

**AN EXAMINATION OF THE EXTENT TO WHICH CATHOLIC SCHOOL
TEACHERS CONTRIBUTE TO THE HOLISTIC FORMATION OF YOUNG
PEOPLE IN CATHOLIC SCHOOLS IN THE CURRENT CULTURAL
CONTEXT IN THE DIOCESE OF GOASO, GHANA.**

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ABSTRACT

This thesis examines the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context of the diocese of Goaso, Ghana.

In doing so, it addresses the question of what are the Catholic Church's distinctive principles in relation to formation in Catholic schools? What are the current diocesan policies and strategies in relation to the formation of teachers that will support them to provide formation to students? How, and to what extent, do teachers provide current formation to pupils/students in schools? How do schools work in partnership with parishes and families as primary educators in the Catholic faith? What are the opportunities and challenges for teachers in terms of providing formation in Catholic schools? What recommendations based on the research can be provided at various levels to enhance current training and formation in Catholic schools of both teachers and students?

The empirical research was proceeded and informed by a knowledge of the historical background and included a literature review which drew upon local scholarship as well as the appropriate general literature.

In theory, the literature reviewed five areas including holistic formation, sacramental vision, collaborative ministry, parents as primary educators and contemporary challenges, which arguably should hold formation in schools. I read these areas in scholarly works by the Vatican Council, Congregation for Catholic Education, Ghana Catholic Bishops Conference, Bishops Conference of England and Wales, Kwame Gyekye, J. B Danquah, Kwasi Wiredu, Pascal Mungwini, Gerald Grace, John Lydon, John Kavanaugh, that provide significant contributions to formation.

This methodological approach utilised a mix of methods, encompassing positivist and interpretivist methodology and qualitative and quantitative research instruments, including primary research (using administrative documents), case study, questionnaires, semi-structured interviews, and thematic analysis. Protocols around research ethics were respected at all times.

The research fieldwork was spent devising and administering the questionnaires in consultation with headteachers, policy makers, teachers, parents, school chaplains, parish priests, practitioners and a professional engaged in formation. Following this, analysis of the findings, conclusions and recommendations were drawn.

The conclusion is that formation should be holistic and should model the ministry of teaching of Christ. That formation should suffuse all aspects of education. The teaching can only be delivered with commitment, collegiality (with teachers, parents, and priests). Further, an awareness of contemporary challenges such as government policy on admissions and curriculum, the friction resulting from un-mediated social media, the stronger culture of marketisation, the increase in the multi-faith population, heavy school workload and workforce pressures on teachers and parents alike.

In this endeavour the Ghana National Bishops' Conference should focus on the quality of the education they provide to staff so they can form students in the confidence that they command resources, both time and personnel. In that way to ensure that schools provide opportunities for spiritual formation available to all staff. Finally, that

individual staff are assured the time necessary to renew their commitment to their vocation and the profession of teacher.

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LIST OF ABBREVIATIONS

CCC = Catechism of the Catholic Church

CCE = Congregation for Catholic Education

CBCEW = Catholic Bishops Conference of England and Wales

CBCG = Catholic Bishops Conference of Ghana

CES = Catholic Education Service for England and Wales

GES = Ghana Education Service

CSTTM = Catholic Schools in the Threshold of the Third Millennium

DLQQ= A Dialogue between the Literature and Qualitative/Quantitative Research

CRDD = Curriculum Research and Development Division

FIG = Figure

JHS = Junior High School

OLA = Missionaries of Our Lady of Apostles

PTA = Parents Teachers Association

SHS = Senior High School

SMA = Society of Missionaries of Africa

SPSS = Statistical Product for Service Solution

SSI = Spiritual Sacramental Instructions

WASSEC = West African Senior Secondary Examination Certificate

GE = Gravissimum Educationis

GS = Gaudium et Spes

UNICEF = United Nations Children's Fund

SEN = Special Education Need

UNESCO = United Nations Educational, Scientific and Cultural Organization

CHAPTER ONE: INTRODUCTION

1.1 Introduction to Programme of Work

1.1.1 Context and Research Problem

Catholic education in its various forms of school, college and parish has experienced a variety of challenges in recent years. Goaso diocese has have a share of these challenges. The length and outcome of this evolution is not fixed. What is harder to understand is that Catholic Education vigorously challenges many interpretations of modernity. As both society and the education landscape undergo significant changes worldwide, the contribution of Catholic school teachers to the maintenance of Christian tradition in Goaso Diocese has never been more critical.

How will these challenges be better dealt with? This raises the research question as to what extent do Catholic school teachers contribute to the formation of young people in Catholic schools in the current cultural context in Goaso Diocese? The justification of this question is first to ensure that the input of teachers provides support to the whole school to ensure that the person and mission of Christ is being modelled. This study aims to articulate how the teachers in schools in the Catholic Diocese of Goaso contribute to the formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso.

There has not been an extensive amount of academic research undertaken in relation to nurturing formation in schools in the Catholic Diocese of Goaso. Provoked by this example, it remains necessary to fill the void of an appropriate contribution regarding developing holistic formation in schools focusing on teachers. Lydon (2011,137) has spoken of what is critically important in development in schools including sacramental vision, collaboration and commitment expressed by the teachers who experienced this process of formation. I will analyse them in so far as they constitute a paradigm for future religious investment and development.

Book three of the Seven Books of the Code of Canon Law deals with the teaching office of the Church. It explains that the church has to preach the gospel of Christ to all peoples using for this purpose, its own means of social communication. In the exercise of this ministry, the church gives pride of place to schooling, making it clear that parents and those who take their place have both the obligation and the right to

educate their children. Further, parents have the duty to choose those means which in their local circumstances can best promote integral formation of their children. This thesis will explore the concept of parents as primary educators.

Ultimately, this study's findings will develop an analysis of good practice to be useful to not just the Catholic Diocese of Goaso, but Governors, teachers, support staff, local authority, and other partners of schools in Goaso Catholic Diocese. On account of this it will generate research and publications which will make a significant contribution to this unique field of education. Indeed, the Sacred Congregation for Catholic Education (1977, 56) emphasises that academic education is a means not an end in itself, reflecting a holistic perspective which is canonised in Congregation's documents:

education is not for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events, and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others.

Commitment to a holistic perspective will involve challenges. Pope Benedict (2010) points out that: '... true happiness is to be found in God rather than material things'. The interpretation of this speech, reflected in Kavanaugh's (2006, xxxii) work, is a systematic warning to teachers and young people about the dangers of the seduction of consumerism. It also requires teachers to provide spiritual and pastoral support for young people to intimately know Jesus and follow him. With the emergence of consumerism as an egregious influence, it is a significant concern to engage in a debate as to how well the Catholic educational principles will be maintained in schools in the Catholic diocese of Goaso to combat the negative influences prevalent in Ghanaian society.

Besides preaching of the word of God and celebration of the sacraments (McCormick 1989), the Church's mission includes service to human needs in the social, political, and economic orders. The diocese needs to be on its guard to focus on the Lord's direct instructions to look after the practical needs of people. This can start by formation that is significant for faith and moral development of schools to creating a platform to articulate and model the teaching ministry of Christ to enable them to discern between the sacred and profane in secular society. Such formation will shed light on witnessing

the empowerment of Catholic schools and by definition young people to remain a beacon of hope in an increasingly secular world. Taking the contribution of teachers regarding formation in schools seriously places weighty responsibility of stewardship on all those willing to lead Catholic schools in Goaso Diocese and to develop the Catholic Church's education mission in that Diocese which is a leading Church community in Ahafo Region.

1.1.2 Research Aims and Objectives

The aim of this dissertation is to address the key research question regarding the examination of the extent, if at all, to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana. In order to investigate this overarching research question:

Examine the extent, and in what ways, Catholic school teachers contribute to holistic formation of pupils/students in Catholic schools in the Diocese of Goaso.

The following secondary research questions are:

1. What is the Catholic Church's distinctive principles in relation to formation in Catholic schools?
2. What are the current diocesan policies and strategies in relation to the formation of teachers that will support them to provide formation to students?
3. How, and to what extent, do teachers provide current formation to pupils/students in schools?
4. How do schools work in partnership with parishes and families as primary educators in the Catholic faith?
5. What are the opportunities and challenging for teachers in terms of providing formation in Catholic schools?
6. What recommendations based on the research can be provided at various levels to enhance current training and formation in Catholic schools of both teachers and students?

This research will be significant for wider society because the formation of teachers is essential to upholding Catholic Church's mission in Catholic education. These teachers are responsible for the formation of young people, so their own formation needs to be thorough and continuous. Formation of teachers is not just a concern in Africa but is the most significant concern of the Catholic Education Service in England and Wales.

1.1.3 Literature

A critical retrieval of literature will be engaged focusing on the following themes relevant to the exploration of the research question.

- Formation – a holistic perspective
- A Sacramental vision
- Collaborative ministry
- Parents as primary educators
- Challenges
 - Current cultural context
 - The extent to which teaching is recognised as a calling (Vocation)
 - Teaching as a Calling (Vocation) in an Akan context
 - Believing without belonging- parents, students, and staff
 - The extent to which “believing without belonging” is a reality in the Diocese of Goaso.
 - Consumerism reflected in a managerialist perspective.
 - Is a consumerist ideology (e.g., increased focus on ‘performativity’) prevalent among Catholic schools in the Diocese of Goaso.

1.1.3.1 Formation – A Holistic Perspective

Formation is a holistic and relational term, like a pastor or sheep it has meaning only in relation to another. The subject of human and divine activity that is ongoing is almost equally significant to support Christian parents in their duties for the integral development namely, academic, physical, spiritual, moral, and religious education of their children. Going further, formation – both initial and ongoing – must be seen

through a unifying lens (Congregation for the Clergy: 2017, 8) which takes account of the five key dimensions of formation proposed by the Catholic Bishops of England and Wales in 1996 in *Principles, Practices and Concerns*. Together, the characteristics of Catholic distinctiveness include:

1. The search for excellence
2. The dignity of the individual
3. The education of the whole person
4. The education of all
5. Moral principles

While each purpose is compelling during formation it might be argued that the sacrificial nature of the commitment made by the Society of African Missions in Ahafo, which is the basis of education for all young people, was contributory in the development and improvement of the Catholic education system in villages in Goaso Diocese, particularly in the sense that their unconditional self-giving was a critical force in giving it sacramental influence.

1.1.3.2 A Sacramental Vision

The word ‘sacrament’ by definition, *is a visible sign of an invisible grace, that is, the presence of God* (Congregation for the Doctrine of Faith: 1994). Essentially, the aspect of this sign in Catholic schooling is founded in the divine code in Exodus Chapter Seventeen verse one. God said to Moses: *Tell the whole people of Israel to be holy*. Catholic schools cannot fail to notice the obvious significance of the universal vocation to holiness. In updating this biblical and doctrinal significance, the literature of Lydon (2011, 137) extends the approach of this concept of the presence of Christ to educational practice that,

the individual Christian in engaging in the teaching ministry is responding to his/her primary call to be a disciple of Jesus in a distinctive manner, reflecting all the notion of charisms being a concrete realisation of the universal gift of God through Christ to all the baptised.

Lydon is, therefore, rooting the ministry of teaching in the context of discipleship, reflecting the Johannine and Pauline notion of ‘modelling ministry on Christ’.

1.1.3.3 Collaborative Ministry

Collaborative ministry stands alongside the sacramental perspective as a key ecclesiological principle in the context of the modelling of teachers modelling their ministry on Christ. In the introduction to their 1995 document, collaborative ministry was defined by the Bishops Conference of England and Wales (1995:4) as a term used to described particular relationships, ways of working and patterns of ministry which bring together laypeople, religious, bishops and priests. These relationships and patterns are the practical implications of the vision of the Church expressed in the teaching of Vatican II and deepened in later documents. This teaching has particular significance in terms of the ways in which teachers model community. In my 2018 Masters' thesis the value of this faith relationship between chaplains and teachers was found to be significant (Donkor, 2018: p61). United in a bond of spiritual communion rather than tangibly present to each other: 'indeed, every authority is exercised in a spirit of service as *'amoris officium'* and unpretentious dedication for the good of the flock (Francis, 2014).'¹

1.1.3.4 Parents as Primary Educators

The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute. The right and duty of parents to educate their children are primordial and inalienable (Congregation for the Doctrine of Faith: 1994, 2221). The theological implication of the restoration of parental duties is profound in the Second Vatican Educational Council which upholds the primacy of parents' rights in the education of their children. Pope Paul VI (1965, 3) in *the Declaration on Christian Education*, recognising that parents have the primary responsibility for the education of their children, makes vigorous efforts to assist them in this task by which their whole life can be imbued with the spirit of God. That role is named in the rites of celebration of infant baptism: '...parents are the first and the best teachers of their children in the ways of the faith'.² The responsibilities of Catholic parents arising from their Catholic culture is significant in the Code of Canon Law (Can 793).

¹ Directory for the Ministry and Life of Priests, n.25; cf. also Mt 20:25-28 and Mk 10:42-45; Francis, General Audience (26 March 2014)

² The rites of celebration of baptism

While all parents have both the duty and the right to educate their children, Catholic parents have also the duty and the rights to choose schools that can best promote the Catholic education of their children (Can. 793).

In this thesis, ‘parents as primary educators’ is used to identify ways parents can be supported to contribute to instilling the faith in their homes as well as changing behaviours or attitudes which impede growth in virtue.

1.1.3.5 Challenges in a Contemporary Cultural Context

A wide range of moral issues including occultism, drug abuse, alcoholism and a range of sexual issues are challenging in the current cultural context experienced by the Catholic Diocese of Goaso, Ghana. Increasingly, these moral dilemmas are becoming prevalent despite the proliferation of churches including Christian programmes on FM radio which has a significant effect in promoting Charismatic Christianity. The phenomenon is largely among young people between the ages of 15 to 35. Over the years, through Diocesan Annual Laity Week, lay members of the Church have expressed concern to ensure the Catholic culture of family catechesis to support parents to educate their children. On one hand, families requesting sacraments are not active members of the parish. There is a quite a strong displacement of Christian spiritual and moral values within schools with a religious character, a displacement which will be discussed in relationship to the research question. Other challenges, including the extent to which teachers recognise their calling, an over-emphasis on performativity, ‘believing without belonging’ on the part of both teachers and students, and consumerism reflected in a managerialist perspective will be investigated.

1.1.4 Background of the Researcher

In the context of this thesis, the factors that blessed me to engage in this aspect of Catholic education must be acknowledged, cognisant of the fact that I am a priest of the Diocese of Goaso, a vocation I became aware at an early age while I was still at Junior High school at my hometown of Techimantia, Ghana. Under my local parish priest, Fr Miki’s guidance and inspiration, I left my family in Techimantia to continue

my education at St. James Seminary/Secondary school in the city of Sunyani, about 190 miles Southwest of Ghanaian capital Accra.

I thrived at St. James and then took the next major step in my vocation: I made the decision to become a priest. I entered St Paul's Major Seminary (Accra) and then St Peter's Seminary (Cape Coast) for philosophical and theological training respectively. Having obtained a Diploma in Religion and a BA in Sacred Theology. In 2003, I registered for a Postgraduate Certificate in Education at the University of the Cape Coast to qualify as a teacher and received a distinction. Teaching practice was completed at Ghana National Junior Secondary School where I developed a range of skills and teaching styles.

Following this I was ordained a deacon and was placed in the St Mary, Seat of Wisdom Chaplaincy of the distinguished University of Cape Coast, not only to provide pastoral care but to further enhance my skills in teaching. After seven years of Seminary formation, I was ordained in 2004.

Following my experience of various ministries within the Diocese, I was offered generous support to study the discipline of education at St. Mary's University, Twickenham, UK. In 2018, I completed a Master's degree in Catholic school leadership at St. Mary's, where my tutors have been impressed with my work and urged me to continue on to doctoral studies, focusing on the extent to which teachers contribute to the formation of young people in the Diocese of Goaso. The Master's degree provided me with a strong knowledge of education and theology and how they intersect in relation to the formation of Catholic school leaders, especially around spiritual formation, and leadership.

One of the key concerns is to increase the availability of high-quality Catholic education to equip the young people for the rapid economic development that the government of Ghana is planning for Ahafo region. Within this general notion, I was informed by my bishop that as one of the most experienced priests in Goaso diocese, I would undertake a key role in moving this forward and developing new Catholic schools and training teachers who work in Catholic schools to contribute to the holistic development of our schools. In order to take on this role, the Bishop of Goaso was interested in the extent to which teachers currently contribute to the holistic formation of young people. This raises issues of subjectivity in my research, but first and

foremost I would analyse my data as an objective researcher as much as possible and explains my epistemological and ontological stance adopted for this research.

1.1.5 Epistemological and Ontological Stance

As Morrison (2003) observes ‘research enquiry is full of challenges and uncertainties. As researchers we want to know if the conclusions, we reach are the ‘right’ ones’ (p. 11). However, she further points that the literature reviews on the history of a research area, reveals a range of different, as well as common conclusions, about the same topic. McKenzie (1997) reinforces this understanding by remarking ‘research is embedded in a churning vortex of constructive and destructive tensions in which old educational ‘certainties’ are replaced by new ‘certainties’ (1997: 9). This tension in research is long-standing and raises significant questions for researchers around epistemology, ontology, and methodology. The first is:

‘what is the relation between what we see and understand [our claims to ‘know’ and our theories of knowledge or epistemology] and that which is reality [our sense of being or ontology]?’

In other words, how do we go about creating knowledge about the world in which we live (McKenzie, 1997: 9).

Therefore, epistemology is at the centre of research work. Fundamentally, how researchers can recognise the truth on a topic. All researchers bring a broad range of theoretical perspectives to their research. Perhaps the most fundamental is ontology. According to Morrison (2003: 11), this is made up of a range of perceptions about the nature of reality in relation to a particular research question.

As a result, methodological approaches that support research provides a justification for the manner in which researchers undertake their research. This implicates the choice of research methods used to address research questions. Information gathered during research is only turned in research data by the process of analysis undertaken by the researcher, which in this case is a combination of a questionnaire and semi-structured interviews.

As a PhD candidate, who is also a Roman Catholic priest by training, I decided to utilise both quantitative and positivist methodology and qualitative and interpretivist phenomenological methodology to produce knowledge on teachers’ and parents lived

experiences of the formation of young people in the Diocese of Goaso. While using quantitative research can be seen as scientific, qualitative research and interpretivist phenomenology may be impacted by a researcher's background and values, which raises the issue of subjectivity in research. In terms of the topic of formation, consideration must be given to the holistic context in which it is embedded. This then means that research can only be understood in a broader educational, social, cultural, and historical context. Interpretation of the words of others is influenced by this context (Miles and Huberman, 1994:18).

In the context of the analysis of the in-depth interviews, practicing *epoche*³ (Erricker, 1999) is one of the most demanding processes that the phenomenologist encounters. It is not so much a step as it is a philosophical mindset that allows the researcher to set aside prior interpretations, judgments, and knowledge about a phenomenon so that interviews and interpretation of the data from those interviews can be approached naively, uninhibited by preconceptions. One of the first tasks of phenomenology is to understand a phenomenon as it is experienced by another individual. In order to do this, it is necessary to get around preconceived definitions that the researcher brings into the interview. Therefore, *epoche* involves the process of identifying and abstaining from the way one usually perceives a particular phenomenon. Such abstinence is paramount in phenomenology. This approach will be articulated in greater depth in a later chapter in the context of the detailed analysis of the research findings.

My mother diocese is co-terminus with eight (8) administrative districts, namely: Asunafo North, Asunafo South, Asutifi North, Asutifi South, Tano North, Tano South Districts all in the Ahafo Region, and Ahafo Ano North, Ahafo Ano South Districts in Ashanti Region. Geographically, it covers an area of 6,654km² (2,569sqm). The area has a population of 557,016 as of 2004. The percentage of Catholics in the area is 10%, that is about 55, 857. It is a rural diocese with limited socio-economic infrastructure such as housing, water, hospitals, and schools. For administrative purposes the diocese is sub-divided into six deaneries: Goaso, Kenyasi, Bechem, Tepa, Dwinyama and

³ from the Greek verb ἐπιέχειν to cease, suspend judgement. This concept was introduced by Edmund Husserl who claimed that the phenomenologist, who will only notice phenomena, and know purely his own 'life', must practice an ἐποχή. See Husserl, E., (1931) *Ideas: General Introduction to Pure Phenomenology*, translated by W.R. Boyce Gibson (London: George Allen & Unwin Ltd.), p. 133.

Sankore. Since the creation of Goaso Catholic Diocese on October 24, 1997, by St Pope John Paul II, its schools have achieved impressive academic results.

It is blessed with 78 Kindergartens, 82 Basic Schools (Years 5-11), 43 Junior High Schools, 1 Girls Senior High School and 1 College of Education. Parents (Catholics, non-Catholic Christians, Seventh Day Adventists, and Muslims) throughout the country queue up to apply for their child to gain a place in Catholic schools because of their conviction that Catholic schools deliver good education.

Ghana has received the best record in tackling the future of education of young people in West Africa. Introduced in 2017, the Free Senior High School (Free SHS) policy has increased admission pressures in schools in the diocese. School enrolment, primary for example, in Ghana was reported at 84.59% in 2017.⁴ The policy abolished all fees and tuition fees at the Senior High school level. Ghana sees this as road to a successful future. This unique achievement is a tremendous credit to school leaders of the schools in the diocese. These teachers effectively represent the distinctive values of the school by demonstrating their Catholic ethos. A critical look at this reputational record provides a potential clash that affords me a keen interest and opportunity in supporting formation and development of young people into adulthood and Christian life. The engagement makes an impact on Ghanaian young people's lives to motivate them always to uphold the teachings of Christ and the Catholic faith to benefit the diocese and wider society.

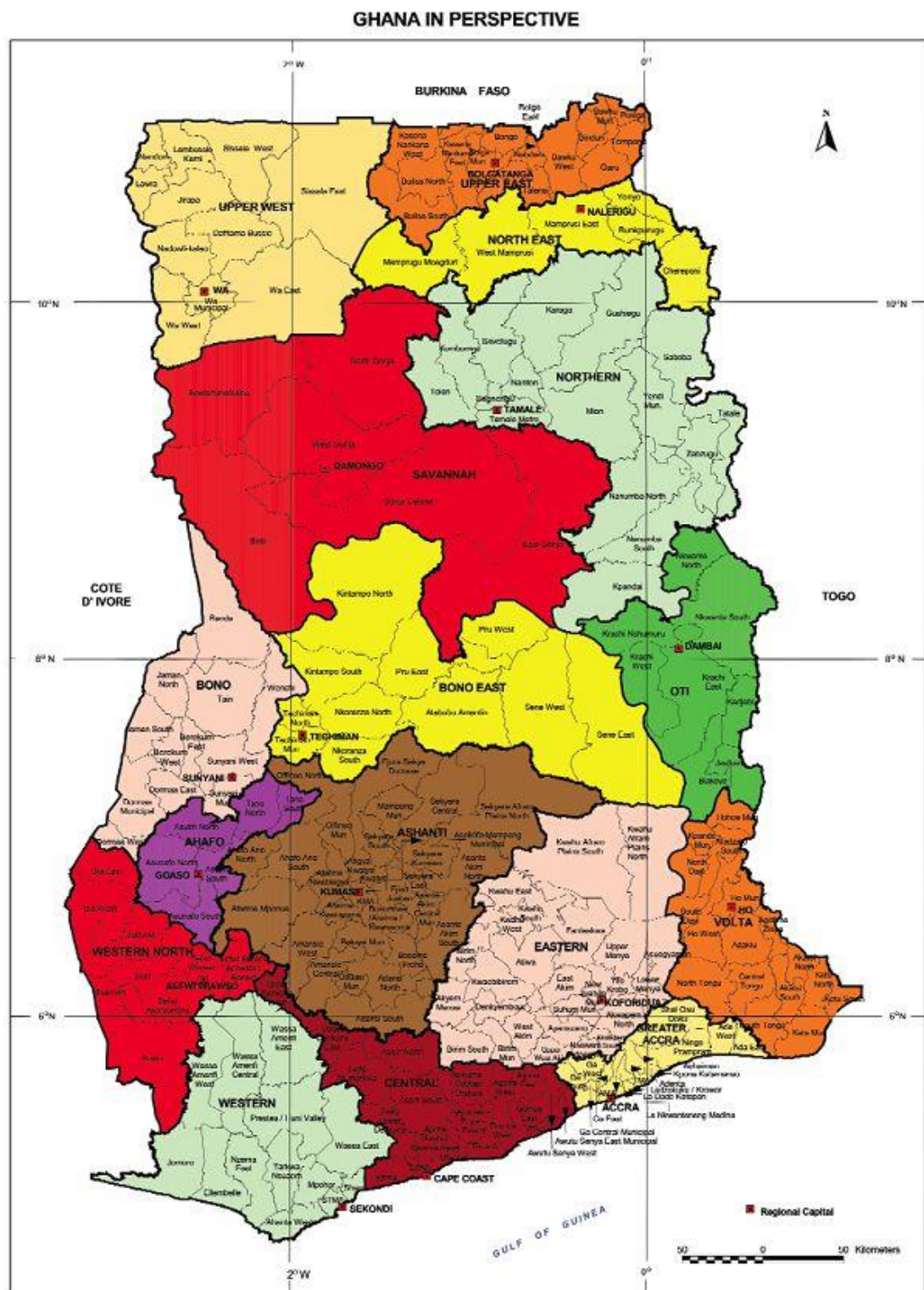
These great interests afford the opportunity to provide the best guidelines on formation specifically for Goaso Catholic Diocese and the Ghana Catholic Bishops Conference. It will not only inform the diocese's development of pastoral policies for the common good but also help maintain the long-term relationship with parents in terms of fulfilling the ideals, principles, and practice of Catholic education. School leaders and young people across Ghana will grow in goodwill to live life to the full in all aspects.

This study will therefore focus on:

- Teaching as sacrament- historical and contemporary perspectives
- Researching contemporary practice.

⁴ [www.http://thecommonwealth.org/our-member-countries/ghana/society](http://thecommonwealth.org/our-member-countries/ghana/society) accessed online 18/03/2020 at 12:37

Figure 1.1 Ghana in Perspective



The 16 regional capitals of Ghana online. The Goaso Diocese is mostly located in the purple Ahafo region.

Source: www.graphic.com.gh

1.1.6 Historical and Contemporary Perspectives

1.1.6.1 White Fathers in Ahafo Region

Surprisingly, Catholic schools have a protracted tradition in Ghana particularly in Ahafo, Ahafo Ano North and Ahafo Ano South Districts in Ashanti Region which remain the focus of this thesis. They were founded to support parents in the faith development of their children as well as to provide these children first and foremost with a solid education that would prepare them for life as well as serving their community, parishes, and the wider Ghanaian society, thereby reflecting a holistic perspective, canonised in Vatican documents, from the outset. The establishment by the White Fathers of educational institutions of the higher calibre - day nurseries, kindergartens, primary schools, junior high schools, senior high schools, technical schools, vocational schools, training colleges, midwifery schools, nursing institutions, polytechnics, universities - reflected similar developments across Africa.

It is just worth noting, however, that the indispensable and irreplaceable human device, the formator is of course, the teacher, will be a focal point of solace and strength in this work. It was for this reason that the Society of African Missions (SMA), true to their priestly calling, and faithful to their missionary duties decided to establish Primary and Middle schools (now Junior High Schools) and St. Joseph Training College in Ahafo Region. The latter, St. Joseph's Training College is credited to the Rev. Joseph Moulders of the Society of African Missions. The Society of African Missions made impressive contribution to local education in Ahafo Region.

The mission of Fr. Moulders and his compatriots was not confined to education but also encompassed evangelism – the proclamation of the gospel; administration of the sacraments; provision of Churches; accommodation for teachers and catechists; care of the sick and vulnerable. The range of the SMA's mission follows the call of God to develop faith within Ahafo Region and day by day, its mission circle broadened. In articulating the exemplary nature of the White Fathers' leadership, they refrain from owning property. This notion sums up their sacrifice, reflecting classically a servant leadership approach which is a significant legacy in the context of this research project.

In 1948, Fr. Joseph Moulders built St. Joseph Training College at Bechem. The aim of St. Joseph College was to produce the type of teachers with reference to Jesus Christ whom Scripture says taught with authority, namely that He knew what He was talking

about, and practised what He taught (Matthew 7:29). Archbishop Emeritus of Kumasi, Most Rev. Peter Kwasi Sarpong of profound faith considered this legacy of Christ must have education community expression. He went on to argue that a good teacher must have authority over the subject; be a good communicator; remember that teaching is a vocation to serve life, to bestow dignity on life, to promote solidarity in living, to stimulate the engagement of all in constructing a world worthy of human greatness and of the infinite love of God.⁵ Archbishop Sarpong was concerned about teaching as a ministry, reflecting the Congregation for Catholic Education's 1977 document which suggested that:

The fact that in their own individual ways all members of the school community share this Christian vision, makes the school 'Catholic'. The principles of the Gospel in this manner become educational norms since the school then has them as its internal motivation and final goal (n. 34).

The College now produces educators who serve at Basic school level including Primary school (Grade 4-6) and Junior Secondary School (Grade 7-9).

1.1.6.2 The Contemporary Perspective

Up until 1998, Catholic schools in Ahafo were almost entirely staffed by Catholic lay persons except for Our Lady of Apostles Girls Senior High School which is traditionally administered by Our Lady of Apostles Religious Congregation. In the decades after 2006, my personal experience of schools in Goaso Diocese is that large numbers of Catholic school teachers at the Basic school level including Primary School (Grade 1-6) and Junior High School (Grade 7-9) are not Catholics. Presently, there is remarkable increase in the number of religious congregation schools so that currently there are approximately 15 Catholic religious congregation schools educating approximately 13,500 children and young people. Those schools run alongside parish (free) schools; the latter being controlled by the State. The government has statutory power to approve teachers and appoint supervisors of religious and moral education. A further feature of these religious congregation schools is their pastoral initiative. Every school offers something different and

⁵ Archbishop Emeritus of Kumasi, Most Rev. Peter Kwasi Sarpong said this when he gave a talk on Upholding Societal Values: The Role of the Teacher, during St. Joseph College of Education's 70th Anniversary Celebration at Bechem on 25th May 2018.

enriching reflecting the charisms of the individual congregations, reminding us of St. Paul's words: 'For you yourselves know how you ought to follow our example. We were not idle when we were with you' (2 Thessalonians 3:7).

However, those schools are high fee-paying private schools. One of the most striking features of this increasing presence of the religious with their faith, spirituality and educational philosophy is that it is limited to parents who can afford their ministry. Payment of fees does, however, disenfranchise poorer members of the community and can challenge 'community cohesion' -in which there is a common vision; sense of belonging; life opportunities are available to all.⁶ This dual provision, private and state-funded, could, potentially, challenge the capacity for Catholic teachers to contribute consistently to the holistic formation of all young people. This is applicability particularly in the context of the percentage of students of faith and beliefs systems other than Catholic present in these fee-paying schools.

The need for accessibility also requires managing the significance of leadership and particularly spiritual leadership in an epoch which has been notable for the first generation of lay – leaders in religious congregation schools. More recently, there is a greater realisation at a strategic Diocesan level that the future existence of Catholic schools depends not only on transformational leadership but also on the continuing presence of a core group of teachers committed to a common vision. Quite crucially, to balance the challenges facing the integrity of the mission of Catholic schools which will form part of the next chapter, there is a need to focus on the extent to which teachers feel empowered to contribute to the holistic formation of students.

Focusing on the longer term this great modification in the educational landscape in Goaso Diocese must be viewed in the context of the contribution of teachers and not

⁶ This is a summary of the definition of community cohesion first published in Guidance on Community Cohesion, LGA 2002, and articulated by Alan Johnson, Secretary of State for Education and Skills, speaking in Parliament on 2 November 2006. Johnson defines it as follows: By community cohesion, we mean working towards a society in which there is a **common vision** and **sense of belonging** *[emphasis added]* by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar **life opportunities** *[emphasis added]* are available to all; and a society in which strong and positive relationships exist and continue to be developed in workplace, in schools and in a wider community.

set apart from it. Investigation and study of literature ⁷ regarding formation in schools proposes teaching as a calling within the spirit of the Second Vatican Council.

1.1.7 Case Study Research

One of the important threads in the recent debate and discussion in Goaso Catholic Diocese generated by rethinking formation and development in the diocese was the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context. In essence case study research constitutes a dialogue between the findings of the critical retrieval of literature and those emanating from research among current practitioners and stakeholders including head-teacher, teachers, and parents in the Diocese of Goaso, examining their perceptions and experience of formation and its concomitant challenges. This latter element will be based on a thematic analysis approach through the medium of intensive interviews and questionnaire.

Semi-structured interviews will be engaged during the data collection process. The interview protocols will focus on those issues investigated in the retrieval of literature. This work will also engage past and present leadership and parents through face-to-face semi-structured interviews about their contribution to formation in schools. The interviews will take the form of intensive semi-structured conversations, focusing on the holistic formation of students and including potential challenges.

This thesis has inculcated a questionnaire into the fieldwork element not as a primary research instrument but to corroborate the findings arising from the in-depth interviews. The questionnaire was designed to determine key factors of formation. The questions arose from the review of literature, pastoral practice and experience. Therefore, the sequencing of the presentation of data is not significant, as the questionnaires results were not intended to inform the interviews, but rather to

⁷ There are several examples including *Gravissimum Educationis* (1965: n.8), where it states: 'But let teachers recognise that the Catholic schools depend upon them almost entirely for the accomplishment of its goals and programs... They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. ...'

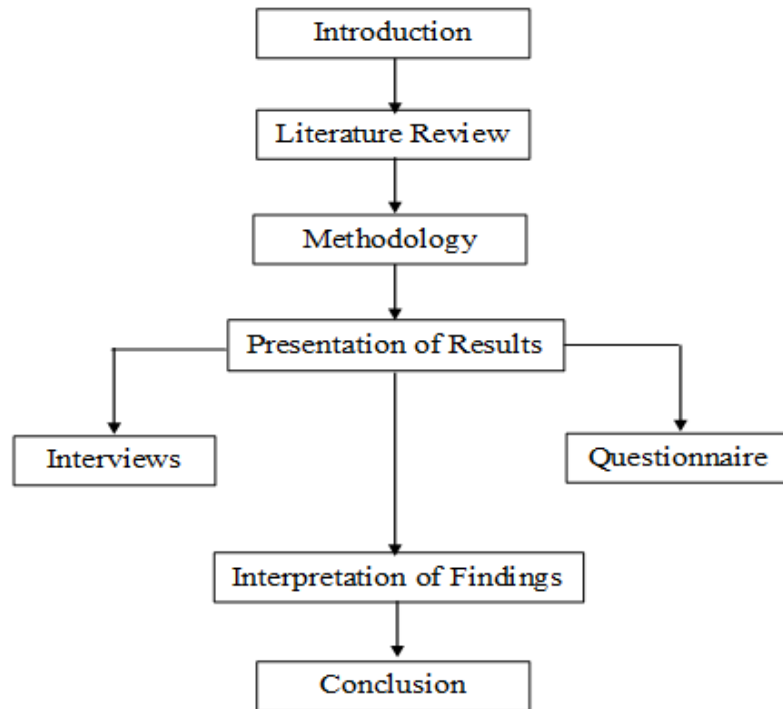
establish the validity and reliability of the empirical research via the interplay of the quantitative datasets. The fieldwork research represents, therefore, a mixed methods approach, encompassing qualitative and quantitative research instruments, which is particularly effective in terms of the triangulation of data. It draws on the practice of social anthropology and sociology.

1.1.8 Research Structure

This study consists of six different chapters. Each chapter presents an aspect of the study. The study research framework explains the sequential flow of the dissertation. The six chapters consists of the introduction as first chapter, literature review and theoretical basis as the second chapter. Chapter three presents the methodology while Chapter four deals with the presentation of the findings. Chapters five presents the detailed analysis and interpretation of the findings based on the coding table. And the final chapter, chapter six discusses the conclusion and policy recommendations. The snapshot of the various chapters of the dissertations is presented in the research framework below.

“An examination of the extent to which Catholic school teachers contribute to the holistic formation of the young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana.

Figure 1.2: Roadmap of Study



1.1.9 Conclusion

Approaching a conclusion, I have set out in this introductory chapter the aims and objectives of my research and described the context. In the next phase, I shall in the next section present a selected review of the literature upon which the study is based.

CHAPTER TWO: THE LITERATURE REVIEW

2.0 Introduction

The introduction outlined historical and contemporary perspective in relation to the evolution of the Catholic education mission in the Diocese of Goaso, focusing especially on the contribution of the Society of African Missions (SMA).

This research focuses on the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. In order to address adequately the nature and scope of this research question, a critical retrieval of literature will be included. This to cover holistic formation, the sacramental perspective, the role of collaborative ministry, parents as primary educators and contemporary challenges.

2.1 Formation – A Holistic Perspective

2.1.0 Introduction

The holistic dimension of formation springs directly from a close examination of the various definitions of the purpose of Catholic schools and of a new educational trend at every level. Evidence of the mutually beneficial nature of the formation can be traced in the Encyclical of Pope Pius XI on Christian education in 1929. The authority of this document provides the first extended meditation on the Church's teaching in this sector. Pius XI (1929, n.7) teaches that, because education is concerned with attaining:

The 'ultimate end' which is our destiny, '...there can be no true education, which is not wholly directed to man's last end...' and as Jesus alone is 'the way, the truth and the life,' there can be no ideally perfect education, that is not Christian education.

In recognising the school as a centre of human formation in broad terms, the Congregation for Catholic Education (1977, 26) states that a school is a privileged place in which, through a living encounter with cultural inheritance, integral formation occurs. Harrison (2017) expressed the importance of holistic theological education by stating:

Formation involves cultivating wisdom as well as providing information, shaping character as well as conveying content and ways of thinking, nurturing holiness as well as equipping with skills. It calls for an educational goal that develops habits, perspectives, a way of being in the world, a kind of theological habitus, combined with a sense of personal wellness and growing spiritual maturity. Christian character and spirituality are integrated with intellectual learning here (p.347).

This could lead seamlessly to Principles, Practice and Concerns. The statement from the Catholic Bishops Conference of England and Wales (CBCEW) on *Principles, Practices and Concerns* provides a Catholic focus on the Jewish and WHO's areas of responsibility and action - This means that Catholic schools are committed to promoting:

- **The search for excellence**
- **The uniqueness of the individual**
- **The education of the whole person**
- **The education of all**
- **Moral principles (CBCEW:1996,3)**

The prime purpose of this key factors, to borrow *Optatam Totius*' (1965: 4) phrase, is aimed at 'transforming' or 'assimilating' the heart in the image of the heart of Christ (n.4) who was sent by the Father to fulfil his loving plan. From the point of view of the Council of Ephesus, such a unifying approach, Lane (2006, 216) is 'establish between the divine and the human, between infinite self-giving and human receiving in freedom, between heaven and earth, once and for all in the life of Jesus' thereby reflecting a holistic perspective. In articulating this holistic vision, the principles, in effect, deepen those of the Second Vatican Council. Such a perspective, Lydon (2011: 105ff) also reflects the balance between religious and human development integral to St. John Bosco's education vision over a century prior to Vatican Council. The holistic nature of the five principles will now be explored:

2.1.1 The Search for Excellence

This principle voices the classical definition of a holistic perspective, defined by the Bishops as:

an integral part of the spiritual quest. Christians are called to seek perfection in all aspects of their lives. In Catholic education, pupils and students are therefore, given every opportunity to develop their talents to the full (CBCEW, 1996a: 1).

In the Religious Dimension of Education in a Catholic school, there is a text of significance that points onwards in the Gospel:

Catholic education is not simply a place where lessons are taught; it is a centre that has an operative educational idea attentive to the needs of today's youth and illuminated by the Gospel message (Gravissimum Educationis, 1965: n.25)

The purpose of the light of Christ is to help open the minds and hearts of children and young people to discover and appreciate the beauty of God and creation, love, and forgiveness (cf. John 1:9; *Gaudium et Spes*, 22). In order that a holistic perspective is adopted, the 'community'⁸ of teachers must ensure that their functions centre on the growth of building that relationship with God by 'guiding pupils towards that unity of knowledge that finds its fulfilment in Christ, the Way, the Truth and the Life' (quoted in Congregation for Clergy, 2017:142). This is the basis of a Catholic school's educational work.

Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events, and things. Knowledge is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others (SCCE, 1977: 56).

My emphasis is that teachers should be determined to enable pupils to raise their eyes from the materialistic, secular society in which they live, and look instead at the counterattraction of God's truth, purity, and beauty- to seek instead for true holiness.

