, pilot-testing of instruments, data collection procedure as well as data analysis plan.

Research Design

The research design that was used for the study was the descriptive survey. This design was used to obtain information concerning the current situation of the problem being studied which was about the participation of the Muslim community of the Techiman Municipality in the provision of basic education in the area. Gay (1987) stated that the descriptive survey involves a collection of data in order to test hypothesis or to answer questions concerning the current state of a problem. The design has the advantage of not typically requiring complex statistical analysis. Data analysis may simply consist of determining the frequencies and percentages for the major variables in the study. On the other hand, it also has some disadvantages such as the unwillingness of some respondents to come out with the true information required because they may find it to be too sensitive or otherwise, thus weakening the final outcome of the study.

In spite of the disadvantages, however, the design was considered the most appropriate for engaging in the current study. The study probed into the level of involvement of the Muslim community in the Techiman Municipality in the development of basic schools within the municipality with the view to describing the situation as it existed as at the time of the study. The researcher knowing the inherent weaknesses tried to put in some control mechanism such as assuring the respondents of the confidentiality with which the information given by them would be treated.

Population

The Techiman Municipality in the Brong Ahafo Region of Ghana was selected as the area for the study. The population for the study comprised four major groups made up of heads and teachers of Islamic basic schools in the Techiman Municipality, municipal education officers, Muslim parents representing Muslim community members, as well as chiefs and elders in all the towns and villages of the Techiman Municipality since Muslims are scattered all over the towns and villages of the municipality.

Sample and Sampling Procedure

The sample for the study was selected from the four major population groups of people within the Techiman municipality all drawn from 12 towns and villages in the municipality, including specifically the Techiman and Krobo townships which have Islamic schools. Four communities were identified as made up largely of Muslims, namely, Wangara-Line, Gonja-Line, Dagomba-Line and Mamprusi-Line, all in the Zongo section of Techiman town. Each has an Islamic

basic school operating in the community under one head because they all situated on one compound which was selected to be involved in the study. Two Ahmadiyya basic schools – Ahmadiyya Primary and Ahmadiyya junior high under separate heads - in the Techiman town were also involved. Krobo town also has two Islamic basic schools, one primary and one junior high under separate heads and these were involved in the study. All the 8 heads and 32 teachers from the Islamic schools were selected to be involved in the study making a total of 40 heads and teachers from the Islamic basic schools. A total of 30 chiefs and elders were selected from 12 towns and villages in the municipality including Techiman township which alone had four different identifiable closely knit Muslim communities with their separate chiefs and elders, thus making 15 communities altogether. Two traditional leaders made up of the chief or his representative and one elder were selected from each of the 15 communities. A total of 100 Muslim parents were also selected to represent Muslim community members in the study. Five Municipal education officers also took part in the study. The distribution of the sample is shown in Table 1.

Table 1: Sample for the Study

Identifiable Groups	Number
Parents	100
Heads and Teachers of Islamic basic schools	40
Municipal Education Officers	5
Chiefs and Elders	30
Total	**175**

Both purposive and simple random sampling techniques were used in selecting the participants. The purposive sampling was used to select the five education officials comprising the Municipal Director of Education and four other officers of the directorate, the 30 Chiefs and Elders as well as the eight Heads of the basic schools involved. The simple random sampling method was used for the selection of teachers and parents. The lottery method was adopted in the selection of four teachers in each of the eight schools. In each school, the teachers were assigned numbers which were written on pieces of paper and placed in a container. They were shuffled and picked four times. The number that was picked each time was recorded and the paper placed back in the container and shuffled for the next pick. When a number that had been picked earlier was picked again it was ignored and placed back for reshuffling and another pick made. All the 32 teachers were selected from this process.

Two sets of Muslim parents were involved in the study. One set comprised those whose children were in the basic schools. These were selected through the selection of their wards in the basic schools involved. In each of the 8 schools, 10 pupils were randomly selected using the lottery method as described for the teachers. At the primary school, pupils of classes 5 and 6 were selected while at the junior high school pupils of all three forms were involved in the selection process. From this method 80 pupils were selected who were given copies of questionnaire to be sent to their parents or guardians for completion and returned. Pupils whose parents would not be available to answer the questionnaire were replaced using the same lottery approach. Parents who could not read and write

could allow someone who could read and write to interpret the questionnaire to them. The illiterate parent would then provide the responses while the literate person would write them down on the questionnaire. The other set of Muslim parents were selected from the other 10 towns and villages, aside from Techiman and Krobo where through the Islamic basic school pupils parents had been selected in the earlier set. Assistance of the elders of the 10 towns was sought to identify two Muslim parents in each of these towns to complete questionnaires. Twenty parents were selected in this process. Altogether 100 parents were selected.

The 12 towns and villages that were selected for the study in the municipality were Techiman, Krobo, Tuobodom, Tanoso, Tanoboase, New Techiman, Nsuta, Aworowa (being the towns), and Aworopataa, Asueyi, Mesidan, Twimia and Agosa, being the villages. Apart from Techiman and Krobo which were purposively selected for involvement in the study, the other towns were randomly selected with data from the education office on the towns and villages that had schools in them. The lottery method as described earlier was used in selecting the towns irrespective of their status as town or village.