The Catechism of the Catholic Church (CCC) (1994: 2045) made the argument that:

Schools increase, grow, and develop through the holiness of teachers and pupils', until 'they all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

⁸ Community is a term used by Gyekye (1996: 35) to describe a group of persons linked by interpersonal bonds – which are not necessarily biological – who share common values, interests, and goals.

In fact, there is an intimate connection among the centrality of the Gospel and the life of Catholic school which therein finds decisive indications for the way to which it has been expressly called. Cardinal Basil Hume articulates this process of growth in holiness in the mystery of love:

The journey towards the realization of God's love for us is like our relationship with other people. There comes moment, which we can never quite locate or catch, when an acquaintance becomes a friend. In a sense, the change from one to the other has been taking place over a period. But there comes a point when we know we can trust each other, exchange confidence, keep each other's secrets: we are friends.

Bishop Stock (2012: 16-17) has pointed out how the idea of Gospel values emphasised through the curriculum are to be explicitly named, their definition unpacked, and pupils helped to appreciate how they relate to their lives at school. For teachers to foster a truly excellence climate, these beatitudes, rooted in the teaching of Christ, should constitute the targets and outcomes of the educational enterprise in every Catholic school.

Writing specifically on education, Cardinal Vincent Nichols (2004) offers a further insight into the dual role of school:

...its concerns are only that school achieves academic excellence, but that this excellence is based on search for the truth in the light of faith - that the school is coherent as a community, but that it sees itself as part of a wider community of faith within a multi-faith society.

In Pope Francis's (2020) *Urbi et Orbi* there is a text that has courageously examines the socio-cultural genesis of the growing lack of faith in a worst scenario, leaving Christians empty of lofty educational significance:

Exposing our school's vulnerability and uncovering those false and superfluous certainties around which they have constructed their daily schedules, projects, habits, and priorities. This shows how schools have allowed to become dull and feeble the very things that nourish, sustain, and strengthen lives and communities.

Pope Francis's meditation further highlights that teachers need to go another route grounded in the spiritual, moral, social, and cultural development of their pupils to show them how to foster prayer, because with God success in life never dies.

This study identifies in *Urbi et Orbi* a faith factor which inevitably reflects a significant educational authority that has a huge implication for the future of the sector. There is something to learn before moving to the future and it is essential to co-ordinate this action in Catholic schools. It is in this context that the functions of teachers in nurturing faith in their ministry will enable pupils to embrace the Lord in order to embrace hope: that is the strength of faith, which frees schools from false values and gives them hope. Teachers' specific contribution is to develop this existing faith in order to challenge pupils to 'bear fruit that will last' (Cf. John 15:16).

The assertion made is that living in the light of Christian faith should be a distinguishing contribution of teachers. Pupils, CBCEW (1996a), are to be given every opportunity to develop their talents to the full. In this context the centrality of standards in the context of Catholic distinctiveness must, however, be recognised. Lydon (2019:35) argues that there is an issue with the phrase 'quality in secular terms' and if students do not achieve their potential at least two of the characteristics of Catholic distinctiveness are not being achieved:

1. Search for excellence
2. Uniqueness (Dignity of the individual)

This reflects the iconic statement of the congregation for Catholic Education's 1977 document:

'In this setting [the Catholic school] and pupil experiences his dignity as a person before he knows its definition' (SCCE, 1977: 55).

Lydon's point reflects that of the Bishops Conference of England and Wales articulated at their 2011 meeting:

'The Catholic Church in England and Wales is rightly proud of the high academic standards achieved in so many Catholic schools. However, it is aware that some schools fall short of the standard expected by both Government and the Church (cf. Can.806 §2)

Therefore, the Bishops' Conference mandates the CES to develop strategies alongside Diocesan authorities and within the wider Catholic sector to ensure that Catholic schools in difficulty can be helped to improve rapidly so as to offer an excellent Catholic Education to our children' (CCBEW, 2011:1).

Indeed, the Bishops' statement reflects the Code of Canon Law which places significant emphasis on standards:

‘Those who are in charge of Catholic schools are to ensure, under the supervision of the local Ordinary [Bishop], that the formation given in them is, in its academic standards, at least as outstanding as that in order schools in the area’ (Canon 806).

2.1.2 The Uniqueness of the Individual

Uniqueness is an element that is essential, even indispensable, for human relationships, so that ‘brotherhood’ (see Pope Francis, 2016: 73) may exist. Perspectives that favour the dignity of human person influence various benchmarks of Catholic schools. Holistic formation in schools can be obtained, to borrow CCC’s (1994) phrase, if teachers are committed to ‘respecting the transcendent dignity’ (#1929) of pupils. Children and young people represent the ultimate end of a school, which is ordered to them.

What is at stake is the dignity of the human person, whose defence and promotion have been entrusted to us by the God, and to whom people at every age are strictly and responsibly in debt (John Paul II, 1987: n.47).

In the context of the Catholic schools this study is interested in how the ministry of teachers is given expression to the uniqueness of the pupils. This realisation became the basis for the CBCEW’s (1996a) choice that:

Within Catholic schools and Colleges, everyone is seen as made in God’s image and love by Him. All students are therefore valued and respected as individuals so that they may be helped to fulfil their unique role in creation.

It is of special significance that the BCEW describes the Catholic school in this manner to communicate God’s love. This portrait of God can be shown to make a positive contribution to schools in Goaso Diocese in the aspect of teaching. Most of these perspectives can trace their origins to ‘the Return of the Prodigal Son’ (Cf., Luke 15:11-32). Nouwen (1994: 103) has shown how the Lucan episode of the merciful Father with its wide range of theological meanings and value connotations has massively influenced this sector: ‘our God who is both Father and Mother to us, does not compare...God loves with a divine love, a love that cedes to all pupils their

uniqueness without ever comparing'. The qualities of God's love are expressed in a passage of Saint Paul in First Corinthians (13:4-7).

The primary contribution of teachers from the perspective of Pope Francis (2013: 90) is to ensure that the 'love of God as defined by St. Paul is experienced and nurtured in the daily life of their schools'. The meaning of this Pauline text avoids an indiscriminate approach while focusing on strengthening respect and mercy in the concrete situation of educational system. God values our being and nothing else.

Grace (2002: 13) has noted that this inclusive and generous love of God is the subject of great Christian and humanitarian concern that should be reflected in Catholic schools. Teachers value each other and their pupils not for what they achieve but for who they are and accept their pupils quite unconditionally. Their failures and mistakes are forgiven without them even needing to ask for it. This is not just because teachers know them well, it is because all have grown up together in a bond of trust and respect. Underlying Paul's concept above are significant Christian models. In O'Malley's (2007) writing in the field of Christian Leadership, 'respect' for the human person entails respect for the rights that flow from his/her dignity as a creature. It also implies the need for teachers to consult and take the views of others into account in most situations. O'Malley further argues that: 'respect grows when the uniqueness of each person is guarded and celebrated in Christian schools and projects'.

The apostolic encyclical- *Pacem in Terri*, - promulgated in 1963, is another perspective that seriously recognises the dignity of the individual person at the heart of the integral formation in schools and therefore teachers' contributions to sustaining it. These rights are prior to the school community and must be recognised by it. 'They are the basis of moral legitimacy of every authority: by flouting them, or refusing to recognise them in its positive legislation, a school undermines its own moral legitimacy' (n.65). The safeguarding of this love is the concern not only of teachers but of the entire school community.

While endorsing the need for upholding the concept of respect among teachers, between teachers and pupils, between pupils and pupils, and between school and parents, other apostolic exhortations recognise that respect for the human person proceeds by way of respect for the principle that '- each person should look upon his/her neighbour (without any exception) as "another self" -, above all bearing in mind

his/her life and the means necessary for living it with dignity' (*Gaudium et Spes*, 1965: 27, 1).

2.1.3 The Education of the Whole Person

Human formation, being the foundation (Cf., Cf. *Pastores Dabo Vobis*, n.43: AAS 84 (1992), 731-732) of all schooling, promotes the integral growth of the school and allows the integration of all its dimensions. Physically, this means an interest in health, nutrition, physical activity, and rest; psychologically it focuses on the constitution of a stable personality, characterised by emotional balance, self-control, and a well-integrated sexuality. In the moral sphere, it is connected to the requirement that pupils arrive gradually at a well-informed conscience. This means that pupils will become responsible people able to make the right decisions, 'gifted with right judgement and able to have an objective perception of persons and events' (Congregation for the Clergy, 2017:57).

For this formation of the whole human person to be fruitful, the conciliar document on Christian education suggests that:

For her part to fulfil the mandate entrusted to her by Christ to proclaim the mystery of salvation to all people and to renew all things in Christ, [the Church] is under an obligation to promote the welfare of the whole life of man, including his life in the world in so far as it is related to his heavenly call, she has therefore a part to play in the development and extension of education (*Gravissimum Educationis*, 1965, Preface).

The fundamental notion of the Catholic school as partners of the Almighty is based on the belief that the human and divine are inseparable. The inseparability of the human and divine is the 'single basic fact that makes the Catholic school different' (quoted in Storr, 2011: 48). In Catholic schools and colleges, management, organisations, academic and pastoral work, prayer, and worship, all aim to prepare young people from their life as Christians in the community (CBCEW, 1996a).

Pope Benedict XVI (2010), speaking about holistic formation, emphasises that: 'a good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all students to become saints'. His address

provides inspiration for teachers as agents in formation in their school. Moreover, as Andrew Morris (2008: 72) points out, for the church, ‘formation’, the idea of full human development in the light of God’s intended purpose, includes religious education.

The section on ‘Humanising Education’⁹ in the Congregation’s 2017 document alludes to the significance of the teachers’ contribution to the concept of the whole person:

One needs, therefore, to humanise education, that is, to make it a process in which each person can develop his or her own deep-rooted attitudes and vocation, and thus contribute to his or her vocation within the community’ (SCCE: 1977, 8-9).

Lydon (2011: 135) makes the point that, in essence, there is no distinction between having a vocation and being a professional, both are aspects of discipleship. In its document, *The Catholic School in the Threshold of the Third Millennium*, published in 1997, the Congregation of Catholic Education (1997: 14) argues that: ‘in the Christian educational project all subjects collaborate, each with its own specific content, to the formation of mature personalities’. In consequence, educators are themselves subjects designed to ensure their commitment in this holistic enterprise (quoted in Grace, 2012, 18).

2.1.4 The Education of All

Within the pyramid of integral development, the distinctive mainstream Catholic values would cover such matters as ‘respect for all human life’ (*Veritatis Splendor*, 1993). They implicitly endorsed the need for ‘commitment’ to reach out to all pupils, shared by international agencies such as the United Nations Children’s Fund (UNICEF) concerned with aiding national efforts to improve health, nutrition education and general welfare of children, represents this agendum.

⁹ Humanising education was configured by Congregation of Catholic Education in 2017 to mean putting the person at the centre of education, in a framework of relationships that make up a living community, which is interdependent and bond to a common destiny. This is fraternal humanism. (n.8)

The Dakar Framework for Action acknowledges the major education conferences throughout the 1990s, such as the Salamanca World Conference on Special Needs Education (1994, Salamanca, Spain), and urges the international community to continue working on achieving the goals set (Dakar Framework for Action, para.4). The *Expanded Commentary on the Dakar Framework for Action* describes the broad vision of ‘Education for All’ that needs to be adopted in order to achieve the Dakar Framework for Action goals (UNICEF, 2020). The concept of all matters is rooted in the enactment of persons with disability Act (Republic of Ghana, 2006) Act 715, which makes provision for education of the child with Special Education Need (SEN), for instance Article 20 (1) states that:

A person responsible for admission into a school or other institution of learning shall not refuse to give admission to a person with disability on account of disability unless the person with disability has been assessed by the Ministry responsible for Education in collaboration with the Ministries responsible for Health and Social Welfare to be a person who clearly requires to be in a special school for children or persons with disability.

In order to sustain these actions outlined above for those pupils who reflect the most ‘impoverished, disadvantaged and powerless section’ (quoted in Grace, 2012: 58, vol. 223) of the villages and towns in Goaso Diocese, an equally important role belongs to teachers ‘to evolve a strategy for safeguarding and developing the distinctive mission of this life, particularly about the dignity of life which should characterise their ministry’ (SCCE: 1977). Consistent with the features of inclusive education UNESCO (2005, 13) outlines four various things that need to be in place:

- Welcoming diversity
- Benefitting all children, not only the marginalised
- Including children in school who may feel excluded or marginalised.
- Provide usual access to education or ensuring provision for certain categories of children without excluding them.

The participation of schools in safeguarding life is linked to the loving liberty that teachers proclaim which always goes hand – in - hand with divine healing and boundless mercy. It is part of their contribution to seek out those who, in the words of St. John Bosco, are ‘poorest and most in need’. The statement of ensuring education for all implies that teachers at all levels will be guided by the core Gospel value of ‘service.’

You call me, 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord, and Teacher, have washed your feet, you should wash one another's feet. I have set you an example that you should do as I have done for you' (John 13:13-14).

Jesus' argument above suggests a degree of service that His followers are expected to give to others. Primarily, Christian educators are stewards of this service that comes from Christ and is directed towards Christ. Essentially, leading up to the education of all, teachers are to offer their lives and service to ensure structures and systems meet the needs of all – to pupils who perceive no meaning in life; who cannot 'see' that God loves them; who are unable to love themselves or those around them; those oppressed by forces within or outside the school.

The contemporary concept of mission to educate all pupils must be guided by the modelling done by the Church in what may be referred to as the founding charter of post-Vatican II Catholic education. This was renewed profoundly by the Sacred Congregation for Catholic Education in the 1977 publication *The Catholic School*. First and foremost, the church offers its educational service to 'the poor or those who are deprived of family help and affection or those who are far from the faith' (n.9).

Lydon (2010: 6) makes the point that 'the poor' as defined by the Congregation represents a broad range, reflecting the mind of Jesus. The word 'poor' is represented in the New Testament by the Greek word '*ptochos*'. While in essence '*ptochos*' means destitute, many scholars believe that Jesus used the Aramaic equivalent of the Hebrew word '*anawim*'. Although biblical scholars describe the meaning of '*anawim*' (a word meaning originally 'bowed down') in different ways, they generally agree that it is not the same as the Greek word '*ptochos*' but covered a broader range. '*Ptochos*', therefore, carries several other connotations, for example, those who are poor lack security and those who are in a vulnerable position. Vulnerable comes from a Latin word that means wound or wounded.

James D. G. Dunn suggests that '*ptochos*' indicates:

Those who are poor on an economic basis. Like widows, orphans, and aliens they were in an especially vulnerable position, without any means of self-protection (Dunn, 2003: 517).

The concept of the ‘vulnerable’ and the extent to which Diocesan schools in Goaso demonstrate an inclusive approach to vulnerable students will be discussed subsequently.

2.1.5 Moral Principles

The fifth category relating to distinctiveness of formation in this sector is morality and moral principles. Indeed, many scholars, for example, Dewey (2008: II, n.8) cites several reasons to focus on this aspect stating that:

The School is fundamentally an institution erected by society to do a certain specific work, - to exercise a certain specific function in maintaining the life and advancing the welfare of society. The educational system which does not recognise that this fact entails upon it an ethical responsibility is derelict and a defaulter. It is not doing what it was called into existence to do, and what it pretends to do.

Dewey’s focus on the central pressing and permanently significant aspect of the life and work of education suggests a distinctive role through teaching morality and providing characters that are worthy of imitation and works for the total well-being of a child. In stressing respect for and enriching moral values in the sphere of education, Gyekye’s (1996: 55) definition of morality is important for the purpose of this study.

Morality is a set of social rules and norms intended to guide the conduct of people in society. The rules and norms emerge from – and are anchored in – people’s beliefs about right and wrong conduct and good and bad character.

Gyekye’s view regards morality as a path to appropriate and inappropriate behaviour in society. It needs a proper consideration of a well-structured curriculum guarded by the modelling that will enable children to take decision when they are confronted by moral situation. Chazan (2022: 24) describes this moral decision:

as issues that everyone faces every day in the here now, situations that are central to human life, that are intensely personal, and that require making a choice of following a course of action.

It is significant that the scholarship of Gyekye and Chazan, from a Catholic perspective, resonates with that of Dewey. More specifically, Dewey’s work echoes a sacramental vision of teaching and leadership which will be explored subsequently.

Equally important in the area of moral development of a child is the fact that a combination of our generic inheritance and our upbringing disposes most of us towards being moral (Barrow, 2007, 10), reflecting the traditional concept of ‘family as primary educator’ which, again, will be analysed latter.

In the context of formation in the Catholic school, the capacity to make a right choice is linked to the requirement that students attain gradually a well-formed and balanced conscience (see Congregation for the Clergy, 2017: n.57). In most cases, Barrow (2007: 10) suggests ‘some sense of duty, some concern for what one ought to do, is given and that sentiment can be readily harnessed to an understanding of the fundamental principles of morality’. It is therefore essential that the laity:

assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education. Through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart (Pope Paul VI, 1965: 22)

In a related work, the task of providing moral principles involves teachers in developing appropriate modules for the continuing instruction and of catechesis for pupils.

For only a serious spiritual and doctrinal formation in your Christian identity, together with an adequate civic and human preparation in secular activities, can make that contribution of young to the future of Ghana [**Goaso**] which is so desired (Blessed John Paul II (1980: n.9) *meeting with the President of Ghana*).

The aim of this catechesis must remain clear:

Catechesis is a work of faith that is far beyond any technique; it is a commitment of Christ work. Its primary and essential object is the mystery of Christ; its definitive aim is to put people in communion with Jesus Christ. Through catechesis the activity of Jesus the Teacher goes on (John Paul II: 1980, 7).

Teachers have a crucial role to play in contributing to building up their schools by the constancy of their convictions and their moral lives (see Chapman, 1994). By maintaining an integral link between growth in virtue and effective socialising agents, teachers must practise the values they seek to promote. These moral values, Gyekye (1996:55) are those forms or patterns of conduct that are considered most worthwhile

and thus cherished by society. Similarly, Reiss and Halstead (2003: 7) whose views, comprehensively, defined values from principles to practice pointed out:

If we think of education as primarily concerned with the balanced development of the whole person, then it is clear that the choices that any person makes in relation to behaviour and lifestyle are shaped by values. These values provide criteria by which we judge something to be worthwhile.

This understanding Pope John Paul II's address at the departure from Ghana found it to be important instrument for national development.

That continuing development of Ghana will be achieved while safeguarding the authentic human values which have been, up to the present, the glory of your people: hospitality, magnanimity, respect for elders, a sense of community, and reference to God in all your relations (Saint John Paul, 1980: n.2)

Pope John Paul II's words are reflected in Dewey and Hinchey's (2019: xiii) claim that schoolteachers should be concerned:

for the rights and welfare of others, socially responsible, willing to listen to alternative perspectives, confident in their capacity to make difference, and ready to contribute personally to civic and political action. They strike a reasonable balance between their own interests and the common good.

Schools can be important tools to shape and pass on a nation's [**a tribe, group, society, my emphasis**] foundational beliefs, shared knowledge, and morals (Pennington, 2019: 15). With religious education in particular, the Church aims to transmit, particularly in terms of modelling, to young people to the Catholic faith so that they are prepared to serve as witnesses to the moral and spiritual values in the wider society (CBCEW, 1996a: 1). The intensity of experience based on the religious dimension of education in Catholic school is deeply rooted in the Congregation of Catholic which said that Catholic education:

Is not a place where lessons are taught; it is a hub that has an operative educational philosophy attentive to the needs of today's youth and enlightened by the person and message of Christ (*Religious Dimension of Education in a Catholic School*, 1988: 22).

Such an active, meaningful relationship and dynamic presence of divine enlightenment 'provides criteria by which young people judge something to be worthwhile' (Halstead & Reiss, 2003: 7). But this cannot be deeply imprinted on the mentality, life, and work of young people without the active presence of teachers. Teachers 'do not, for all that,

abandon their earthly duties; faithful to their master, they fulfil them with uprightness, patience and love' (see CCC, n2046). The witness of teachers will enhance the whole school in all aspects contributing to growth of the moral and spiritual content of the ethos that underlies their daily life (Cf., CBCEW, 1996b: n7). Like the Catholic Bishops' Conference of England and Wales, the Christian Council of Ghana, and the Ghana Catholic Bishops' Conference (2020) builds on Paul's concept of commitment to witnessing in their communiqué:

Teachers are to intensify the faith formation of their community through teaching the Word of God in order to develop a sustaining and sincere relationship with God, intimate prayer, and life of selfless witnessing'.

In essence, while formation in moral principles is important, the most cogent way in which they are transmitted is through the lives of the teachers themselves, reflecting a sacramental vision.

2.1.6 Conclusion

It can be said that all the five distinctive domains of formation, this study has elucidated help contemporary teachers develop a strong sense of purpose around a central mission of commitment to individual formation and growth in the context of school community; a sense of knowledge of God; a sense of belonging; a sense of shared responsibility; a recognition of different functions according to gifts; and living an ethical way of life.

2.2 A Sacramental Vision

2.2.0 Introduction

An analysis of the characteristics of the Gospel accounts, demonstrates, for example, that those accounts make it abundantly clear that the vocation to follow Christ 'along the road' (see Mark 10:52) does not begin with a choice but a call. The accounts also make it clear that the lives of those called are transformed dramatically and they are called to what Pope John Paul II (1992: n.1) describes as trusting abandonment.

'We are deeply convinced that this trusting abandonment will not disappoint if we remain faithful to the graces, we have received'.

In the context of discipleship being a call not a choice, Lydon (2011: 16) has suggested that the way in which the first disciples responded to that call provides a pathway for Christian discipleship. The calling is always oriented towards mission; those chosen are sent to take up Jesus' mission of transforming the world. This idea of Sacramental vision is that teachers do more to model their lives on Christ. This vision is crucial to the ongoing success of the Church's mission in education. In this context sacramental perspective must be invitational, characterised by trust, openness, and integrity.

A sacramental vision represents an essential part of the agenda for the Catholic school. The basic thesis advanced is that the community of teachers, re-imagine the person and message of Jesus. The Second Vatican Council, in its Pastoral Constitution *Gaudium et Spes* (1965: n.48) defined 'teachers as a community of life and love'. For those who love the Lord, the ties of faith remain intact. Teachers, acting in the person of Christ, conformed to him, in him, with him, and through him, are, more than ever, a 'bond of connection' fulfilling the sacramental ministry committed to them personally through the Mystical Body of Christ's Church.

Primarily, Christian educators have a huge potential impact when it comes to this vision of the presence of Christ. In this thesis, reflection on the impact of sacramental perspective includes the following key aspects:

2.2.1 Mirroring the Mission of Christ

The concept of mirroring the mission of Christ is among the dominant themes of sacramental perspective. Mission is broadly understood as 'sending of someone, with the authority of the sender' (cf., Glazier and Hellwing, 2004: 552). In the Catholic church, the use of the word 'mission' suggests three nuances including the 'redemptive act of Jesus and the Church; the official designation of individuals or congregation to carry the Good News and saving presence of Christ and his Church beyond the boundaries of present membership; intensified period of preaching and pastoral activity among those already Church members'. The key substantive theme that runs through the Church's usage of mission suggests 'representation'.

In seeking a path to this engagement, the landscape must reflect modelling of the person and mission of Christ, *the Catholic Education Leader*, Lydon (2011, 5.2)

suggests: ‘...our [teachers] approach should be inspired by His [Jesus] mission style, his welcome, respect for learners, the manner he actively, fully and consciously engaged with them and invited them to discipleship for evangelization’. Teachers are to create new and renewed encounters with their school through mirroring the mission of Christ. In this, the Congregation for Catholic Education (1977: 43) offers much encouragement to teachers in Catholic education who, as cited in my earlier study of ‘the role of the Catholic school chaplain in transforming Catholic school leadership’, have very often struggled to mirror in public their understanding of Catholic education mission with courage:

The extent to which the Christian message is transmitted through education depends to a very great extent on teachers...the nobility of their contribution is embedded in their imitation of Christ, the sole teacher, they [teachers] reveal the Christian message by their personality.

Donkor (2018:12), in his chapter on the importance of bearing witness and having faith – part of the distinctive pastoral function of a Catholic school, offers a helpful insight into perspective emphasising mission. He reviews the Educational Work of the Catholic School, which situates the behaviour of teachers in schools permeated by the Catholic character:

Seeking to place more emphasis on mirroring by teachers by enjoining them to specifically imitate Christ by their word and gesture of behaviour to sow faith in the heart of their school, to transform lives and make people part of the faith.

2.2.2 The Legacy of the Eucharist

The origin and growth of the church are symbolised by the water and blood which flowed from Christ on the Cross as a sign of the totality of his redemption, (*LG*: 3) Christ offers continually to give life to Catholic schools through the eucharist. The powerful communion between the eucharist and the Catholic school is always renewed by teachers.

The Eucharist is all about unity to ‘give communal expression to our relationship to the Lord’ (Beguerie and Duchesneau, 2006: 486); the whole school community gathered around a common table drawing life from Jesus who makes himself present to us in Word and Sacrament. Teachers and pupils’ regular attendance at Mass is the Sign of our Christian commitment, the sign of our union with each other in Christ.

Resonating with the emphasis on the quality of the memorial dimension of the Eucharist in the minds of Beguerie and Duchesneau (2006, 487) ‘the first Christians, as human beings could only continue their relationship with the ‘Invisible Living Bread’ by the visible mediation which were the memorials of baptism and the breaking of bread’.

The Catholic School celebrates the eucharist precisely because of Christ’s specific command: ‘*Do this in memory of me*’ (Cf., 1 Corinthians 11:24-25). Christ only said those words once, but he said them in a very special context – during the solemn meal, the night before he died. It was not just a farewell meal; it was a meal with a difference. It was a meal during which, and through which, he showed them the very depths of his love. His words, ‘*Do this in memory of me*’, encapsulate a very great deal. They mean celebrate this holy meal; they mean wash one another’s feet; they mean love one another; they mean give your lives in pursuit of truth; they mean be prepared to follow Jesus on the Way of the Cross. They mean so very many things and yet they mean only one thing, to live the same kind of life that Jesus lived. That is the whole aim and purpose of our lives – we who have professed the Christian faith within the Catholic church. Teachers are therefore to live our lives in memory of him. That teachers make every act, every thought, every word, every breath in memory of him and worthy of him the Lord and saviour of all.

O’Malley’s (2007:16) suggests that educators are to demonstrate their priestly, prophetic, and kingly roles in all aspects of their school – not only to maintain relationship but also to lead the exemplary life of their vocation. This sacramental perspective is, therefore, fundamental to Christ’s divine mission. By their inspired actions, teachers will augment the distinctive threefold mission of Christ by becoming mediators between God and their community, especially through the teaching of the Word of God and the Sacrifice of the Mass, which teachers realise ‘in the standing of Christ’.

2.2.3 Icon of Spiritual Capital for Evangelisation

Another potential angle of sacramental vision is imaging of spiritual capital for evangelisation. Having looked at the range of resources grounded in the history of the secular world across all sectors, Bourdieu (1986) has reasserted three forms of

capital which are significant in formation in any educational environment. These forms of resources are summarised below:

- Economic capital - whose effects are mediated by social class inequalities in the lives of pupils.
- Social capital – constituted in different access to supportive social networks.
- Cultural capital – viewed as language, knowledge, and style differently available to students in their homes (Bourdieu, 1986: 244).

Bourdieu found these forms of capital to correlate with pupils' academic performance, social integration, participation and giving (cultural style). This study understands the conditionalities behind them in this sector. Developing these resource capacities are vital to the educational programme in a developing nation such as Ghana and will assist Goaso diocese in expanding the provision of quality basic education for all with attention given to gender equality and children from poor background.

Given the wave of these supplementary blocks that seem to be impacting education, it is interesting to note for the purpose of Christian education the 'spiritual capital' of Gerald Grace additionally reflected in Bourdieu's classification of capital. It is important to rediscover the definition of this new spiritual supplement by Grace (2002: 236), as 'resources of faith and values derived from commitment to a religious tradition'. Prior to this new development, Bourdieu had argued that 'cultural capital is a power resource which can have an existence independently of economic capital and this argument can be extended to include spiritual capital' (Quoted by Grace, 2002, 237). As it provides guidance for judgement and action, the spiritual dimension of commitment can be a source of empowerment. Concerning this connection to other empowerments roots what is being suggested here is that... 'educators within this sector whose own formation has involved the acquisition of spiritual capital do not act simply as professionals but as professionals and witnesses' (Cf., Grace, 2002: 236).

In defining cultural capital, Bourdieu spoke of the three forms: the embodied state, the objectified state, and the institutionalised state (Bourdieu, 1986:17). Lydon (2020) makes the point that, of the three forms of cultural capital, the 'embodied state' resonates most distinctively with Grace's use of Bourdieu who, in articulating the

concept of cultural capital, refers to the renunciation and sacrifice that may be involved in acquiring it.

Grace is, in effect, expressing a certain embodied quality which he had encountered when interviewing his sample of teachers, a quality which becomes a ‘source of empowerment because it provides a transcendent impulse which can guide judgement and action in the mundane world’ (2002: 236). He maintains this spiritual capital is derived from the prior formation experienced by those head-teachers in their secondary schools and teacher training colleges, with a particularly powerful influence arising from the various Religious Orders present in these institutions.

Lydon (2020: 70) makes the point that the extent to which spiritual capital constitutes an energising reality in schools will depend critically on the ability of school leaders and teachers to embody such capital. This is reflected in Grace’s enriched definition of spiritual capital (Grace, 2010: 120) encompassing personal witness to faith in practice, action, and relationships. In other words, the extent to which spiritual capital constitutes a source for empowerment will be in proportion to the degree to which head-teachers demonstrate a personal faith commitment together with an ability to make that which is spiritual and transcendent a living reality in dealing the mission of everyday life in schools.

This important notion of embodiment reflects a sacramental vision explored earlier, especially with reference to the concept of vocation which, in essence, constitutes following Christ ‘along the road’ (see Mark 10:52), the technical term for the pathway of discipleship, *the* singular mission of all Christians, enshrined in their baptismal calling.

Turning to wider critical scholarship beyond Lydon and Grace, Sullivan (2004) places the vocation to teach in the context of discipleship. While recognising that several types of educational vision would claim to promote the holistic development of students ¹⁰, placing such development in the context of discipleship makes Christian

¹⁰ The secular meaning of vocation has a prominent place in John Dewey’s philosophy of education. John Dewey (1859-1952) was an American philosopher and educator whose writings and teachings have had profound influences on education and, in particular, vocational education. While for many of his contemporaries vocational education meant education in the ‘blue collar’ sense, Dewey spoke of a person’s vocation as that which makes that person distinctive and gives life-direction. Dewey described teaching as a distinctive and noble calling, retaining and element of the Reformers’ theology of vocation when using terms such as servant and prophet to describe the teacher’s role in

education distinctive. In order to be able to demonstrate to students what discipleship looks like, it is essential, according to Sullivan, that there should be no distinction between having a vocation and being a professional, both characteristics of the pathway of discipleship.

Claire Watkins (2007) takes up the now familiar theme as the teacher modelling his or her ministry on that of Christ *the* Teacher. Locating teaching as a vocation securely in the context of the baptismal call to Christian discipleship in general, Watkins describes 'teaching as a vocation' as an emerging theological theme. She consistently speaks of such a vocation in the context of the ecclesial mission in general. She also makes reference to the Pauline notion that teaching is one of the gifts that contributes to the building of the community. Watkins goes on to claim that 'the Christian vocation to teaching is the inheritor of a deep and rich tradition, through scripture and the history of Christian community' (2007: 82). Such a claim resonates with Groome's (1998) notion of the depth-structure of Catholicism as well as Grace's reference to spiritual capital in the context of the formation of current teachers and school leaders.

Grace's deployment of Bourdieu, encapsulated in the term 'embodied state' sum up the functions of teachers as icons of commitment that is not only expressed in terms of acting professionally but also of bearing and having faith - part of their distinctive sacramental functions. Lydon (2011: 125) spoke of this 'commitment' as 'the radical break with the past, redolent with that of the first disciples'.

In this sense, 'the parable of the Vine' (John 15:1-17) is a particularly apt one. It is a wonderful analogy of the Catholic school; one organic whole with Jesus at the centre from whom all branches draw life and nourishment. Jesus says: 'I am the true vine, and my father is the vinedresser... I am the vine; you are the branches' (John 15:1-1). Jesus is the vine who feeds and nourishes teachers, the branches. Teachers are challenged to bear much fruit and are left with the fundamental question: What kind of fruit ought we to bear? And what sort of fruit is acceptable to the Lord? And how do we [teachers] go about this 'bearing fruit'?

When Jesus says 'I am the vine' he is clearly speaking in spiritual terms and so the fruit too is therefore surely also of a spiritual nature. In this context the commitment

transforming lives. See Dworkin M., (1959) (Editor), *Dewey on Education*, New York, Teachers College Press

of a teacher should always be vigorous rather than virtual and substantial rather than superficial (Sullivan: 2002, 93).

The actuality of commitment for witnessing is a key element of any approach of formation in '*Living Logos*' (cf. John 1:1-14). Building on these living works of Christ to reveal God's nature, Sullivan (2002) suggests that the Catholic school teachers should be 'icons, the key meanings of the school and the significance of its work'. He then goes on to address the contribution of teachers, suggesting that character, commitment, habit, love, and attitude of teachers are of equal significance to the roles they perform in the context of the formation of pupils. With such a huge significance, this study is convinced that a teacher who takes what is, in essence, sacramental vision seriously will be able to draw nourishment from the Lord and impact his/her school. This role increasingly remains an important and vital aspect of the school's contribution and mission. These we must do; we must think hard and find ways to translate his actions and his words into our actions and our words in our school.

Teachers must constantly ask themselves the question: What would Christ do if he was in our position? Then we have a plan of action, then we see that we are in total unity with Jesus. The preservation and formation of the quality and distinctive nature of Catholic schools depends essentially on faith, practice, and standards of teachers in the schools (Storr, 2002: 118) reflected in the iconic statement by Pope Paul VI (1975: n.41 & n.68):

Modern man listens more willingly to witnesses than to teachers and, if he does listen to teachers, it is because they are witnesses, ...it is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus.

This witness is reflected also in the 'salt' and 'light' in Matthew Chapter Five verses twelve to sixteen. 'Salt' and 'light' are common images Jesus used for painting how he hoped his Christian community would act and be in the world (Cf., Mt 5:13; Mk 9:50; Lk 14:34). Salt is not an element useful to itself. Its value comes in its application on other things. Teachers are called to exist for others. Similarly, light functions in order to allow humans to see. When it was nightfall, in the ancient world, it was dark: in darkness, '*we group like the blind along the wall, groping like those who have no eyes*' (Cf., Isaiah 59:20). In the usage of Jesus, the light is not simply to allow others

to see whatever they wish but it is for others to witness the acts of justice that the followers of Christ perform. It could be argued that Matthew suggests that Christian educators, who seek to be guided by the light and salt of Christ, will always have something very fundamental in common with all who seek the truth with sincerity of heart, for all who seek the truth are ultimately seeking Christ.

Grace's emphasis on the transformative power of spiritual capital embodied by Catholic school leaders is reflected in scholarship written from a more general perspective, for example humanism. Embodiment in this context is integrally linked with the concept of a servant style of leadership, central to which is the notion of a 'commitment' which should be vigorously rather than virtual, substantial as opposed to superficial. Zohar and Marshall (2010) suggest that spiritual capital is best expressed through a life devoted service:

It is by seeking meaning in our lives and acting in accordance with our deepest values that we can commit ourselves to lives of service based on the capacity that we are best suited to, whatever we choose to do personally or professionally.

Interestingly this 'definition' of the potential for empowerment of spiritual capital resonates strongly with the classical definition of 'vocation' in a Christian context of Frederick Buechner, in which he articulates vocation as a convergence between self and service.

Vocation is the space where your deepest joy and the world's deepest hunger meet (1993: 118).

Spiritual capital in a Christian context is focused on service and capacity to enhance the common good rather than any notion of benefit to the individual associated traditionally with the term 'capital'. This may be seen to contrast with the notion of 'religious capital'. In terms of the latter, Lydon (2011: 131) signposts Tom Inglis who, in his book on the rise and fall of the Catholic Church in the Republic of Ireland, applies Bourdieusian principles to the way in which religious capital was built up by Catholics in order to guarantee access to other forms of capital. Developing Bourdieu's fundamental principles regarding the interdependence of the different forms of capital, Inglis demonstrates that the most successful people, socially and politically, in the Ireland of the 19th and the 20th century up to the 1960 ensured that they embodied the Catholic's teaching and traditional rituals, recognising that such an embodiment was important in being socially accepted and gaining respect.

In conclusion Palmer and Wong (2013: 1) encapsulate the distinction between religious and spiritual capital:

Spiritual capital is an autonomous form of value which is not merely a subset of the social, cultural, or religious capital; (2) that spiritual capital is based on the affirmation of intrinsic value and, as such, offers a critical perspective on instrumental concepts of capital and its conversion.

2.2.4 Pupils Encounter with Christ – the Emmaus Paradigm

This study realises more deeply how precious and significant our physical encounters are. In the Gospel of Luke, the Lord Jesus is asked by Cleopas, one of the two disciples on the road to Emmaus: ‘are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’ (Luke 24:18). To which the Lord responds with another question: ‘What things?’ (Luke 24:19).

On so many different levels, it was an incredible thing for the Lord Jesus to have said knowing, literally first-hand, everything that had happened, He is more interested in first hearing the disciple’s story before telling His own, even though His story represents the foundation of the Christian religion. This reflection should be inscribed above the door post of schools. The attitude of meeting others with a spirit of openness to the things they bring. In that simple phrase ‘What things’ is one word “ποιά” (poia) – an important truth about our relationships with the Lord consisting of seeing and possessing Him. Jesus is portrayed as a model for teachers’ relationships with each other and with their pupils. Lydon (2011) believed without doubt, that Catholic teachers who embody the concept of modelling Jesus’ style of ministry are memorable, influential, and inspiring. In relation to this research, this statement is of great importance and should be placed at the forefront of approaches to formation.

In so far as the Emmaus story constitutes the underpinning methodology of all Religious Education programmes, the narrative is indeed ‘inscribed above the door posts of schools’. Groome (2002) points out that the Emmaus story has become paradigmatic for people committed to what he describes as a shared praxis approach. The term shared praxis emphasises that growth in Christian faith in essence takes the form of a journey. The term also highlights Groome’s conviction that dialogue between teacher and student must form a central component of all religious education. By adopting this approach Groome sought to ensure that all religious education

programmes maintained a balance between the faith tradition of the Catholic Church on the one hand and experience of students on the other. Such an approach was implicit in the work of, for example, St John Bosco (1815-1888) who emphasised the importance of meeting students at their stage of the faith journey.

The Salesian education system classically adopts the Emmaus paradigm. In a book entitled '*Life in the Recreation Grounds*', Albert Caviglia suggests that sensitivity to the strengths of informal relationship was also a hallmark of Don Bosco. Bosco regarded this meeting with students 'as a sacred duty to be familiarly present among teachers and pupils...it is the teachers' informal contacts with young people that true education of substance is more than anywhere made possible' (McPake, op. cit. p47).

Pope Francis (2019: 92) sets out for us the efficacy of the Emmaus model:

As the account of the Emmaus disciples shows us, accompanying requires availability to walk a stretch of road together, establishing a significant relationship. The origin of the term 'accompany' points to bread broken and shared (*cum pane*), with all the symbolic human and sacramental richness of reference.

Bosco's assertion that the accompanier of the young, in any situation, is prepared to walk alongside, making the first move to offer a listening ear or the hand of friendship, follows the Emmaus paradigm in that the teacher / pastoral worker makes themselves available where there is a situation of need. It is this point of giving which can prove transformative both for the accompanied and the one accompanying.

Pope Francis (2019: 93) is clear that the invitation to accompany goes out to all of those who are stakeholders in the education of young people:

As well as family members, those called to exercise a role of accompaniment include all the significant persons in the various spheres of young people's lives, such as teachers, animators, trainers, and other figures of reference, including professional ones.

He is also clear that accompaniment does not stop simply with the spiritual but must have a wider holistic impact:

Accompaniment cannot limit itself to the path of spiritual growth and to the practices of the Christian life. Equally fruitful is accompaniment along the path of gradual assumption of responsibilities within society, for example in the professional sphere or in socio-political engagement. (Pope Francis, 2019: n.94).

This sentiment resonates with the maxim of Salesian education to form good Christians and “honest citizens” (Lemonyne, 1983). This seminal aim of the Salesian educational system permeates the primary and secondary Salesian sources. The phrase first appeared in St John Bosco’s ‘Plan for the Regulation of the Oratory in 1854. The Salesian approach has been part of the animation articulated in a book entitled *Christian Leadership*, with reference to teachers, O’ Malley (2007: 35) states: ‘There is a focus on creating an atmosphere, an ethos, in which everyone can come to life and that life can overflow into the community’. This life is the very foundation of hope and love. Everything commences in the school.

Cardinal Pio Laghi, a Salesian past pupil, speaking in San Francisco on the Feast of St John Bosco 1997, described the sacramental contribution of teachers:

It is a daily attitude, which is neither simply human love nor only supernatural charity; it expresses a complex reality which implies, on the part of the educator, openness, appropriate behaviour ...capacity for dialogue, readiness to confront sacrifice, and hard work in carrying out one’s mission.

These qualifying phrases offer a clearer and balanced picture of teachers’ life contribution in formal and non-formal settings.

2.2.5 Curriculum on Spiritual Sacramental Formation

Over the past few years in Ghana as in many countries, there have been several high-profile attempts including the Ministry of Education to reform the curriculum in ways that reduce the time-allocated to Religious Education and other subjects in favour of an increased emphasis on STEM (Science, Technology, Engineering & Maths) subjects. The Congregation for Education has emphasised the vital importance of spiritual formation in what could be described as a culture of performativity, for example in its first publication following the Second Vatican Council:

The fundamental dichotomy between curriculum on spiritual sacramental formation and other forms of education, for example, English, Maths, Science and Geography, is that its aim is not simply intellectual assent to religious truths but also consists in a total commitment of one’s whole being to the person of Christ (SCCE, 1977: n. 50).

The emphasis on commitment focuses, the teachers on the challenging task of raising awareness of the spiritual aspect in the learning environment. O'Malley (2007: 77), correctly considers teachers now to be the ones primarily responsible for spiritual sacramental instruction (SSI) as one of their contributions 'to strengthen the creative, playful spirit that is often damaged by the over-stimulation of a media-filled'.

The Church never stopped reminding teachers that every educator is a key figure in the work of the Sacred Congregation for Catholic Education: 'The school must do everything in its power to aid the Church to fulfil its catechetical mission and so must have the best possible teachers of religion' (n.52).

These two documents call all teachers of Christian community to be a contribution to the fulfilment of the catechetical mandate of the Church and to the spiritual life of the whole school. To install this approach provides relief and trust in the school community by drawing teachers to a new priority; vision; zeal; methods; expressions characterised by the curriculum on spiritual sacramental formation and the time schedule for such instructions as part of school's contribution to make the message matter, retain all the good things the Church offers as well as helping pupils become disciples.

The Declaration on Education of the Second Vatican Council encapsulates the notion of witness in the context of the spiritual sacramental formation of young people:

'...Intimately linked in charity to one another may teachers by their life as much as by their **instructions** [curriculum] bear witness to Christ, the unique Teacher' (n.8, emphasis inserted).

In meeting the challenge of witnessing to the Gospel, O'Malley (2007: 78) argues that 'schools can offer a sacramental view of the whole life as a sign of God's presence immediately experienced by each person'. One reality of this is that educators 'raise awareness of this deeper and eternal curriculum flowing beneath the sometimes-fickle trends of bureaucratic change that seem to ruffle more than the surface of school and youth projects'. Pupils will cultivate both social character values and moral values. Social character values include loyalty, dedication, sacrifice, teamwork, and good citizenship, while moral values include honesty, fairness, justice, and responsibility.

Whether education is a repressive or a subversive activity or a source of enlightenment, it is fundamentally concerned with the transmission of values. The responsibility of

teachers lies in appreciating the value of curriculum on spiritual sacramental formation and time schedule for such instructions; by this the Catholic school grows and develops and can change others. This is evident in the defining dialogue in Acts of the Apostles (9:1-19) that formation through conversations leads to conversion. To this end, the teacher will have as his/her main point of reference the *CCC* and its *Compendium*. In fact, these texts constitute ‘the sound and authentic norm for spiritual sacramental formation’ (Cf., John Paul II, 1992) on liturgical, spiritual, catechetical, and pastoral life step by step.

In order for SSI to be fully actualised, Hughes and Potter (2002: 129), however, argued that ‘this level of priority is not always reflected in the amount of time and energy devoted to it...Yet time is a key ingredient...Without it, even the most gifted, inspirational, and committed school will struggle to make a difference’.

2.2.6 The Significance of the Physical Structures

The logic explained by the sacramental vision can fully demonstrate that the physical structures of schools are traditionally linked to the Catholic identity and philosophy of education whilst ensuring that their impact on pupils and teachers becomes readily apparent. These include the classrooms, chapel, chaplaincy office, signage, ethos, and mission, which are areas of encounter or engagement points where young people can feel accompanied in their psychological and spiritual needs.

In his more recent writing in 2015 in the context of sacramental vision Robert Cardinal Sarah (2015: 201), speaks about attitude that results from the power of God: ‘Since our faith and hope rest in God we have nothing to fear’. The book makes clear that the contribution of the Temple is central to the promotion of connectivity to grow in faith and hope. In Luke 2: 21-38, the Temple became the engagement point for three generations comprising the infant Jesus, adults (Mary and Joseph); older generation (Simeon and Anna). The house of prayer (God) brings together all generations who were awaiting salvation. This must serve as a reference that the temple is the meeting point of all generations; for enriching teachers; for development of pupils. It offers a reflective space for growth and creativity. It creates spaces where students can converse spiritually. It is an appropriate place to make a prayerful, personal, and deep reflection of the special situation schools are living. In this sense, a place to entrust

with special attention the lives of those who are experiencing challenging circumstances in their personal lives. There is so much richness in a school's chapel and adoration room and the Catholic school need to maintain connectivity to grow spirituality in this care sector in order to sustain life. These offer an opportunity to strengthen spiritual reading, personal reflection, and prayerful life.

Schein (2017:10-11) argues that a school's culture:

Is not only shared but is also stable because it defines the group...This implies that rituals, values and behaviours are tied together into a coherent whole, and this pattern or integration is the essence of what we mean by culture.

Schein is claiming that if teachers do not appreciate their school culture, then they cannot be vessel of life for those they work with and explores their feelings. As educators if any form of meaningful learning is to take place within the school.

Beyond the above in the context of the power of religious symbols, emphasis has been placed on the interactive dimension of Mission Statement, the House of prayer as well as the culture, resonate with Cardinal Nichols' (2009:6) concept of schools: 'from the first moment that any person sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one that has its own unique features'. Vincent Cardinal Nichols, however, roots his notion of the inner light of the Catholic educational community specifically in the context of that of 'Christ's invitational, welcome and accompaniment roles' (Cf., John 1:35-42) through which much goodness is shared by so many people from within and outside the Catholic school community. Significantly, Stock (2012: 18) defines the Catholic ethos as the 'outward signs' that a school's mission is being lived out and this ethos should be tangible:

A Catholic school's 'ethos' may be understood to be the outward signs and personal experience of the teachings of Christ and the Catholic Church in the totality of daily life in a Catholic school.

Wu (2013:149) examines the role of physical structure in contributing to the preservation of life and the common good of society: 'it is the bridge to building relationships and having interactions between teachers and pupils, which has an important significance for the development of the collective'.

2.2.7 Conclusion

The sacramental theme and its application are clear. The nature of the concepts of Christ's calling to discipleship, the need to model the mission of Christ, the legacy of Eucharist, commitment, demands of being open, sacramental formation instructions, and significance of the physical structures offers a fruitful way of engaging with sacramental perspective. While the Catholic school focuses primarily on tangible signs of Christ and the Church, educators encourage and sustain their educational community primarily as witnesses. What teachers will do will continue to influence the students entrusted to them. The nature of this spiritual connection places teachers at its focal point.

The teachers' sense of presence, encapsulated in the notion of accompaniment expressed in the Emmaus Paradigm, will have a significant impact on the spiritual development of young people. The faith, teachers hand on to them will be their strength through life. In the words of Cardinal Hume (1997, 83-93):

I do not believe that an adult can awaken in a young person a sense of the spiritual if that adult is not at least well on the way to discovering the spiritual dimension of his or her own life. I do not mean that a teacher has necessarily to have found the spiritual meaning to their life, but that spiritual questions must have become real for them. Indeed, in this as in other areas, the best teachers are those who are still learning.

2.3 Collaborative Ministry

2.3.0 Introduction

Diocesan Priests and Lay People: Communion and sharing in the Spirit and Mission of committed Catholics in the building up of the Church was the theme of Pope Francis's homily at Basilica Cathedral of Saints Peter and Paul, Philadelphia, for the climax of his apostolic visit to the USA (Pope Francis, Aletaria.org, 2020). The prime focus of this 2015 World Meeting of Families, comprising a gathering of Bishops, clergy, and men and women religious of Pennsylvania centred on an attempt to 'define and foster a sense of sharing of personal responsibility with (the laity for the Church's mission, and to enable all to fulfil that responsibility as missionary disciples'. Collaborative ministry has been integral to the Church's educative project from the

emergence of education for all in late modernity; priests and religious collaborated with lay professionals in which a shared faith and philosophy of education was nurtured and cultivated.

In the period following Vatican II, the concept of sharing the charisms, however, took on a new urgency. The call to build on this legacy and to foster a sense of collaboration and shared responsibility in planning for the future of the Church and education opens up a significant path to raise the energy and enthusiasm of the laity to contribute to the service of the mission and communion of the Church. With this changing context in mind, the way in which the concept of building up the Church has developed since Vatican II will be explored, considering the deliberations of St. Paul (1 Cor 10:17):

The fact that there is only one loaf means that, though there are many of us, we form a single body [Christ, his Church] because we all have a share in this one loaf.

Key concepts in the context of ‘engagement with the laity’ will be examined such as

- Sharing in the leadership development from a biblical perspective
- Vatican II – Clergy and Laity Sharing in the Church’s mission
 - Collegiate way of working together
 - The importance of showing strong sense of renewal
 - Fostering a sense of responsibility

2.3.1 Leadership Development from a Biblical Perspective

The engagement, character, and image of the election of the Seventy Elders in the Book of Numbers (11:16-17, 24- 25) is a prefiguration of a distinctive leadership development model for ministry.

The Lord said to Moses: Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people...They will help you carry the burden of the people so that you will not have to carry it alone.

This text provides a helpful insight for reflection on the account of how God refined Moses’s definition of traditional autocratic and submissive leadership and to adapt to the changing conditions of that time. Pointedly, working to this model means that Moses is tied to a power and a belief in a primitive authoritarian structure and cannot see that there is a more significant style of collaborative leadership.

However, progressing from an autocratic leadership style, Moses adapted to this new perspective of engaging with the Seventy-Two elders. The maintenance of welfare within and among families was secured more readily due to the fact that the contribution of the Seventy-Two elders were valued in the mind of Moses for his long journey in the wilderness. This applies, notably, to situational leadership model, defined by Sergiovanni (2001: 23) as one who:

presumes to carefully calculate behaviours and strategies in a manner that reflects the characteristics of the situations being faced and the psychological needs of people being led.

From above perspective, strategic use of support may raise quality of teaching and learning across a department of key stage. Lydon's 2001 reference to the challenges faced by Catholic school leadership in the context of the decrease in the number of religious in schools in a post-Vatican II contexts provides a contemporary analogy to Moses' experience:

Such changes [in numbers of religious] challenged the Christian educator to develop a new way of working with lay people, reflecting more closely the collaborative ministry implicit in the notion of Church as the pilgrim people of God (Lydon, 2011).

This becomes even clearer in Jesus's gospel of invitation and teamwork in Mark (1:16-18) giving leadership perspective some focus to inaugurate and renew aspects that contribute to holistic formation in the field of education.

'...As Jesus walked beside the sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. Come, follow me, Jesus said, and I will make you fishers of men. At once they left their nets and followed him.

This new form of spontaneous and fruitful response by the disciples remains their unique contribution made to the Lord's work in the world and to the life of the Church. The contribution of the Catholic teachers in the framework of formation of students in a Catholic school is to model the identity, character, and purpose of the call of the early disciples beside the sea of Galilee.

In advancing the sacrificial dimension of his community, Jesus in Matthew illustrates the substance, distinctive ethos and moral underpinnings that are particularly significant modelling requirements of the structure of teamwork and authority that his followers bring to practice:

You realise that in business and politics leaders like to make their authority felt and use leadership for their personal gain. That must never happen with you. If you want to be a leader you must regard yourself as a servant, and anyone who wants to be first must become last of all. You must follow the example of the Son of Man who came not to be served by other people but to serve and give his life away for others (Matt 20:24-28).

The perspective of Jesus is that ‘service’ and ‘self-sacrifice’ are intimately bound up with the authority. In the Decree on The Up-To-Date Renewal of Religious Life (1965, n3) this “manner of life should be in harmony with the needs of apostolate” to young people in the Catholic school. Sharing with this changing context in mind is reflected in the Decree on the Apostolate of Lay People (1965: n.22) providing special commendation to the laity: ‘who put their person and their professional competence at the service of formation of young people and its activities’.

The influence of a range of gifts which people bring as well as increasing responsibility in a context of Scripture, cannot be overstated in this context of formation in the Catholic school. Their importance reflected Stoll and Fink’s (1996: 109) description of invitational style ‘which focuses on the humanistic side of education. This new form of invitational leadership is built upon four premises:

- Optimism - The belief that people have untapped potential for growth and development.
- Respect - The recognition that each person is individual and unique.
- Trust – The need to trust others to behave in concert and in turn, as leaders, to behave with integrity.
- Intention – The need to be actively supportive, caring and encouraging. The willingness to act and invite others to act with you.

In other words, invitational style becomes a protective shield that hugely influences the level of support as well as professional quality in leadership in education.

2.3.2 Vatican II- Clergy and Laity Sharing in the Church’s mission

The significance of the comprehensive theme of Vatican II of the Church as the ‘pilgrim people of God’ cannot be exaggerated. This new form of ecclesiology, in contra-distinction to the former hierarchical model of the Church, or the Church of

teachers and learners, is Christologically centred. Most remarkably, in this ‘mystical body’ there is diversity of ministry but unity in mission (*Apostolicam actuositatem*, n.2).

Lydon (2001: 52) points out that, in post-Vatican documents on Catholic education, many key words are repeated: communion; mission; ministry; gifts. Each of these words gives entry to the others. The theological reality which binds these words is that of the Trinity, seen at the heart of *Lumen Gentium* which speaks of the Church as ‘a people brought into unity from the unity of the Father, Son and Holy Spirit’ (*LG*, n.4).

The true significance of the theme of ‘Church as communion’ has emerged some years after the Council in the post-Vatican II Church. The 1985 Extraordinary Synod, which was held to celebrate and re-affirm Vatican II, outlined the ecclesiology of communion, and spoke explicitly about collaboration:

Since Vatican II, a new type of collaboration between lay people and clergy has happily come about within the Church.... In this there is a new experience of the fact that we are all Church.” (quoted in CBCEW, 1995)

2. 3.2.1 Collegiate Way of Working Together

Instead of viewing the Church as a pyramid, the collegiate way of working together is, in a very special way, the concern of the Church. The statement in ‘*Apostolicam autuositatem*’ (1965: n.25) points out the importance of collegiality and relations between laity and hierarchy that should be welcome in this high value sector of the mission of the Church. The value of enriching shared responsibility among priests, religious and laity to build up the Church is rooted in the scope and nature of God that is argued by Paul, who suggested that: no person has all the gifts necessary to build the body of Christ, the Church (Romans 12:3-8). This distinctive Pauline ecclesial community that is Christ-centred, ‘the laity by virtue of their baptism, have an active part in the three-fold ministry of priest, prophet, and kings’ (*Apostolicam autuositatem*, n.10). In the concrete, this new understanding of the Church emphasises unity (communion and collaboration) as well as diversity and giftedness. The catalyst for this new ecclesiological outlook was, undoubtedly the Second Vatican Council articulating that this life of intimate relationship with Christ is sustained by ‘spiritual helps shared by the individual, especially by active participation in the Liturgy’

(*Sacrosanctum Concilium*, n.11). Osborne's (1993: 3) publication encapsulates this core thrust as the 'sacramental perspective' in emphasising that:

Jesus, in his humanness is the primordial basis or sacrament for all Christian ministry and mission. Without the mission and ministry of Jesus, there would be no mission or ministry in the Church; there would be no mission or ministry by individuals in the Church.

Engaging in conversation rooted in Christ recognises discerning, employing, nurturing wisely the diversity of gifts within the body of Christ, guided by the Holy Spirit, 'who, according to his own richness and the needs of the ministries, gives his gifts for the welfare of the Church' (LG, n.7). The influence of the *Lumen Gentium* in this context is significant: 'based on 'commitment to a common purpose, vision, and mission', and taking seriously shared decision-making and a devolution of power and authority' (John, 2009). Primarily, the significance of the contribution of lay people in the Church's renewed ecclesiology is reflected in the fact that they are referred to 42 times in the document.

Essentially coming from ecclesiology to the education sector, this concept of collegiality is extended to embracing views, promoting co-operation between members for the good of the community and of the Church (*Perfectae Caritatis*, n.14). In that definition grounded in the framework of the Church's missionary activity, active cooperation should also be promoted with groups, movements and associations of the laity (especially parents and teachers) within an organic overall pastoral plan of the Church (*Ad Gentes*, n.39). McCormick (1989 :7) refers to this collaborative model involving priests and laity has 'implications for consultative processes and for the free flow of ideas in Catholic schools'. To fulfil this goal involves the creation of an atmosphere, an ethos, in which everyone can come to life and that life can overflow into the local community (O'Malley, 2007:35). Mindful of Paul's insistence that everyone is gifted, this practice ensures that the whole staff, remain integral components of an invitational and transformational leadership.

2.3.2.2 The Importance of Strong Sense of Renewal

Commitment to up-to-date renewal of vocation has helped considerably to equip the Church for every good work (see 2 Tim 3:17); for ministry aimed at building the body

of Christ (see Ephesians 4:12); to display the assorted gifts of its members; for manifestation in itself of the manifold wisdom of God (*Perfactae Caritatis*, n.1). This significant contribution by dedicated Christians acknowledges errors, failings and sins and continually renews itself.

In the light of the demands of an increasingly complex matrix of conflicting values in society, the conciliar document on Christian education concludes that teachers ‘are not only to promote the internal renewal of the Church but also to maintain and augment its beneficial presence in the world today and especially in their intellectual sphere [schools]’ (See *Gravissimum Educationis*). Again, the Catholic teacher is called upon to engage in a process of renewal for the ‘development of human society’ (*Pacem in Terris*, n.51).

Echoing Pope John XXIII’s call to *aggiornamento*, Catholic schools were challenged to two simultaneous processes, adaptation, and renewal, which form an inner unity. The former demands the type of creative engagement with tradition spoken of by Groome (1998, 259) which avoids extremes of traditionalism and violation of the tradition and, rather, ‘engages in conversation’ with tradition, seeking fresh meaning for a new age. In a more challenging comment Groome (2001) recently insisted that: ‘if the foundational charism (of institutions) cannot be broken open among all colleagues, there is no choice other than to call it [the maintenance of distinctive religious charisms] off’. The call to adapt to the ‘signs of the Times’, was implicit in the process of renewal, challenging Catholic schools to examine their core identity and purpose in the light of the diminution in the number of religious.

2.3.2.3 Fostering a Sense of Responsibility

The profound awareness of Catholics’ obligation for the mission of the Church is substantially addressed in the *Decree on the Apostolate of Lay People*: ‘The laity, cooperating in their own particular way with the hierarchy, contribute their experience and assume responsibility for the Church’s pastoral work’ (*Apostolicam autuositatem*, n. 20). Corroborating scriptural evidence in support of *Apostolicam autuositatem*’s assertion can be found in the post resurrectional appearance at the sea of Tiberias in the Johannine Gospel that constitutes a whole package with different elements to foster the sense of responsibility as well as to drive change in the educational sphere.

Early in the morning, Jesus stood on the shore, but the disciples did not realise that it was Jesus. He called out to them, “Friends haven’t you any fish? ‘No’, they answered. He said, ‘Throw your net on the right side of the boat and you will find some’. When they did, they were unable to haul the net in because of the large number of fish (John 21:4-6).

In this context coaching classically emerged as a significant element of continuing professional development of the disappointed and troubled disciples. Jesus’ true purpose is to prepare the disciples to understand the meaning and significance of what is to become the central act of ministry of the community, that is to form disciples.

The context of this passage within John’s Gospel is significant in regard to its interpretation. The Gospel of John is in two main sections, which Brown (2003:298) labelled the “Book of Signs” (1:19 – 12:50) and the “Book of Glory” (13:1 – 20:29). While the Book of Signs recounts Jesus’ public miracles, which are called signs, the Book of Glory on the other hand comprises Jesus’ private teachings to his disciples, his crucifixion, and his resurrection. The former always points to the latter - glorification of Christ. To Brown’s structure of the Fourth gospel, Moloney has added not only the prologue (Introduction) (1:1-18), but also an epilogue (Conclusion) (21:1-25).

The post resurrection encounter between Jesus and his disciples at the sea of Tiberias in John 21:1-14 is situated within the epilogue. Here we find the underlying framework. The disappointed and troubled disciples, the fish and the nets have become distinctive elements. Such abundance of fish echoes the enormous provision of wine of the wedding in Cana (2:1-11) and of bread and fish at the feeding of the Five thousand (John 6:1-13). Undoubtedly, there are several places in the Gospel where fish is mentioned but in different context (Cf. Matt 14:17, Mk 8:7).

In his Introduction to the New Testament, Brown (2003: 361) made clear the primary purpose of the fish and the net in the context of gathering disciples in order to take Jesus’ mission forward: ‘if more specific symbolism is present, perhaps the ‘fish’ represent a large influx of converts from various nations and the ‘unbroken net’ represents the unity of the Church. This clearly reflects the prophecy of Isaiah (2:2):

In the last days, the mountain of the Lord’s temple will be established as chief among the mountains: it will be raised above the hills, and all nations will stream to it.

To Brown (1970:1071), Jesus had taught this lesson before, for ‘never in the Gospels do the disciples catch a fish without Jesus’ help’. It seemed possible to take that position of Brown, adding that, ‘these fish symbolically represent the missionary work of the disciples, similar to Jesus’ first call, ‘come follow me’ ...and ‘I will make you fishers of men’ (Mt 4:19). On this perspective, the fish represent the new disciples of what was to become the Christian community. This symbolic allusion reflects the scholarship of C.K Barrett (1978:581). Referring specifically to the use of the Greek word ἀνέβη (‘anebe’ ‘went up’) in verse 11 Barrett suggests that this word has a powerful allusion to “the full total of those who are ‘caught’ by the Christian fishermen”. Barrett also suggests a connection between this and two Lucan passages, ‘the miraculous catch of fish’ (Luke 5:1-11) and the ‘Emmaus narrative’ (Luke 24:13-35). The latter connection, with its strong emphasis on accompaniment, is especially significant in the context of this thesis which explores: To what extent do Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso.

By an extended analogy, the miraculous catch of fish could be applied to the empowerment of lay people by religious in a contemporary context which has seen a precipitous decline in their numbers. In 2014, this emphasis on fostering a sense of responsibility reflected Kelly’s (2014: 64) journal article on ‘The Demands of Collaborative Ministry’ describing this contribution in which religious are required to ‘nurture and walk beside lay people as they grow in confidence in their own ability and willingness to take responsibility’. The letter and the spirit of this call must be understood as empowerment of all colleagues in the community, reflecting Lydon et al’s (2017 - 2018) concept of Jesus ministry dominated by the paradigm of ‘power to enable’ as opposed to ‘power over’.

In *The Maintenance of the Salesian Education Vision* (2001), Lydon explores the way in which one religious order has ‘handed on the baton’ from religious to lay people in the form of a journey of accompaniment and empowerment. He reflects critically on the development notion of collaboration between religious and lay people articulated in the first four General Chapters of the order following the Second Vatican Council and points out that, while a variety of methods are suggested, including both formal

and informal settings, the common characteristics of dialogue and sharing are constantly emphasised, reflecting the ‘partnership’ model as opposed to paternalism.

The aim of this new style of communication, the intensification of collaboration, would lead to a greater awareness of the ‘rich qualities and talents of lay collaborators’ (Cf., Salesian Congregation, 1998: 54). The 24th General Chapter, held in 1996, also emphasised the need for a sensitivity to the accentuations of involvement in the Salesian mission. There was a need, therefore, to develop an awareness within the pastoral community of the significance of the quality of relationships built within a community, reflecting Lombaerts’ (1998: 246) assertion that ‘there is an added value that stems primarily from the power of teamwork and joint deliberation’. Such teamwork reflects the recent reference of Pope Francis (2020: 114) to solidarity, which, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation.

2.3.3 Conclusion

All Catholic teachers should work together according to their proper roles for the common good of the Church and its mission. Collaborative ministry contributes to encouraging Catholic school teachers to articulate and model themselves on the messages in the Gospel and the actions of Jesus. It calls the Christian educator to include and encourage all members of her/his school community to ‘work together’ in assisting to serve young people as best they can through their words and actions thereby reflecting the statement by Pope Benedict XVI (2010a): ‘God needs men and women who commit their lives to the distinctive task of education, shepherding the young and forming them in the ways of the Gospel’.

2.4 Parents as Primary Educators

2.4.0 Introduction

In her documents, the Catholic Church has undoubtedly and consistently proclaimed very clearly parents as primary educators (Pope Paul, 1965: n.3; Congregation for the Doctrine of Faith, 1994: 2221; Canon 793). This proclamation returns education of a

child to its original source and help build family life. Indeed, recent publications complementing this scope are many. I draw particular attention to Moschella (2016: 23) who provides a lucid summary of our understanding of this discussion:

The bonds between parents and children in themselves give rise to parents' direct and weighty special obligations to care for and educate their children; and if as everyone recognises, caring for children requires making decisions on their behalf and thus exercising authority over them; then it follows that parental authority is natural and original.

Primarily, such a natural synergy upholds the rights and responsibility of parents towards their child nourished by dignity, respect, and love. Within this education is a clear strength that its consistency and sustainability support the quality of formation of children are therefore important in family life. A catholic school does not take away parental responsibility but works with them. The family for that matter remains very inalienably vital in this process. What does this further mean? This section will examine the concept parents as primary educators in terms of:

2.4.1 The Traditional Perspective

Christian education has a salvific nature and scope and remains a recurring theme in the CCC. The document traditionally stresses the upbringing of children: the right and duty of parents to educate their child are primordial and inalienable (n.222). When it refers to this huge, exalted position in terms very similar, the current Code of Canon Law of 1983 in Books II, III and IV under the rights and obligations of the Christian faithful, draws attention to the basic rights of parents:

Since they have given life to their children, parents have a most grave obligation and possess the right to educate them. Therefore, it is for Christian parents particularly to take care of the Christian education of their children according to the doctrine handed on by the Church. (Canon 226, §2)

It remains important that 'parents have grave duty and primary rights to take care as best they can for the physical, social, cultural, moral and religious education of their children' (Canon 1136). These canons should be taken seriously in the context of parents as primary educators. In 1982, the contribution of the 'family' as people related by blood, marriage, law (in the case of adoption), common identity as well as lineage and ethnic group was also recognised in *Lay Catholics in Schools Witnesses to Faith*. In this context the school is seen as '**having a value and importance that is fundamental** among the factors which will help and complement the educational

rights and duties of the family’ (Congregation of Education, 1982: n.1). Pope John Paul II articulates in the Apostolic Exhortation Catechesis *tradendae* of October 1979 that the whole of catechetical work implies that collaboration must take place between Church and parents. This significant balance was reiterated by Pope Benedict XVI (2011) in his address to the Bishops of the Philippines:

As you continue to strengthen catechesis in your dioceses, do not fail to include in it an outreach to families, with particular care for parents in their role as the first educators of their children in the faith.

The demands of this natural authority of parents and respect for their rights is reflected by the Sisters of Mercy scholar Christiana Traina in her review on Aquinas’ exposition of the potential nature of the role of parents in the context of children throughout the classical stages of formation. Aquinas spoke of three stages of development - *infantia* (infancy – one to seven years) – *pueritia* (seven years to puberty) – *adolescencia* (adolescence – puberty to young adulthood). In arguing that he regards parents as the principal source of formation, she quotes Aquinas’ assertion that “the union arising from natural origin is prior to, and more stable than, all others, because it is something affecting the very substance, where other unions supervene and may cease altogether.” (Traina, op.cit:121 quoting ST II, II.26. 8-9) (Quoted in Lydon: 2015, 168)

Aquinas’ explanation on the ‘conjugal union’ is deeply explanatory and critical for the construction of formation. ‘By its very nature’ (*GS*, n.48) the child who is born, in an inspired deep thinking by the Church, ‘does not come from outside as something added to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfilment’ (*CCC*, n2366).

Clearly the above interprets the theological perspective of the role of parents in a variety of ways. To underscore the importance of the role of parents, Aquinas proposes that it is analogous to nature within the womb, suggesting that ‘having emerged from the uterus, before acquiring the use of free will, [the infant] is kept under the care of parents as in a sort of spiritual uterus’ (see ST II. II 10-12). This definition has a demonstrable impact on the child as well as the school he/she attends. This really shows how Aquinas extends the power of the role of parents and its spiritual benefits. To extend this to contemporary Catholic education, Cardinal Alfonso Lopez Trujillo (2006: 18) in a recent document on the family, tackled key characteristics of Aquinas’

image of the uterus when asserting that ‘the family, and in collaboration with it the school, are the appropriate places for initiation into the integrally human values’ (Quoted by Lydon: 2015, 169).

Following the Synod on the Family in 2014 and 2015, Pope Francis (2013: 17) in *The Joy of Love* refers to this demanding and rewarding task when asserting that: ‘Parents have a serious responsibility for this work of education’. Applied to education this provides argument for a fascinating insight that to have functioning formation in a school, the whole community, including parents, support the vision and find ways of contributing.

2.4.2 The Home Church Factor

When this study speaks of the ‘home Church’ it is primarily and principally referring to a house of parents as an integral aspect of the Christian faith. The home Church is a symbolic family institution as well as a permanent physical structure. It is a symbol of solace. In Acts of the Apostles, the concept of ‘Home Church’ is profound capable of revealing the life and mission of the Early Church. What motivated those first Home Church witnesses to Christ is what motivates this study: a deep and compelling desire to show the love and mercy of Christ through their ministry of word, sacrament, and service.

The community of believers were one in heart and mind. No one claimed that any of his possession was his own, but they shared everything they had (Acts 4:32).

However, in the perspective of Luke, this core human value – unity - is not desired for the sake of the disciples but for the sake of the truth of the Gospel. It is for the integrity of the message of Jesus. This has always been something very important to the Catholic Church, that Christians might live with the spirit of the first Christian community in Jerusalem and be united in the teaching of the apostles; the fellowship; the breaking of bread and that it remains united around the deposit of faith, that the family remains one in fidelity to the faith of the first disciples.

In the context of parents as educators, frequent mention is made in the First Letter of Peter of the unique nature of the family in the field of home education. In the home, the father, mother, and children exercise their baptismal priesthood in a privileged

way. Peter understood that the household was fertile ground for discipleship, sanctification, and holiness.

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you should declare the praise of him who called you out of darkness into his wonderful light (1Peter 2:9).

Thinking about the value of a home church filled with faith and vitality the two substantive biblical texts by Luke and Peter are key. These Biblical texts, John Paul II (2001: n.1) ‘bring us [family] into a sort of cosmic [home] church, whose apse is the heavens and whose aisles are the regions of the world [parents], in which the choir of God’s creatures sings his praise’. This primary setting has become a successful first benefit of education. Beginning with a chapter on the mystery of the Church, Pope Paul VI, described the ‘Home Church’ as reality imbued with the hidden presence of God. His document further points out that the ‘Church is itself a sacrament, ‘a sign and instrument, that is, of communion with God and of unity among all men’ (LG, n.1). Within these empowering elements the Church shows that the Catholic faith has a particular structure and pattern which is programmed on sacraments. Seen this way, the great Ecclesiologist, McBrien (1998: 286) over the years in *The Church* (Lumen Gentium) claims that:

If the Church is the Body of Christ, it must look and act like the Body of Christ.
If the Church is the people of God, it must look and act like a people of God.
if the Church is the temple of the Holy Spirit, it must look and act like the Holy Spirit.

From the point of view of McBrien, this fundamental vocation is connected to the root of the Christian faith. From this viewpoint the family today can provide opportunities for a ‘faithful, sensitive and relevant sharing of the riches of the Christian faith’ (CBCEW, on the Threshold, p.8).

The concept of the family as the perfect setting of genuine and deep-rooted prayer and morals is rigorously argued by Austin et al. (2007: 106) argued in *Conceptions of Parenthood: Ethics and the Family* that: ‘children hold their parents to certain moral standards and evaluate them in the light of those standards’. The foundation of Austin et al’s argument is further highlighted in the *Joy of Love* that: ‘Unless young people sense that, for their parents, prayer is something truly important...Hence moments of family prayer and acts of devotion can be more effective for evangelization than any

catechism class or sermon’ (Pope Francis, 2016: 288). This adds enormously to the richness of the family in becoming holy in its ability to create a culture of prayer in its home. The creation of a small family altar to nurture the spirituality of children within the home recognises the role of parents as ‘spiritual leaders’ i.e. someone who gives meaning to others and stimulates them towards a relationship of love and the mystery of God (O’Malley, 2007: 27).

2.4.3 The Dimension of the Commandments Resource Support

The Ten Commandments (Hebrew: Aseret ha’ Debrot), also known as the decalogue-are a set of biblical principles relating to ethics and worship. The habitus of the Commandments is fundamental to all. The reflective accounts of the Commandments tend to highlight the natural home as a moral institution which keep families close to God and to each other. In this context and at the centre of the CSTTM (1997: 47) is the concept that: ‘the family comes first in being responsible for education of its children’.

However, there are now signs that this situation is changing and has become a focus of research. Lauren Resnick of the Institute for Learning at the University of Pittsburgh believes that: ‘effort counts in helping Children to learn’ (cited in Sergiovianni, 2001:120) and live the Commandments. While the most contemporary document stresses again the significance of model family while affirming that: ‘The family is thus the place where parents become their children’s first teachers in the faith [Commandment]’ (Amoris Laetitia, n.16). What this document tells us is that the family is the ground of all reality and truth and the children who are being touched by the family will be people more and more conscious of and witness to the faith. Their life will be a life of utter integrity and anything contrary to God’s commandments will be repugnant. This theme has been developed in the work of Ben Sirack [Ecclesiasticus] who has highlighted the foundational truth in the practice of the Commandments: ‘Whoever honours his father or mother atones for sins, and whoever glorifies his mother is like one who lays up treasure’ (Sir 3:3-4).

Given the centrality of the Law as so important, the role of the parents is to help children to remain close to the gospel value of love. It is to enable them to grow in their love and knowledge of God. It is to guide them in the ways of truth. Potentially, in seeking to understand the contemporary changes in aspects of learning and living

the truth Kavanaugh (2006: 109) put it this way: ‘our relationship with God is personal, is mutual, is social’. Arising from this key expressed relationship is a significant new responsibility for parents to teach the Gospel of God, following the Lord’s specific mandate: ‘Go into the world preach the Gospel to every creature’ (Mk 16:15).

In this key process of education, parents should be concerned basically with issues of direct relevance to children’s growth in the image and likeness of God’s commandments as well as the formation of their conscience. Children and young people have the right to be stimulated to make sound moral judgements based on a well-informed conscience and to put them into practice with a sense of personal commitment, and to know and love God more perfectly.

2.4.4 Upholding Stewardship of Children

The Bible considers the role of stewardship in family life essential in child formation towards the realisation that:

People were bringing little children to Jesus to have him bless them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom like a little child will never enter it. And he took the children in his arms, put his hands on them and blessed them (Mark 10:13-16).

The text starkly acknowledges that upholding the stewardship role towards safeguarding children from risk has great value. In following a framework fostering more emphasis on welcoming children, Jesus identified so closely with them. The key characteristic is that through children, parents can encounter that link of love and trust between Jesus and his Father. Jesus identifies himself with the most vulnerable-the sick, the hungry, the thirsty, the naked, the stranger, people in prison (Cf., Matthew 25:31-46). Children, by definition, are among the most vulnerable. Children depend on parents for life in all its dimensions.

The evangelist Mark has suggested that the ministry of service to children and to young people whatever form it takes, is a sacred task - in it parents tread on holy ground. This is primarily what is employed in the perspective of Mark, when the twelve argued, as to who was the greatest among them. Jesus drew their attention to the child, a person of simplicity, a symbol of vulnerability whom they must serve (9:33-37). Parents can

face up to this challenge in order to have a deeper relationship with their children and young people by, child protection, online safety of children, parents to support children and young people to use internet, social media, email, telephone, or letter appropriately and child exploitation

These are generating outlined measures that should be seen as the fulfilment of the ‘greater love’ proclaimed by Jesus in John 15:13 – ‘No one can have greater love than to lay down one’s life for one’s friends [children and young people]’. Christian parents who have this image of love in their homes often feel that love of Christ in a very special way. Similarly, Paul recognised the central function of this ‘greater love’ when he said, ‘I live by faith in the Son of God who loved me and gave himself for me’. In attending to these vital domestic duties, they play a transforming mental and emotional care to young people.

But over and above the specific mission of parents, literature on the Value and Inviolability of Human Life suggests that: ‘the task of accepting and serving life involves everyone; and this task must be fulfilled above all towards life when it is at its weakest’ (John Paul II: 1965, n.43).

This is a huge task. It requires all of us to do our part, we all have a role. In this stewardship effort, Pope John Paul II (2001, n.3) remarked: ‘Man’s lordship is not absolute, but ministerial, not the mission of absolute and unquestionable master, but of steward of God’s kingdom’. His task described in the Book of Wisdom (9:3), is to rule ‘the world [children] in holiness and righteousness’. Having this role met is crucial to children and young people’s well-being, and so receiving basic care is included among the fundamental interests of children. In order to facilitate this concept of parenthood, Austin et al. (2007: 106) states what is required: ‘parents are to provide food, shelter, clothing, physical safety, and basic medical care for their children’. The scope and nature of these needs are stronger, by virtue of the relationship that exists between the parent and child. This role can be defined as a special parental stewarding contribution to the life and healthy growth of the Catholic education. Why is the ideal of stewardship significant? This answer is found in the statement by Cardinal Newman:

God has created me [parent] to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission; I have a great part in His work. I am a link in a chain, a bond of connection between persons. He has not created me for nothing. I shall do good; I shall do His work. I will trust in Him.

This stewarding function is, John Paul II (1995: n.37) ‘the life which the Son of God came to give to human beings [that] cannot be reduced to mere existence in time’. The life which was always ‘in him’ and which is the ‘light of men’ (John 1:4). The notion of the role of parents in supporting children and young people is articulated in *Gaudium et Spes* (n.29): ‘Human institutions, private or public, must serve man’s ends, minister to his dignity’. This opens up the prospect constructed on the mission of Christ to restore the basic freedom that matters to all: ‘While I was with them, I protected them and kept them safe by the name you gave me’ (John 17:12). Characteristically, therefore, such mission of the parents demands much and involves depth of faith and the extent of its sacrifice. The family has got a critical role to play. The contribution of teachers, the pupils, parents in this stewarding exercise is to show more value not in selfishness but in generosity and love.

2.4.5 The Family as School of Character Development

In the context of the family as school of character formation, Bret (2001) said:

Classroom teachers can instruct their students on the how of learning, but it’s parents who teach the what. A teacher may teach a child how to appreciate music, how to use a telescope, or even how to learn; but a parent teaches a child what beauty can be found in music, what vast worlds there are to explore, or even what mysterious to believe.

The framework of Bret’s view makes me think of my mum, a mother any son would be proud to have: kind, generous, warm, and loving. Having being widowed and left with five children (2 girls and 3 boys), she supported the family by her work as petty trader and farming. A widow with rich and engaging personality; though semi-literate, she knows her mind and is always keen to learn more. As a widow her top priority was always to provide the best home for her family and the best education for her children. Not only is she our mum and grandma, but above all, our best friend. She is our strength and pillar. She is the life and soul of our family gathering: always smiling,

supporting, guiding, and helping us. She showed me, for example, how to respect other people, how to respect the environment, how not to be over-indulgent and wasteful.