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Research Instruments

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The main instrument used in gathering data was questionnaire which consisted mostly of open ended and a few closed-ended items. Four types of questionnaires of different structure and wording were designed to gather data from the teachers and heads of Islamic basic schools, Muslim parents, GES officials, chief and elders.

The researcher designed the items on the four varied questionnaires after a careful study of the literature. The set of questionnaires for the various respondents aimed at eliciting information from the respondents, that is, whether the Muslim community in the Techiman municipality is actively and effectively involved in the development of basic schools in the municipality.

Each set of questionnaires had two sections, A and B. Section A contained the bio-data items, which elicited information on personal records of respondents such as educational status, number of children in basic school. Section B items concentrated on the five research questions that addressed the core problem of the study.

Pilot-Testing of Instruments

To establish the validity and reliability of the questionnaires they were pilot-tested by the researcher in the Wenchi District in the Brong Ahafo Region. This district was selected for the pilot-test because it is adjacent to the Techiman municipality towards the north and has similar characteristics as those of the study area. All the categories of respondents were represented in the pilot-test. Wenchi township which has a very high concentration of Muslim presence and one other town, Nsawkaw, were selected. Two heads and eight teachers from two Islamic schools in Wenchi were selected to participate in the pilot-test. Two traditional leaders at Nsawkaw and two from one Muslim community at Wenchi town were also included. Four pupils from each of the two schools in Wenchi town were given copies of parents' questionnaire to be sent to their parents for completion. At Nsawkaw two parents were identified and contacted to respond to the

questionnaire. There were 10 parents altogether. Two officers at the education office at Wenchi were also asked to complete questionnaire. Thus, altogether 24 respondents comprising 10 teachers and heads, 10 parents, two education officers and two traditional leaders took part in the pilot-test. The researcher carefully went through all the completed questionnaires to check whether there were any discrepancies that suggest ambiguities. No such ambiguity was found. However, as the researcher went through, he felt that a few items could be better rendered than they were at originally. Consequently those changes were effected before the instrument was used for the actual study.

Data Collection Procedure

The Institute for Educational Planning Administration (IEPA) issued the researcher with an introduction letter to help establish his identity and gain co-operation of all respondents. The researcher went round the selected communities personally to administer the questionnaires. At the Municipal education office, he contacted the Director who then invited the Assistant Director for Inspectorate and Supervision who assisted in identifying four other officers to complete the questionnaire. Permission was also granted by the Director to go round the schools to collect the data. At the communities the chiefs and elders were first contacted and the purpose of the study explained to them. After that introduction two of them were given the questionnaire to complete. They then assisted in identifying two Muslim parents who were also given copies of the questionnaire to complete.

At the schools, the heads were briefed about the purpose of the study and their support and cooperation sought. The researcher asked for the names of the teachers at school and assigned them numbers to enable him select the required numbers randomly. The head was asked to invite the selected ones to be given copies of the questionnaire for completion. Registers of the pupils were also used to select the pupils randomly. After selecting them they were given copies of the parents' questionnaire to be sent to their mothers for completion and brought back to the head who collected all the completed questionnaires and handed over to the researcher on his return to the school. All the questionnaires were completed and returned. Thus there was a 100% return rate.

Data Analysis Plan

To arrive at an effective statistical presentation, the questionnaires were serially numbered to facilitate easy identification. The responses were coded for analysis. The responses of the open-ended questions were grouped according to common themes expressed and a general pattern was established. The analysis was done according to the research questions. All the data for the various research questions were analysed using frequencies and percentages. Tables were drawn to give a pictorial presentation of the analysis for easy discussion.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter presents and discusses the results of the data that were analysed. The presentation is based on the data elicited from parents, chiefs and elders, heads and teachers of basic schools as well as GES officials in the Techiman Municipality. The presentation begins with the characteristics of the various categories of respondents after which the data relating to the research questions are dealt with.

Characteristics of Parents, Chiefs and Elders

The characteristics of parents cover the highest level of education attained, occupation, number of their children in basic school, and the education unit of schools that their wards attend. The characteristics of chiefs and elders cover the highest level of education attained and occupation.

Highest Educational Attainment of Parents, Chiefs and Elders

The researcher sought to find out from parents, chiefs and elders the highest level of education attained. The responses are shown in Table 2. As seen from Table 2, most of the parents, chiefs and elders involved in the study are literate. A vast majority of the respondents (86.9%) have the same level of

education and have ability to read and write either Arabic or English Language and can make simple calculations. Only 13.1% are illiterate.

Table 2: Respondents' Highest Level of Educational Attainment

Level of Education	Parents	Chiefs & Elders	Total Number	%
None	15	2	17	13.1
First Cycle	30	6	36	27.7
Second Cycle	35	12	47	36.2
Third Cycle	20	10	30	23.0
Total	**100**	**30**	**130**	**100.0**

From Table 2, it could be said that since a high percentage of the people in the Muslim Communities in the Techiman Municipality are literate, they are likely to have a better understanding of the necessity of community participation in the development of basic education. Programmes that are organized to educate the people to participate in school development at the basic level stand the chance of being successful and effective since the people generally know the importance of education. As asserted by Belaminde (1986) there must be massive, continuous education and conscientisation programmes so that the communities would always be aware of their responsibilities and understand the need to participate in school projects in ensuring success in basic school development.