An underlying strong faith is at the core of who she is. I feel proud and honoured to have been able to spend many years with her. Today whatever modest success I have achieved I can trace to the advice and prayers she chanted whenever she visited me at school. She helped me to receive Baptism, First Holy Communion and Confirmation. Later on, when I was discerning my vocation, she encouraged me to appreciate the value of my calling. Presenting me to my Bishop for my priestly ordination, I noticed that mum, taught me things no Catholic school teacher could, and I feel this is what the Catholic Church means by calling parents primary educators. I brought out this case because it broadly enriches the theme being examined.

The aspect of the family as a school of character development should reflect the values of Christian discipline as opposed to oppressive discipline. ‘Do not exasperate your children, instead bring them up in the training and instruction of the Lord’ (Eph. 6:4). This leadership task of parents as primary educators has reopened the debate about child development. For the Catholic School (1977: 73):

...it is the task of the whole educative community to ensure that a distinctive Christian educational environment is maintained in practice. But this responsibility applies chiefly to Christian parents who confide their children to the school.

Working together to secure the Catholic Church’s shared mission, ‘the mother and nurse, so to speak, in this education is the family, in which the children, lovingly cherished, more easily learn the right order of things together, and their minds are cultivated almost naturally, by absorption, as they grow up’ (Vatican Council IIb, 1965: 61). As a necessary factor in children’s character formation, Gyekye (1996: 91) states: ‘the family is an effective tool for moral education and, thus, the development and inculcation of moral values; but it does play an important role also in the practical moral life of an individual member’.

Foreseeing the potential influence of parents, the notion of the family as an educational setting is articulated in Apostolic Exhortation on Love in the Family. Pope Francis’ basic point is that: ‘the family is the first school of human values, where we learn the wise use of freedom’ (Amoris Laetitia, n.27). The priority above all is: ‘When children

realise that they have to be responsible for themselves, their self-esteem is enriched' (Amoris Laetitia, n.275). The significant issue is that parents in contributing to this will support children to be led to a purer as well as a more mature life of faith.

In order to expand this eligibility to live the mandate and to contribute to public life, the prevailing view has been that parents play a critical role in building common life in their child. The parents are to spend more time and share more space with their children. This constitutes an opportunity to live from fraternity and unity of spirit. Parents are to be attentive so that the new scenario of living together may be, at the same time, a place of meeting, peace, closeness, and freedom. In order to establish these concrete signs, the Council has a system in place suggesting that:

Educators, especially of the young and those who shape public opinion should think it a most serious task to create in the minds of all a new feeling for peace (Amoris Laetitia, n.82)

In order to put this shared responsibility in a context, the focus must be to combat all forms of violence by engaging children and young people about the possible risks of violence. An important factor among these is to make sure parents 'feel it their profound vocation in the educational field to set an example of conscientious attention to their task and commitment to the family welfare thus showing in a concrete way how parenting is'. In showing the broader picture this part of the rationale for the matter of culture of parenting is to make the family the author, the centre and partly the end of education. In addition to its central role, Pope John Paul II in *Centesimus Annus* published in 1991 certainly affirms:

the first and fundamental structure for 'human ecology' is the family, in which man receives his first formative ideas about truth and goodness and learns what it means to love and to be loved, and thus what it actually means to be person... it is necessary to go back to seeing the family as the sanctuary of life (n.39).

Parents should remember that all children do not respond in the same way to a situation of tension or a moment of difficulty and that their growth in the Christian life must be anchored to the Holy Trinity. Pope John Paul II's argument suggests that parents share in the mission of the Church and are especially charged with responsibility for their children. In representing God in sharing in the work of parenthood: 'The home is first school of Christian life where all learn love, repeated forgiveness, and prayerful worship' (CCC, 1655-1657). Given this rooted truth regarding parents' responsibility,

there is a much wider question that the document raises about how parents prepare for this challenge as a family, how parents and children reconnect as a community and evangelise. In order to manage this expectation, it is vital that parents ensure that their home remains a sacred place of union; care; safety.

In the context of parents-child mutual relationship, however, the Former President of Ghana Catholic Bishops Conference, Most Rev. Joseph Osei Bonsu, at the 2018 Mashallans Outstanding Committee Meeting held in Sekondi from January 12-14, finds an opportunity to contribute and to benefit from:

Parents are responsible for creating a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Therefore, the family is the first school of the social virtues that every society needs.... are required not only to be good parents but also good spouses (Marshallan.org, 2020).

Besides being models in the light of new circumstances, he further evokes a reflection of parents as educators of their own child focusing on aspects of mental health support and sex education which are very significant:

The family should be a setting of support, guidance, and direction for a healthy and balanced growth of children. As educators the parents are responsible for inculcating in their children trust and loving respect and forming their will, and for fostering good habits and natural inclination to goodness. Equally important is the provision of sex education for children as they grow older (Bishop Osei-Bonsu, Marshallan.org, 2018).

Bishop Joseph Osei-Bonsu's assessment of modern family echoes some transformation strategies that need to be thoroughly implemented by a rigorous family apostolate animated by priests, religious men, and women and experienced and trained lay faithful to influence upbringing of children. A clear organisation accessible to all members of the family, which favours the participation of young and old, will be beneficial for everyone. The family needs to double its determination in order to ensure that 'adequate and appropriate catechetical instructions be provided to children and young people and even adults on the meaning of Christian marriage' (Canon 1063, par.1). This is a reason to develop attitudes, judgements, decisions, and actions in young people so that they will be informed by their faith.

2.4.6 Parents-School-Parish Relationships

While the Church holds the very highest regard for parents as primary educators of their child, it expands this role to a much wider community or group in which the family is embedded. In that wider community, the classroom teacher [Catholic school teacher] and the parish play a prominent part. The Akan proverb that says that: ‘it takes a whole village to raise a child’ enhances this subsidiary role.

Echoing the thoughts expressed in this traditionally held belief of the ‘Akans’ in the pivotal role of the community, Cardinal Basil Hume (1995) suggests that:

Indeed, experience and research demonstrate beyond doubt that the active encouragement, support, and involvement of parents are crucial factors in attainment and progress of children at school.... The home, the school and the parish are three independent and complementary experiences of the Church. They must be in communion, recognising the contribution of each, supporting one another.

In the context of relationships between family, school and parish, Jenis (2017: 5) states ‘each component [person] in a partnership is equally valued for their knowledge and contribution to the relationship; this does not mean that all the partners bring exactly the same thing to the partnership’. The critical factor here is relationship to ensure the seminal role of the family, the school, and the parish both in the educational process and the promotion of virtue.

2.4.6.1 Family – School Relationship

The significance of family- school relationship in the educational process particularly in the context of faith formation is deeply rooted throughout the documents emanating from the Congregation of Catholic Education since Vatican II. The Catholic School (1977: n.51), the first major Vatican document relating to education since Vatican II, while stressing the importance of role the school in this context recognises that ‘the proper place for catechesis is the family supported by other Christian communities, including the local parish’. Writing just six years after the publication of this document, Gallagher (1983), addressing the issue of youth culture of the relationship of young people to Church and faith, suggests that:

The religious formation offered by the school is inevitably influenced by the home background, and so it depends greatly on whether the home is co-operative or non-co-operative. It needs to be recognised that the school is a relatively secondary influence on the religious search of young people. In terms

of contact hours, this is obvious and in terms of such measurement the school may be more central than the parish.

The recognition of the contribution of the teacher in the faith development of young people is explored in a greater degree of depth in *The Religious Dimension of Education in a Catholic School* (1988: n.26). In what can be described as high vision of transaction that is teaching, the document articulates the role of teachers in promoting and maintaining Catholic distinctiveness:

Prime responsibility for creating the unique school climate rests with the teachers as individuals and as a community. The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behaviour, in friendly and harmonious personal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted.

In the context of the role of teachers in faith formation it is significant that, for the first time, an official Church document recognised ‘the notable decrease in the number of priests and religious, both men and women, dedicated to teaching’. While expressing regret at this decline, the document goes on to emphasise the opportunity now afforded to lay people to live out their Christian vocation to discipleship, in imitation of the one teacher Jesus (*Lay Catholics in Schools: Witnesses to Faith*, n.14).

This foundational document does, nevertheless, maintain that ‘partnership between a Catholic school and families must continue and be strengthened not simply to be able to deal with academic problems but rather so that the educational goals of the school can be achieved’ (RDECS, n.42). Commenting on this Jenis (2017: 6) has said, ‘partnership provides teachers and families an ally, a listening ear, a venue for discourse, acknowledgment for their important work, and information to help them do a better job’.

In endeavouring to achieve these goals, *Witnesses to Faith* suggests that the Catholic school should promote a family atmosphere where students ‘come to think of school as an extension of their own homes’. Again, however, a notion of caution is introduced in the recognition that “when a pleasant and happy family atmosphere is missing from the home, the school can often do a great deal to make up for it’ (RDECS, n.27). The conviction that a family atmosphere is a critical factor and integral to the promotion of Catholic distinctiveness is steeped in Catholic educational tradition. Thomas Arnold

felt that the essentially family atmosphere of the schools run by the De La Salle Brothers was worthy of emulation in respect of the emerging poor schools at the end of the 19th century (Battersby, 1963). Saint John Bosco, who was influenced to an extent by De La Salle, took this a stage further in the building up of ‘family spirit’ and his desire to create within a school the serene atmosphere of a family was one of the key objectives of his system. Echoing the thoughts expressed in the document under review regarding the inadequacy of some family situations, Bosco was convinced that the fostering of a family atmosphere within a school would complement the formation experienced at home. In Bosco’s mind, just as the family is the prime educational community and is designed naturally for the education of the child, so any educational community should, ideally and optionally, reproduce the family situation. Lydon (2011:100-101) suggests that building up of this ‘family spirit’ was one of the key objectives of Bosco’s system.

Many Salesians scholars have spoken about Bosco’s almost preoccupation with family spirit, tracing it to his own early experience of a ‘dysfunctional’ family and the role which significant adults, such as Don Bosco, played in his early formative years. There are several testimonies to the way in which Don Bosco attempted to create a family spirit both in oratories and in schools, the following from the first Salesian Cardinal Cagliero:

The life he led in common with us made us feel as though we lived not in a school but in a family, under the guidance of a most loving father who had no other concern than our spiritual and temporal wellbeing (Lemoyne, 1989).

In a contemporary context, Sergioivanni (2001:129), reflecting Cagliero’s holistic perspective, suggests that: ‘the common element for the success of school is a caring, focused group of teachers and students who trust one another and work together as a community with a common purpose’. This significant support in the opinion of this study needs to be applied not only to the school community but also to parents to collaborate with teachers and the community members to create and support well balanced education for children. In the aspect of caring, parents can be instrumental in the success of children and young people.

In broadening the concept of family-school relationship and encouraging the role of parents, Claxton et al., (2011: 226) articulate that teachers need to develop effective ways of communicating and engaging with parents to ensure that:

‘Parents understand what school is trying to do as well as what goes on at home and in the wider community compliments the approaches being adopted at school’.

What is more important is the aspect of care for relationship in the context of engaging parents in school activities, with the recognition that: “schools are to communicate with parents about what they are up to, not just practical arrangements, but their vision: what it is they are trying to help their children become, and how they are going about it.” (Claxton et al., (2011: 228). The critical factor here is communication to ensure that schools are safe and secure to promote religious freedom and equity. Within this relationship parents are to support their children when they expand their view of other realities and people in their world. It is a good time to offer free spaces for listening and reflection and not to abandon their sense of innovation. Support them to generate positive thoughts and emotions: reading, delving into some topic of interest, taking personal notes and reflection.

The valuable contribution of partnership between parents and teachers included in the Catholic schools is profoundly recognised by Adeniji (2012: 3), in trying to critically examine models of collaboration:

Parental expectations are values beliefs, assumptions, and aspirations that relate to, but are not limited to, the relationship of pupils to faculty, curriculum, discipline, culture, acculturation, and family composition as they contribute to pupils’ school achievement.

Adeniji’s argument suggests that parents are hugely inspired by expectations to encourage children to be successful in all school aspects. The extent to which teachers work in collaboration with parents in regard to the formation of students in a contemporary context represents on key focus of this thesis.

2.4.6.2 Family – Parish Relationship

Aside from the relationship commitment of parents and teachers to the mission, the family as part of its education should consider accelerating a deep relationship with

the parish to establish itself in the areas of faith development. The CCC expresses this succinctly:

Even now we are called to be a dwelling for the Most Holy Trinity: if a man loves me', says the Lord, 'he will keep my word, and my Father will love him, and we will come to him, and make our home with him (n.260).

The above statement invites this study to conclude that the family - parish relationship is the dwelling place of God, and His life within it. In the light of the task of supporting home-school-parish link in the context of formation in the faith, this thesis will explore the extent to which parishes have developed a working model of active support and service which will have maximum influence on the ministry of service to children and young people. It includes a process driven by a focus on a sense of belonging to the Church, even when it is distanced physically, and essential ways to support the life of the faith. In terms of securing this relationship in action it requires that families may find their local parish communities welcoming and supportive.

2.4.7 Contemporary Approaches

This section, in contrast to the previous sections will focus on contemporary resonances with traditional Church teachings, especially the concept of attachment theory. This theory originated from within Freud psychology and has built upon by John Bowlby, Mary Ainsworth, and Mary Main. There are genuine connections with Christian scholarly literature on the subject, for example Christina Traina. Her assertion that 'the union arising from natural origin is prior to, and more stable than, all others, because it is something affecting the very substance, where other unions supervene and may cease altogether' sums up the attachment theory of the scholars mentioned.

2.4.8 Conclusion

Overriding consideration has been given to the relationships between school teachers and parent as framing the child's education. This irreplaceable and inalienable right of parents, enshrined in both natural and divine law and echoed in Scripture, ecclesial and scholarly sources, is challenged in a contemporary context by the emergence of

‘believing without belonging’ among parents and, in some cases teachers. The extent of the vibrancy of parents in contributing to the formation of children and young people in schools in Goaso Diocese will be analysed subsequently.

2.5 Challenges in a contemporary cultural context

2.5.0 Introduction

Throughout the literature review it has been argued that holistic formation is central to educational aims of a Catholic school. Consequently, a deeper ecclesiological reflection of Sacred Congregation for Catholic schools (1977: n.2) expressed its ‘awareness of the serious challenges which are integral part of Christian education in a contemporary cultural situation’. Such challenges should ‘be faced and solved by the Church [Christian community]’. In the wider context of these contrary forces, the Sacred Congregation for Catholic Education sees the contribution of teachers everywhere to be judicious in order to equitably ‘provide a service which is truly civic and apostolic’ (SCCE, 1977: n.4). Several contexts may be conceptualised as falling within this legitimate concern in terms of action to resolve the conflict between civil requirements and mission to preserve Catholic identity of Catholic schooling.

2.5.1 Current Cultural Context

Beginning with twenty diocesan priests on October 24, 1997, the number has increased to seventy-one with five priests being called into eternity (Goasodiocese.org, 2022).

The majority of the people in the diocese are mainly Akan. The Akan are people who are matrilineal. The Akan inherit on their mother’s side with every child relating to the mother by blood – the chief is nominated from his mother’s family. Busia (196: 1) a chief’s son cannot inherit the role of chief from his father; rather, he may only be succeeded by his brother or nephew (a sister’s son). They are mainly located in the middle and southern part of Ghana.

The Akan constitute the largest ethnic group in Ghana, making up 47.5% of the population of Ghana (Ghana Statistical Service, 2021). This ethnic group includes the following tribes: *Agona, Ahafo, Ahanta, Akuapem, Akwamu, Akyem, Aowin, Asante, Assin, Bono, Fante, Kwahu*, and so forth. They dwell in about nine of the Sixteen

regions of Ghana namely Ahafo, Ashanti, Bono, Bono East, Central, Eastern, Western, Western North and some part of the Oti Region (see Eshun: 2011). The name Akan, according to Danquah (1968: 198), means ‘foremost, genuine’ (from ‘*kan*’, first) and is the corrupted form of Akane or Akana corrupted by the early Arabs of the Sudan in Ghana and the early Europeans who visited the coast of West Africa in Guinea. The Akan people in the Diocese speak a common language which is ‘Twi’ (Danquah, 1968: 198) and have common cultural characteristics and expressions.

For the Akan of Ghana, formation denotes development of the cognitive, affective, and psychomotor skills of an individual. Moulding or shaping a person to become better than he/she was before. Formation can be formal and informal. Informal formation begins from home and in the family and permeates the rites of passage: from birth to death. Here, a young person learns (hopefully from good adult mentors) both religious and cultural values such as fear/love for God and the sacred; gratitude and respect for life; truthfulness, kindness, compassion, love, and honesty. Other cultural values such as respect for the elderly, the ethic of hard work, discipline, cultivation and maintenance of good relationships and communal life are all learnt and inculcated from home.

For instance, during the naming ceremony (*Abadinto*), which is normally done on the eighth day after delivery, the new-born is ‘taught’ the grasp of honesty, the obligation to constantly live-in sincerity and truthfulness. As part of the rite, two cups, one holding *nuo* (water) and the other *nsa* (alcoholic drink) is provided. A drop of the water is put in the mouth of the child three times with these words: “Sɛ woka se nsuo a, ɛyɛ nsuo”, (if you say water, it is water). This is followed by a drop of the alcoholic drink in the mouth of the child with these words: “Sɛ woka se nsa a, ɛyɛ nsa” (if you say it is strong drink, it is strong drink). As a satisfying taste is left in the mouth as one drinks water and a harsh taste upon drinking alcohol, forthrightness ought to be distinguished from falsehood always. The child is also taught the ethic and promotion of the spirit of hard work: if the infant is a girl, a basket or a broom is placed in the hand and a boy is offered a cutlass. In this profound process, specific cultural values form the basis for informal formation in the home.

Formal formation usually takes place in educational and religious institutions in the Diocese. Through school and extra-curriculum activities, the child is taught good

manners, descent behaviour, comportment, and other religious and moral values. Formation is a vital task that is well knit into the pastoral plan of the Diocese of Goaso. The parish constitutes a veritable setting for the formation of children and adults. This is where many of the essential elements of the mission of the Church like catechesis, liturgical and sacramental administration, etc., take place. Catechetical formation increases the children's love for Christ. It enables them to know Christ more deeply and adjust their life so as to live more faithfully with him and other people. Through the liturgy of the Word and the celebration of the Sacraments, the children are formed to see life as a journey of growth and discovery. Through the scriptural readings and homily, the child is offered the most essential knowledge in life, the unfathomable wisdom of God, which forms holistically a solid personality, and leads to success and salvation both in this life and in the hereafter.

Formation, in Akan culture (current cultural context), entails assisting people to seek to become more Gospel and value oriented. It introduces a person to a value-oriented life by immersing that person into the cultural life of the Akan. It assists a person to tap into his/her abilities. It enables them to consider what life would be if he/she permits its processes and meaning to engulf all aspects of one's life. It shapes and moulds a person to become a changed person from what he/she was before.

2.5.2 The Extent to which Teaching is Recognised as a Calling.

In so far as the Church was responsible for encouraging education for all from the 18th century to Vatican II, teaching was synonymous with ordained clergy committed to 'teaching the poor after the example of Christ' (Wilson, 1883) who show 'ardour and fervent commitment' (*CSTTM*, n.15). The Vatican document defines this dedication to teaching as 'a calling [vocation] through which the people of God established by Christ as a communion of life, charity and truth, [...] is used by him as a tool for the redemption of all' (*LG*, n.11). This definition by the Council centres on its assertion in the document *Lumen Gentium*, one of the sixteen fundamental documents which constitute the foundation of contemporary Catholic Theology, that Christian calling is a vocation 'to feed the Church in Christ's name with the word and the grace of God' (*LG*, n.11).

As disciples of Jesus in the context of teaching, teachers' vocation is 'to embody, proclaim and facilitate the more abundant life thereby contributing to bringing students into close contact with Christ' (Cf., Sullivan, 2002: 95). The scope and nature of Christian vocation is 'characterised by commitment that has been moulded by grace' (Congregation for the Clergy, 2016: n.28) a quality which becomes a 'means of empowerment for discernment of judgement and action' (Grace, op.cit:236) as well as for the spread of the Gospel in the mundane world.

Moving forward in the history of the Church, Pope Francis takes up the theme of the significance of calling and the role of the Church. In the context of the ministry of teaching Pope Francis emphasises that:

Commitment does not consist exclusively in activities or programmes of promotion and assistance, but above all an attentiveness which considers the other recalling the words of St. Thomas Aquinas (cf., S. Th., II-II, q.27. a. 2) "in a certain sense as one with ourselves".

In its account of the characteristics of Christian vocation, the Second Vatican Council articulates that 'the nature and mission of teachers must be understood within the Church, the people of God, the Body of Christ, the Temple of the Holy Spirit' (*LG*, n.9) for the ministry of which they dedicate their lives. The capacity to live and model this call proves to be a source of life and healthy growth of the Church in the exercise of the teaching role. Highlighting this role, Lydon (2011:132) believes that the extent to which this grace constitutes a source of empowerment will be in proportion to the extent to which teachers personify such resource by showing a personal faith commitment together with the ability to make that which is spiritual and transcendent a living reality in dealing with the business of everyday life in school. According to Grace (2018, 10) 'if this commitment is not renewed in the present generation of Catholic school teachers, then the whole mission will be spiritually and religiously in decline'. In the context of Grace's work in general, the efficacy of such commitment will be tested most rigorously by the extent to which schools are able to maintain a distinctively Catholic culture in the face of the relentless challenges posed by the pervading culture of consumerism which Grace (2002) highlights as a potentially corrupting influence.

In the context of teaching, the Catholic teacher, Pope Francis (2013: 13) is to 'go out of himself/herself', to make his way, in Christ, towards the Father and towards others,

embracing the call to be ‘master’ (*Decree Presbyterorum Ordinis*, n.9) and ‘educator of the faith’ (*Decree Presbyterorum Ordinis*, n.6) ‘in an informed, articulated and personally committed way’ (Grace, 2018: p10). The fundamental calling of all Christians, therefore, is one of discipleship. This path of deeper relationship with Christ (cf. Mk 1:17), renunciation of self or, self-sacrifice (Cf., Luke 9:57-62) and accepting suffering for the sake of the Gospel (cf. Matt 16:24) are conditions necessary for a committed disciple of Christ constituting two decisive acts and a calling to continuous relationship. The modelling of conditions of discipleship clarifies that the ministry of teaching at the heart of the Church’s mission in education delivery is found in depth of and the extent of sacrifice for ‘the Lord’s concern for his flock’ (Cf., *Presbyterorum ordinis*, n.11). Within another frame of reference this may be described as the fruit of commitment: “*By this all will know that you are my disciple*” (Cf., John 13:35). This implies commitment is central to the ministry of teaching.

Lydon (2011) argues persuasively that Catholic teachers come to an appreciating of teaching as a vocation, and not just a profession that one follows to earn a living, when they understand that teaching is a privilege that they are participating in the educational and sanctifying mission of the Church’ (CPMS, n.59); they see it as a specific expression of their initial call at Baptism. Their model is Jesus the teacher; they learn from him and try to live and teach as He did. A prayer study of the gospels and their own life of prayer gives them a framework. In effect they are ‘other Christ’ to their students and their families. Love and concern for the welfare of all people, in all circumstances becomes a trademark for them. Going beyond the call of duty to the call of Christian vocation dominates their lives. The fact that the majority are Catholics would lead one to believe that they are cognisant of the notion of teaching as a vocation.

The extent to which teachers achieve added value for students they teach is also critical factor in relation to their performance. Archbishop Rowan Williams’s (2001) concept that schools should primarily be of convergence of ‘self’ and ‘service’, encapsulates a holistic perspective to the call to teach:

‘The best teachers tend to be those who don’t separate person and function, who find that encouraging others to respond to their fullest potential is what makes them themselves’.

In my secondary boarding school, I was influenced by Fr. Asuah Kofi Joseph, Fr. James Opoku Boaheng and Mr. Osahene Daniel Yeboah. What impressed me most about them was their concern for us as individual students. Before we have lunch, we will have a little prayer or say grace before going home. They also encouraged us to study hard and not give up easily; Mr. Osahene Daniel Yeboah would wake us early in the morning so that we had plenty of time to complete our assignments. As a student I felt that they took a keen interest in my progress and wanted me to achieve my full potential. For them what mattered was not only the subjects they taught but, above all, the development of the students for whom they were responsible. Our successes were their successes. They made us proud of ourselves.

I did not appreciate it, or understand it at the time, but on reflection I realise that they had taken Christ as their model. Their influence went beyond the classroom, especially when they knew a student needed support, perhaps through family hardship, sickness, or death on which occasions they would visit the families in their homes. The compassion of Christ was felt through them. From them I learnt that education was not only about a particular subject but a school for life and how best to live it.

2.5.3 Teaching as a Calling (Vocation) in an Akan Context

Teaching ('nkyerɛkyerɛ') in the context of Akan is a transmission of 'wisdom' ('nyansa'). Kunhiyop (2008, 9-15) talks about wisdom as value or character development which is communicated through customs and taboos, oral traditions, myths and legends, stories, songs, proverbs, riddles and wise sayings and liturgy. These systems serve as 'food for thought' (Ricoeur, 1960: 196-207) helping, supporting, and encouraging Akan people in our faith, helping one another to grow in our beliefs, customs, or way of life. Those who are wise -ancestors, elders, and tradition (culture) keepers would have the vocation for teaching. Their calling is of unique importance in the entire life of the Akan family will be considered as reflecting the famous Akan catechists. Of the three forms in which wisdom currently finds itself, the 'elders' – '*mpanyinfoɔ*' (plural for '*ɔpanyin*') - becomes the subject of interpretation and the extent to which their teaching is regarded as a vocation.

Certainly, as a reflective point, '*ɔpanyin*' (elder) in Akan context has multiple meanings. In this sense an elder can be a man as well as a woman (see Yankah 71-86

and van der Geest). As Yankah and van der Geest point out the ‘elder’ is the elderly ‘gentleman’. On one hand his/her manners are gentle in the sense that he never gets angry at people (*‘ɔpanyin bo mfu’*) and does not listen to gossip (*‘ɔpanyin nni abasoŋm akyi’*). The ‘ɔpanyin’ is patient and can keep silent (*‘ɔpanyin due mante mante’*) – literally “the elder says: excuse me, I haven’t heard, I haven’t heard. In this perspective an elder carefully listens to issues before he/she takes a decision. On the other hand, however, the elder does not complain about hunger (*‘ɔpanyin mpere kom’*). These features reflect commitment to mission, such as to articulate the vision and values that inform community.

To add more social and political dimensions to the notion of an elder in Akan context, the king or chief (*ɔhene*,) and the family head (*abusuapanin*) have to be mentioned as a category. It is generally “the elderly people who through their longer life experience are associated with wisdom where the connotations of being honourable, respectful are inherently part of the meaning itself” (Kressi, Kai, 2009: pp148-167). This belief in Akan culture, as a reflection of maturity, has a characteristic of integrity. In this issue, integrity is the fundamental characteristic which gives an elder a sense of identity, purpose, and structure. Catholic Teachers in Goaso Diocese need to appreciate this entire construction in the context of the vocation of a teacher.

In the context of planning, creativity, and innovation, an elder uniquely *models the tradition of the Akan* in order that a meaningful common pride of being Akan is maintained. This process towards a path of dialogue to form effective relationship with his people, an elder performs with devotion, dedication, selflessness and love thereby contributing to giving a wide participation in community development. He/she (an elder) may not yet be an old man (*‘akokora’*) or an old woman (*‘aberewa’*), but he/she will be at least over fifty (Van der Geest Sjaak, 1996: pp110-118). Kai Kresse (1996) further argues that within the African people the concept of elder marks an achievement or a certain intellectual and political leadership status.

Collaboration is central to the concept of teaching as a vocation in the Akan context. For instance, according to Daaka Kwame (1971: pp114-120) the way ‘the elders collaborate with the people who owe allegiance to them’ is made more efficacious when they model the traditions of the community and share stories. This is something of example that could be modelled by Catholic teachers in the mission of Christ for

formation of students. The real focus becomes clear that their influence extends far beyond their community or village. In the context of responsibility, Akan elders concern themselves with the interest of the people they live with and are generous with their subjects.

The theology of the inherent abundance of life is expressed in their “claim to eradicate and successfully destroy witches and evil forces” (Pobee, op cit., p48). Their commitment “to invoking the guidance and blessings of the ancestors” (Daaka Kwame, 1971, pp114-126) impacts on the people. This finds a strong parallel to the Gospel (Mark 3:15) and commitment to the poor and disadvantaged. For occupation, ‘an elder’ does not only contribute to the normal functioning of the community but is also signs of success associated with his/her vocation.

Another idea, combining Akan theme of the notion of teaching as a call in a contemporary context sees education in the context of animation. As integral part of Akan culture, an elder, essentially, Smith (1927: 14) holds ‘the soul’ of the Akan family (*abusua*). This essential feature of Akan ‘animation’ emanating from wisdom “affirms the importance of elders in the advancement of an African [Akan] community [school]” (Babacar 2007, pp 807-809). The Akan elders have the sole burden of uniting their people in a purely professional way that demonstrates ecumenic skills, integrating Catholic and Akan culture. Their teachings provide strategic advice and coordination to Akan people. For this person, *ɔpanyin* (an elder) bears a mission of human transformation reflecting the mission and the person of Christ. As the centre of wisdom circle, an elder plays a crucial role in the Akan’s cultural life.

The notion of teaching as a vocation in Akan context challenges Catholic teachers involved in contributing to the holistic formation of young people to share all practices and relations of Akan culture. This entails a sense of obligation to schools. The first is how do Catholic teachers live or model this in a more sustainable way amidst the challenges and contradictions of contemporary culture? Catholic teachers need to educate schools the benefits we get from the vocation of an ‘elders’. This challenge has been to determine the nature and significance of teaching and the terms through which it is best understood and pursued by “offering new ways of seeing, hearing, and rethinking about the person and message of Christ” (Ossom-Batsa, 2018, pp261-278). In addition, it challenges Catholic teachers to renew and refine their Akan traditions

for new meanings that are relevant for the present. Furthermore, the Non-Akan teachers at schools in Goaso will have to struggle to engage the broad vision of teaching as a call because of their different cultural background.

2.5.4 Believing without Belonging – Parents, Students, and Staff.

The centrality of Faith is key in this argument. According to Pope Paul VI (1975, 13) those who sincerely accept the Gospel, through the power of the Holy Spirit and of shared faith gather in Jesus' name in order to seek the kingdom of God, build it up and live it. Seen in this light, the divide between faith and identity has increasingly become a challenge in the context of teaching. In the spirit of evangelisation, a person who accepts the Church as the Word which saves (Cf., Rm 1:16; I Co 1:18) normally translates it into the following sacramental acts: adherence to the Church, and acceptance of the sacraments, which manifest and support this adherence through the grace which they confer (cf. *Evangelii Nuntiandi*, n.23). It is precisely in parents, students, and staff's faith in the Gospel of Christ and communion with the Church, 'that the Catholic school finds its definition' (Cf., CCE, 1977: 9). In order to promote this core identity in the presence of the ministry of teaching, the perspective from Congregation for Catholic Education is that 'the Catholic school works closely with other communities including the parish' (n.9).

The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship, and celebration (*Evangelii Gaudium*, 2013: n.28). Central to this definition of the parish, it could also be argued that the quality of the whole Christian life is profoundly enhanced and sustained by the parish. In all activities the parish encourages and trains its members to be evangelizers (Cf., *Propositio* 44). In his *Apostolic Exhortation on the Proclamation of the Gospel in Today's World*, Pope Francis (2013, 28) is emphatic that the parish is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach.

While family communion with the parish has been articulated, more recent studies reveal that the Catholic community that the school serves is constantly changing. In a wider context, scholars such as Arthur (2013) have questioned whether there is still

a critical mass of [...] parents, teachers and pupils associated with schooling who are able and willing to sustain and ensure that the Church's unique teaching on the educational purpose of presenting a Catholic worldview to children is communicated. Davie (1994) in *Religion in Britain since 1945*, states that people in Western Europe are marked by a culture of "believing without belonging", characterised by a profound mismatch between religious values that people profess (believing), and actual churchgoing and religious practice (belonging). This believing means making Jesus' self-sacrifice part of one's own life through daily concern for others. In Goaso diocese for example, several published statistics have indicated the decline of regular weekday and Sunday Mass attendance; increase in divorce; decline of baptism and marriage; single parenting is accelerating, grandparents are assuming the role of parents. Parents flock to the church for her gift of schools, but not to form communities with her members. Some Catholics leave their parishes and associate with other Pentecostal or Charismatic movements. Developments such as these are a warning of danger to come.

Such a warning provides Catholic schools with a fertile opportunity to respond by 'new forms of accompaniment and closeness' that encourages families to engage with the church, because it is to the schools that young people and their families continue to flock, not the churches. Those schools are now *de facto* the primary Christian communities for countless people in England and Wales for whom the parish and its church are now regrettably foreign territory. The question is how we help people to be part of the faith community.

2.5.5 Believing without Belonging in the Diocese of Goaso.

The notion of 'believing without belonging' has become an increasing reality among Ghanaians. Forty years, more than a decade after the conclusion of the Second Vatican Council, people in Ghana were happy to belong to the Catholic church. At Techimantia where I grow up, looking at the window back, the church bell rang for Sunday morning Mass, and one could see a huge procession of people coming down the road to go to church. Twenty years later, significantly fewer people were present at the celebration of the Eucharist. This can be a summary of any church anywhere in Ghana.

Today, people believe in their association with Jesus Christ but do not follow a particular religion. People do not want to believe and associate with particular church. They might believe in principles, but they don't want to say, 'Yes', I am a Catholic. People believe they are Catholics but do not belong to any particular Catholic church (parish). People do not find themselves in harmony with a particular parish. Some travel miles to find a welcoming church they think they can fit in better. In essence such a family need challenges the Church to help individual Christians to be part of the faith community.

This sense of need is connected to the strong traditional Akan communal life. Gbadegesin (1991,65), a Catholic scholar, draws out the significance of this communalism and fellowship as against individualism: "Every member is expected to consider him/herself an integral part of the whole and to play an appropriate role towards achieving the good of all". In terms of this communal awareness, Shutte (2001, 30) argues that:

"The indigenous African [Akan] deepest moral obligation is to become more fully human. And this means entering more and more deeply into community with others. So, although the goal is personal fulfilment, selfishness is excluded".

The extent of the concern of Shutte's work has been with the quality, meaning and importance of the person or self in Akan context. The value of this position encompasses the African view that Mbiti (1990, 108) "only in terms of other people does the individual become conscious of his own being" and shows the principle that one is constituted as an individual by one's community. Providing a concrete example of this Akan communalism is "contextualised in the dynamic of communal nurturing and support that allows a person to have relationships with others, to flourish, and to achieve moral perfection" (Babacar, 2007, n.4). Within Akan context, such relationships contribute to consensus-seeking in the face of disagreement or conflict. This is there to ensure quality of life and future of generation. Indeed, Wiredu (1992) states that it is common for Akan people to describe those who are wicked as "not persons", "zero-persons", or even "animals", while nonetheless continuing to recognise them as having moral status or dignity. The Catholic Church must, therefore, adopt a similar spirit of forgiveness in order to sustain the community and, de facto, sanctify of life without ever describing those who fall short as "wicked". This

implies the need to change transformation of the community where all will find compassion, love, goodness, and justice of Christ. These are concepts of life or “happiness that are found in community that can be attributed to the African [Akan]” (Ugwuanyi, 2014).

To hold that the meaning of life is tied to the community challenges the church that is situated in Akan culture and tradition to be invitational by building the kingdom, where the dream of humanity can be lived out, where Christians can share faith and develop a sense of Christian vocation.

2.5.6 Consumerism Reflected in a Managerialist Perspective.

Consumerism in the sphere of discipleship, Kavanaugh (2006, xxxi) has established that consumerism is a “way of life, a commodity form of human existence which suffocates persons and personal values”. In his definition of the foremost source of danger to education in the 21st century Kavanaugh outlines the three pre-eminent values of the Commodity Form as (1) producing, (2) marketing, and (3) consuming. His book claims that these values (commodity forms) constitute the ‘ethical lenses through which people are conditioned to perceive their worth and importance’ (Kavanaugh: 2006, 39). This cultural instinct of people corrupts the nobility of teaching and distorts teachers’ power and will under the influence of value for the market; thus, teachers are called not for their good leadership qualities, their high moral, and ethical values as well as the noble vocation to serve the common good, but for worldly success.

Kavanaugh’s scholarship has resonances with Grace’s (2002, 40) emphasis on marketisation in an education context: “where value is exclusively rated in terms of production, quantified grades, and competitive standing”. What this means is education is only valued insofar as it is marketable or productive. Kavanaugh’s warning against consumerism is reflected in Jesus’s warning to the materialism and consumerism of the human heart: ‘beware of all greed, because life is not in abundance of riches’ (cf., Luke 12:15).

In this key moment, what Jesus is pointing out is that man’s wealth should not hold him back from radically embracing the Gospel. In regard to the objective and

inclusive character of this danger in the context of teaching in Catholic schools, the Congregation for the Clergy is clear that Jesus' disciples [teachers] 'do not become prey to 'materialism' and 'consumerism', 'nor yield to the temptation of modelling their lives on the search for popular consensus' (Congregation for Clergy, 2016, n.33).

The temptation of consumerism moderating human destiny is at play in the emergence of managerialism with the growth of systematic planning, co-ordination and control, target setting, measurement, and accountability. For Sullivan (2000), managerialism tempts Catholic school teachers to import into schools' priorities and modes of working which sit uneasily with key features of Catholic education, even when they do not totally contradict. In addition, it pressurizes Catholic schools to establish ever-increasing levels of control over key aspects of teaching and learning.

The Church's objection to these unavoidable temptations and systems of control that threaten mission, and arguably, reduce the motivation to see teaching as a vocation and even threatens the concept of integral human development continues to be articulated in contemporary documents on Catholic education. The Church back in 1965 recognised that the purpose of economic progress 'is not mere increase of wealth, nor gain, nor domination, but to contribute to the service of man - of man in his entirety' (*Gaudium et Spes*, n. 64). Grace's (2002, 181) overview of market culture and Catholic values in education highlights that:

Catholic schools have been caught up in a global ideological struggle between those who claim that the application of market influence within education will be a revitalising reform for schooling, making it more efficient, effective and responsive to education 'consumers', and those who argue that it will be a distortion and corruption of what education is about.

Given the above, the Church fathers earlier on in *Pastoral Constitution on the Church in the Modern World* – made clear that:

'It is what people (Christ's followers) are, rather than what they have that count. That is why they cherish a feeling of deep solidarity with humanity' (GS, n.1).

For Lydon (2011, 147), specifically, this document 'is, in essence, articulating the view that integrity or wholeness is a critical mark which enables disciples [teachers] to form effective relationship with Christ [...] which are essential if any form of meaningful learning is to take place'. From the Vatican II perspective, 'though humanity's

dominion over nature has rendered the economy an instrument capable of meeting the increasing needs of the human family, however, it comes with a fair share of problems' (GS, n.63) ranging from environmental and moral degradation to higher debt levels, mental health and education.

Given that the community of teachers holds service to the common good as one of its key contributions, it is, in CBCEW's (1996,115) view that: consumerism is a prime opportunity for satisfaction and security whereby "people turn to their private world for personal fulfilment". In this consumption dominated age, the Bishops' view is at odds with a marketized interpretation of schooling. This in effect is a counter cultural response to the growing dominance of market influence and its values in education. Sullivan (2000, pp.63-4) also suggests that the application of market and business values in Catholic schooling may:

threaten to turn education into a commodity, to undermine collective action and to cause us to fail to understand how... individual choices cumulatively impact on social fabric.

Sullivan's call in a much wider way rejects school models based on business and emphasis on grading system. In the context of leadership and management, the solution Sullivan (2002, 103) proposes is that school managers [teachers] 'must beware of becoming too performance-oriented'. Putting the subject of consumerism at the centre of their study, Gauthier and Martikainen (2013, 3) understood that the work it plays in putting a premium on self-presentation and the promotion of self, which itself becomes a community vying for attention in the marketplace of life. To date this ongoing interactive relationship, Gauthier and Martikainen think, is a culture in which marketization, commodification, advertisement, and branding are fundamental processes.

Returning specifically to the notion of the commodification of education, the CBCEW stated that:

Education is not a commodity to be offered for sale. Teachers and students are not economic units whose value is seen merely as a cost element on the school balance sheet. To consider them this way threatens human dignity. Education is about service to others (young people, in particular for benefit of the poor and disadvantaged) rather than the service of self (CES 1997a, p.13).