Occupation of Parents, Chiefs and Elders

      The study sought information from respondents on their respective occupations. The responses are shown in Table 3.

Table 3: **Occupation of Parents, Chiefs and Elders**

Occupation	Parents	Chiefs & Elders	Total No.	%
Farmer (Self-employed)	24	6	30	23.1
Trader (Self-employed)	17	12	29	22.3
Public worker (Skilled)	49	12	61	46.9
Unemployed	10	-	10	7.7
Total	**100**	**30**	**130**	**100.0**

      From Table 3, it could be noted that the majority of the respondents (46.9%) are public workers, a greater proportion being skilled workers in companies and the public sector. This shows that most of the respondents are employed workers. Twenty-two percent (45.6%) are self-employed, with the majority of this group being farmers. Only 7.7% out of the 130 respondents are unemployed. This explains that most of the parents, chiefs and elders are in some form of employment, either public or private (self-employed). The self-employed respondents, apart from the farmers, include carpenters, storekeepers, masons, and mechanics. The skilled public workers include: bankers, teachers, police, health workers, civil servants and state transport drivers. The unskilled public workers comprise security men and labourers.

The researcher observed that the Muslim community members who are not gainfully employed and, for that matter are poor, contribute their quota only through communal labour while some do not contribute at all. They sometimes involve themselves in menial jobs and earn low incomes making it difficult at times for them to contribute their quota towards developmental programmes in financial and material resources. Such a situation is likely to adversely affect the implementation of school programmes. As Yeboah (1987) intimated, the successful implementation of the Junior Secondary School programme would depend on the close moral, financial and material involvement of the local communities.

Number of Parent Respondents' Children in Basic School

Parent respondents were also asked to indicate the number of children they had in basic school. The responses are shown in Table 4.

Table 4: Number of Children of Parents in Basic School

No. of Children	No. of Respondents	%
One	22	22
Two	30	30
Three	27	27
Four	15	15
Five	4	4
Six	2	2
Total	100	100

Table 4 shows that majority of the parents (94%) had one to four children in basic school, while 79% still had one to three children in the school. It should be emphasized that since the majority of the parents have more than one child in basic school, they are more likely to be prepared to participate in communal activities for the schools. This is because their children would explain school programmes to them, and since they know the impact that it has on their children, there would be no hesitation on their part to get involved in communal activities in the municipality.

In support of the above observation, Houghton and Tregear (1996) explained that the success of the school depends on the full cooperation of parents. They assert that the effects which the school will have through the children on their parents, their homes and their community as a whole will be achieved through the better understanding of the aims and objectives of the school. The school children could better explain school programmes to their parents and the entire community.

Relationship between Muslim Community and the School

Research Question One: What is the nature of the relationship existing between the Muslim community and the school in the Techiman municipality?

The question sought to find out from basic school heads, teachers and parents, the kind of relationship that exists between the school and the Muslim community in the Techiman Municipality. Respondents expressed their opinions in various ways. Their responses are displayed in Table 5.

Table 5 : Nature of Relationship Between Community and School

Response	Chiefs & Elders No.	Heads & Teachers No.	Parents No.	Total No.	%
Openness of school to community through visits of elders	30	38	85	153	87.4
Cordiality between school and community	30	37	80	147	84.0
Teachers and community members belong to same religious groups	20	12	43	75	42.9

Table 5 shows that the school is open to the community. A large majority of the chiefs and elders, parents, and heads and teachers, constituting 87.4%, agreed that from time to time some elders visit the school and offer suggestions and also acquaint themselves with school activities. Hence there is constant involvement of the community in school affairs. Again it is noted that there is cordial relationship between the school and the community. All the chiefs and elders, some parents and heads and teachers representing a proportion of 84% indicated that there is general cordiality between the school and the community. It was also noted by 42.9% of the respondents that most of the school heads, teachers and parents attend the same churches and mosques together.

It can be deduced from the above that the kind of relationship existing between the Muslim community and basic schools in the Techiman Municipality is a cooperative one where the schools portray an example of good school

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climate. It cannot be overemphasized that good school and community relationship helps the community to know the role of the teachers and what the school stands for. In the view of Asiedu-Akrofi (1978), all interested parties in the education of the future generation are challenged to fight relentlessly to establish such cordial relationship in order to ensure that the school takes its proper place within the community.

Problems Teachers Encounter in Relating to the Community

As part of finding out the kind of relationship between the school and the community, teachers in particular were asked to indicate problems they face in relating to the community, if any. This question was deemed crucial since teachers in particular relate to the community on day to day basis as they live among them and interact with them on various issues. Table 6 shows the responses the teacher respondents gave as the problems they encounter in relating to members of the community.

As shown in Table 6, five main problems were identified as being faced by the teachers in their relating to members in the community. Among these are intrusion into the private life of the teachers which was reported by the majority (72.5%), general lack of respect due to familiarity (62.5%), and derogatory remarks made openly in their presence about the teaching profession which embarrasses the teachers (55%).

Table 6: Problems Faced by Teachers in Relating to Community

Response	No.	%
Derogatory remarks about the teaching profession	22	55.0
Undue interference of members in pupils' discipline	24	60.0
Intrusion into teachers' private matters	29	72.5
Attempt to drag teachers into local politics	17	42.5
General lack of respect due to familiarity	25	62.5

Other problems recounted by the teachers were members' undue interference in the discipline of pupils which makes the work of the teachers quite difficult (58.6%), and the attempt to drag teachers into the local politics (42.9%). Some of the teachers indicated they sometimes felt helpless when the community members tried to interfere in their disciplinary processes. The worry of some of the teachers was that when members of the community made such disparaging remarks about the teaching profession as, "anybody can teach", it puts one off from being able to perform in their fullest strength. Asiedu-Akrofi (1978) cautioned that "school administrators should strive to resist cautiously, unwarranted parental interference in school affairs such as wishing to direct school policies" (p.52).

Nature of Muslim Community Participation

Research Question Two: How do members of the Muslim community in the Techiman municipality participate in the development of basic education in the municipality?

The research question sought to find out the nature and level of participation of the Muslim community in the Techiman municipality in the provision of basic school education. Table 7 displays the responses on the ways by which the Muslim community participates in the provision of basic schools in the Techiman Municipality as elicited from parents, chiefs and elders.

Table 7: Ways by Which Community Members Participate in School Activities

Responses	Parents	Chiefs/Elders	Total	%
Sending their wards to school	27	2	29	22.3
Attending communal labour	23	4	27	20.8
Providing volunteer services	1	-	1	0.8
Sch. blocks construction and repair	-	2	2	1.5
Providing staff accommodation	20	6	26	20.0
Providing furniture	5	6	11	8.4
Taking part in decision-making	2	6	8	6.2
Payment of levies and contributions	22	4	26	20.0
Total	**100**	**30**	**130**	**100.0**

Table 7 indicates that the major ways by which the Muslim community members engage themselves in the provision of basic education in the Techiman municipality are sending their wards to school, attending communal labour, providing staff accommodation, and paying school levies. Out of this number, (20.8%) were involved in attending communal labour being the next highest after sending their children to school (22.3%). This explains that apart from having their children in school members of the Muslim community in the Techiman Municipality participates well in the provision of basic education in more concrete ways like attending communal labour, among other activities.

According to Wolfe (1982), those who participate in educational projects do so to ensure their rights in the use of the benefits accruing from the project. To him participation creates awareness by ensuring that the people have the option of making a choice that could enhance the development of the projects. Kennedy (1999) explains that user participation means "emancipation of a community from outside bureaucrats who thereby would be replaced with local autonomy, self reliance and independence" (p.20). Here he meant that the communities would no longer depend upon the government and other non-governmental organizations in undertaking community projects. They would depend upon resources within their localities in order to become self-reliant. Amoah (1988) suggested that a minimum affordable contribution (cash and in kind) made by people ensure successful parental involvement in basic school development. Such contributions enhance the peoples' involvement in the development of basic education in their respective communities.

Respondents were asked to indicate the types of funds contributed by members of the Muslim community to support the provision of basic education in the municipality. The responses are shown in Table 8.

Table 8: Responses on Types of Funds Contributed by Muslim Community

Type of Fund	Parents	Chiefs & Elders	Total	%
Donation, fund raising and annual harvest	27	8	35	26.9
PTA dues	22	8	30	23.1
Proceeds from the sale of community property	8	4	12	9.2
Payment of special levies	43	10	53	40.8
Total	**100**	**15**	**130**	**100**

As shown in Table 8, there are a number of sources of raising funds for school projects among members of the Muslim community in the Techiman Municipality. Among these, the payment of special levies appears to be the most common (40.8%). The other sources include personal donation made by individuals, organization of harvests and other activities on special occasions to raise funds in support of school projects (26.9%), payment of PTA dues by parents (23.1%) and the sale of community property the proceeds of which are used to support school projects (9.2%).

Muslim Community Members' Participation in Communal Labour

Particularly in the rural areas, the leadership of the towns and villages mobilises the members from time to time to offer their labour together at the

school premises. The activities involved may include weeding, carrying water or sand or mortar, and doing carpentry or masonry work at a block construction. Indeed as indicated earlier in Table 7, the attendance of communal labour has been one of the major ways of the Muslim community's contribution to the provision of basic school education in the Techiman municipality. The study sought to find out from the chiefs and elders as well as parents whether or not individual members in the Muslim community displayed enthusiasm in participating in communal activities towards school development. Table 9 displays the results.

Table 9: Whether Members Attend Communal Labour with Enthusiasm

Responses	Parents	Chiefs & Elders	Total	%
Yes	87	30	117	90.0
No	13	-	13	10.0
Total	**100**	**30**	**130**	**100.0**

From Table 9, it can be observed that there is agreement among the respondents that generally members of the Muslim community in Techiman Municipality participate in communal labour with zeal. As much as 90% of the respondents shared this view. This is a good sign that the members are generally willing to offer their labour to support the development of the schools within their community. It is worthy to note that in that Techiman Municipality, the Muslim community is cautious of the need for participation in basic school development. This implies that the Muslim community is ready to embrace

further development. Leadership of the community could take advantage of the situation to improve the infrastructure of the schools so as to enhance teaching and learning.