Whilst recognising that the pursuit of excellence is important it should not be the only driving force at the expense of the individual needs of students and staff at all levels. That is to say the pursuit of excellence as well as emphasis on grading systems should not distract Catholic teachers from building up their school nor induce them to neglect the welfare of colleagues and students, but rather obliges them more strictly to these tasks. This encapsulates the meaning of professional development of lay Catholics as well as increasing the importance of lay people in so far as they place Christ at the centre of their ministry of teaching.

Professionalism is one of the most important characteristics in the identity of every lay Catholic. The first requirement, then, for a lay educator who wishes to live his or her ecclesial vocation, is the acquisition of a solid professional formation' (SCCE, par.27).

From the point of view of a pastoral dimension there is more to education than league tables. This is significant in the context of the Diocese of Goaso which has only one Catholic secondary school but several local community secondary schools. There is, naturally an element of competition which raises the issue of the extent to which parents are focused on Catholic identity rather than academic standards. The Document was very strict in its statement because it felt the Church had to adopt extreme measures to avoid the 'corruption' of Catholic teachers. This reflects the statement by CBCEW that all Catholic schools should show commitment to the common good in education by reviewing their own admissions procedures, sharing specialists' resources with other schools, acting collectively in staff development programmes, helping unpopular schools to improve their performance and their image, and working together to try to ensure equity in funding (quoted in Grace 2002, p182). The challenge - of course - requires a servant community of teachers to strike a balance that is not increasingly dominated by impersonal economic forces as well as government control.

In Sergiovanni's (2001, 14-6) perspective the essential meaning of these 'consumption forces' requires school managers to administer to the needs of their school by being of service reflected in the commitment demonstrated by teachers to a holistic perspective.

The influence of a contemporary consumerist culture is reflected in the quality of qualification introduced as part of Education Act. Section 6 of Article 12 of the 2008 Education Act which states: "The legal possession of the Council's certificate signifies

that the teacher meets the knowledge and skill standards prescribed by the National Teaching Council and is duly licensed to teach”¹¹. The licensing of teachers was designed to be one of the mechanisms by which the Government of Ghana would hold schools to account, and as its title suggests, raise standards. Every teacher in Ghana would be subject to governmental certification in law, the effect of which could be regarded as analogous to the purpose of inspection described by Lydon (2011, 161), in the context of UK Catholic schools,

...could be regarded as an endeavour to maintain a balance between school effectiveness and Catholic distinctiveness in so far as aspects such as the spiritual moral, social and cultural development of students is commented upon, the accent is incontrovertibly, on measurable outcomes.

2.5.7 Consumerist Ideology among Catholic Schools

Societal values including selflessness are core to the concept of teaching as a vocation in Akan context. This notion in the context of Goaso, is however, challenged by modern culture of increased focus on ‘performativity’ - society’s obsession with statistics, testing, grades, and goals designed to achieve student employability, and create economic benefit for the region. Performativity can imply an obsession with making a positive (false) impression.

Performativity and Akan tradition may well be inherently opposed. Akan firmly believe that the world of humans and the world of spirits are co-dependent. For ‘one has no meaning without the other’ (Dickson and Ellingworth, 1969). So, general life and occupational skills are naturally subsumed. Since the Akan world view posits two dimensions to life analogous to a Christian world view, which reflect the incarnation of Christ.

In this context, the challenge is in emphasising market value of schooling within the context of Goaso diocese “should be conducted in such a way that it does not alienate the pupils from their heritage” (Mugambi, 1997: 27). Simply stated, Opoku (1978) “the Akan religion is life and life, the Akan religion.” The Episcopal Chair of the Commission for Catholic Education in Ghana, Archbishop John Bonaventure Kwofie made a similar point in advocating a holistic approach to formation in schools in the

¹¹ Accessed:

www.ilo.org/dyn/natlex/docs/MONOGRAPH/83622/92463/F2061259086/GHA83622.pdf

Goaso diocese, thus reflecting the Akan way of life. He was primarily addressing the 2020 National Science and Mathematics competition held in Accra for Twenty-One (21) Catholic Basic Schools in Ghana offers a holistic perspective that emphasise the thrust of excellence or performance in all aspects in Ghanaian context. He makes the point that there is a need to increase focus on academic excellence while insisting that:

The Catholic church has always stood for deep-seated knowledge of science, sound moral life and character. These are the values we have been instilling in pupils of Catholic schools to build a strong moral character. As you seek knowledge and intellectual capacities seek good character also to become the real Ghanaian. Building intellectual capacity goes together with seeking good character (Aciafrica.org, 2021).

Kwofie's line of argument is based on the conviction that Catholic schools must inculcate societal values in schools in a manner characteristic of the people of God can be understood in the light of the Akan belief and expectation that "people behave in a manner consistent with that of the ethnic group to which they belong" (Kissi & Eck, 2017, p10). The focus on the Kwofie's argument in the context of Goaso diocese will establish a discourse between our Akan values and contemporary classroom school education. Awoonor (1994) was right when he articulated that, Ghanaian now hang in a limbo of cultural confusion, social incoherence, and moral purposelessness. Related to this task of inculcating Akan norms, customs and values in young people is Danquah (1968: 198)'s view 'that the Akans ordinarily means a nice, refined, well-mannered man: civilised or cultured person' (Nkansah-Kyeremanteng 2010:16).

Kwofie's argument in the context of Goaso could be summarised by maintaining that the failure to empower Akan young people to achieve their full cultural values would thereby diminish rather than enhance their dignity in contradistinction to a principle enshrined in Nana Abarry's review of one of the most cited historians on Akan people, Gyekye's 1997 work. Nana Abarry (1997) states:

African religions [*Akan religion*] stress the pursuit and attainment of human well-being in this world. But this is carefully balanced with the recognition of the need for spiritual and moral values, such as love, kindness, compassion, generosity, peace, and harmony, which also give meaning to life. pp419-420

This characterization of what is expected of the Akan thereby defining their 'self-expression' (Mungwini, 2022:56) of the deepest values is part of Gyekye's efforts to

draw our attention to the realities of the holistic development of the potential of the Akan people, who inhabit the middle belt of Ghana. Gyekye's writing, notwithstanding, cements the mutual impact of the Akan tradition and the Church. Simultaneously, both Kwofie and Gyekye's arguments reflect a generic definition of life which goes beyond economic goals to a range of Ghanaian [Akan] societal values which young people need to lead successful lives. The encounter of the two is consistently encapsulated in the Congregation for Catholic Education's 1977 document:

The task of school is fundamentally a synthesis of culture and faith, a synthesis of faith and culture. The first is reached by integrating all the different aspects of human knowledge through the subject taught, in the light of the Gospel; the second in the growth of the virtues, characteristic of the Christian (SCCE, n.37).

As today, these principles are understood by Goaso diocese as both practically and morally inseparable from the elimination of child-labour unrest in our diocese. Schools in Goaso diocese need the faith to interact constructively with the current cultural context. Such potential failure in this context had a dominant influence on the poor, the marginalised, the alienated and the powerless since the arrival of the Missionaries of Africa in 1947 in Goaso diocese. There is a delicate and deliberate balance to be held between the legitimate balance of been recognised as a good and successful school and the living out of our pastoral mission Church today.

2.5.8 Conclusion

A critical moment has been reached when there is a requirement to research the most effective means by which to sustain Catholic distinctiveness. This implies that the community of teachers needs to remind itself that the ministry of teaching involves an acceptance of reality and an understanding that it needs to constantly adapt and be a learner itself. The extent to which contemporary challenges represent a barrier to the holistic formation of students will be addressed in the fieldwork research.

Table 2.1: Summary of Framework for Chapter Two - Literature Review

Formation	5 Key Themes	Subtitles under each Theme The extent to which contemporary challenges represent a barrier to the holistic formation of students will be addressed in the fieldwork research.		
	Holistic Formation	- Search for excellence	-The uniqueness of individual	
		- Education of the whole person	-The education of all	-Moral principles
	A Sacramental Vision	-Mirroring the mission of Christ	-Icon of spiritual for evangelisation	
		-The legacy of the Eucharist	-The Emmaus paradigm	-The significance of the physical structures
		-Curriculum on spiritual sacramental formation and time schedule for such instructions		
	Collaborative Ministry	-Sharing in the leadership from a Biblical perspective		
		-Vatican II – Clergy and Laity Sharing in the Church’s mission <ul style="list-style-type: none">• Collegiate way of working• The importance of showing a strong sense of renewal• Fostering a sense of responsibility		
Parents as Primary Educators	-The tradition perspective	-The home church factor	-Commandments resource support	
	-Upholding stewarding of children	- school of character formation		
	-Parents-school-parish relationship			
Contemporary Challenges	-Cultural context	-Extent to which teaching is recognised as a calling		
	-Teaching as Calling (Vocation) in an Akan context	-Believing without belonging – parents, students, and staff		
	-The extent to which ‘believing without belonging’ is a reality in the <u>Goaso</u> Diocese			
	-Consumerism reflected in a <u>managerialist</u> perspective			
	-Is a ‘Consumerist Ideologist’ (e.g., increased focus on ‘performativity prevalent among Catholic schools in <u>Goaso</u> ’			

CHAPTER THREE: THE METHODOLOGY

3.0 Introduction

This chapter concerns my chosen research methods and methodology which was utilised in this study. It is also based on my research questions that emerged from the literature review concerning an examination of the extent, if at all, Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana. It is organised into three components, namely, research methods and methodology, research design and account of the processes undertaken. Also, SmartArt, tables are used in this chapter to present examples or summarise materials from the literature review.

3.1 Case study

The aim of this study was to produce a case study of the extent to which Catholic teachers contribute to formation, and what ways in the Diocese of Goaso. Significantly, already in Chapter One, the Introduction, this study detailed in methodological sense the background of the Diocese of Goaso which identified 210 schools that exist for young people because all children were born with the same dignity. My qualifications, experience, and background, for example, Masters degree in Catholic School Leadership and experience in pastoral ministry both in Ghana and the UK, all contributed to the quality of the case study.

In defining this background, it is essential to state that in recent years 96% of the 210 schools in Goaso diocese are protected by 'Free secondary and Free SHS policies'¹². This shows practical importance that Government of Ghana and stakeholders such as Goaso Diocese attaches to schooling. The remaining 4% is religious founded private (independent) day schools for boys and girls. Such background, expertise and experience display high expectations and aspirations that is worth considering in case study. Defining case study in educational context, Bassey (1999: 58) suggests that:

A case study is an empirical enquiry which is: conducted within a localized boundary of space and time...into interesting aspects of an educational activity, or programme, or institution, or system; mainly in its natural context and within

¹² [www.https://moe.gov.gh/free-shs-policy](https://moe.gov.gh/free-shs-policy) (accessed, 18th February 2022, 21:53)

an ethic of respect for persons; in order to inform the judgements and decisions of practitioners or policymakers; or theoreticians who are working to these ends; in such a way that sufficient data are collected for the researcher to be able...to explore significant features of the case...create plausible interpretations...test for their trustworthiness...construct a worthwhile argument...[and] convey convincingly to an audience this argument.

Said differently, Mitchell (1983: 207):

Educational case study is a reliable and respectable procedure of social analysis and...much criticism of their reliability and validity has been based on a conception of the basis upon which the analyst may justifiably extrapolate from an individual case study to the social process in general...The validity of extrapolation depends not on the typicality or representativeness of the case but upon the cogency of the theoretical reasoning.

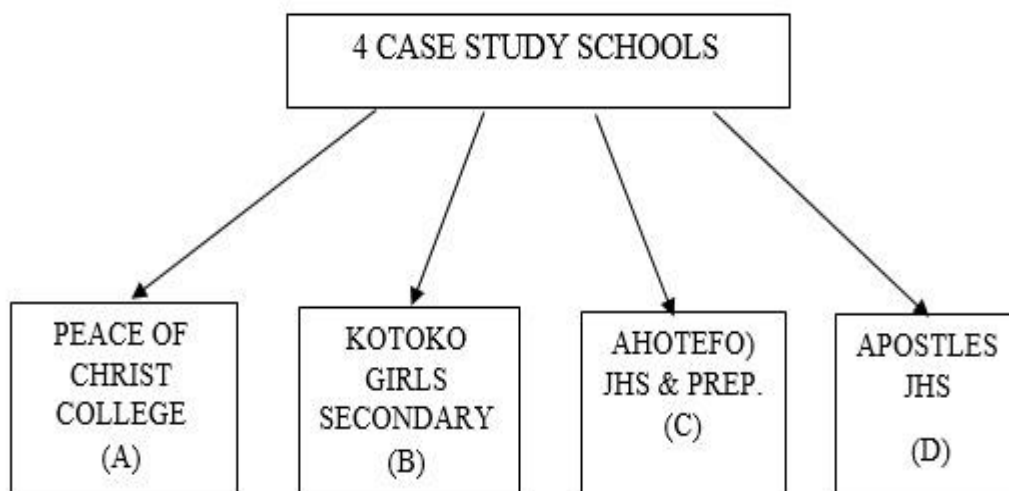
Mitchell's definition is centred on extrapolation (more commonly termed generalisation) and theoretical reasoning. Why theoretical reasoning? Generally, Catholic schools are unique and dynamic, hence, Cohen, Manion and Morrison (2000:181) offers that: 'case study investigates and reports the complex dynamic and unfolding interactions of events, human relationships, and other factors in a unique instance'. In this respect, for example, writing in 1990s, Yin (1994:137) argued that: 'the more a study contains specific propositions, the more it will stay within reasonable limits.' Holding to this good advice and worth following and in order to get reliable data, this study only considered Catholic school teachers in Catholic school in the Diocese of Goaso, Ghana.

But one common response to the consideration of Catholic school teachers in this particular study is to argue for the selection of their respective schools. Although there are 210 schools including Nursery, Preparatory, Primary, Junior High School (JHS), Senior High School (SHS) and College within Goaso Diocese, only 4 schools were selected to give context to this particular study. The other 206 schools were not selected because of lack of data (Catholic school teachers) needed for the study. As, Tight (2017: 9) noted that: 'case study is small-scale research with meaning'. Therefore, a great deal of attention was given to trying to devise the most important condition for selection of schools. The objective was to be sure of availability of data focusing on Catholic school teachers. This provides very good reason for their non-selection. For example, within those 206 schools, there was insignificant availability

of Catholic teachers. To be clear, there were few Catholic teachers in those schools that the study believed would not make more relevant to the fieldwork. So, it is not surprising that the study was reasonably confident to reject the majority of the schools.

While this appears to be admirably clear and reasonable, Peace of Christ College, Kotoko Girls' Secondary, 'Ahotefoo' Junior High School (JHS) & Preparatory, and Apostles' Junior High School (JHS) were then selected because the study can be sure of the availability of data or participants and ultimately can achieve its objective. To compound matters further, key difference in, for example, setting, implementation of the mission, ethos, values, beliefs, resources, and popularity also played a variety of roles in the selection of these four schools. Further, these four units of schools have over the years made a significant contribution to formation of young people to the priesthood and religious congregations as well as to teaching apostolate in parishes and schools in Goaso Diocese. Finally, the willingness of these four units of schools to be used in the case study also dominates in this discussion. The commonalities and differences of each school will be analysed which the study further described in subsections 3.1.0 – 3.1.3 are linked to useful potential for achieving high conceptual validity. Although such factors played a key role, the researchers' relationship to the four case study schools, which made it easier for him to carry out fieldwork, can also be included. It is apparent from this argument and conclusion how important, Peace of Christ college, Kotoko Girls' Secondary, 'Ahotefoo' JHS & Preparatory, and Apostles' JHS still remain. SmartArt 3.1.0 shows broadly its identification of four schools of analysis for case study.

Figure 3.1: Snapshot Showing four case study schools in the Diocese of Goaso



3.1.1 Detailed Description of 4 Case Study Schools

a. Case study school A: Peace of Christ College

Peace of Christ's College ¹³ was founded by a religious congregation, Society of Missionaries of Africa (SMA) in 1948. It is a boarding college for students 17-20 years who are training to be teachers and remains under the trusteeship of the Diocese of Goaso and Ministry of Education in Ghana. The college is placed at the service of suburban area. The mission of Peace of Christ's College is to form boys and girls for academic, professional, occupational competencies necessary for the preparation for the dedicated, disciplined, committed, resourceful, creative, and patriotic teachers capable of school apostolate in the basic schools in the diocese. Over the years it has given to students, integral formation. Peace of Christ's college has the vision of becoming a leading institution recognised for integral and quality teacher schooling in the area. At the centre of Peace of Christ's life, formation and mission is interdependence based on mutual respect for one another and the common good.

At Peace of Christ, all teachers and students are guided by the virtues of their patron, St. 'panyin' (An elder) the spouse of the unique woman, obedience, sacrifice, hard

¹³ The name of the school has been changed for ethical reasons.

work, humility, and chastity. Differences of tribe, religion, talent, place of birth or residence and so many others are not used by Peace of Christ to justify the privileges of some over the rights of all. Over 70 years of establishment of Peace of Christ, teachers and students have taken up the challenge to uphold Ghanaian societal values in order to bring out the richness of their mission. Currently, Peace of Christ's College is led by a lay person. Higher Institution in Ghana is responsible for monitoring Peace of Christ's activities including curriculum assessments.

b. Case study school B: Kotoko Girls' Secondary

Kotoko Girls' Secondary ¹⁴ is being used as an example to give context to this study. It is a public boarding and day school for girls founded in 1974 and funded by national government. Kotoko Girls' enjoys the Free SHS policy under the Ministry of Education of the republic of Ghana. Founded by a female religious congregation of Missionary Sisters of Our Lady of the Apostles (OLA), it is the first female boarding school placed at the service of predominantly large rural community in Goaso Diocese with its associated challenges of poverty and low level of education. It serves the parish of St. Peter's. Kotoko Girls' has a mission:

‘To offer affordable and holistic education to young girls under the training of discipline and moral uprightness for their empowerment and to promote good religious values in a competitive world’.

It provides a Christ-centred quality Catholic education through the Fr Augustine Plangue's notion of becoming women for others. There are 985 students on roll aged 15-17. The proportion of students who are baptised is 26%. The proportion of students who are from other Christian denomination is 70% and from other faith is 4%. There are 0.01% of students in the school with special educational needs or disabilities. The total number of teachers is 75. Out of this, the percentage of the Catholic school teachers is 17%. All the teachers have qualification. The school has a full-time priest chaplain to focus on faith development in partnership with parents.

During Lent, the school takes up the invitation to do something about the situation of the poor and hungry through donation. It has an impressive pass rate based on

¹⁴ The name of the school has been changed to ensure its anonymity.

academic results. Kotoko Girls' has significant achievements since its foundation. Among its achievements is academic performance that is evidenced in 2021 National rating of schools for WASSCE. Leadership is consistently good across the school with some elements of outstanding. Kotoko Girls' has a vibrant School Management Committee (SMC) and Parent Teacher Association (PTA). Curriculum Research and Development Division (CRDD) which is under the Ghana Education Service (GES) is responsible for curriculum assessment at Kotoko Girls'.

c. Case study school C: 'Ahotefoɔ' JHS & Preparatory

The school was founded by a female religious congregation Missionary Sisters of Our Lady of the Apostles (OLA) over 34 years ago (1988). 'Ahotefoɔ' (Saints) is a Junior Secondary School (JHS) & Preparatory ¹⁵. Ahotefoɔ is a happy and vibrant Catholic Private (Independent) Day school for boys and girls. It is placed in suburban area of average economic status. It serves the parish of the Holy Spirit and thus, its mission statement is guided by the vision of the Missionary Sisters of Our Lady of Apostles:

'To provide quality education and discipline in a Catholic environment to maximise learning for all students.'

It offers a co-educational approach for pupils aged 4-14, with a co-educational Nursery provision that welcomes children of all faith and none, in the belief that Ahotefoɔ' ethos will be of benefit to all. 'Ahotefoɔ' is under the trusteeship of international religious congregation. It is a different school from other private schools because it attracts significant boys and girls from elite families in the community and surrounding towns. Other reasons are attributed to 'Ahotefoɔ' academic performance and strong commitment to Catholic ethos. Currently, 'Ahotefoɔ' has 793 pupils on roll. In the context of religious denominations, the vast majority of pupils at Ahotefoɔ, 640 out of 793 are Christian non-Catholics (81%). But a vast majority of these Christians are not Catholics. Proportion of pupils who are baptised (Catholics) is 18% (143). Approximately 1 percent of pupils on roll is Muslims and no religion. Out of 37 teachers in the school, 12 representing 32% are Catholics, 22 representing 59% are non- Catholics and remaining 3 representing 8% are Moslems. It is important at this point to state that the number of teachers with qualification is 26.

¹⁵ For ethical reasons, the name of the school has been changed.

In terms of curriculum assessment, the District Education Office and the Headmaster are responsible. The school is led by a retired Catechist and lay chairperson whose recent promotion and job change have significantly improved performance in the school. The school's engagement in collective worship, catechism, prayer, and outreach programmes are profound. Teachers stress the importance of this context, arguing that they provide framework for them to feel with understanding, love, compassion, and practical assistance. Occasionally, the parish priest encourages pupils to judge how best to use material goods and to build relationship that are neither selfish nor possessive.

d. Case study school D: Apostles' JHS

Apostles JHS ¹⁶ is public (dependent) day school for girls and boys funded by the government. It offers holistic education for pupils aged 11-15. Originally founded by lay persons ('panyin' I. J. Mensah and panyin Kyenkyenhene) and religious congregation Society of Missionaries of Africa (SMA) in 1945, Apostles' aspires:

'To train pupils to become committed lay leaders to work in both local and foreign languages, to equip for secretarial work or manual labour'.

It is placed at the service of Ahafo Regional Capital and remains under the trusteeship of the diocese and the Municipal Assembly. There are 341 pupils on roll. Out of the 341 pupils on roll, 181 are girls while 160 are boys. The proportion of students who are baptised is 10%. The proportion of students who are from other Christian denominations and other faith is 90%.

Teachers are predominantly male. The males outnumbered the females by three as the males are 7 represented by 63.6% against the females of 4 which equals 36.4%. All teachers have certificates but the percentage of teachers with a Catholic qualification is 5. The school is mined by a non-Catholic Christian currently. Curriculum Research and Development Division (CRDD) which is under the Ghana Education Service¹⁷ (GES) is responsible for curriculum assessment at Apostles.

¹⁶ The school has been given fictitious name for ethical reasons.

¹⁷ Ghana Education Service's directory and unit www.ges.gov.gh/school-instruction (accessed 21/02/2022 13:45).

Having provided detailed background of the four schools for analysis for case study, I will endeavour to be as objective as possible in the analysis and interpretation of my research findings. Table 3.1.0 shows a summary table which may be useful of the four schools so that they can be compared and contrasted early.

Table 3.1 : Summary of types of education institution in the case study

Name	Location	Year funded and by whom	Leadership	No. of students on roll (no. of Catholics)	No. of teachers on roll	Teacher with certificate	Mission Statement
Peace of Christ College	Suburban	-1948 -SMA	Lay person	1,336 (315)	49	49	To develop academic, professional, and occupational competencies necessary for the preparation of dedicated, disciplined, committed, resourceful, creative, and patriotic teachers capable of teaching in the basic schools in Ghana
Kotoko Girls Secondary	Rural	-1974 -Missionary Sisters of Our Lady of Apostles (OLA Sisters)	OLA Sisters (Female Religious Institution)	985(259)	75	75	‘To offer affordable and holistic education to young girls under the training of discipline and moral uprightness for their empowerment and to promote good religious values in a competitive world’
Ahotefoo JHS & Prep	Suburban	-1988 -OLA Sisters	Lay person	793(144)	37(12)	26	‘To provide quality education and discipline in a Catholic environment to maximise learning for all pupils/students’
Apostles JHS	Urban	1945 -Laypersons -SMA	Non-Catholic Christian	341(34)	11(5)	11	‘To train pupils to become committed lay leaders, to work in both local and foreign languages, to equip for secretarial work or manual labour’

3.2 Research Methods

Methodology, Opie (2004: 16), refers to the theory of getting knowledge about whatever it is being researched. It considers the best ways, methods, or procedures to obtain data that will provide evidence basis for the construction of knowledge. Writing nearly sixteen years after Opie, Hammond, and Wellington (2020: 128) considered methodology as the rationale that the researcher puts forward for the application of particular research methods. Hammond and Wellington further sought to develop key distinction between methodologies and methods. They argued that ‘the dividing line between methodology and methods is fairly clear; the methodology provides the framework and methods provide the means to collect the data’.

This study used positivist and phenomenological interpretivist methodologies based on the principal measures of ‘quantitative’, in the design of questionnaires (adopt a positivist approach to analysis) and ‘qualitative’ through interviews, focus groups or observation of a variety of college and school settings (adopting a phenomenological interpretivist and constructivist approach to analysis). These benchmarks cover Bassey’s (1999) description of the research method as ‘a systematic, critical and self-critical enquiry which aims to contribute to the advancement of knowledge and wisdom’ (p.38). Unlike Bassey who seems to define research method in the context of scientific process and application of principles, Pring (2004:33) states the dichotomy between the two camps of qualitative and quantitative methodologies which:

is reflected in the contrast between the objectivity of physical things and the subjective world of ‘meanings’, between the public world of outer reality and private world of inner thoughts, between the quantitative methods based on scientific models and qualitative methods based on a kind of phenomenological exposure.

Against this background, this study will look at quantitative, qualitative, and mixed approaches as paradigms. SmartArt 3.2.1 shows an example of an abstract for methodologies the study considered to examine the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana.

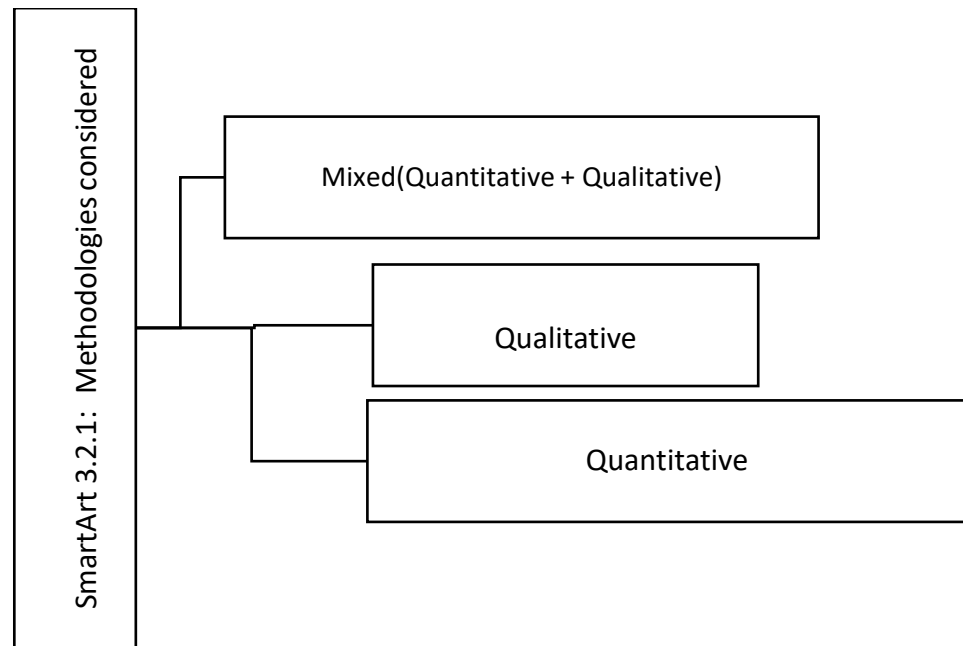


Figure 3.2:4Methodologies considered in this study.

3.2.1 An Overview: Quantitative Methods

Quantitative research for Punch and Oancea (2014: 3), is empirical research where the data are in the form of numbers. Most importantly, quantitative research methods, according to Mills and Gay (2016: 24), embrace the collection and analysis of numerical data to describe, explain, predict, or control phenomena of interest. They further emphasise that understanding in the quantitative methods is dependent on “the philosophical belief or assumption that we inhabit a relatively stable, uniform, and coherent world that we can measure, understand, and generalize about” (p.25). In other words, quantitative research produces ‘generalizable conclusions’ (Bell 2010: 5). The key term is that it involves ‘numbers’ (Denscombe; 2014: 250) and is primarily associated with surveys, interviews, questionnaires, and observation, (Denscombe; 2007: 254).

Expressed differently, Hortas (2010:71) explains that the quantification of this, aims to ensure that the methodological approaches taken to address the research questions are consistent, trustworthy, and meaningful, and that the procedures implemented for data analysis and interpretation are systematic, stable, and coherent. From a quantitative perspective, this provides a broad picture of the subject being studied and provides an easy way to generalise to a population. However, in a quantitative

approach there is a danger that the framework may impose restrictions on individuals, whose views do not match its profile. As a consequence, their unique and authentic voice may not be heard (Van der Ven (2004) op cit., p.118). This is a legitimate criticism of the quantitative approach, but it is a limitation that does not threaten the validity of emerging patterns or trends and as Cohen (Cohen., et. al. (2007) op. cit., p.25) argues it is a method that allows useful generalisations to be established.

3.2.2 An Overview: Qualitative Methods

Punch (2009: 89) has defined qualitative data as empirical information about the world, not in the form of numbers. In its broadest meaning the method ‘reflects an interpretative perspective focusing on individuals’ impressions, ideas, opinions, comments, and attitudes’ (Lydon 2015:35), thus enabling Catholic teachers to explain their personal point of view. Lydon’s definition suggests that the world is interpreted through trends and through the logic of situations, not the laws of social reality. Increasingly, Hennink, Hutter and Bailey (2011: 17) have argued that the qualitative analysis is interpretive, whereby researchers seek to interpret the meanings that participants themselves give of their views and experiences.

Experienced educational researcher David Silverman (2020: 405) has discerned that the quantitative method is rightly concerned to establish correlations between variables. Thus, development of interpretivism was based on the critique of positivism in social sciences. Its starting point was its insistence on differentiating between the nature of phenomena investigated by natural sciences and the nature of those studied by historians, social scientists, and educational researchers. According to Frels, et al (2011), interpretivism is a generic approach to social science research that comprises phenomenological sociology, philosophical hermeneutics, and constructionist perspectives.

Proponents of interpretivism such as Max Weber and Alfred Schutz argue that the social sciences should not imitate the natural sciences; they should instead emphasise empathetic understanding (Freshwater & Cahill: 2012). They further emphasise that understanding in social sciences is inherently different from explanation in the natural sciences. They also believe that social scientists should be concerned with the

interpretive understanding of the human being. To sum up, they claim that meaning could be found in the intentions and goals of the individual.

3.3 Research Design Consideration

A research design, Cohen et al. (2017: 38), 'is the plan for, and foundations of, approaching, operationalizing, and investigating the research problem or issue. It sets out the approach, theory/ies and methodology/ies to be employed; the types of data required, how they will be collected (instrumentation) and from whom (the population and/or samples)'. It goes on to describe how the data will be analysed, interpreted, and reported; the warrants to be adduced to defend the conclusion drawn and the degree of trust that can be placed in the validity and reliability of each element of the research; and the sequence of the research. It is worth mentioning here the contribution to this discussion of another recent authors. They introduce 'practical and ethical problems' (Hammond and Wellington 2020: 164) that need to be considered in this context. This design perspective includes tools and instruments chosen in the process of assembling data.

To be able to collect the data required for this case study, there were a number of common research methods that could have been employed. Denscombe (cited in Cotgreave et al; 2000) describes these standard data collections as observation; interviews; questionnaires and documents. It would have been feasible to use any of these tools for this study. However, in considering available scholarly advice about their advantages and disadvantages, Denscombe (2007) provides the following:

Questionnaires are economical in time, material cost and easy to arrange. However, they can have a low response rate, particularly with incomplete or poorly completed answers (p. 169).

On the contrary, interviews although very time-consuming in both conduct and transcription can produce information about an issue in considerable depth. The depth of such information provided could lead the researcher to important insights that might otherwise remain undiscovered (p. 192).

A mixed method approach including questionnaires and semi-structured interviews was used to examine the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context

in the Diocese of Goaso. Following the key themes from the literature were taken into consideration when developing the questionnaire and the interview. For the questionnaire, see table 3.4.1. The interview's five key questions were:

1. How would you describe the nature of the formation programme for teachers?
2. In your experience do teachers regard their ministry as a vocation (in general sense of modelling ministry on Christ).
3. How would you describe the way in which teachers relate to each other?
4. To what extent is the concept of the family as primary educators realised in practice?
5. What do you consider to be the key challenges for teachers in contributing to holistic formation of young people, especially in terms of spiritual formation?

The rationale behind the questionnaire and the interview questions is to investigate the extent, if any, to which Catholic teachers contribute to the holistic formation of young people with the expressed purpose in enhancing formation of pupils/students, better training and formation of teachers and recommendation of how to work closely in partnership with parents. Data was gathered through mixed mixture of Jisc online survey (quantitative research) and semi-structured interviews (qualitative). Thus, through both approaches a broad picture will be drawn, with results which have maximum objectivity.

3.3.1 Using Questionnaires: Advantages and Disadvantages

In social science research including education, questionnaires are the simplest and quickest means of gathering numerous varied responses. A questionnaire is a measurement instrument on which research participants self-report about particular attributes. Questionnaires are frequently referred to as surveys; however, in an effort to avoid any confusion between survey research design and surveys used to generate or gather data, the researcher will use the term questionnaire in place of the term survey throughout this section and in subsequent analysis. Of the two hundred and ten schools within Goaso Catholic Diocese, four shall remain the study's focus. Peace of Christ college, Kotoko Girls' Secondary, 'Ahotefo' JHS & Preparatory, and Apostles' JHS were drawn from different types of sectors and locations.

Regarding the study population, purposive sampling (sometimes called judgemental sampling) was used for collecting and analysing data. The aim of this framework was to ‘specify the traits of a population of interest and then tries to locate individuals who have those characteristics’ (Johnson and Christensen: 2012: 231). There were 50+ primary, secondary, and college Catholic teachers. The practical reason is that they provided scope for data from surveys of opinion and practice. On the face of it, the study can be sure of these participants and ultimately achieve objectives. It is for this reason that, these variables (50+ Catholic school teachers) were deemed appropriate.

Questionnaires were carefully worded so that participants had the opportunity to share their views or ideas, while being composed such that analysis of the responses is reliable, valid, and representative. Through the questionnaires, following Punch (1998:36), objectives were achieved, but I was also aware that there were limitations to this approach, as pointed out by Bell (2014: 123).

3.3.2 Interviews: Advantages and Disadvantages

Bell (2008:157) defines interviews as a conversation between interviewer and respondent with the purpose of eliciting certain information from the respondent. Denscombe (2007:174) suggests that interviews offer detailed responses to people’s opinions, feelings, emotions, and expertise. This cannot be ascertained by a quantitative questionnaire (Bell 2014:178). Both the former and the latter’s perspective highlight the significance of interview as a tool for collecting data in different aspects of daily life.

There are several interview designs including group, one-to-one, unstructured and semi – structured interviews. The latter design, semi – structured interviews, was used for the purposes of this study. This design provides flexibility. Using semi – structured interviews, Denscombe (2007:176) points out that ‘the interviewer is prepared to be flexible in terms of the order in which the topics are considered, while the interviewee develops ideas and share more widely on the issues raised by the researcher’. Further the participants have the time and space to elaborate their point of view and emphasise the points they believe to be relevant. This interview approach not only encourages adaptability, but it also enables the researcher to gain access to a wider range of opinions. As well as this, interviews naturally have a high response rate.

Without doubt interviews are an effective method of collecting opinions and points of view; however, they also have a number of disadvantages. Interviews can be very “time consuming” (Bell 2014: 178), conducting and transcribing the interviews would take considerable time and would therefore limit the sample size.

3.3.3 Using a Mixed Methods Approach

This ‘exploratory’ (quantitative) part of the study with a questionnaire was supported by the ‘confirmatory’ (qualitative) part, which allowed the authentic voice of participants to be heard through the use of semi-structured interviews. Researchers using a mixed methods approach argue for making use of both qualitative and quantitative methods as appropriate, as this has much more to offer (Bryman 2004; Scott 2007; Tashakkori and Teddlie 1998). It allows for the corroboration and a two-way dialogue between different methods and the existing literature, known as a Dialogue between the Literature and Qualitative/Quantitative (DLQQ) approach.

3.3.4 DLQQ

A DLQQ research model enables the researcher to utilise and incorporate the researcher’s findings from their literature review to form the basis of the questionnaires and semi-structured in-depth interviews. Creating a dialogue between the salient points emerging from the literature search and the findings from the qualitative and quantitative research elements is important, as it ascertains insights from several different fields of inquiry. Lydon (2011: 30) claims that the conclusions emerging from the extensive analysis and reflection upon literature will be of equal value to the findings emerging from the interviews. What this means for this study is that while the findings from the fieldwork research is potentially a significant element of this thesis, the literature search is of equal importance for critical reflection of formation in Catholic education. Consequently, the mixed method approach may potentially enable a fuller understanding of formation in Catholic education in a contemporary context. The DLQQ method functions by creating a dialogue between the literature search and the findings emerging from the qualitative/quantitative research instruments. There are several variations of the DLQQ method. The key to Lydon’s version is the emphases on ‘reappraisal’. Lydon states that, ‘the word ‘reappraisal’ provides the bridge between

the literature-based research and the in-depth interviews which constitute the principal aspect of the research element of ...study since the key element ...in terms of its contribution to educational research will focus on the interaction between the exploration of the literature and the analysis of the perceptions of current practitioners'. With this method the findings resulting from the fieldwork research allows a reappraisal of the literature search in the light of the outcomes emerging from the empirical research. The findings from the literature review will then be analysed and reflected upon so that a new understanding may be ascertained be (Lydon, 2011, p. XX). Consequently, the DLQQ method enables further strategies to be developed which may widen and enhance opportunities for interdisciplinary engagement of the visual arts within Catholic education with the aim of maintaining, developing, and ensuring a broad and balanced curriculum. Before outlining in more detail, the research instruments to be adopted in this element of the thesis, it is first necessary to define the concept of research and explore the characteristics of the two-principal research paradigm.

In regard to the research instruments for gathering data, Yin (2002) is an advocate of the combination of quantitative and qualitative evidentiary sources because he views them as equally instrumental. Fundamentally, dimensions of quantitative, and qualitative methods are complementary despite being different; after years of educational researchers seeing them as opposed, Morrison (cited in Briggs and Coleman; 2007:29) concluded that 'mixed methods may be used because in combination they provide the best opportunity to address the question set, or specific sub-facets of the research topic'.

Concerned about this, noted triangulation scholars, Cohen, Manion and Morrison (2007: 141) coined the terms triangulation or mixed approach to refer to 'the use of two or more methods of data collection in the study of some aspect of human behaviour'. Another context for triangulation is the 'analysis of data from different theoretical standpoints, for example interpreting the same data about workplace learning through a community of practice perspective and then a traditional apprenticeship model' (see Hammond and Wellington 2020:186). This kind of view of triangulation has led Biesta (2021:187) to argue that the convergence of evidence

stemming from two or more methods can enhance the strength and validity of research findings.

Similarly, Mills and Gay (2016: 444) offer an introductory definition in suggesting that mixed methods research (MMR) involve the collection, analysis, and ‘mixing’ of quantitative and qualitative research designs, the purpose of which, Cohen et al, (2017:32), ‘are to give a richer and more realistic understanding of phenomena than a single approach yield[s]’. In recognition of this, Creswell (2009: 102) had earlier argued for their compatibility. Thus, Leech and Onwuegbuzie (2009: 265) argue that conducting MMR involves ‘collecting, analysing, and interpreting both quantitative and qualitative data in a single or longitudinal study that investigate the same underlying phenomenon’. In order to examine how, and to what extent, Catholic school teachers can contribute to the holistic formation of young people in Catholic schools, it was felt that both research paradigm frameworks are essential to establish greater depth of understanding: further, of importance for triangulation purposes and for reliability and validation purposes. Arising from this thinking the framework that guides this work reflects Mertens’ (2015: 44) recommendation that the choice of a research paradigm and its associated methodological process should be guided by philosophical beliefs about the nature of reality, knowledge, and values and by the theoretical framework that informs comprehension, interpretation, choice of literature and research practice on a given topic of study.

Mixed methods do not ensure validity, reliability, or fidelity, but they do offer a useful form of triangulation. Triangulation is found within the exploratory (quantitative) phase of research making use of both the Likert and priority responses and with qualitative semi-structured interviews (In Chapter Four the results from both scales are represented alongside each other).