However, it was noted that a few individuals are not willing to attend communal labour in the schools within the Techiman municipality. When those individuals were asked why they are not willing to join in the communal labour programmes for the schools, they assigned a number of reasons. Table 10 explains why some of the people do not participate with enthusiasm.

Table 10: Reasons Why Some Members are not Enthusiastic about

Participation in Communal Labour

Reasons	Parents	%
Prefer payment of levies in lieu of communal labour	5	38.5
Economic situation affects regular attendance	2	15.4
Education provision is state responsibility	6	46.1
Total	**13**	**100.0**

Notable among the reasons given as displayed in Table 10 are preference for payment of levies in lieu of communal labour and the view that education is state responsibility. Out of the 13 parents who had problems with communal labour, 38.5% preferred the payment of levies instead. In view of the fact that the

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attitude of some members towards communal labour is not encouraging, there is the need for regular education on community participation among the Muslim communities so that those members who do not participate with keen interest would be awakened. White (1982) believed that participation in communal work that results from concrete programmes end up in better understanding of the nature of constraints involved in community participation.

Methods of Mobilizing Muslim Community Members

Research Question Three: What are the various means of mobilizing members of the Muslim community in the Techiman municipality for participation in the affairs of the school?

Information was elicited from the district education officers, chiefs and elders and parents regarding the methods by which the Muslim community members are mobilized towards effective participation in educational provision in the Techiman municipality. A number of methods were stated through multiple responses. The results are shown in Table 11.

As can be established from Table 11, sensitization through PTA and SMC meetings has been the most important method of organizing and educating the community members. Out of 135 education officials, traditional leaders and parents, 67 representing 49.6%, gave that response. The next important method mentioned was education during religious programmes at the mosque which was stated by 39 members representing 28.9% out of the 135 respondents.

Table 11: Methods of Mobilizing Community Members

Method	GES Officials	Chiefs/ Elders	Parents	Total	%
Sensitizing members through PTA and SMC meetings	5	12	50	67	49.6
GES organized seminars and workshops	2	-	1	3	2.2
Education at Mosques to members	4	5	30	39	28.9
Use of mass media	1	1	9	11	8.1
House to house canvassing	2	1	10	13	9.6

The impact of this situation would be that the community members would exercise a sense of ownership, rights and responsibilities over the school and would therefore participate effectively in order to ensure the success of basic school development. In this regard, Amoah (1988) pointed out that the project would emerge as from the community members' own choice. He emphasised that proper organisation is an effective tool for any rural development effort, and that through organisation, the community identifies and pursues its goals using its own available resources.

One major condition that can promote interest of the community members to participate in the affairs of the school is how the school is able to reach out to the community. Consequently, basic school heads and teachers were asked to

indicate how the school reaches out to the community. The findings are indicated in Table 12.

Table 12: Means of Reaching out to the School Community

Responses	Heads & Teachers	%
Open days	4	10.0
Sporting competitions	7	17.5
PTA meetings	29	72.5
Terminal Report	26	65.0
Mass media	17	42.5

Evidence from Table 12 indicates that the schools rely mostly on PTA meetings (stated by 29 of the 40 heads and teachers respondents or 72.5%), and the sending of terminal reports (26 respondents or 65%) in reaching out to the school community. It is believed that the schools mostly use such methods because most of the schools in the district do not often organize "open-day" activities. The use of the mass media appears quite expensive and the entire community does not mostly witness sporting activities. Asiedu-Akrofi (1978) contended that the success of the school would be seen by the community through activities like "open-day", sporting activities, Parent Teachers Association (PTA) meetings and clean-up exercises. The school authorities therefore need to attach much importance to all available means in order to reach out effectively to the community. Houghton and Tregear (1996) said that if the school is to achieve its objectives, there is the need for clear explanation of the aims and objectives as well as its methods to the parents and the entire

community so that a firm foundation would be secured towards improving the school.

Perceptions on Importance of Community Participation

Research Question Four: How do the Muslim community members in the Techiman municipality perceive the importance of community participation in the provision of basic schools?

The study sought to find out from respondents, their perceptions regarding the importance of community participation in the affairs of the school. The responses that were expressed are displayed in Table 13.

Table 13: **Importance of Community Participation in School Activities**

Response	Chiefs & Elders No.	Heads & Trs No.	GES Offic. No.	Parents No.	Total No.	%
Developing sense of ownership	28	32	4	50	115	65.7
Enables members to choose type of project they desire	29	35	3	45	112	64.0
Affords chiefs and imams chance to talk on issues	30	30	3	25	88	50.3
Enables government to carry out important projects	25	29	4	22	78	44.6

As displayed in Table 13, the respondents noted that community participation in the affairs of the school had much importance in a number of areas. Quite a sizeable proportion of the respondents (65.7% out of 175 respondents) indicated that when communities participate in school activities, they develop a sense of ownership and thus consider the school as their own, which motivates them to continue to accept the responsibility of improving the school. They also noted that community participation in basic school development affords the members the opportunity to choose the type of project they want to embark upon (64 %).

Participation in the activities often occurs in community gatherings during which, the respondents indicated, the chiefs and imams seize the opportunity to give talks on various issues of interest to the community such as the norms and culture of the community (50.3%). Also the respondents stated that when communities participate in school activities, it enables the government to carry out other important projects, which also involve the use of funds (44.6%). White (1982) asserted that, among others, community participation would enable local experts who are familiar with the environment to unearth their potentials.

Views of Respondents on How to Improve Muslim Community Participation

Research Question Five: How can the participation of the Muslim community members in the Techiman municipality in the provision of basic schools be improved?

The study sought to find out from respondents their views on how the participation of the Muslim community in the provision of basic education in the Techiman municipality could be improved. This section presents the views from all the respondents including parents, basic school heads and teachers, chiefs and elders and education officers on how best to improve the participation of the Muslim Community in the provision of basic education in the municipality. The views are captured in Table 14.

Table 14: Improving Muslim Community Participation in Educational Provision

Views	No.	%
School heads should invite local dignitaries and all other members to major school functions	147	84.0
Regular public education and programmes on patriotism and commitment to local self-support	157	89.7
Community leadership to praise a thing well done and discourage wrong-doing	87	49.6
Community leadership should not openly take sides in local politics but should remain neutral and impartial	61	34.9

As shown in Table 14, the views shared by the respondent fall into four main areas. Majority (89.7%) held the view that there should be regular public education in the localities on the need for community members to be committed to self-help activities and patriotism in general. This would go a long way to

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motivate them to participate regularly in the provision of basic education and in other developmental activities in the community. Quite a good proportion (84%) also held that heads of the schools should invite local dignitaries and all other members of the community to witness and share in such school functions as open days, sporting and game. They contended that the schools need to organise speech and prize-giving days at regular intervals of say five years and invite the entire community to attend.

Using a local adage expressed by one of the respondents which translates as "if a person does a good thing, he or she deserves praise", some maintained that it is of utmost importance for individuals and groups in the community who take part regularly in communal activities and noted for contributing to developmental activities should be recognised in a special way at some of their gathering to serve as example to others. They should also show open disapproval of the acts of defaulters and any other wrong-doers to deter others from behaving in the same way. A few others also were of the view that community leaders should not take sides openly in local politics but should remain neutral and impartial. Their argument is that when members see the leadership divided along political factions it will breed hatred among them and eventually spread among the entire members. The consequence would be that people would stop attending communal labour in the schools together with their opponents and thereby set the clock of the development of the schools backwards.

Belaminde (1986) emphasized that in order to ensure successful and total participation of people in developmental activities there is the need for massive

and continuous education and conscientisation programmes carried out among the members of every community. When people know about the importance of an issue they will be more committed to ensuring its progress and success. Thus through such regular education and conscientisation, the people of the Techiman Municipality especially the members of the Muslim community would understand better the need for effective participation in school activities.

Further Comments on Community Participation

Respondents were finally asked to share any further comments they may have about community participation in basic school development. The comments shared by a few of the respondents who cared to do so can be summarized as follows:

1. More qualified teachers should be posted to the schools.

2. Taxes, levies and communal labour are too demanding

3. Government alone cannot shoulder the responsibilities

4. Poverty alleviation among the members is crucial in ensuring

   thorough participation in educational provision.

The respondents noted that a number of classrooms in the Municipality especially in the villages are without teachers or are occupied by untrained teachers. Their concern was that if there are no teachers to teach the children no amount of contribution from them will yield any fruit. There is therefore the urgent need for more qualified teachers to be sent to those schools with such shortfalls in the Techiman Municipality. The expression by some respondents that poverty alleviation is crucial to ensure thorough and active participation by

all members is a recognition of the fact that lack of economic resources is inhibiting some of them in their quest to participate in basic school development. Any measure by the Municipal Assembly to address their poverty situation will go a long way to empower them to be active in all developmental processes in the municipality including participation in basic school provision.

According to Houghton and Tregear (1996), most failures in developing countries have been due to the inability of the school to adapt itself to the needs of the community. The school should therefore not function in isolation of the cultural environment in which it finds itself and which it is meant to serve in order to preserve the dominant values of the community.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter deals with the overview of the study, and its findings. It also presents the conclusions drawn from the findings and recommendations made in the light of the findings.

Overview of the Study

The 1961 Educational Act ensured fee-free compulsory education for all children of school going age. Similarly, the Educational Reform of 1987 and the FCUBE programme also reinforced the free compulsory aspect of schooling. The 1987 Reform also made basic education community-based. The policy redefined the roles of parents and communities with regard to the schools in the localities and further assigned specific responsibilities to the communities. Provision of basic education therefore became a joint venture between the government and the communities.

The study sought to find out the level of participation of the Muslim community in the Techiman Municipality in the development of basic education. One hundred and seventy-five respondents were used for the study. Among others, the objectives of the study were to find out the kind of relationship existing between the school and the Techiman community, the nature of

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participation of the Muslim community in the development of basic education in the municipality, and the perception of members of the Muslim community on the importance of community participation in basic school development.

The main instruments used in gathering data were questionnaires and interview guides. The respondents comprised parents, teachers, heads of basic schools, GES officers, as well as chiefs and their elders. The research questions that guided the study inquired about the nature of the relationship existing between the Muslim community and the school, how members of the Muslim community in the Techiman municipality participate in the provision of basic education, the various means of mobilizing members for participation, how the members perceive the importance of community participation in school provision, among others. The data gathered were analysed using frequencies and percentages.