3.4 My Research Design

Research design can be defined essentially as “a framework of methods and techniques chosen by a researcher to combine various components of research in a reasonably logical manner so that the researcher problem is efficiently handled and adequately addressed” (Hennink, Hutter and Bailey: 2011). In this aspect, Yin (2002: 20) has

argued for the logical sequence that connects the empirical data to a study's initial research questions and, ultimately, to its conclusion. From a Yinian view case study research design using a mixed methods approach is comprised of five components: a study's questions; its propositions, if any; its unit(s) of analysis; the logic linking the data to the propositions; and the criteria for interpreting the findings (see Yazan 2015: 140). Bryman (2012) also concludes that researchers should be mindful of the research design before adopting particular research methodologies. It is essential to state that among the four selected schools (i.e., Peace of Christ College; Kotoko Girls' secondary; Ahotefo JHS & prep and Apostles JHS) within Goaso Diocese, three are funded by the national government. These include Peace of Christ College; Kotoko Girls' secondary; Apostles' JHS. In contrast, Ahotefo JHS & prep is fee paying school.

- Using Questionnaires

Twenty-five written questionnaires questions (the nature of the questionnaire is considered in more detail in Table 3:4.1) were used to collect data. This was less expensive in terms of time. They could be distributed to a large number of respondents simultaneously at a relatively low cost.

Moreover, the questions in the questionnaire were standardised, for example, 'academic excellence is the number one priority at this school'; 'I often see teachers with students outside of the classroom'. Each of the twenty-five questions are considered to make an important contribution to Holistic Formation in the four levels of Catholic Education institutions. Interestingly these questions therefore not susceptible to change in emphasis as is the case of verbal interviews.

In order to get the questions right to explore how, and to what extent, do Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context of Goaso Diocese, this study reflected on the suggestion in Denscombe (2007:159) that:

designing a good questionnaire involves attention to certain routine matters, quite separate from the more creative and taxing aspects, such as constructing the questions themselves. However, such routine matters are absolutely vital.

The guidance suggested above was captured in the development of the wording, layout, design, and general look of the questionnaires in such a way that they were: attractive to look at; brief; flexible; closed-ended; easy to understand and reasonably quick to complete. Every care was taken to ensure that the statements used in the questionnaire avoided ambiguity, bias, double or complex statements and making assumptions. The language was familiar to Catholic school teachers and care was taken with the phrasing and syntax.

The questionnaires were divided into two main sections. Questions were selected around relevant topics as follows:

- Section One: Respondents' demographic profile (i.e., gender) to explore variables to facilitate further distinctions between them.
- Section Two: About the school. This comprised five groups of statements which were formulated within five sections which related to themes emerging from the literature review. SmartArt 3.4.0 shows five sections of formation.

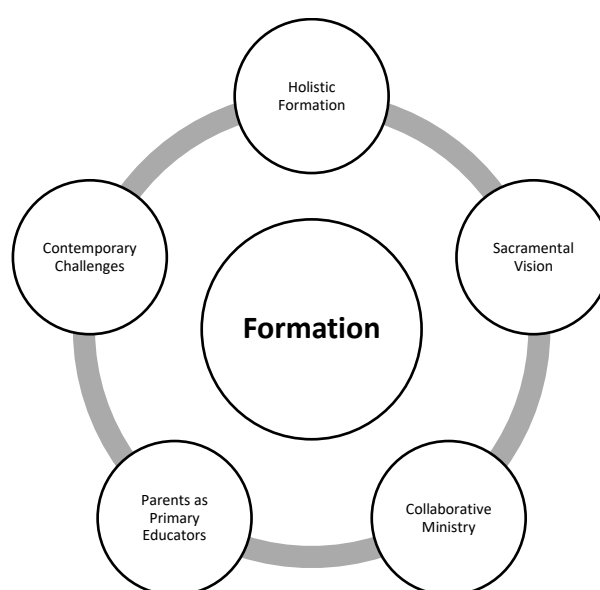


Figure 3.3: 5 Pillars or Components of Holistic Formation

Both sections are ‘the more typical approach taken in scientific/or quantitative research’ (Tight: 2017, 5). Table 3.4.1 contains a more detailed of the questionnaire questions.

Table 3.2: Questionnaire questions

Section 1: About you						
1.1	Gender: please tick a box	Male		Female		
1.2	Age	18-29	30-39	40-49	50-59	60+
1.3	Educational background	SHS/Voc/Tech	Diploma	BEd, BA, PGDE	Med, Masters Degree, PGDE	Doctorate

Section 2: Holistic Formation

Please tick one box for each of the statements below		One (Strongly agree)	Two (agree)	Three (disagree)	Four (strongly disagree)
2.1	Academic excellence is the number one priority at this school				
2.2	In this school students are encouraged to join extra-curricular activity				
2.3	Treating all students with dignity is central to the ethos of the school				
2.4	There is a focus on the primacy of the Church's mission to the school				
2.5	Spiritual and moral development features prominently in the school				

Section 3: A Sacramental Vision					
3.1	I often see teachers with students outside of the classroom				
3.2	Leaders adopt an invitational style				
3.3	A servant leadership approach is modelled by all leaders				
3.4	Students and staff are accompanied on their faith journey				
3.5	The physical structure of the school reflects its Catholic mission				
Section 4: Collaborative Ministry					
4.1	I feel that this school has a family spirit.				
4.2	There is not enough dialogue between the priests and teachers at this school				
4.3	Engagement in a process of renewal is encouraged in this school.				
4.4	There is a genuine solidarity around the mission of the school				
4.5	The significance of the quality of relationships between all staff is recognised within the school				

Section 5: Parents as Primary Educators					
5.1	There is a good deal of collaboration between parents and the school				
5.2	Teachers acknowledge the key role of parents in the spiritual formation of students				
5.3	Nurturing their children in faith is a key concern for parents.				
5.4	Parents are committed to working with the school to enable their children to grow as persons.				
5.5	Parents are happy to delegate responsibility for spiritual formation to the school.				
Section 6: Contemporary Challenges					
6.1	Akan traditions feature prominently in the life of the school.				
6.2	Teachers feel a genuine sense of being “called to teach”				
6.3	Parents worship regularly in their local Parish church				
6.4	There is a genuine synergy between home, school, and Parish				
6.5	Elements of competition between Catholic schools have emerged in a contemporary context				

In order to examine the extent of the strength of attitudes and feelings of Catholic school teachers on the above relevant themes, a Likert scale instrument was used for responses to statements. In relation to Likert scaling, it is worth reiterating that items are generated from operationalizations or empirical referents of an underlying latent construct (van Alphan, Halfens, Hasman and Imbos, 1994) that is often determined by the researcher or scale developer. The Likert Scale, was used for responses to 5 statements on a four-point scale ranging from 4= 'strongly disagree' to 1= 'strongly agree' respectively. For example, respondents were to choose one response out of the several choices for each item on a questionnaire. There were therefore twenty-five questionnaires in total.

In relation to directions the most important advice about how to complete the instrument was included next. Respondents were to "circle/tick the appropriate response" as noted by Mertens (2015:377). In articulating this type of variables, the numbers assigned (i.e., the measurement instrument scale) represented qualitative difference. Specifically, these numbers on the scale are designed to reveal the number of views /attributes present. Essentially, Oppenheim (1966) investigated the Likert Scale's significance as 'reliability appears to be good' (40), 'ease of construction' (141), 'it offers concise data about the extent of satisfaction or dissatisfaction' and 'respondents prefer this to simply satisfy or not satisfy (141). The statements contained a single idea and respondents were asked to indicate how each statement reflected their view on a four-point scale.

The above topic areas were chosen to enable participants to feel comfortable in their responses. More importantly, they were to help collect extensive and varied data for this case study.

- *Using Semi-Structured Interviews*

It is made absolutely clear that 'purposive sampling is appropriate at qualitative phase' (Mills and Gay 2016: 450). The significance of purposive sampling has been maintained up, for example, by Johnson and Christensen (2012). According to them 'the purposive sampling is a non-random sampling technique in which the researcher solicits persons with specific characteristics to participate in a research study' (p.231). In this context a targeted sample size or key persons of fifteen including 3 diocesan

policy makers, 1 college principal, 1 past college principal, 3 headmasters, 3 assistant headmasters, 1 formator, 1 chaplain, and 2 parish priests was used. Two issues were taken into consideration: Firstly, these key persons were chosen for their extensive experience of education, including 3 policymakers, the vicar general and two heads of education in the diocese for their significant impact on policy development. Secondly, these persons were interviewees but also completed the questionnaire subsequently, as they previously had experience as teachers. Therefore, the two data collection sets overlap between the first stage interviews and the second stage questionnaires.

In addition, four parents (two male and two female) who were known in Goaso Catholic Diocese for delivering talks on programmes such as Diocesan Youth Congress, Diocesan Women's Association Congress, Diocesan Men's Association Congress and training and workshops were used in order to ensure a good balance between Catholic school teachers and parents as Interview Participant Table 3.4.2 indicates.

It should be emphasised that what separates the former 15 participants and the later for 4 participants in this study was that the latter formation participants (parents) were not classroom teachers. However, it was felt that when they (parents) were involved they would have plenty of strength and rich views to offer to this study. Finally, these four parents whose children attended Catholic schools and their families were regular practicing Catholics and committed members of their community were specifically interviewed to share their views on being as parents as primary educators in relation to formation. Parental choice of school, make parents significant stakeholders who work in partnership within the school community.

Table 3.3: Interview Participants

Interview Participant				
Key Diocesan Office/ Education Institution/Parents	No. of Participant(s)	Position/Other roles	Designation Within Thesis	Interview No.
Diocesan Policy Makers	1	Vicar General, Immediate Past College Principal	VG	90800748
	2	Heads of Education	HE1 HE2	91700804 91700805

Peace of Christ College	1	Principal	PCCP	90525698
	1	Past Principal	PCCPP	91662312
	1	Formator	PCCF	90420479
Kotoko Girls' secondary	1	Headmistress	KGH	90821377
	1	Assistant headmaster	KGAH	90821378
	1	Chaplain	KGC	90241523
Ahotefo JHS & Prep	1	Headmaster	AH	90255620
	1	Assistant headmistress	AAHT	90253621
	1	Parish Priest	APP	90684422
Apostles JHS	1	Headmaster	APH	90482855
	1	Assistant headmaster	APAHT	90482856
	1	Parish Priest	APPP	90482857
Parents	4	2 Males 2 Females	PAR1	906784121
			PAR2	906784122
			PAR3	906784123
			PAR4	906784124
Total No. of Interview Participants	19			

Although Morgan (1998a) suggests that the typical group size for case study is six to ten members per institution or organisation, however, the study admittedly in table 3.4.2 selected fifteen respondents in order to collect a broad range of ideas.

According to recent literature, the group have to be carefully balanced in relation to respondents' age, sex, and ethnic status to ensure full and maximum representation' (Hayes 2000:395). Hayes' balanced message was important to this study. Respondents were either male or female; or all the samples included male and female. Further, these fifteen respondents made a significant contribution to Catholic Education as highly respected tertiary, secondary, primary school heads, formators, and chaplains in Goaso Diocese. Essentially, as seen in the discussion of their contribution and disposition, my hope for them to participate in this study was not only driven by the huge diversity in their professional experience but also their distinctive symbolic importance. Interestingly, the advantage is that their knowledge and experience of this research area could produce valid results effectively. This provides

very good reason for their choice.

There was an awareness that analysing their responses would also prove to be problematic as the responses would be personal and therefore difficult to compare. Again, there was an understanding that respondents might give responses that they believed the study was looking for rather than stating their own opinion, but this would be considered in the analysis and interpretation and compare the responses to the questionnaire data.

However, fundamental to exploring to what extent Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the diocese of Goaso, semi - structured interviews were carefully separated into six main sections. This was achieved principally by the following selected relevant schedule of questions with the following topics which related to themes emerging from the literature review. The specific questions were:

1. How would you describe the nature of the formation programme for teachers?
2. In your experience do teachers regard their ministry as vocation.
3. How would you describe the ways in which teachers relate to each other?
4. To what extent is the concept of the family as primary educators realised in practice?
5. What do you consider to be the key challenges for teachers in contributing to the holistic formation of young people, especially in terms of spiritual formation?

The above topic areas were chosen to enable participants to feel comfortable in their responses and more importantly to help the researcher to collect extensive and varied data for this case study and address my research question. To sum up the nature of the interview was much more opened ended.

3.5 Pilot Study

Emphatically, Briggs and Coleman (2007: 231) states: ‘no matter how busy you are, all data-collecting instruments have to be piloted’. The instrument was validated prior to its administration. The disadvantages associated with Jisc online survey (questionnaires) and semi-structured interviews were considered, in that the possibility of a questionnaire being misunderstood exists. To overcome this problem, an initial pre-test was carried out via pilot study of the Jisc survey to ensure that it was effective. Comments from pilot exercise were considered and all appropriate ramifications were made.

3.5.1 Questionnaires

Oppenheim (1992:48) cautioned that everything about the questionnaire should be piloted; nothing should be excluded, not even the type face or the quality of the paper, which Mertens (2015: 377) describes as ‘establishing their reliability and validity. Given this suggestion, the Jisc based questionnaires were subjected to piloting. They were pilot tested on ten professionally trained Catholic teachers at two Catholic schools in Merton borough, in the Catholic Archdiocese of Southwark, UK, which did not form part of the main study, due to the different context but the themes discussed were generic in relation to formation. Three were from independent schools and the rest from maintained schools. Six were women and four were men. The average timing for the pre-testing was 15 minutes. The feedback was positive particularly regarding the quality of the questions.

3.5.2 Interviews

With the interview schedule completed, the Jisc based questions were tested on very experienced Catholic head-teachers, teachers, parents and diocesan policy makers from the Archdiocese of Southwark, which did not form part of the main study, again due to the different context. These would be able to provide a similarly interesting perspective given their past and present role and profession as partners (parents), teachers and policy makers in Catholic schools. The average timing for the pre-test had been reduced from one hour and 10 minutes to 40 minutes to allow for an interview

section of 40 minutes. The research instrument was also peer reviewed to enhance its validity in addressing the research problem and question. Further, the research instrument was reviewed by educationists and educational researchers to further enhance its validity.

3.6 Procedures for Carrying Out Research Fieldwork

Bell (2014: 178) suggests that ‘preparation for interviews follows much the same procedure as for a questionnaire. Topics need to be selected, questions devised, methods of analysis and a schedule prepared and piloted’. Following this clear guidance, a good timetable was devised, and broader consultations took place with the primary, secondary schools heads, college heads schools, and diocesan policy makers through emails. The diocesan policy makers were priests.

The study respondents were drawn primarily from primary and secondary and college in both public and private schools in Goaso Diocese in Ghana. These 4 case study schools were Peace of Christ, Kotoko Girls’ Secondary, Ahotefoo JHS & prep, and Apostles JHS (in the preceding section 3.1 the background and key features of these 4 selected case study schools are described).

For the purpose of justification this study employed purposive sampling since the idea was to examine the extent to which Catholic school teachers can contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. Ghana. This was guided by the fact that even though there were over 150 teachers in the 4 schools that had been chosen for the study, all 150 teachers could not be used for the study. But a vast majority of these teachers were not Catholics. The method of sampling ensured that Catholic educators were equally represented to fill the qualitative questionnaire questions. In terms of their relationship, Catholic teachers in Catholic schools have the potential to represent Catholic principles and practice and make contributions to the study and provide basis for significant generalization. Laws (2013: 205) took a similar instance stating that:

‘Focus group(s), for example, Catholic teachers, are undoubtedly valuable when in-depth information is needed about how people [Catholic teachers] think about an issue [holistic formation] – their reasoning [judgment] about

why things are as they are [challenges], why they hold the views they do [motivation]' [words added for clarification].

Or, in other words, Bell (2014: 182) 'the advantage of a focused interview is that a framework is established beforehand and so analysis is greatly simplified'. The fieldwork was carried out during the second semester and third term of the respective schools, which meant that all the participants had previous experience of formation as required by the topic. To gain a more detailed range of views into what extent do Catholic teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the diocese of Goaso, 'a mixed method approach was chosen, combining statistical trends and personal experiences' (Creswell 2015). A survey drawing on both qualitative and quantitative data was carried out first, followed by quantitative focus group. Respondents from Peace of Christ college, Kotoko Girls' secondary, Ahotefo JHS & prep and Apostles JHS were very willing to share their views.

3.6.1 Questionnaire

The best advice given by Bell (2014, 197) that 'as all research activities, preliminary consultation is of utmost importance was adhered to. Prior to using the questionnaire, Zoom meeting and WhatsApp video call were held with the principal of Peace of Christ College and headmasters/headmistress of Kotoko Girls' secondary, 'Ahotefo' JHS & Preparatory, and Apostles' JHS to discuss the study. An aspect of the discussion related to requesting humbly the principal and headmasters and headmistress' assistance as regards data collection. Bell (2014:168) advises that:

'Remember that under no circumstances can you distribute your questionnaires until you have obtained clearance to proceed from your supervisor, your institution's research committee, ethics committee and any other body that has responsibility for scrutinizing students' topics, project plans and proposed methods of collecting data'.

In this research, the aforementioned advice given Bell concerning distributing online questionnaires survey was followed accordingly. Written approval was obtained from St. Mary's University (**See Appendix IV: Ethics Approval by St. Marys University**) to avoid poor returns of data. Further, a detailed explanation of the intent and purpose

of the study and how Goaso Catholic Diocese, schools might benefit from the results was provided at the first page of the online survey (see **Appendix V: Participant Information Sheet**).

Fifty-two (52) Catholic teachers were selected from Peace of Christ college; Kotoko Girls secondary; Ahotefo JHS & Prep; Apostles' JHS (more details of these 4 schools are available at sub-section 3.1.0 - 3.1.3). Table 3.7.0 show types of Catholic schools and number of Catholic teachers used for questionnaire survey.

Table 3.4: Questionnaire survey participants 2022

Name of Catholic School	School Type: Public or Private	Number of Catholic teachers	%
Peace of Christ College	Public	13	25%
Kotoko Girls Secondary	Public	15	29%
Ahotefo JHS & Prep	Private	12	23%
Apostle JHS	Public	12	23%
Total		52 participants	

Due to the global pandemic of new coronavirus, the study focused on the best digital and technological tool to use in order to collect data safely. There were several web survey methods that could have been employed, but Jisc based online questionnaire was considered. First Jisc based questionnaire was available and convenient to use. Second, it has wide range of features. Third, it allowed innovation. Fourth, the researcher discerned that the Jisc based online tool will not leave the study vulnerable. Finally, this particular study believed that Jisc online survey was a helpful approach to capture an innovation research practice. But while these interpretations can be both critical and fit for purpose, nonetheless, Boyd and Crawford (2012) for example suggest that: ‘researchers should not put blind faith in digital and technology tools, researchers have to have a feel for the research journey they are undertaking and cast a critical gaze on all forms of data’ [emphasis added].

Thus, the study launched four different Jisc based online questionnaire links of same structure, content. and quality finally. As with the four Jisc based online questionnaire

links, Hammond, and Wellington (2020, 145) state: ‘a well- used approach is to analyse data separately and attempt an analysis at a later stage via a formal triangulation of findings, i.e., one data set compared with another’. However, they further argued that data can be analysed concurrently, for example a theme is explored right across the different sources of data as and when it emerges in the researcher’s mind. These four Jisc based questionnaire links bore the fictitious names/place of the four respective case study schools. Table 3.6.1 indicates four schools’ Jisc based questionnaire links launched.

Table 3.5: School’s Jisc based questionnaire link

School(s)	Jisc based questionnaire link(s)
Peace of Christ College	www.https://stmarys.onlinesurveys.ac.uk/diocese-of-goaso
Kotoko Girls’ Secondary	https://stmarys.onlinesurveys.ac.uk/kotoko-boys
Apostles JHS & Preparatory	https://stmays.onlinesurveys.ac.uk/ahotefo
Ahotefo JHS & Primary	https://stmarys.onlinesurveys.ac.uk/apostles

The selected 52 Catholic teachers were invited to visit their private website- at which the Jisc based online questionnaire can be found and completed. Though Jisc based survey is a fast-track system it followed due process. Four private links were electronically sent to selected 52 Catholic teachers’ private email addresses and respective school WhatsApp platform. Within this correspondence based on anonymity, credential including ‘**password**’ was supplied to the fifty teachers. In this context, access control ‘**password**’, for example, ‘NTNT8’, was generated for each school. This password was also forwarded to the participants through emails and WhatsApp. Answers and ideas were to be made ready within twenty-four working days for completion online.

Box 3.7.2 provides example of the invitation to the participant(s) by email to complete online survey.

Table 3.6: Fill in a short survey

<p>Dear Colleague,</p> <p>Following my recent emails and WhatsApp to you regarding my research on an examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana, you are invited to fill in a short survey to give your views on each idea.</p> <p>Please get started at (for example)</p> <p>https://stmarys.onlinesurveys.ac.uk/diocese-of-goaso</p> <p>Once you click the link, sign in below using the credentials supplied to you.</p> <p>1. Password [.....]</p> <p>The survey closes at 4:00pm on 14th March 2022.</p> <p>I look forward to hearing from you.</p> <p>Thank you very much</p> <p>Fr. Joseph.</p>

To show Jisc questionnaire's potential and to illustrate the kind of value that such social digital tool offers, Bryman (2008, 645-646) argues: 'web surveys can use a much variety of embellishment in terms of outlook'. Bryman further argues that: 'questionnaire can also be programmed so that only question ever appears on the screen or so that the respondent can scroll down and look at all questions in advance'. Bell and Waters (2014:153) identify several advantages of web survey in the development of case study: 1) web survey is hugely powerful, 2) makes effective

researchers, 3) saves time and expense especially during data collection and 4) online activity can be monitored.

Whiles Bell and Waters' argument is convincing, here for example, Couper et al (2004) seek to critique the way Jisc based questionnaire can bring limitations, seeing 'the tendency for some respondents not to read the entire list to choose one of the earliest answers. At this juncture, Bryman (2008, 642) asserts that: 'there is evidence that there is a problem with pull-down manus as a mechanism for presenting respondents with potential answers, when the list of possible answers is quite long'.

Since the schools' heads have been both facilitators and participants in the process, the majority of the teachers were responsive to the questionnaire. Forty-eight (48) out of the fifty-two (52) copies of the written questionnaires were retrieved from the respondents (92.5%), a very good rate of response overall.

Table 3.7: Summary of Valid Responses

Name of Catholic School	School Type: Public or Private	Number of selected Catholic teachers (52)	%	Number of selected Catholic teachers who responded	%	Total response rate overall
Peace of Christ College	Public	13	25%	13	27%	100%
Kotoko Girls Secondary	Public	15	29%	13	27%	87%
Ahotefoo JHS & Prep	Private	12	23%	12	25%	100%
Apostle JHS	Public	12	23%	10	21%	83%
		52	100%	48	100%	92.5%

Source: Questionnaire Sample and Response Rate 2022

I extended my profound appreciation to all the respondents for their contribution and support of the exercise through emails and WhatsApp. The data was analysed using Statistical Product for Service Solution (SPSS), version 20. Descriptive statistics (mean and standard deviation) was used to analyse the demographic data and the research questions while inferential statistics (Independent samples t-tested and one way analysis of variance-ANOVA) was used to test the significance of certain variables.

3.6.2 Interviews

One key methodological challenge in preparation procedures for carrying out interview was access to face-to-face contact. As has already been stressed, the new coronavirus posed heavy toll on humanity. This suggested web-based (e.g., Jisc based) semi-structured interviews to the study in order to conduct interviews safely.

This meant that interview questions were accessed in writing by the participants without the direct involvement of an interviewer. However, the nature of the research project was explained in advance via email and a prospective participant's level of involvement and commitment in the project. This was essential for gaining their written consent to participate. Online interview participants provided their qualitative responses in writing. Therefore, this is the equivalent to a face-to-face interview. Here for example, Dillman (2007) provide a firm defence of Jisc based online survey as fast and cheap alternative to face-to-face when it comes to collecting data. In addition, there is rapid acceptance of the use of dialogue in e-mails, the web (blogs), and touch tone data entry (or alternative voice response) methods have become feasible as empirical evidence, and the use of examination of dialogue and debate is growing (see also Couper 2000). Note that the researcher followed the crucial advice given by Denscombe (2007) that:

Jisc based interview's response rate is boasted where potential respondents [Catholic school teachers] are contacted in advance, especially where the contact involves a personalized form of message in which people are greeted by name or title (p. 9) [words added for clarification].

Advanced copies of participants information sheets were electronically sent to fourteen respondents through their private email addresses (see **Appendices V and**

VI: Participation Information Sheet and Blank Consent Form). Further, the study launched Jisc interview.

The selected nineteen participants including 3 diocesan policy makers, 1 college principal, 1 past college principal, 3 headmasters, 3 assistant headmasters, 1 formator, 1 chaplain, 2 parish priests and 4 parents were invited through emails to visit a secure website - <https://stmarys.onlinesurveys.ac.uk/165342-q-1> at which the Jisc interview can be found and completed (see Box 3.7.1 for invitation to fill a short survey).

Box 3.7.1 Fill in a short survey

Dear Sir/Madam/Fr.,

Following my recent emails to you regarding my research on an examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana, you are invited to fill in a short survey to give your views on each idea.

Please get started at

<https://stmarys.onlinesurveys.ac.uk/165342-q-1>

Once you click the link, sign in below using the credentials supplied to you.

2. Username [.....]

3. Password [.....]

The survey closes at 4:00pm on 14th March 2022.

I look forward to hearing from you.

Thank you very much

Fr. Joseph.

Answers and ideas were to be made ready within twenty-four working days for completion online. The logic follows Yin's (2013: 88) advice that: 'to interview key persons, you must cater to the interviewees' schedules and availability, not your own'.

The Jisc survey followed the route below to collect ideas from the respondents. The respondents provided quality space and time for this exercise. This enhanced the quality of the relationship between the interviewer and interviewee. Setting the ground rules including short and brief participant information at Page 1 of the Jisc interview map enabled the researcher to carry out the interviews in a serene and friendly atmosphere.

To facilitate the respondents' active and full participation specific prompts of some sections in the Jisc interviews were arranged through WhatsApp in such a way to help respondents acquire understanding and to stay focused. These prompts were 'unforeseen yet relevant issues and information' (Menter et al. 2011:133). Table 3.7.2 has been provided to better exemplify the kind of prompts that the researcher designed to give to respondents by WhatsApp to enhance active participation

Table 3.8: Interview Questions and Prompts

No	Question(s)	Prompts
Q.1	How would you describe the nature of formation programme for teachers?	<ul style="list-style-type: none"> • Excellence • Dignity • Whole person • Education for all • Moral principles
Q.2	In your own experience do teachers regard their ministry as vocation?	In the general sense of modelling ministry on Christ
Q.3	How would you describe the way in which teachers relate to each other?	<ul style="list-style-type: none"> • Solidarity around the mission • Mutual respect
Q.4	To what extent is the concept of the family as primary educators realised in practice?	
Q. 5	What do you regard to be the key challenges for teachers in contributing to the holistic formation of young people, especially in terms of spiritual formation?	<ul style="list-style-type: none"> • Sense of vocation • Believing without belonging • Consumerist ideology

While prompts approach encouraged the interviewee to be consistent, it offered the researcher greater opportunity to gain access to opinions of a wider range. However, one minor challenge encountered was that the researcher was not able to know data source respectively. So, the researcher was unable to acknowledge receipts of data source promptly though interviewees were generous and granted me more of their volunteered time by sending text messages via WhatsApp to confirm submission of their feedback.

3.7 Some Ethical Considerations

Understanding what good practice is in research is key. Ethical considerations offer opportunity for the focus to be on enhancing research ethics engagement as well as providing ongoing dialogue between data and research literature. As Clegg and Slife (2009) makes clear, ‘ethics is not something that happens at the stage of sampling; it needs to guide the entire process of planning, conducting, and using research’. This includes full consideration of the ethics of the study one is about to conduct. In addition, the researcher has an ethical duty to behave well in order to ensure that the research process safeguards research participants’ dignity, values, emotions, interest, and beliefs. As an example, Bell (2014:183) has developed another way forward through his application of ethics’ guidelines to case study:

‘As long as you remember that the ethics of research always have to be adhered to, that consent has to be given, full information provided about the purpose of the research and guarantees given about your definition of anonymity and confidentiality, all will be well’.

It must be noted that throughout fieldwork due ethical considerations and guidelines were followed duly. This ethical approach helped the researcher to appreciate the ‘relevant sections of the Freedom of Information and Data (Bell: 2014, 53) ‘providing a richness and intimacy that would not have been possible otherwise (Cody 2015: 297). In considering this spectrum of ethics there were several relevant factors including 1) authentication & authorisation licence – ethics approval, 2) BERA -research guidelines, 3) formal request, 4) informed consent form, 5) anonymity and confidentiality, 6) assurance.

In terms of ethics approval, I was required to complete an ethics application form for approval by St. Mary's University (see **Appendix IV: Ethics Approval**). This deeper vision is in tune with the five principles grounding educational research as identified by British Educational Research Association's [BERA] (2024:9) that: All educational research should be conducted within the framework of respect for:

- Democratic values
- The person (participants, respondents)
- Integrity and quality of educational research
- Knowledge
- Academic freedom.

The BERA's expressed ethical guidelines, as Bredo (2009: 447) states, 'are hints for how to do things well, not rules to follow slavishly'. This aims to ensure that research is designed and conducted to the highest standard possible. Therefore, prior to embarking upon this piece of study, every precaution was taken to ensure anonymity and confidentiality.

The essential caution set out in Bell (2014: 52) that: 'the researcher must be fully aware of and observe individuals' rights of privacy in any research' was considered consciously. With regard to confidentiality, the participants were informed that all their personal details would be anonymised and remain confidential so that no individual will be identifiable in the writing up of the research. They were again assured that their responses would be aggregated or classified and reported together to conceal individual responses.

In Bryman's (2008: 123) study, this area of ethical concern relates to the issue of the degree to which invasions of privacy can be condoned. Linking it to the notion of informed consent, Alan Bryman, further suggests that informed consent, is given on the basis of a detailed understanding of what the research participant's involvement is likely to entail, he or she in a sense acknowledges that the right to privacy has been surrendered for that limited domain.

The concept of informed consent in education incorporates issues of clarity of purpose, trust, honesty, and integrity (Hartas 2010:118). Following this principle, it was ensured informed consent was obtained, both verbally and written, from the participants that I interviewed by handing out a Participant Information Sheet informing participants

about the nature of my study and their level of involvement in it. Once I was sure they understood their level of involvement in the study, they were asked to voluntarily sign a consent form before participating (**see Appendices V and VI: Participation Information Sheet and Blank Consent Form**).

Obtaining consent, as Morrison (2007:2) says, requires researchers to give as much information to participants as they can about the purposes of their enquiry”. As such, Jaap et al. (2020: 18) cautioned that the researcher will be held accountable, or even be liable, in a case of wrongdoing, intentional or not. Drawing from Morrison and Jaap et al’s principle, a formal request was sent to the four selected schools for permission to conduct the fieldwork. The key is to outline the purpose of the research and its background. I have been very open with the principal and head-teachers to avoid “short-circuiting proper channels of authority” (Denscombe 2007:157). Their positive responses to my request for their participation were an indication that they were fully aware of my engagement (**see Appendix VII: Letter of Permission from the College and Schools with Identifiers Removed**). The focus of the permission is primarily to protect the reputation of the institutions by writing up case study appropriately and responsibly.

Encouraging candour from Catholic school teachers and diocesan policy makers in my questionnaires and interviews while reassuring them their answers will stay confidential and be used solely for the “advancement of knowledge and wisdom” (Bassey1999: 38) is also important. Attached to each questionnaire was a short letter to reassure participants and assure them of their anonymity. Within this protocol, assurances were given that the identities of the respondents would remain confidential, and the study would not be used for any purpose other than for academic purposes. In the interest of encouraging candour, I informed the participants that their responses would not be shared with the college and schools. What is interesting in this context is that participants were assured that if they wished to participate or if they did not wish to answer some of the questions, they did not need to give reasons and could also withdraw from the research study at any point (see Yin 2013: 88). The right to withdraw reflects the BERA’s Ethical Guidelines for Educational Research, Fifth Edition (2024).

Above all, this rigorous and systematic process articulates BERA's Research Excellence Framework (REF) that research should be designed, reviewed, and undertaken in a way 'that maximises benefits and minimises harm thereby ensuring its integrity and quality'. Moreover, as Tangen (2014: 679-694) states, quality here refers to both internal criteria such as validity, reliability, and trustworthiness, and external such as the relevance and usefulness of research-based knowledge for practice and policy making.

3.8 Analysis of Data

The study employed phenomenological interpretivist and constructivist approaches for better thematic analysis of the themes that emerged from the literature review. Interpretivism sees social research as having a special concern for uncovering the meaning associated with social activity (Hammond and Wellington 2020: 69). A classic point of reference here regarding interpretivism continues to be Cohen, Manion and Morrison (2007: 21) who believe in the 'concern for the individual. According to them the central endeavour in the context of the interpretive approach is to understand the subjective world of human experience. The interpretivist approach focuses on action. Hammond and Wellington (2020: 70) argue that: 'the researcher taking an interpretivist approach is more likely to look at internal motivation, human agency, and social relationships rather than offering a cause-and-effect explanation'. They continue to state that interpretivists are more likely to adopt ethnographic or small-scale case studies.

The constructivist paradigm, in contrast to its interpretivist counterpart, is characterised by the belief that: 'human beings are meaning-makers: the world is one in which we are required to seek out meaning rather than enter a world of behavioural associations' (Hammond and Wellington 2020: 38). Hammond and Wellington further argue that: 'meanings are not so much discovered but constructed'. Thus, constructivists seek to construct shared understanding of the social activity.

While the distinction between interpretivism and constructivism is very important (Cohen et al., 2011, are particularly clear here) in practice the dichotomy between the two blurs.

Yin's (2002:109) definition of analysis 'consists of examining, categorizing, tabulating, testing, or otherwise recombining both quantitative and qualitative evidence to address the initial propositions of a study. Similarly, Stake (1995:71) too defines analysis as 'a matter of giving meaning to first impressions as well as to final compilations.' In a Stakian view, 'analysis essentially means taking ...our impressions, our observations apart. His argument about data analysis is consistent with those in data collection.

Quantitative Data was analysed using SPSS software identifying correlations between variables related to formation. These will then be compared with patterns and correlations on the same themes identified by N-Vivo qualitative data analysis software.

3.8.1 Thematic Analysis

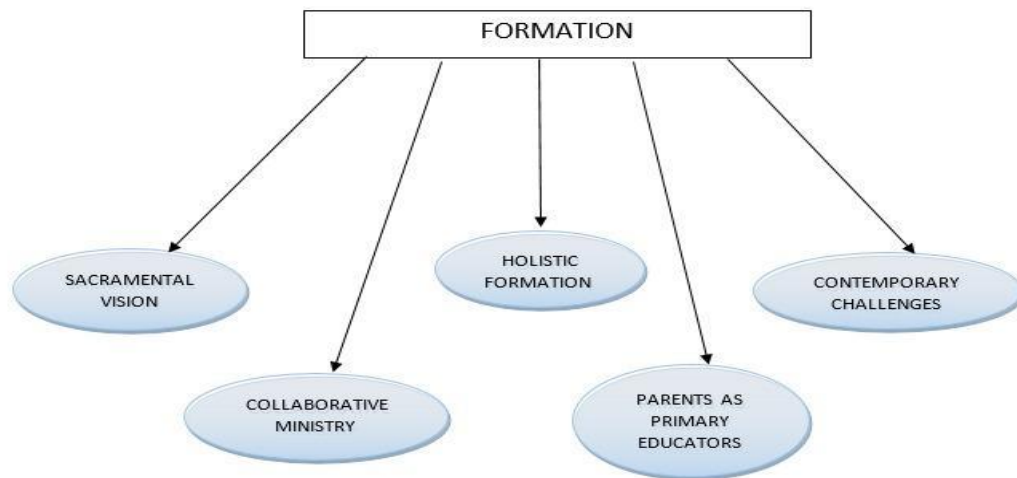
Thematic analysis, according to Braun and Clark (2006: 6) is a 'method for identifying, analysing, and reporting patterns (themes) within data'. It minimally organises and describes data set of the study in (rich) detail. The language of 'themes' emerging':

Can be misinterpreted to mean that themes 'reside' in the data, and if we just look hard enough, they will 'emerge' like Venus on the half shell. If themes 'reside' anywhere, they reside in our heads from our thinking about our data and creating links as we understand them. (Ely, Vinz, Downing, & Anzul, 1997: 205-6).

Moreover, it also needs noting that the Ely, Vinz, Downing, and Anzul's defining characteristic of thematic analysis which is in accordance with my approach. It is important, however, to be aware of potential issues with credibility, as defined by Bryman (2006) as the employment of approaches that enhance the integrity of findings. When analysing data into themes, to maintain credibility, it was, therefore, significant to ensure that responses were not mistranslated, or confirmation bias was not imposed by the questions asked. As a result, it was important to remain reflexive throughout the interview process and thematic analysis, being constantly aware of my own influence and interpretation as suggested by Dowling (200). This study used thematic analysis of data. It identified salient themes and sub-themes relating to holistic formation. The main themes were:

1. Holistic formation
2. Sacramental vision
3. Collaborative ministry
4. Parents as primary educators
5. Contemporary challenges

Figure 3.3: 6: The snapshot of the five key themes of formation is presented in the research framework below



3.9 Coding Table

Codes, according to Braun and Clark (2017: 297-298) are the smallest units of analysis that capture interesting features of the data (potentially) relevant to the research question. Braun and Clark offer a further response to the definition of Code arguing that codes are the building blocks for themes, (larger) patterns of meaning, underpinned by a central organising concept—a shared core idea. More recently, Hammond and Wellington (2020: 26) explain coding as a process of applying tags, names or labels to items and data. Interestingly, Hammond and Wellington also further provided the following summary of the importance of coding. First, once codes are settled upon, they can be applied across sets of data. Second, coding enables the researcher to highlight patterns and make relevant comparison within and across respondents. These patterns, according to Miles et al., (2013) are often classified by diagrammatic displays of different kinds, for example tables showing the frequency

which a code has been applied and the number of respondents who raise it. In a similar vein, Bowen (2008:137-148) discusses a doctorate research project looking at anti-poverty programmes in Jamaica. He uses a grounded theory method, identifying three tapes of coding:

1. Open coding: is flexible listing of the associations made with units of meaning.
2. Axial coding: to develop more abstract and more explanatory categories.
3. Selective coding: to examine relationships between the core concepts.

The way in which data was analysed is presented in the coding table below. Sub-themes were then identified under each main theme, for example.

Code 1

- 1.0 Holistic Formation (main theme)
 - 1.1 Holistic formation/definitions (sub-theme)
 - 1.1.2 Holistic formation/definitions/Vatican documents
 - 1.1.3 Holistic formation/definitions/Catholic Church of Ghana
 - 1.1.4 Holistic formation/definitions/Diocesan documents
 - 1.2 Holistic formation/school policy
 - 1.2.1 Holistic formation/school policy/admissions policy
 - 1.2.2 Holistic formation/school policy/school programme
 - 1.3.1 Holistic formation/definitions/education in faith
 - 1.4 Holistic formation/professional subject competences
 - 1.4.1 Holistic formation/teaching as a vocation/search for excellence

Code 2

- 2.0 Sacramental vision
 - 2.1 Sacramental vision/religious symbols
 - 2.2 Sacramental vision/teaching a vocation
 - 2.2.1 Sacramental vision/teaching a vocation/like Christ
 - 2.2.2 Sacramental vision/teaching a vocation/dedication
 - 2.2.3 Sacramental vision/teaching a vocation/mission(evangelisation)
 - 2.2.4 Sacramental vision/teaching a vocation/teaching is just a profession
 - 2.2.5 Sacramental vision/teaching a vocation/not in the centre of curriculum
 - 2.3 Sacramental vision/collective worship
 - 2.4 Sacramental vision/pastoral care

Code 3

- 3.0 Collaborative ministry
- 3.1 Collaborative ministry/invitational leadership
- 3.2 Collaborative ministry/shared leadership/with colleague
- 3.2.1 Collaborative ministry/shared leadership/clergy & laity
- 3.3 Collaborative ministry/shared leadership/sense of responsibility
- 3.4 Collaborative ministry/relationships with colleagues
- 3.4.1 Collaborative ministry/relationships with colleagues/cordiality
- 3.4.1.1 Collaborative ministry/relationships with colleagues/collegiality
- 3.4.1.2 Collaborative ministry/relationships with colleagues/fellowship support
- 3.4.1.3 Collaborative ministry/relationships with colleagues/team working
- 3.4.1.4 Collaborative ministry/relationship with colleagues/support with challenges
- 3.4.1.5 Collaborative ministry/relationships with colleagues/support with challenges/bereavement
- 3.4.1.6 Collaborative ministry/ relationships with colleagues/support with challenges/stress

Code 4

- 4.0 Parents as primary educators
- 4.1 Parents as primary educators/moral values
- 4.2 Parents as primary educators/gospel values
- 4.3 Parents as primary educators/teaching children how to pray
- 4.4 Parents as primary education/link with parish/education in the faith
- 4.5 Parents as primary educators/search for excellent education for children
- 4.6 Parents as primary educators/deferral of duties to schools
- 4.6.1 Parents as primary educators/deferral of duties to schools/time pressures raising a family
- 4.6.2 Parents as primary educators/deferral of duties to schools/social media influence and usage

Code 5

- 5.0 Contemporary Challenges
- 5.1 Contemporary Challenges/Teachers out of touch with changing times
- 5.2 Contemporary Challenges/consumerism
- 5.3 Contemporary Challenges/teachers not interested in own spiritual development
- 5.4 Contemporary Challenges/ no time with spiritual formation

- 5.5.1 Contemporary Challenges/ no balance with spiritual formation/heavy education workload
- 5.5.2 Contemporary Challenges/regular government policies changes/no balance with spiritual formation
- 5.5.3 Contemporary Challenges/success as a professional/no balance with spiritual formation.