Summary of the Main Findings

The main findings of the study are the following:

1. The kind of school community relationship in the Techiman Municipality is a cordial and co-operative one where the school is open to the community with constant involvement of the community in school affairs.

2. On the other hand, teachers as principal actors in educational provision and who play leading roles in the school community relationship were confronted with some challenges in relating to the members of the community. These include intrusion of the community members in their

private life, undue interference in the discipline of pupils and general lack of respect by some community members.

3. Members of the community participated in the development of the basic schools by attending communal labour, providing staff accommodation and also by sending their wards to the basic schools in the municipality. Again they pay levies towards the development of the basic schools. They have also been taking part in decision making and in providing furniture but these have been quite negligible.

4. The most effective methods of mobilizing and organizing members of the Muslim community in the Techiman municipality for school work were found to include sensitizing members through PTA and SMC meetings, education at mosques to members, and house-to-house canvassing.

5. The most important approaches in reaching out to the community were noted to be the use of the mass media, PTA meetings and organisation of sporting activities and games.

6. On the importance of community participation in educational development, respondents stated a number of issues including members developing a sense of ownership of the school, affording chiefs and imams the opportunity to give talks on issues of interest to the community. Again it enabled the government to reserve funds for other school activities.

7. Respondents were of the view that to ensure effective community participation in educational matters in the Municipality, local dignitaries

should occasionally be invited to seminars or open-days, sporting activities. Also regular public education and programmes on commitment to local self-help activities and patriotism must be organized to ensure successful community participation.

Conclusions

From the findings, it can be concluded that members of the Muslim community in the Techiman municipality participate quite effectively in the provision and development of basic schooling in the municipality. Members of the Muslim community in the Municipality have demonstrated their willingness to participate in basic school development by attending communal labour, assisting teachers to secure accommodation, taking part in decision making through the Parent-Teacher Association, providing furniture for use by their wards in the schools and raising funds for community school projects.

Such a situation creates goodwill for the development of education in the area. It will foster cordiality between the school and the home so that the right and conducive atmosphere is created for effective teaching and learning to take place. School authorities including basic school heads and education officers can take advantage of the situation by teaming up with the Muslim community leaders and the traditional leaders of the localities to mobilise the efforts of the community members towards the development of basic education in the Techiman municipality. In the final analysis, the objectives of education such as excellent performance in the pupils, academic work will be realized.

Recommendations

Based on findings of the study and the conclusions drawn, the following recommendations are made:

1. The Ghana Education Service should periodically organise massive education and programmes that would make the members of the Muslim community and others aware of their responsibilities at all times.

2. The GES should see to it that local volunteers, artisans and technicians are encouraged to cooperate with the schools to assist in the teaching of subjects like technical and vocational skills for which the schools have no teachers.

3. Community and traditional leaders need to show appreciation of good work done through such means as giving of praises to those who are regular at communal labour and have been making regular contributions of various kinds. This will go a long way to motivate the members to continue to support the basic schools in the community.

4. Non-Governmental Organisations operating in the Municipality and the Municipal Assembly should collaborate to train the unemployed youth in the community in areas such as bee-keeping and in handicraft industries like pottery so that they would have a sound economic base. This will empower them to support community school projects. Measures should be taken to alleviate poverty through the provision of credit facilities to small businesses and the provision of skills in simple entrepreneurship and management of small businesses among the Muslim community.

Suggestions for Further Study

This study was about the participation of the Muslim community in basic education and limited to the Techiman Municipality in the Brong Ahafo Region. Consequently the following recommendations are made for further research.

1. It is suggested that similar studies be could carry out in other districts and municipalities of the region so as to throw more light on the extent of Muslim community participation in the provision of basic education in the Brong Ahafo Region as a whole.

2. It is further recommended that a study is conducted on the participation of the general community of the Techiman municipality in the provision of education.

3. Such a study on the participation of the general community in the affairs of basic schools could be conducted in other parts of the country.

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APPENDIX A

Letter of Introduction to Municipal Education Director

UNIVERSITY OF CAPE COAST

INSTITUTE FOR EDUCATIONAL PLANNING AND ADMINISTRATION

Moslem Community Participation in Basic Education

QUESTIONNAIRE FOR MUNICIPAL EDUCATION OFFICIALS

This study is an academic requirement for a master of education degree. The responses you provide will contribute immensely to the success of the study. You are assured that the information provided will be treated with utmost confidentiality.

Please, provide appropriate responses to the questions in the spaces provided.

1.   What strategies do you use in organizing and educating the people

    community members on their participation in the development of Basic

    Education in this municipality?

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    ………………………………………………………………………….

2.   In your view, what are some of the benefits of community participation in

    basic school in the Muslim community?

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    ………………………………………………………………………….

3.   What role do religious denominations play in the development of Basic

    Education in this municipality?

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    ………………………………………………………………………….

4. What financial contribution do members of the Muslim community make towards the provision of infrastructure and furniture for basic schools in the Techiman Municipality?

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5. How much assistance does the Muslim community provide teachers in getting suitable accommodation?

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6. In what ways other ways do Muslim parents contribute towards school development in the communities in the Techiman Municipality?

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7   How can successful Muslim community participation in educational provision be achieved? …….

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8   Please, give any other comments on the Moslem community participation in basic school development in the Techiman Municipality. ………….

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APPENDIX C

UNIVERSITY OF CAPE COAST

INSTITUTE FOR EDUCATIONAL PLANNING AND ADMINISTRATION

Muslim Community Participation in Basic Education

QUESTIONNAIRE FOR BASIC SCHOOL HEADS AND TEACHERS

This study is an academic requirement for a master of education degree. The responses you provide will contribute immensely to the success of the study. You are assured that the information provided will be treated with utmost confidentiality.

Please, provide appropriate responses to the questions in the spaces provided.

1.   What kind of relationship exists between your school and the Muslim

community?

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………………………………………………………………………….

2   If you have any problems relating to the community, what are these

problems?

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3.   What role does the Muslim community play in improving facilities in

your school?

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4.   What monetary contributions do members of the Muslim community make towards the development of your school?

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………………………………………………………………………………

5.   What level of cooperation do you obtain from tradesmen and other knowledgeable people as resource personnel for the teaching of certain skills and topics?

………………………………………………………………………………

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6.   What role does the Muslim community play in the life of your school?

……………………………………………………………………………….

……………………………………………………………………………….

7.   How much assistance do teachers receive from the Muslim in finding suitable accommodation?

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8.   In your view, what is the importance of community participation in basic school?

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9.   In what ways does your school reach out to the community?

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10   What are your views on how to ensure successful community

participation in the development of your school?

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11.   Please, give any other comments you may have on community

participation in basic schools.

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UNIVERSITY OF CAPE COAST

INSTITUTE FOR EDUCATIONAL PLANNING AND ADMINISTRATION

Muslim Community Participation in Basic Education

QUESTIONNAIRE FOR CHIEFS AND ELDERS

This study is an academic requirement for a master of education degree. The responses you provide will contribute immensely to the success of the study. You are assured that the information provided will be treated with utmost confidentiality.

Please, provide appropriate responses to the questions in the spaces provided.

Section A: The Bio-Data

1.   What is your highest level of education?

        ……………………………………………………………………

2.   What is your Occupation?

        …………………………………………………………………….

Section B: Muslim Community Participation

1. What role do members of the Muslim community play in the development of basic schools in this town/village?

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    …………………………………………………………………….

4.   What strategies do you use in organizing and educating the people on their role in the participation of basic school provision?

        …………………………………………………………………….
        …………………………………………………………………….

5. What are the types of monetary contribution do the community members make towards the improvement of facilities for the basic schools in this town/village?

………………………………………………………………………….

………………………………………………………………………….

6. Do the members of the Muslim community participate in communal labour during a school project with much zeal and enthusiasm?

Yes ( )   No   ( )

7. What are the reasons for your answer? ……………………………………

………………………………………………………………………….

………………………………………………………………………….

8. Does the community assist teachers in getting suitable accommodation?

Yes ( )   No ( )

9. How do you reward members of the community who show hard work during communal labour or demonstrate commitment towards participation in school work?

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10. In your view what are the benefits of community participation in basic school? …………………………………………………………………

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11. What are your views on how to ensure successful community participation in the development of your school?

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12. Please, give any other comments you may have on the participation of the community in basic education.

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UNIVERSITY OF CAPE COAST

INSTITUTE FOR EDUCATIONAL PLANNING AND ADMINISTRATION

Muslim Community Participation in Basic Education

QUESTIONNAIRE FOR PARENTS

This study is an academic requirement for a master of education degree. The responses you provide will contribute immensely to the success of the study. You are assured that the information provided will be treated with utmost confidentiality.

Please, provide appropriate responses to the questions in the spaces provided.

Section A: The Bio-Data

1.   What is your highest level of education?

        …………………………………………………………………………

2.   What is your occupation?

        …………………………………….…………………………………………

3.   How many children do you have in basic school?

        …………………………………………………………………………

Section B: Muslim Community Participation

4.   What kind of relationship exists between the Muslim community and the

        school in your town/village?

        …………………………………………………………...

5. What type of monetary contribution do you make towards the construction or repair of basic school buildings?

…………………………………………………………………………

…………………………………………………………………………

6. Do you always attend communal labour on a school project with much zeal and enthusiasm?   Yes ( ) No   ( )

7. If no, what are the reasons?

………………………………………………………………………….

…………………………………………………………………………..

8. Which of the following roles do you play in developing basic education in this town/village?

   a.   Contribute money ……………………………………….

   b.   Attend communal Labour ……………………………

   c.   Donate building materials………………………………………

   d.   Provide accommodation for teachers ………………………

   e.   Provide furniture…………………………………………

9. In what ways are the members of the Muslim community organized or educated for participation in the development of basic education in this town/village?

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10. How does the community reward hardworking people during communal labour?

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14. In your opinion what is the importance of community participation in basic schools? …………………………………………………………………..

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15. What are your views on how to ensure successful community participation in the development of your school?

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16. Give any other comments you may have on community participation in the provision and development of basic education in this town/village.

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