3.10 Summary

In this chapter, the methodology and methods employed have been outlined in this research. The chosen research methods have the potential to generate descriptive and useful statistics in tables, charts and graphs providing relevant answers to my research question. Given the level of professional knowledge and experience of the participants, it is my responsibility to ensure that the findings are reliable and valid. They may also be comparable across the African continent.

In the light of the themes of the literature review, my questionnaire, and semi-structured interviews, the research findings will now be presented and the analysis of them in the next two chapters.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Introduction

In Chapter Three, the method and methodology were outlined including the research design employed to examine the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana. This study utilises a mixed methods approach collecting both quantitative and qualitative data. Quantitative data were collected in the form of a questionnaire and qualitative data were gathered using semi-structured interviews. Both included questions on the same themes so the data from each method could be compared and contrasted.

The extent to which Catholic school teachers contribute to holistic formation was examined in the Literature Review which considered holistic formation, sacramental vision, collaborative ministry, parents as primary educators, contemporary challenges and current scholarly views that are based on research. In conformity with its stated significance, this Chapter, the Presentation of Findings, will not deviate from the research procedures described in Chapter Three, continuing to take account of the ethical measures involved. Generally, the narrative here remains central and consistent by focusing on reporting and discussing the findings of the research.

4.1 Presentation of Questionnaire Data

Questionnaires were distributed to the Catholic teaching staff in Peace of Christ college, Kotoko Girls' secondary, Apostles' JHS and preparatory, and Ahotefo JHS to survey not only their profile (i.e., gender, age, educational background of set of individuals) but also their pattern of attitudes, beliefs, and feelings in various aspects of holistic formation. The quantitative part of the questionnaire was composed of a set of twenty-five statements (see pp. 119-121 in Chapter 3, showing questionnaire questions). Of the fifty-two Catholic teachers selected from these four Catholic education institutions, 48 responded (see Table 4.0 showing types of Catholic schools and number of Catholic teachers used for questionnaire survey) and the response rate to this survey was very high at 95.5%. The high response rate as well as the

independence of each participant given that they were not influenced by the ethos of the school enriched the data.

Table 4.1: Sampled Respondents

Name of Catholic School	School Type: Public or Private	Number of selected Catholic teachers (52)	%	Number of selected Catholic teachers who responded	%	Total response rate overall
Peace of Christ College	Public	13	25%	13	27%	100%
Kotoko Girls Secondary	Public	15	29%	13	27%	87%
Ahotefo JHS & Prep	Private	12	23%	12	25%	100%
Apostle JHS	Public	12	23%	10	21%	83%
		52	100%	48	100%	92.5%

Source: Questionnaire Sample and Response Rate 2022

What follows is a summary of the demographic profile of the respondents surveyed and then the key findings presented under five themes:

1. holistic formation
2. sacramental vision
3. collaborative ministry
4. parents as the primary educators
5. contemporary challenges.

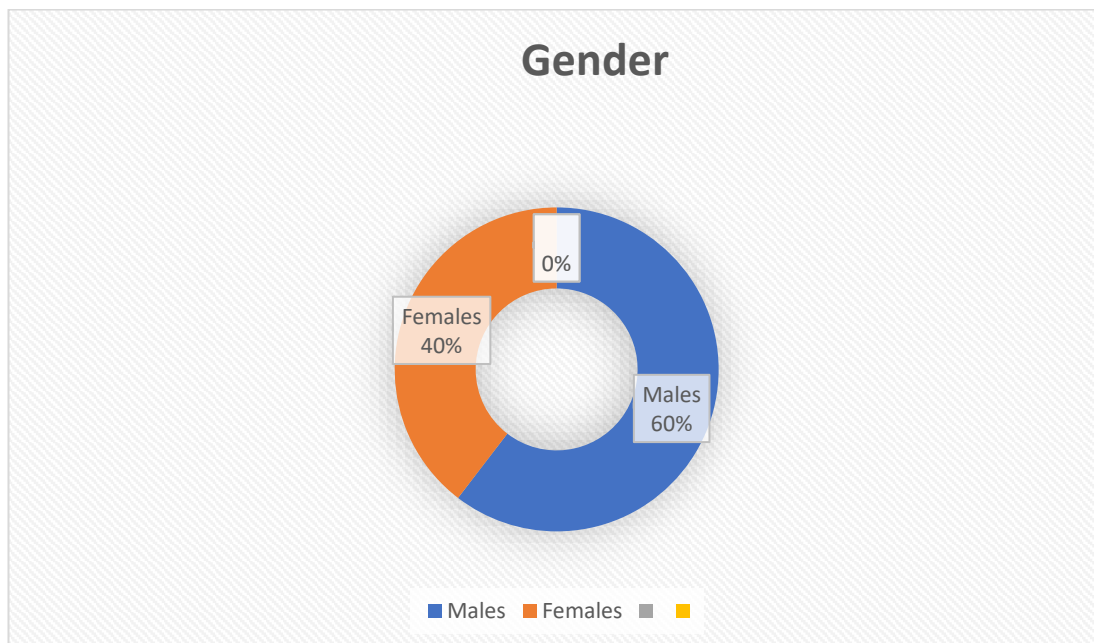
Table 4.2 *Summary of demographic profile of sampled respondents*

Type of education institutions in the Case Study	Gender		Age					Educational Background				
	M	F	18-29	30-39	40-49	50-59	60+	Doctorate Degree	Master of Education(MEd) Master's Degree (MPhil, MSc, MA) & Post Graduate Diploma in Education (PGDE)	Bachelor of Education (BEd) Bachelor's Degree (BSc, BA) & Post Graduate Diploma in Education (PGDE)	Diploma	SHS /Voc/ Tech
Ahotefo JHS & Prep	6	6	3	5	2	1	1	0	0	1	1	8
Apostles JHS	8	2	2	4	3	1		0	0	4	8	0
Kotoko girls secondary	8	5	2	5	4	2		0	2	11	0	0
Peace of Christ college	7	6		3	5	5		0	13	0	0	0
	29	19	7	17	14	9	1	0	15	16	9	8
Total Response	48		48					48				

4.1.1 Demographic Features of Respondents

This section presents the demographic features of the respondents who participated in the study. Specifically, it sought out to determine whether important differences existed between teacher's gender, age, and educational background.

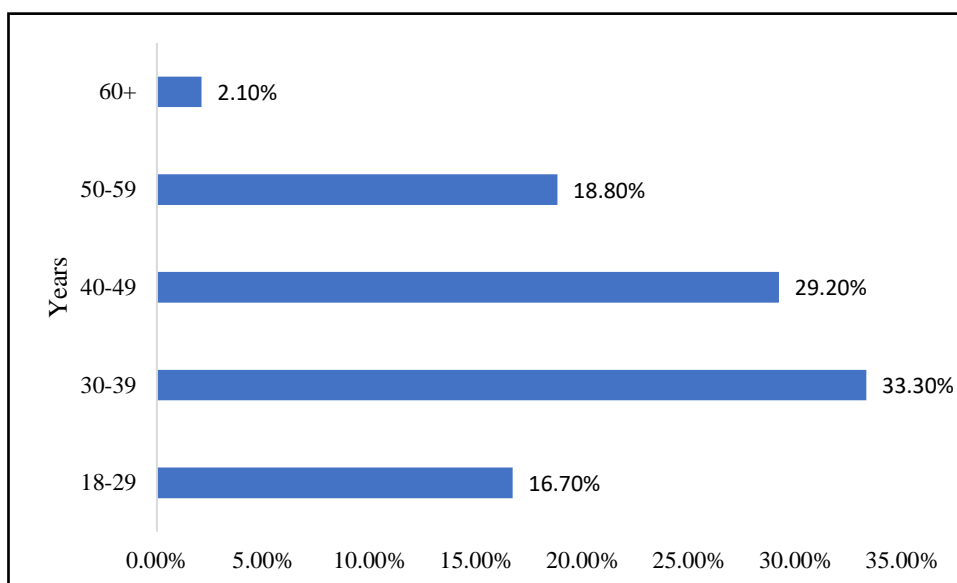
Figure 4.1: Gender



Source: Extracted from field survey and questionnaire 2022

The results from Figure 1 show that 40% of the respondents were females while 60% represent their male counterparts. The respondents were Catholic teachers currently at post at the selected Catholic basic schools, second cycle institutions as well as a teaching college of education. The results show a slight degree of gender ratio imbalance which is consistent with the current records for the Ghana education service which indicate that there are more female teachers in the basic school than the secondary schools and colleges of education. The data further shows that there are either the same number or more teachers at each level. This kind of improvement can boost the empowerment of women and be a great partner in formation activities. These data will be analysed in a more detailed manner in next chapter.

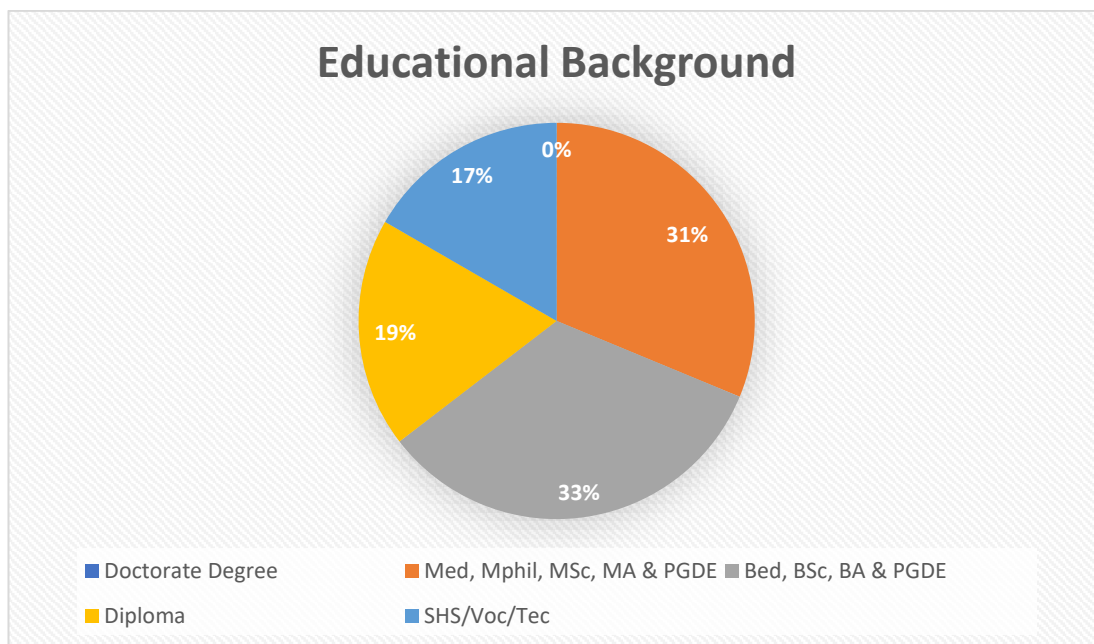
Figure 4.2: Age Group of Teachers



Source: *Extracted from field survey and questionnaire 2022*

Figure 2 presents the age distribution of participants of the study. The results currently reveal that about 33% of the respondents were within the age brackets 30-39 years while the rest were within 40-49 years (29%), 50-59 years (19%) and 18-29 years (17%). The results show that Catholic teachers aged 60 years and above represents 2 percent. Further, Figure 2 shows that, majority of the respondents were in their 40s while the only few of them were as old as 60 years and above as shown in Figure 2. The results suggest that 19% (9) of the respondents could retire from their profession in 15 years' time. The results shown in Figure 2 indicate that the majority of the respondents are youth. This is due to the fact that the schools comply with the national age retirement. This research will further analyse the reasons for teachers not spending their entire career at the basic, secondary, and tertiary levels and if there is any relationship to the quality provision of holistic formation.

Figure 4.3: Educational background of teachers



Source: Extracted from field survey and questionnaire 2022

On the level of educational background of teachers, Figure 3, reveals that, about 33% of the respondents hold Bachelor's degree while 31% hold Master's degree, which is a useful comparison to make. Respondents with secondary, technical, or vocational education constituted 17% while about 19% held a Diploma in Education. Of these respondents, the majority had completed PGDE (which is for those going forward for teaching).

In part, the results reflect the regulation in the education system in Ghana where the minimum qualification requirement in the teaching colleges of education and the second cycle are Master of Education, Master's Degree, Post Graduate Diploma in Education and Bachelor of Education, Bachelor's degree, Post Graduate Diploma in Education respectively.

In the Basic education institutions both the private and the public, the minimum qualification requirement for the teachers is the Diploma in Education however, in the private schools, teachers with High school certificates are allowed to teach (Ghana Education Service, Government of Ghana, 2022).

The chart also shows that a large proportion of Catholic teachers in the research group hold Bachelor of Education, Bachelor's degree, Post Graduate Diploma in Education. There is also an interesting dimension of the other side of the chart reflecting no Doctorate degree (0%). Such quantitative differences will be analysed in a more detailed in next chapter.

4.1.2 Reliability Test

The internal consistency of the items (see pp119-112 in the methods chapter) measuring the factors (i.e., holistic formation, a sacramental vision, collaborative ministry, parents as primary educators and contemporary challenges) was tested using the Cronbach's Alpha, with >0.70 considered acceptable for group comparisons being examined within each scale at each assessment point. These factors are considered to make an important contribution to formation activities. The rationale behind the reliability tests was to ensure that the right set of questionnaires were adopted for analysis. In doing so, the researcher took into consideration the type of data set.

The results from Table 4.3 show that, all the factors were measured with 5 items based on the 4-point Likert Scale ranging from 1=strongly disagree to 4=strongly agree. There were therefore twenty-five questionnaires in total. The results indicate that, the Cronbach's alpha values for all the factors were above 0.7 (>0.70) while only one factor (parents as primary educator, $\alpha=0.684$) has a Cronbach's value below 0.7 (<0.7) as shown in Table 4.3. It is helpful to say that values above 0.7 indicate an acceptable level of internal consistency in the Likert scale answers by participants.

Table 4.3: *Results from Reliability*

Factors	Number of Items	Cronbach's Alpha
Holistic Formation	5	0.736
A Sacramental Vision	5	0.741
Collaborative Ministry	5	0.825
Parents as Primary Educators	5	0.684
Contemporary Challenges	5	0.750

Source: Extracted from field survey and questionnaire 2022

Definition of Terms

Mean Rank

In statistics the arithmetic mean, or the mean, is the simple average, which is the most commonly used measure. For example, if you take question 12, which states: from the Jisc online survey results, the mean rank was 2.07. The mean is found by dividing the average responses, which in this case indicates the respondents largely agreed with the statement, namely 71.4%.

Variance & Standard Deviations

The variance is simply the average of the squared differences of the mean, while the standard deviation is the squared root of the variance (Rod, 2021).

Q1. Holistic Formation

Based on the measurement scale (1=Strongly Disagree to 4=strongly agree) used to assess the factors constituting the Holistic Formation in the Catholic Educational institutions, Table 4.4 presents the percentage responses from participants. Table 4.4 shows that majority of the respondents (45.8%) strongly agree that “*treating all students with dignity is central to the ethos of the school*” only 4.2% strongly disagree with the statement. Similarly, 43% of the participants indicate that “*Spiritual and moral development features prominently in the school*” is part of the Holistic Formation process.

Moreover, respondents particularly and positively agree that “*Academic excellence is the number one priority at this school*” representing 41% of the responses. Likewise, the results show that out of 48 teachers surveyed, 17 (34.4%) agree that “*In this school students are encouraged to join extra-curricular activity*”.

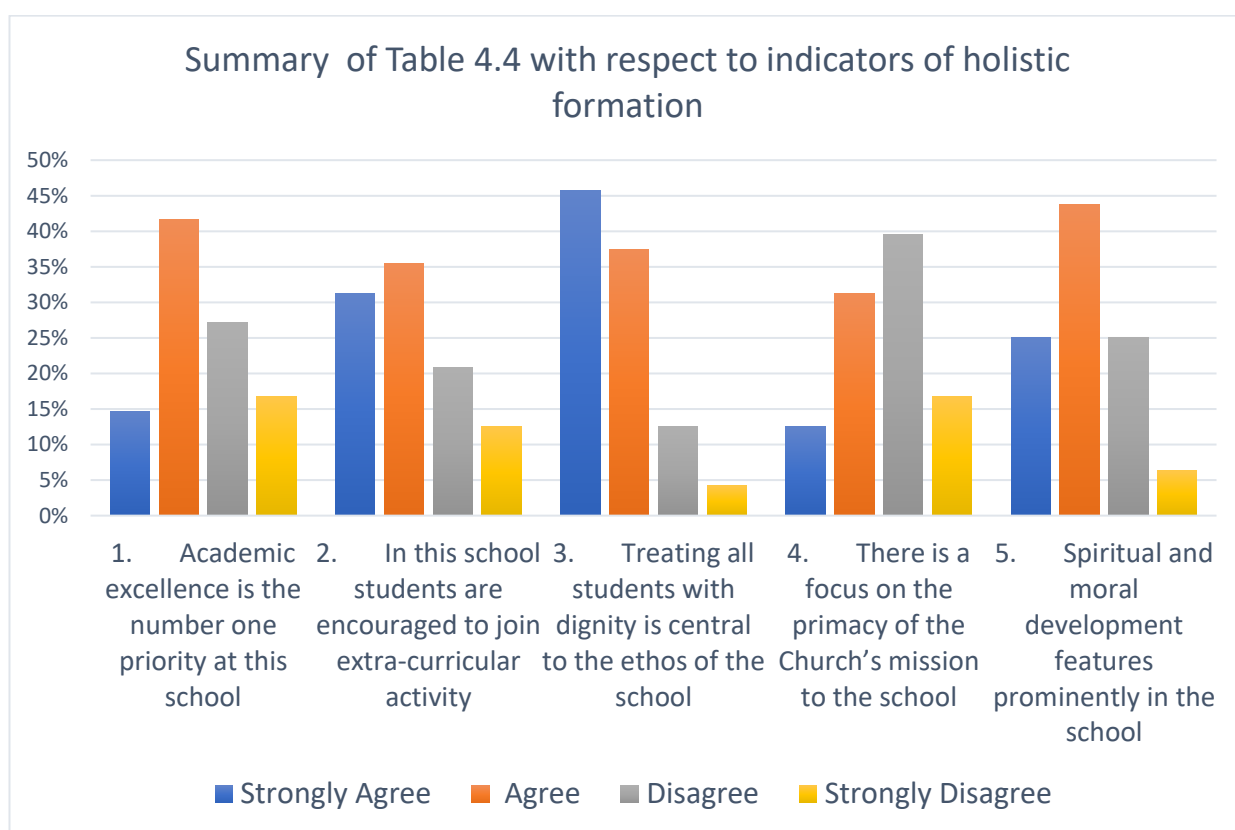
However, a small majority of the respondents disagree with the statement that, “*There is a focus on the primacy of the Church’s mission to the school*” representing 39.6% even though 31% agree to the statement.

Table 4.4: Comparing responses on Perceived indicators of Holistic Formation

Description	Strongly Agree	Agree	Disagree	Strongly Disagree
1. Academic excellence is the number one priority at this school	7 (14.6%)	20 (41.7%)	13 (27.1%)	8 (16.7%)
2. In this school students are encouraged to join extra-curricular activity	15 (31.3%)	17 (35.4%)	10 (20.8%)	6 (12.5%)
3. Treating all students with dignity is central to the ethos of the school	22 (45.8%)	18 (37.5%)	6 (12.5%)	2 (4.2%)
4. There is a focus on the primacy of the Church's mission to the school	6 (12.5%)	15 (31.3%)	19 (39.6%)	8 (16.7%)
5. Spiritual and moral development features prominently in the school	12 (25%)	21 (43.8%)	12 (25%)	3 (6.3%)

Source: Field Survey, 2022

Figure 4.4: Summary of indicators of holistic formation



The results set out in Table 4.5 show the means and standard deviations comparing the five indicators of holistic formation. These principles and practice of the Catholic education contribute to Holistic Formation of the students. The results indicate that “*treating all students with dignity is central to the ethos of the school*” (Mean=3.416, SD=0.964) and “*Spiritual and moral development features prominently in the school*” (Mean=2.88, SD=0.866). Participants from the study admitted that “*in this school students are encouraged to join extra-curricular activity*” (Mean=2.854, SD=1.010). Further, respondents from the study reveal that “*academic excellence is the number one priority at this school*” (Mean=2.542, SD=0.944).

Table 4.5: Means and Standard Deviations Comparing the five indicators of Holistic Formation

Items	Minimum	Maximum	Mean	Std. Deviation
Academic excellence is the number one priority at this school	1.00	4.00	2.5417	.94437
In this school students are encouraged to join extra-curricular activity	1.00	4.00	2.8542	1.01036
Treating all students with dignity is central to the ethos of the school	1.00	4.00	3.4167	.96389
There is a focus on the primacy of the Church's mission to the school	1.00	4.00	2.3958	.91651
Spiritual and moral development features prominently in the school	1.00	4.00	2.8750	.86603

Source: Field Survey, 2022

Levels of Educational institutions with respect to Perceived indicators of Holistic Formation

The study sets out to evaluate the difference between the mean scores of three levels of Catholic education institutions (Basic, secondary, and tertiary Catholic education institutions) with regard to the importance of each indicator in Holistic Formation.

The study considered responses from Basic schools, Senior High schools, and the Tertiary level represented by the Teaching College of education. A One-Way Analysis of Variance (ANOVA) test was performed in order to test for statistical differences the between the independent Variable (three different levels of Academic institutions) with regard to the means of the Dependent Variables (Holistic Formation indicators). Interestingly, results from Table 4.6 reveal that, there are statistically significant differences in the responses between different schools regarding “*Treating all students with dignity is central to the ethos of the school*” ($F=3.376$, $P<0.05$) as

well as “*Students being encouraged to join extra-curricular activity*” ($F=2.189$, $P<0.10$). Greater than 0.5 and therefore not statistically significant.

However, the results show that there are no statistically significant differences in terms of “*Academic excellence being the number one priority at this school*” and the “*focus on the primacy of the Church’s mission to the school*”.

Table 4.6: One-Way Analysis of Variance summary Table Comparing indicators of Holistic Formation as perceived by different levels of Catholic Educational Institutions

		Sum of Squares	Df	Mean Square	F	Sig.
Academic excellence is the number one priority at this school	Between Groups	.805	3	.268	.287	.834
	Within Groups	41.112	44	.934		
	Total	41.917	47			
In this school students are encouraged to join extra-curricular activity	Between Groups	6.567	3	2.189	2.326	.088
	Within Groups	41.412	44	.941		
	Total	47.979	47			
Treating all students with dignity is central to the ethos of the school	Between Groups	8.171	3	2.724	3.376	.027
	Within Groups	35.495	44	.807		
	Total	43.667	47			
There is a focus on the primacy of the Church’s mission to the school	Between Groups	5.032	3	1.677	2.142	.108
	Within Groups	34.448	44	.783		
	Total	39.479	47			

Spiritual and moral development features prominently in the school	Between Groups	3.119	3	1.040	1.424	.249
	Within Groups	32.131	44	.730		
	Total	35.250	47			

Source: Field Survey, 2022

Comparing Gender differences with respect to the perceived Holistic formation mean scores

The independent T-test was used to evaluate the statistical differences between the perceived responses on Holistic formation by male and female Teachers in the Catholic educational institutions. The results from Table 4.7 indicate that, there is no statistically significant difference between the responses of male and female teachers with respect to the perceived Holistic formation indicators except on the issue of “*Academic excellence being the number one priority in the Catholic schools*” ($t=1.95$, $P<0.05$).

Table 4.7: Independent T-test: Comparison of Male’s perception and Female’s perception of Holistic Formation in Catholic Schools (Male=22, Female=26)

Holistic formation	SEX	Mean	SD	Levene's Test for Equality of Variances		t-test for Equality of Means	
				F	P	t	p
Academic excellence is the number one priority at this school	Male	2.6818	.89370	0.679	0.41	1.95	0.04
	Female	2.4231	.98684			0.95	0.35
In this school students are encouraged to join extra-curricular activity	Male	3.0000	.97590	0.705	0.41	0.92	0.36
	Female	2.7308	1.04145			0.92	0.36

Treating all students with dignity is central to the ethos of the school	Male	1.8636	.88884	0.33	0.57	- 0.35	0.73
	Female	1.9615	1.03849			- 0.35	0.73
There is a focus on the primacy of the Church's mission to the school	Male	2.5000	1.01183	1.659	0.2	0.72	0.48
	Female	2.3077	.83758			0.71	0.48
Spiritual and moral development features prominently in the school	Male	2.9545	.78542	0.606	0.44	0.58	0.56
	Female	2.8077	.93890			0.59	0.56

Source: Field Survey, 2022

Q2. A Sacramental Vision

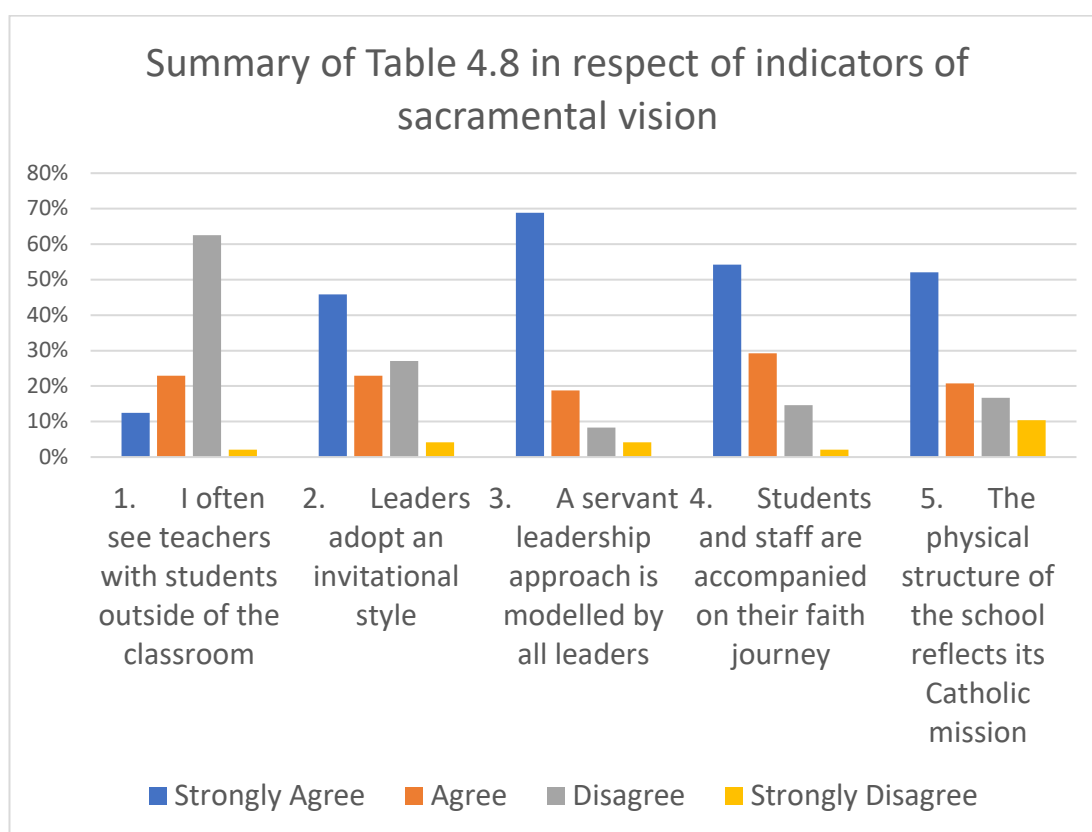
The results shown in Table 4.8 indicate that, the majority of the respondents from the study strongly agree that “*A servant leadership approach is modelled by all leaders*” (68.8%), and that “*Students and staff are accompanied on their faith Journey*” (54.1%). Similarly, table 4.8 indicates that there is agreement that “*The physical structure of the school reflects its Catholic mission*” (52.1%). On the contrary, the result from Table 4.8 shows that, majority of the respondents disagree with the statement such as “*I often see teachers with students outside of the classroom*” (62%). Further analysis in this case study research may articulate for this diversity of answers provided by participants.

Table 4.8: Comparing responses on Perceived indicators of a Sacramental Vision

Description	Strongly Agree	Agree	Disagree	Strongly Disagree
1. I often see teachers with students outside of the classroom	6 (12.5%)	11 (22.9%)	30 (62.5%)	1 (2.1%)
2. Leaders adopt an invitational style	22 (45.8%)	11 (22.9%)	13 (27.1%)	2 (4.2%)
3. A servant leadership approach is modelled by all leaders	33 (68.8%)	9 (18.8%)	4 (8.3%)	2 (4.2%)
4. Students and staff are accompanied on their faith journey	26 (54.1%)	14 (29.2%)	7 (14.6%)	1 (2.1%)
5. The physical structure of the school reflects its Catholic mission	25 (52.1%)	10 20.8%	8 (16.7%)	3 (10.4%)

Source: Field Survey, 2022

Figure 4.5: Summary of indicators of sacramental vision



The standard deviation and the mean scores indicate the extent to which respondents agree or disagree to the indicators of a sacramental vision from the perspectives of their contribution to holistic formation of young people in schools in Goaso Catholic Schools. The results from Table 4.9 indicate that the teachers consider the predominant indicators of a sacramental vision to include: *A servant leadership approach being modelled by all leaders* (Mean=3.52, SD=0.824), *Students and staff are accompanied on their faith journey* (Mean=3.35, SD=0.811), and *the physical structure of the school reflects its Catholic mission* (Mean=3.15, SD=1.05).

Results from Table 4.9 confirms that Respondents generally disagree with the statement “*teachers being with students outside of the classroom*” (Mean=2.183, SD=0.497).

Table 4.9 : Means and Standard Deviations Comparing five indicators of A Sacramental Vision

Items	Min.	Max.	Mean	Std. Deviation
I often see teachers with students outside of the classroom	1.00	4.00	2.183	.49783
Leaders adopt an invitational style	1.00	4.00	3.1042	.95069
A servant leadership approach is modelled by all leaders	1.00	4.00	3.5208	.82487
Students and staff are accompanied on their faith journey	1.00	4.00	3.3542	.81187
The physical structure of the school reflects its Catholic mission	1.00	4.00	3.1458	1.05164

Source, Field Survey, 2022

Comparing Type of Educational institutions and Perceived indicators of Sacramental Vision

Table 4.10 presents the result from a one-way ANOVA testing the statistically significance differences between the dimensions of the indicators of a Sacramental Vision. Results from Table 4.10 show that there are no statistically significant differences between the different types of Catholic school in the study with regard to perception of the indicators of the Sacramental Vision. These indicators include the following: “*A servant leadership approach is modelled by all leaders*”, “*Students and staff are accompanied on their faith Journey*”, and “*The physical structure of the school reflects its Catholic mission*” among others as presented in Table 4.10.

Table 4.10: One-Way Analysis of Variance summary Table
Comparing indicators of A Sacramental Vision as perceived by different levels
of Catholic Educational Institutions

A Sacramental Vision		Sum of Squares	Df	Mean Square	F	Sig.
I often see teachers with students outside of the classroom	Between Groups	2.269	3	.756	1.204	.320
	Within Groups	27.648	44	.628		
	Total	29.917	47			
Leaders adopt an invitational style	Between Groups	1.582	3	.527	.567	.640
	Within Groups	40.898	44	.929		
	Total	42.479	47			
A servant leadership approach is modelled by all leaders	Between Groups	.617	3	.206	.289	.833
	Within Groups	31.362	44	.713		
	Total	31.979	47			
Students and staff are accompanied on their faith journey	Between Groups	1.532	3	.511	.763	.521
	Within Groups	29.448	44	.669		
	Total	30.979	47			
The physical structure of the school reflects its Catholic mission	Between Groups	1.217	3	.406	.352	.788
	Within Groups	50.762	44	1.154		
	Total	51.979	47			

Source: Field Survey, 2022

Comparing Gender differences and perceived Sacramental Vision mean scores.

Table 4.11 presents the results from an Independent t-test comparing the responses of teachers of different genders to the indicators on a Sacramental Vision based on gender differences. Results from Table 4.11 show however that there are no statistically significant differences among the indicators of the Sacramental Vision as perceived by different genders in the study.

Table 4.11: 19 Independent T-test: Comparison of Male and Female teachers' perceptions of Sacramental Vision in Catholic Schools (Male=22, Female=26)

A Sacramental Vision	Gender Groups	Mean	Std Dev.	Levene's Test for Equality of Variances		t-test for Equality of Means	
				<i>F</i>	<i>P</i>	<i>T</i>	<i>P</i>
I often see teachers with students outside of the classroom	Male	3.6364	.65795	3.207	.080	1.438	.157
	Female	3.3077	.88405			1.474	.147
Leaders adopt an invitational style	Male	3.2273	.86914	.292	.591	.822	.415
	Female	3.0000	1.01980			.834	.409
A servant leadership approach is modelled by all leaders	Male	3.3182	.99457	5.938	.019	-1.591	.118
	Female	3.6923	.61769			-1.532	.135
Students and staff are accompanied on their faith journey	Male	3.5000	.67259	2.473	.123	1.149	.257
	Female	3.2308	.90808			1.178	.245
The physical structure of the school reflects its Catholic mission	Male	3.2273	1.10978	.142	.709	.490	.627
	Female	3.0769	1.01678			.486	.629

Source: Field Survey, 2022

Q3. Collaborative Ministry

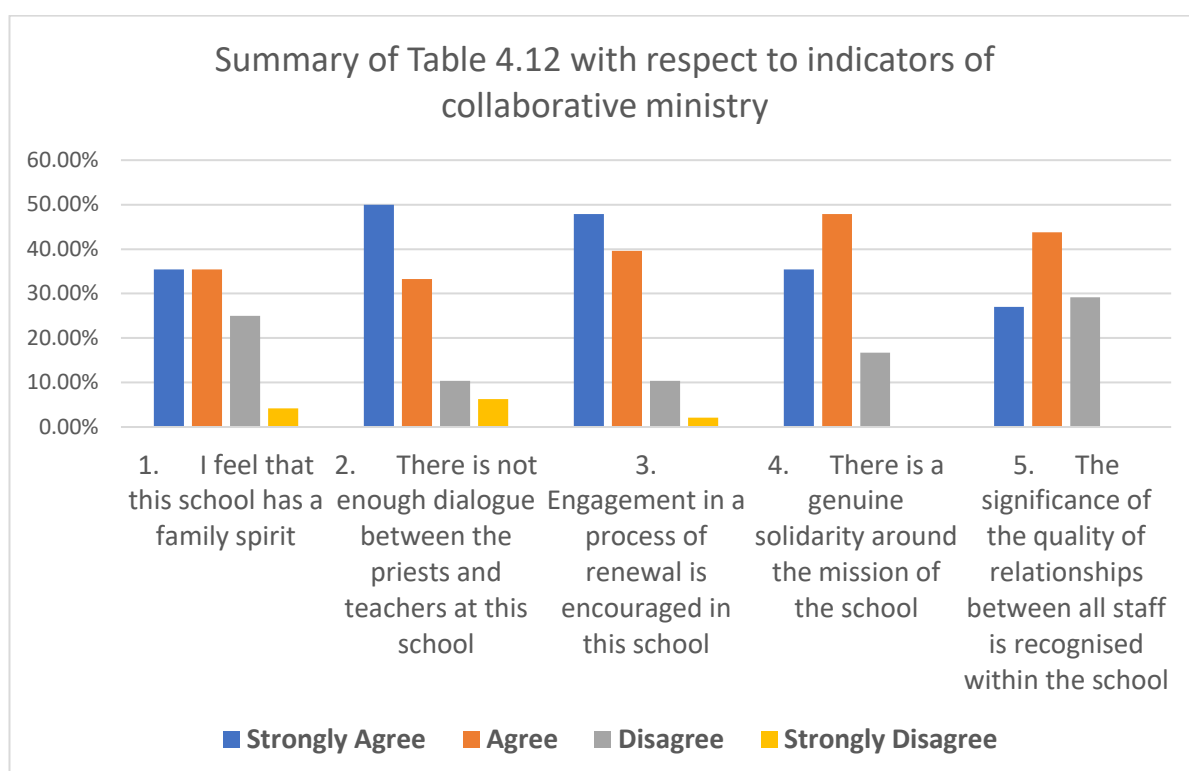
The results shown in Table 4.12 present the responses from participants in respect of Collaborative Ministry. Amazingly, the majority of the respondents strongly agree with the statements that “*There is not enough dialogue between the priests and teachers at this school*” (50%), “*Engagement in a process of renewal is encouraged in this school*” (47.9%), and “*There is a genuine solidarity around the mission of the school*” (47.9%). Moreover, the results indicate that there is agreement that “*The significance of the quality of relationships between all staff is recognised within the school*” (43.8%). On the contrary, a proportion of 4.2% (2) and 6.3% (3) of participants respectively said they strongly disagree with statements that “*I feel that this school has a family spirit*” and “*there is not enough dialogue between the priests and teachers at this school*”.

Table 4.12: Comparing responses on Perceived indicators of Collaborative Ministry

Description	Strongly Agree	Agree	Disagree	Strongly Disagree
1. I feel that this school has a family spirit	17 (35.4%)	17 (35.4%)	12 25%	2 (4.2%)
2. There is not enough dialogue between the priests and teachers at this school	24 (50%)	16 (33.3%)	5 10.4%	3 (6.3%)
3. Engagement in a process of renewal is encouraged in this school	23 (47.9%)	19 (39.6%)	5 (10.4%)	1 (2.1%)
4. There is a genuine solidarity around the mission of the school	17 (35.4%)	23 (47.9%)	8 (16.7%)	0 0%
5. The significance of the quality of relationships between all staff is recognised within the school	13 (27%)	21 (43.8%)	14 (29.2%)	0 (0%)

Source: Survey, 2022

Figure 4.6: Summary of indicators of collaborative ministry



The results set out in Table 4.13 indicate that participants consider the predominant indicators of collaborative ministry to include: “*Engagement in a process of renewal is encouraged in this school*” (Mean=3.33, SD= 0.75), “*There is not enough dialogue between the priests and teachers at this school*” (Mean=3.27, SD=0.89) and “*There is a genuine solidarity around the mission of the school*” (Mean=3.28, SD=0.70). Surprisingly, the least responded indicator of Collaborative Ministry is “*The significance of the quality of relationships between all staff is recognized within the school*” (Mean=2.97, SD=0.75).

Table 4.13: Means and Standard Deviations Comparing five indicators of Collaborative Ministry

Collaborative Ministry	Min.	Max.	Mean	Std. Deviation
I feel that this school has a family spirit.	1.00	4.00	3.0208	.88701
There is not enough dialogue between the priests and teachers at this school	1.00	4.00	3.2708	.89299
Engagement in a process of renewal is encouraged in this school.	1.00	4.00	3.3333	.75324
There is a genuine solidarity around the mission of the school	2.00	4.00	3.1875	.70428
The significance of the quality of relationships between all staff is recognized within the school	2.00	4.00	2.9792	.75764

Comparing Type of Educational institutions with respect to indicators of Collaborative Ministry

Results from Table 4.14 show that, there is statistically significant difference in the case of perceived indicator: “*There is not enough dialogue between the priests and teachers at this school*” ($F=3.145$, $P<0.05$) as a measure of collaborative formation among different schools. There are no other statistically significant differences in the rest of the indicators among different school levels as shown in Table 4.14.

Table 4.14: One Way Analysis of Variance summary Table Comparing indicators of Collaborative ministry as perceived by different levels of Catholic Educational Institutions

		Sum of Squares	Df	Mean Square	F	Sig.
I feel that this school has a family spirit.	Between Groups	1.189	3	.396	.487	.693
	Within Groups	35.790	44	.813		
	Total	36.979	47			
There is not enough dialogue between the priests and teachers at this school	Between Groups	6.617	3	2.206	3.145	.034
	Within Groups	30.862	44	.701		
	Total	37.479	47			
Engagement in a process of renewal is encouraged in this school.	Between Groups	.686	3	.229	.387	.763
	Within Groups	25.981	44	.590		
	Total	26.667	47			
There is a genuine solidarity around the mission of the school	Between Groups	.615	3	.205	.397	.756
	Within Groups	22.698	44	.516		
	Total	23.312	47			
The significance of the quality of relationships between all staff is recognized within the school	Between Groups	.884	3	.295	.497	.686
	Within Groups	26.095	44	.593		
	Total	26.979	47			

Source: Field Survey, 2022

Comparing Gender differences and perceived Collaborative Ministry mean scores.

Table 4.15 presents the results from an Independent t-test comparing the responses of teachers of different genders to the indicators on collaborative. Results show that, there is statistically significant differences relating to the feeling that the school has a family spirit ($t = -1.82$, $P < 0.10$) as a contribution to collaborative ministry based on different Gender groups. However, there is no statistically significant differences in the rest of the perceived indicators of collaborative ministry such as “*Engagement in a process of renewal is encouraged in this school*”, “*there is not enough dialogue between the priests and teachers at this school*”, “*There is a genuine solidarity around the mission of the school*” among others.

Table 4.15: Independent T-test: Comparison of Male and Female teachers' perceptions of Collaborative Ministry in Catholic Schools (Male =22, Female=26)

Collaborative Ministry	Gender	Mean	Standard Deviation	Levene's Test for Equality of Variances		t-test for Equality of Means	
				F	P	t	P
I feel that this school has a family spirit.	Male	2.7727	.97257	1.642	.206	-1.826	.074
	Female	3.2308	.76460			-1.790	.081
There is not enough dialogue between the priests and teachers at this school	Male	3.0909	1.10880	6.483	.014	-1.293	.202
	Female	3.4231	.64331			-1.240	.224
Engagement in a process of renewal is encouraged in this school.	Male	3.4091	.66613	.554	.460	.637	.527
	Female	3.2692	.82741			.649	.520
There is a genuine solidarity around the mission of the school	Male	3.0909	.75018	.020	.888	-.872	.388
	Female	3.2692	.66679			-.863	.393
The significance of the quality of relationships between all staff is recognised within the school	Male	2.9091	.81118	1.106	.298	-.585	.561
	Female	3.0385	.72004			-.579	.565

Source: Field Survey, 2022

Q4. Parents as Primary Educators

The results shown in Table 4.16 reveal that the predominant indicators of parents as primary educators comprise: “*Teachers acknowledge the key role of parents in the spiritual formation of students*” (58.3%), “*Nurturing their children in faith is a key concern for parents*” (50%), and “*Parents are committed to working with the school to enable their children to grow as persons*” (50%). The results further indicate that there is strong agreement that “*Parents are happy to delegate responsibility for spiritual formation to the school*” (56.3%). There was no teacher who strongly disagree to the statement that “*Parents are happy to delegate responsibility for spiritual formation to the school*” (0.0%).

Table 4.16: Comparing responses on Perceived indicators of Parents as Primary Educators

Description	Strongly Agree	Agree	Disagree	Strongly Disagree
1. There is a good deal of collaboration between parents and the school	15 (31.3%)	11 (22.9%)	16 (33.3%)	6 (12.5%)
2. Teachers acknowledge the key role of parents in the spiritual formation of students	28 (58.2%)	9 (18.8%)	9 (18.8%)	2 (4.2%)
3. Nurturing their children in faith is a key concern for parents	24 (50%)	11 (22.9%)	9 (18.8%)	4 (8.3%)
4. Parents are committed to working with the school to enable their children to grow as persons	24 (50%)	12 (25%)	9 (18.8%)	3 (6.2%)
5. Parents are happy to delegate responsibility for spiritual formation to the school	27 (56.2%)	19 (39.6%)	2 (4.2%)	0 (0%)

Source: Field Survey, 2022

Figure 4.7: Summary of indicators of parents as primary educators

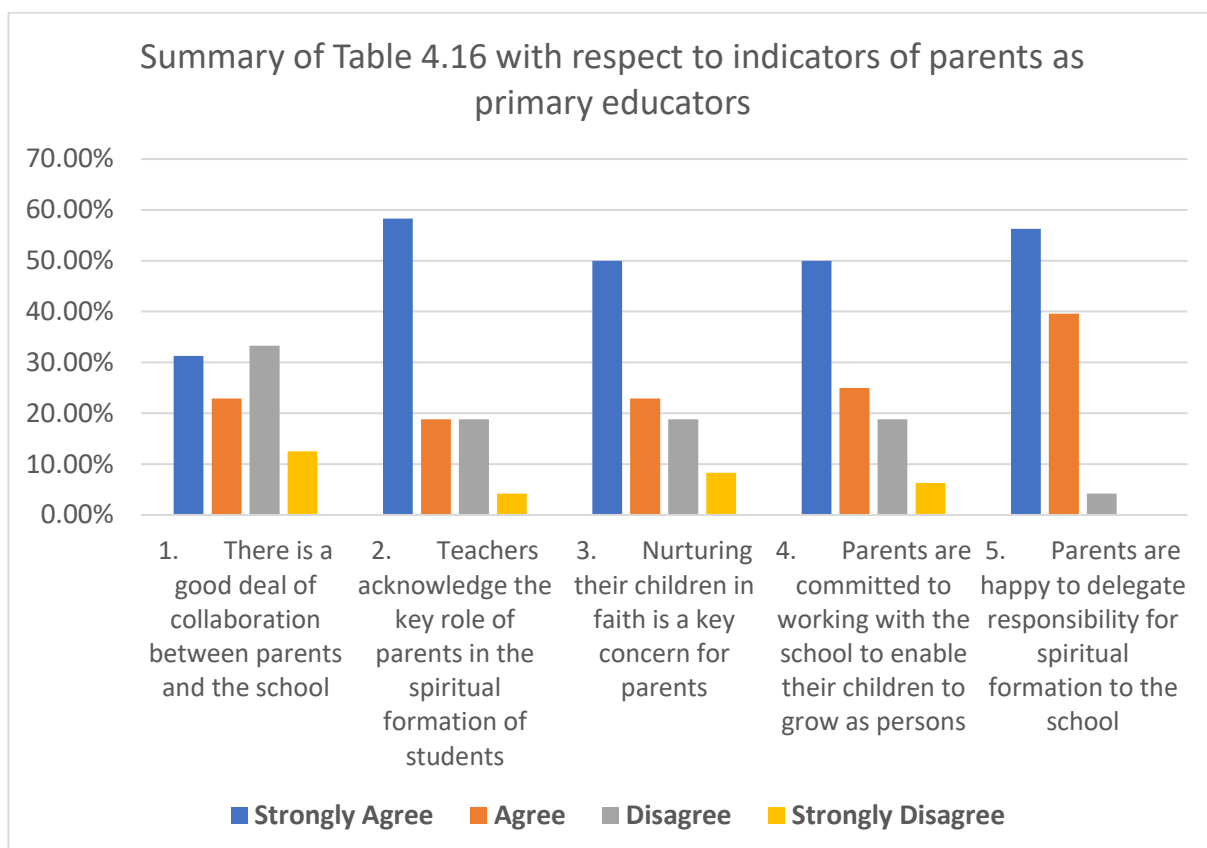


Table 4.17 presents the means scores and the standard deviations in comparing the dimensions of Parents as Primary Educators. The results show that the predominant indicators of dimensions of Parent as Primary educators include: “*Parents are happy to delegate responsibility for spiritual formation to the school*” (Mean= 3.5208 SD=0.583), “*Teachers acknowledge the key role of parents in the spiritual formation of students*” (Mean=3.312 SD= 0.926), and “*Parents are committed to working with the school to enable their children to grow as persons*” (Mean=3.187, SD=0.959). Nevertheless, the least responded indicator is “*There is a good deal of collaboration between parents and the school*” (Mean=2.73 SD= 1.04).

Table 4.17: Means and Standard Deviations Comparing five indicators of Parents as Primary Educators

	Min.	Max.	Mean	Std. Deviation
There is a good deal of collaboration between parents and the school	1.00	4.00	2.7292	1.04657
Teachers acknowledge the key role of parents in the spiritual formation of students	1.00	4.00	3.3125	.92613
Nurturing their children in faith is a key concern for parents.	1.00	4.00	3.1458	1.01036
Parents are committed to working with the school to enable their children to grow as persons.	1.00	4.00	3.1875	.95997
Parents are happy to delegate responsibility for spiritual formation to the school.	2.00	4.00	3.5208	.58308

Source: Field Survey, 2022

Comparing Type of Educational institutions and Perceived indicators of Parents as Primary Educators

Table 4.18 shows that, there is no statistically significant differences among the indicators of Parents as Primary educators as perceived by difference types of educational institutions except “*Parents commitment to working with the school to enable their children to grow as persons*” ($F=5.39$, $p<0.01$).

Table 4.18: One Way Analysis of Variance summary Table Comparing indicators of Parents as Primary Educators as perceived by different levels of Catholic Educational Institutions

		Sum of Squares	Df	Mean Square	F	Sig.
There is a good deal of collaboration between parents and the school	Between Groups	2.734	3	.911	.823	.488
	Within Groups	48.745	44	1.108		
	Total	51.479	47			
Teachers acknowledge the key role of parents in the spiritual formation of students	Between Groups	.889	3	.296	.331	.803
	Within Groups	39.424	44	.896		
	Total	40.313	47			
Nurturing their children in faith is a key concern for parents.	Between Groups	2.605	3	.868	.842	.478
	Within Groups	45.374	44	1.031		
	Total	47.979	47			
Parents are committed to working with the school to enable their children to grow as persons.	Between Groups	11.651	3	3.884	5.397	.003
	Within Groups	31.662	44	.720		
	Total	43.313	47			
Parents are happy to delegate responsibility for spiritual formation to the school.	Between Groups	1.605	3	.535	1.638	.194
	Within Groups	14.374	44	.327		
	Total	15.979	47			

Source: Field Survey, 2022

Comparing Gender differences and perceived parents as primary educators mean scores

The results from Table 4.19 shows that there is statistically significant difference among male and female teachers' perceptions of parents as primary educators with respect to "*nurturing their children in faith is a key concern for parents*" ($t=2.001$, $P<0.05$).

Table 4.19: Table 4: Independent T-test: Comparison of Male and Female teachers' perceptions of Parents as Primary Educators in Catholic Schools (Male=22, Female=26)

Parents as Primary Educators	Gender	Mean	Std Dev.	Levene's Test for Equality of Variances		t-test for Equality of Means	
				<i>F</i>	<i>P</i>	<i>T</i>	<i>p</i>
There is a good deal of collaboration between parents and the school	Male	2.7727	1.10978	.563	.457	.263	.794
	Female	2.6923	1.01071			.261	.796
Teachers acknowledge the key role of parents in the spiritual formation of students	Male	3.3182	.94548	.003	.958	.039	.969
	Female	3.3077	.92819			.039	.969
Nurturing their children in faith is a key concern for parents.	Male	3.4545	.85786	2.167	.148	2.009	.050
	Female	2.8846	1.07059			2.047	.046
Parents are committed to working with the school to enable their children to grow as persons.	Male	3.2727	.98473	.025	.875	.562	.577
	Female	3.1154	.95192			.560	.578
Parents are happy to delegate responsibility for spiritual formation to the school.	Male	3.5909	.59033	.076	.784	.763	.450
	Female	3.4615	.58177			.762	.450

Source: Field Survey, 2022

Q5. Contemporary Challenges

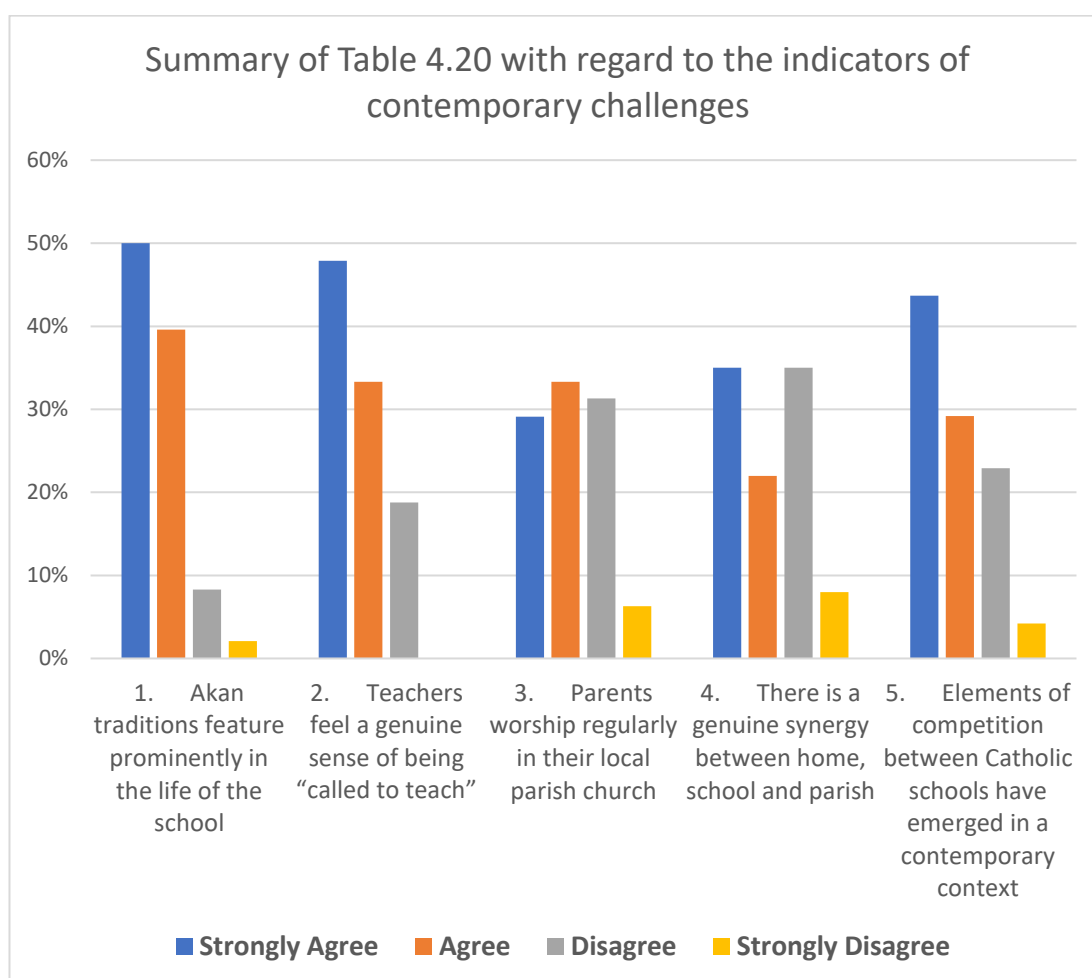
Based on the measurement scale (1=strongly disagree to 4=strongly agree) used to access the factors constituting the contemporary challenges in the Catholic educational institutions, the results set out in Table 4.20 indicate that respondents strongly agree that “*Akan traditions feature prominently in the life of the school*” (50%), “*Teachers feel a genuine sense of being called to teach*” (47%), and “*Elements of competition between Catholic schools have emerged in a contemporary context*” (43.7%). Conversely, 35% disagree with the statement that “*There is a genuine synergy between home, school, and Parish*” (35%). Only 2.1% strongly disagree with the view that “*Akan traditions feature prominently in the life of the school*”.

Table 4.20: Comparing responses on Perceived indicators of Contemporary Challenges

Description	Strongly Agree	Agree	Disagree	Strongly Disagree
1. Akan traditions feature prominently in the life of the school	24 (50%)	19 (39.6%)	4 (8.3%)	1 (2.1%)
2. Teachers feel a genuine sense of being “called to teach”	(47.9%)	(33.3%)	(18.8%)	(0%)
3. Parents worship regularly in their local parish church	(29.1%)	(33.3%)	(31.3%)	(6.3%)
4. There is a genuine synergy between home, school and parish	(35%)	(22%)	(35%)	(8%)
5. Elements of competition between Catholic schools have emerged in a contemporary context	(43.7%)	(29.2%)	(22.9%)	(4.2%)

Source: Field Survey, 2022

Figure 4.8: Summary of indicators of contemporary challenges



The results set out in Table 4.21 presents findings on the responses comparing the perceived indicators of contemporary challenges. The results show that, the predominant contemporary challenges include: “*Akan traditions feature prominently in the life of the school*” (Mean=3.375, SD=0.733), “*Teachers feel a genuine sense of being “called to teach”*” (Mean=3.29, SD=0.770), “*Elements of competition between Catholic schools have emerged in a contemporary context*” (Mean=3.123, SD=0.913).

Table 4.21: Means and Standard Deviations Comparing five indicators of Contemporary Challenges

	N	Min.	Max.	Mean	Std. Deviation
Akan traditions feature prominently in the life of the school.	48	1.00	4.00	3.3750	.73296
Teachers feel a genuine sense of being “called to teach”	48	2.00	4.00	3.2917	.77070
Parents worship regularly in their local Parish church	48	1.00	4.00	2.8542	.92229
There is a genuine synergy between home, school, and Parish	48	1.00	4.00	2.8333	1.01758
Elements of competition between Catholic schools have emerged in a contemporary context	48	1.00	4.00	3.1250	.91384

Source: Field Survey, 2022

Comparing Type of Educational institutions and with respect to Perceived indicators of Contemporary Challenges

Table 4.22 shows that, there is no statistically significant differences among the indicators of Contemporary Challenges as perceived by difference types of educational institutions.

Table 4.22: One Way Analysis of Variance summary Table Comparing indicators of Contemporary Challenges as perceived by different levels of Catholic Educational Institutions.

Contemporary Challenges		Sum of Squares	Df	Mean Square	F	Sig.
Akan traditions feature prominently in the life of the school.	Between Groups	.052	3	.017	.030	.993
	Within Groups	25.198	44	.573		
	Total	25.250	47			
Teachers feel a genuine sense of being “called to teach”	Between Groups	3.710	3	1.237	2.248	.796
	Within Groups	24.207	44	.550		
	Total	27.917	47			
Parents worship regularly in their local Parish church	Between Groups	.082	3	.027	.030	.993
	Within Groups	39.898	44	.907		
	Total	39.979	47			
	Between Groups	4.555	3	1.518	1.514	.224
	Within Groups	44.112	44	1.003		

There is a genuine synergy between home, school, and Parish	Total	48.667	47			
Elements of competition between Catholic schools have emerged in a contemporary context	Between Groups	1.588	3	.529	.618	.607
	Within Groups	37.662	44	.856		
	Total	39.250	47			

Source: Field Survey, 2022

Comparing Gender differences and perceived Contemporary Challenges

The results from Table 4.23 indicate that there is no statistically significant difference between the responses of male and female teachers with respect to the perceived contemporary challenges indicators.

Table 4.23: Independent T-test: Comparison of Male and Female teachers' perceptions of Contemporary Challenges in Catholic Schools (Male=22, Female=26)

	Gender	Mean	Std Dev.	Levene's Test for Equality of Variances		t-test for Equality of Means	
				<i>F</i>	<i>P</i>	<i>T</i>	<i>p</i>
Akan traditions feature prominently in the life of the school.	Male	3.2273	.86914	2.471	.123	-1.294	.202
	Female	3.5000	.58310			-1.252	.219
Teachers feel a genuine sense of being “called to teach”	Male	3.2273	.81251	.224	.638	-.528	.600
	Female	3.3462	.74524			-.525	.603
	Male	2.8636	.83355	2.556	.117	.065	.949

Parents worship regularly in their local Parish church	Female	2.8462	1.00766			.066	.948
There is a genuine synergy between home, school, and Parish	Male	2.7727	.81251	7.924	.007	-.376	.709
	Female	2.8846	1.17735			-.388	.700
Elements of competition between Catholic schools have emerged in a contemporary context	Male	3.2273	.86914	.052	.820	.709	.482
	Female	3.0385	.95836			.715	.478

Source: Field Survey, 2022

4. 2 Presentation of Interview Findings under Key Themes

This section constitutes a summary of the findings from the interviews with Nineteen participants including the three diocesan policy makers, one past college principal, one college principal, three headmasters, three assistant headmasters, one formator, one chaplain, two parish priests and four parents respectively. It will be presented under five themes: the nature of formation; views on teaching as a vocation (sacramental vision); teacher relationships with each other (collaborative ministry); the family as primary educators and finally the contemporary challenges. For the purposes of ethics, the names of the interviewees remain anonymous to protect their privacy and identity. These people saw me in a research capacity, fulfilling a specific function and, in addition, I am a former teacher which was respected. Not as an agent of authority or the Church. My positionality, therefore, did not impact the responses. All of the participants have worked or work in a Catholic educational setting.

4.2.1 Q.1: Nature of Formation Programme for Teachers

In regard to the first question in relation to descriptions of the nature of formation programme for teachers and students, the following positive dimensions were identified by research participants.

Positive aspects:

4.2.1.1 Moral, Spiritual, and Religious Formation

Two participants, the Vicar General and the Peace of Christ College Principal remarked on the holistic formation of teachers in various ways. For example, the Vicar General stated that:

‘The formation programmes are quite good because the training is meant for the mind and the body’ (VG).

Peace of Christ College Principal averred that the school attends to:

‘The moral, spiritual, and religious formation of students’ (PCCP).

This contrasts with offering of secular institutions.

4.2.1.2 Formation as Religious Education and Upholding Ethos

In addition to the holistic nature of formation referred to earlier, participants also referred to religious education as being part of formation and also the upholding of a Catholic ethos. For example: ‘in some areas the Diocese would offer generic in-service training for Catholic teachers but usually the content would focus on the teaching of Religious Education and how individual Catholic teachers could contribute through their own formation, to the development of the Catholic ethos in their school’.

Building exclusively on the sense of ownership for the formation, another participant who was previously involved in the school suggested that:

It is important that every school has a very clear idea about what it wants in terms of formation for students... Before it asks itself in terms of formation for teachers ...because it seems to me that one of the primary focuses of formation for teachers needs to be on how they can all contribute to a formation work of a school (PCCPP).

Therefore, relatively, one is very much related to other. That is the formation of teachers is very much related to the formation of students. One of the participant’s remarked that:

A teacher is vindicated when a pupil who perhaps needed a special nourishing sees their efforts rewarded. Which must give enormous satisfaction to the teacher. The teacher is part of realisation of potentials (APPP).

This reinforces other formation opportunities for teachers from the point of view of their own personal faith formation for example. Alongside formation opportunities for teachers, they think the primary focus needs to be immediately how they can all contribute to the formation of young people. They made clear that:

The personal contribution of teachers is crucial in modelling what holistic formation will look like. The first thing is actually to get the staff or all teachers to get involved in what it means to form young people in a particular kind of school (AH).

In view of this, some participants also suggested that certain Ghanaian values, for example truth, honesty, mutual respect, cohesion, patriotism, love, and the actions that brings peace, dignity and happiness are to be taught at our schools. They regard these values as object lesson in how to behave. Teaching these are all considered important

and vital aspect of the mission to form students to be excessively Ghanaians. One of the head-teachers who enjoys being active and takes part in formation made a powerful assertion that:

The responsibilities the schools have is to promote a community setting in certain areas of their formative aspect of that but really to provide learning opportunities such that these young people fulfil their academic potentials (AH).

Besides being expected to help young people to achieve their academic potential other head-teachers pointed out that:

Catholic schools care about the kind of people that young people are becoming, and we cannot do that unless we work with the staff to help them to develop young people in particular kinds of works. There are certain values without which community cannot function (APH).

Given this, one of the parish priests made the point that:

It is very difficult for community to function if example people do not tell the truth unless people are compassionate towards to each other. An educational community cannot function if we do not help young people to understand that they have great values in themselves otherwise they will not have confidence to develop their own potentials. We need to help young people to develop values for themselves (APPP).

4.2.1.3 Teacher as a Professional and Personal Development

Another Policy Maker 3, noted the dual nature of formation which was linked to teacher professional development as well as personal formation through collective worship and catechetical formation. They remarked that ‘formation is aimed at developing competencies for effective teaching in Basic schools’ (AH). ‘Attention is paid to content and methodology in all subjects taught in the Basic schools’ (APH). As a Catholic Institution, ‘faith formation through daily Masses and doctrinal instruction ensures holistic education for quality education’ (HE2). The principal of a teaching college agreed that formation had this dual aspect for teachers ‘at the college level, teachers are formed through development programmes and also staff retreat twice every semester’.

An insightful formator emphasized the role of teachers in the formation of their students and how this was paramount in comparison to their salaries. The purpose of formation should be:

To make sure all teachers have a vision for the holistic upbringing and formation of students and never to concentrate merely on their interest in what they earn (PCCF).

The theme of teacher professional development and personal formation were frequently taken up by the majority of the participants in the research. For example, one female head-teacher reflected in particular on recent experience of participating in school leadership conference and discussed how they quizzed the students:

At the age of 18 what kind of persons do we want to see graduating from our schools? Of the whole process of two or three or four at staff development sessions, in which they identify the qualities that they want to see (KGH).

They added that ‘they have a big piece of paper and outlined the person they want to see. Round this piece of paper, they have the qualities they want to see. The teachers were all pulled together from different groups until an agreed kind of statement came through’.

They concluded that:

When they saw this profile of the students graduating from school at the age of 18 was, they were asked to plot what experiences these young people needed to have in order to develop these kinds of works (KGH).

They detailed that:

These were both co-curricular exercises and also, they were in the curricular itself. Where were the opportunities at the moment? What opportunities could provide to help in these students to develop? Even in the very formation of that what we called pupils’ formation profile of students graduating at the age of 18, in the very formation process of that profile they were themselves been formed. They were developing a sense of ownership of the profile of the qualities of young people at the end of the education process at the age of 18. Once the agreed profile was developed, and once it was seen which opportunities in the curriculum and extra-curricular activities, they were for promoting these qualities by the time they were 18. One could then focus on staff formation on these different opportunities and how to make the most of them (KGH).

They concluded that ‘this was another way the staff was assisted in their own personal formation’. (KGH)

Negative aspects:

When describing the nature of formation programmes for teachers, some negative aspects were identified. These included the dimension such as the desire for greater emphasis on professional training over personal formation, credentialism and lack of a strategic approach from the school leaders.

4.2.1.4 Emphasis on Teacher Professionalism

One assistant head-teacher articulated **a significant point around the fact that not enough attention was focused on teacher formation** as more time was devoted to in-service training around academic subjects. They suggested that ‘the experience of teaching in a Catholic school indicates that less attention is given to individual teachers’ formation. There would always be a focus on the importance of in-service training, but the content would be subject-specific or dealing with whole-school issues such as behaviour’. They continued to say that:

Many of the teaching staff would not share the Catholic faith and thus may be there is a sense that development of one’s faith as a Catholic teacher is an entirely personal matter which bears no relationship to the in-service training needs of teachers in the school (KGAH).

To this view arising from above, one answer or factor may be made. For example, one of the head-teachers described this factor:

There has been a paradigm shift in the formation of Catholic teachers. This follows the transitioning of the financing of education in Ghana. The state now finances the once private teacher training colleges (now known as Colleges of Education) (PCCP).

In the wider context it is hardly required that we state that the Church does not have the full control over the formation of its teachers. ‘Catholic teachers now follow the curriculum and formation programme designed by the Ghana Education Service for all Colleges of Education in Ghana’ (HE1). ‘The pure Catholic philosophy of education which focuses on the holistic development of both soul and body in the formation of teachers is virtually lost’ (PCCPP). It seems that a greater balance between professional development and spiritual formation needs to be achieved. Other countries have experienced this disequilibrium.

4.2.1.5 Strategic Approach to Teacher formation

A chaplain remarked that formation was a response to an individual request and referred to its piecemeal nature: It is more of an ad hoc type. That is, it is organised always in response to a need'. Thus, according to one of the head-teachers the concern relating to lack of strategic approach to teacher formation is among several concerns that the Education team over the last few years has been managing.

The focus on this has been as a result of the more challenging budget situation for schools and the declining Catholic teachers rate in several Catholic schools at primary and secondary levels (KGH).

When budgets are restricted, it impacts on opportunities for formation because school would rather spend money on aspects on school life that maintain standards and produce good grades or results. Standards need to be maintained or schools will struggle to recruit students and teachers and schools could close. While another head-teacher suggested that all teachers were informed at induction to the school about their formation requirement:

Teachers are made aware after their admission into the school that they are in a Catholic institution and therefore must be abreast of all the formation needed. An orientation is given so that teachers will know the rules and regulations guiding the institutions (KGH).

What happens about ongoing in-service formation though is not mentioned?

4.2.1.6 Teaching Formation as Professional Training Only

While only well-placed participant referred to formation, their remarks were extremely significant, as they simply referred to professional formation without reference to religious and spiritual:

Professional training involving pre-qualification and post qualification and did not refer to religious and spiritual formation of any kind' (PCCP).

While they were the only participant to reflect like this, this understanding of formation is essential to include and will be discussed further in Chapter Five: Interpretation of the Findings.

The participant, the Principal of Peace of Christ College, referred to teacher training at college and then training for early career teachers, however, not to ongoing personal spiritual formation. For example, there are colleges of education and universities that

offer secular formation training. One of Ghana's outstanding institutions Atebubu College of Education offers the following Core Values:

Excellence and Professionalism, Commitment and Hard Work, Gender, Equity, and Social Inclusion (GESI), Teamwork and Mentorship.

(Source: www. <https://atecoe.edu.gh/about-us-2/#vision>)

Though excellent in themselves they are limited to secular concerns. The participant assumed that these secular institutions dedicated to the training of teachers, would be complemented by Catholic institutions which offered religious and spiritual formation. This will be addressed in a subsequent chapter.

The delivery of training at the schools depends on proper supervision and the continuous training opportunities available in each school. Mostly in second cycle institutions it is the core mandate of the District Education Directorate (DED) to embark on periodic training at specific intervals. Aspects and content of training is subject to them and the needs of educational delivery within the district. Sometimes too if is a national project about training on leadership, the district education directorate is charged to embark on this.

Another informant, an assistant headteacher noted that: 'occasionally the school management organises in-service training for those who hold certain positions like housemasters and mistresses' (AAHT). So, the argument ran that 'teachers in our school are doing a great job so there is no reason to doubt they were well trained' (AAHT). Again, the informant argued that 'the three to six months internship programmes being done by teachers trainees also help them in their practical training' and another informant noted 'it provides teachers with a holistic quality formation that will enable them to make teaching and learning child-centred and allow the children to have critical thinking and creativity' and, further 'after secondary education it is mandatory to attend a college of education to offer a prescribed course after which they will be posted. (AAHT)

4.2.1.7 Formation as Credentialism

Some critical comments around teacher formation argued that ‘the current programme is perceived to be very complex’ (AAHT). Another policy maker referred to their training over 20 years ago:

The main purpose was credentialism and thought it was didactic and conservative and gave them very few tools for either their own spiritual growth/education or to help them encourage the spiritual/education of their pupils (HE2).

For some, the formation, preparation, or resources given to teachers, were a state sponsored programme that merely focussed on content and teaching methods. Whereas for one policy maker:

They needed to obtain the certificate in order to be able to teach in Catholic schools, but that it was a great opportunity missed’ (HE2).

In conclusion, there was a number of positivity around the descriptions of the nature of the formation programme for teachers. For example, their holistic nature and the inclusion of religious education. However, other negative aspects including greater emphasis on professional training over personal formation, credentialism and lack of strategic approach were considered.

4.2.2 Q.2: Teachers Views on their Ministry as a Vocation

Research participants were asked their views on whether they consider teachers saw their ministry as a vocation, especially in relation to modelling on Christ, and chaplains on the whole, agreed with this and suggested it also concerned evangelization and participation in community-building. Teachers also thought it concerned calling out the gifts of young people, so they were able to reach their potential and, in addition, accompaniment. Some senior leaders added that it concerned upholding the spirit of a distinctive ethos.

4.2.2.1 Faith Formation as Profession, Vocation, and Mission.

One of the chaplains perceived the question about whether teachers view their ministry as vocation in the general sense of modelling ministry on Christ to be interesting. They

reflected in particular on recent experience of being involved in teaching and ‘considered most people known to them go into teaching do so as it is what they **feel called** to do – though not necessarily in a religious sense’. One of the respondents whose professional background was that of primary, secondary, and teaching college in diverse areas of Goaso followed by eight years educational administration experience in a teaching college recognised that faith formation in the college helps students to realise the **need to teach for the sake of Christ. Teaching is seen as a profession, vocation, and mission.** Several of the respondents, for example, the school chaplains, supported this view. One of the head teachers said:

A wonderful aspect of our lives is that we are ordinary men and women called to greatness. We have our personal faults, human limitations, and sins, yet in spite of all this, the Lord recognised a potential for excellence and goodness in us. We received the special vocation to serve the Lord Jesus by becoming leaders in his new community of faithful known as the school (AH).

Within this significant calling, one of the policy makers in the research stated:

There also ought to be within the school culture for management and leaders towards those working in the school a context that is compassionate and caring for those members of staff and to provide a context when members of staff could become genuinely fulfilled people, both professionally fulfilled and also opportunities in terms of staff formation in which they would become personally fulfilled (HE1).

While recognising that continuous professional development was significant in providing a safe and stimulating staff community to prepare young people for their future, KGH and HE2 certainly noticed the focus of:

‘A compassionate community, a caring community, a listening community’ (KGH),

‘All of these features help staff to be well exposed to formation in Catholic schools’ (HE2).

They summed up this integral outlook by suggesting that:

‘The more we are able to emphasise teaching as ministry’ (HE2).

Another authoritative source averred that:

‘The more they [teachers] are likely to have a sense of vocation and the more they are likely to have meaning and fulfilment’ (KGH).

4.2.2.2 Teaching as Vocation like Christ

The interviews proceeded next to ask participants if in their experience teachers do regard their ministry as vocation in the general sense of modelling ministry on Christ. This received a range of different views from participants. One of the respondents, a head of a secondary school said, **‘a teacher’s work is like that of Christ’**. The only difference is that teachers do not do the spiritual work that a priest will bring to the task. From the head-teacher in Ahotefoo Junior Secondary and Preparatory’s perspective **‘Jesus was the first Teacher who proclaimed the gospel therefore Teachers in ‘Ahotefoo’ consider teaching as a teaching ministry and as a vocation’**. The words of one of the parish priests testify that teaching is **‘a calling from God to share in the Christian duty to spread the Gospel message through word and action’**. The principal of a teaching college also felt that faith formation in the college helps students to realise the **need to learn to teach for the sake of Christ**.

4.2.2.3 Teaching as Vocation for Students Integral Development

The parish priest at Ahotefoo parish echoed the statement that “the question is perceived to be interesting. He and many others would think so though others might not. This is my understanding”. The head-teacher of Apostles Junior High school also insisted that ‘some teachers see their work as a vocation, especially those who have the right orientation towards the job’. There were others, including the Vicar General, in the policy makers category, who said ‘most teachers, irrespective of faith, **care about their students’ development and well-being**. In the same vein, the assistant head-teacher, from his observation and interaction with many teachers at ‘Kotoko’ girls said:

It would be true to say that the overwhelming majority of **teachers have a strong commitment to their vocation** (even if some might not explicitly put it in those terms) and **their pastoral responsibility to their students** (KGH).

Among the chaplains and parish priests’ category, one, for example, pointed out that:

What is quite specific to commitment about vocation is that commitment is something more profound and important. It embodies the gesture of great

humility: literally coming down to earth. The Lord and Master Jesus Christ comes not to be served, but to serve and give example, for all to follow. Teachers have sense of meaning and purpose in the place they are working. This forms part of the formative aims of school and each teacher has a role to play in the kind of person young people are becoming (KGC).

4.2.2.4 Teaching as Vocation Covers Pursuit of Achievement

The participants did their best to answer the question, using their experience they have of working in boarding, day Catholic schools and teaching college in Goaso Diocese:

Our primary focus is two-fold. Firstly, as principal, I want young people to achieve their academic potential in order to get through their exams. Secondly, I do whatever I can to assist my students to **achieve their personal potential and live Ghanaian societal values**. To this extent we probably would describe **our work as a vocation** (PCCP).

In some cases, teachers found that:

The health and safety of children imposed a great deal/burden/responsibility on management and leadership. What has been introduced for school improvement by the Ghana government is somehow a business model that focuses on quality product (KGH).

This assumption can be seen from the context of manpower needs and future productivity of the country.

In the context of education enhancing the Gross Domestic Product (GDP) of a country takes priority over personal formation as education is only seen as a means to make students employable rather than flourishing happy citizens. In context of this utilitarian argument, the participants were largely in agreement that they[teachers] have the duty to safeguard and promote this pragmatic agenda.

Teachers see themselves as working in a shop or a factory. They are given a target, and they have to fulfil. They will not get a pay rise or in a worst scenario be sanctioned and lose their job (PCCP).

Thus, in vehement terms, another participant also emphasised this:

Teaching has become mechanistic job, and we [teachers] need to counter that by emphasise upon the formative work we are engaged in as teachers' (APAH). And therefore, teaching generally as ministry has a sense of a vocation and not just a job.

4.2.2.5 Teaching as Vocation Increases Faith

A third policy maker, a lay member and past senior secondary school head, articulated that:

Becoming a teacher in a Catholic school increased my own faith and gave me a spiritual way forward. I grew with my pupils. When I got to the point when I defined myself not just as a teacher, but a Catholic teacher, I began to see it as a vocation (PCCPP).

Thus, emphasised fervently, in the following manner:

They now see that vocation as a personal gift from the Holy spirit and a part of their own development (PCCF).

They think some Catholic teachers separate their work from their personal faith but for many, it is integral and when that is so, it is inevitable that they see their work as ministry. They observed many teachers and senior leaders in the role as Chair of the Catholic Teachers Association and see their faith being enacted in their daily lives:

‘It is a true privilege to watch this in action’ (KGH).

4.2.2.6 Ethos Fruitful for the School Community.

An assistant head reflected on the experience of being involved in their school. The informant suggested that:

Throughout their teaching career in secondary and basic schools, they had found **‘the ethos to be very particular’** and most certainly they would say that the teachers, and the whole staff community saw their **role as vocational** (KGH).

The highlights included that:

- a. There was a **strong spirit of dedication** which was possibly the case in all schools...at least that was their aim.
- b. For staff to feel that they have a **vocational role** much depends on the leadership (APH).

4.2.2.7 Teaching is Just a Profession

Two participants, HE2 and KGH who have been teachers in Catholic schools for many years illustrated vividly how the curriculum does not emphasise teaching as a vocation but as a **profession**.

The postmodern Catholic teachers consider teaching as a profession and not as a vocation. The idea of being in ministry is bracketed out. To them, they are teaching professionals like their colleagues elsewhere (HE2).

Their primary focus is to build their economic lives through the teaching profession and not to serve as ministers in a vocation pitched or modeled on the teaching ministry of Jesus and of His Church. The apparent loss of control of the Church's own schools has made this worse, which is the reason the dynamics must change (KGH).

It is doubtful, however, if the vast majority of Catholic teachers would consider their work to be part of ministry and, for those who do not share the Catholic faith, the concept would be meaningless'. Their response to the question focused entirely on **the professional nature of teaching. Teaching is seen as a profession.**

While we considered our work as being 'professional in character'. Many considered it as a profession and are there for the pay package. However, some of us who are religious by association consider their ministry as a vocation to build the college and students holistically for the good of their spiritual growth as well (KGC).

They considered most of the teachers known to them do regard their teaching as a vocation but that many don't due to lack of status: teachers have low status. Generally speaking, teachers are expected to behave as professional persons but are not treated as professional persons by some parents, politicians, and the media. Again, teachers felt that the media and politicians are hard on them: they [teachers] do not receive much praise when they get it right.

Particularly in the context of teaching as profession, the participants also pointed out that teaching as profession is a step in a right direction towards self-fulfilment. AH and KGH address this directly:

Teaching as profession carries with it a sense that teachers will be listened to, their professional opinion or experience will be sought, and they will have a

collective approach to that master management that is recommended or encouraged (AH).

Top-down approach, managers manage, and the rest do what they are told this is not good approach in most people's mind (KGH).

4.2.2.8 Teaching as a Job Opportunity for the Unemployed

KGH and AH summed up this outlook by suggesting 'that:

Not all teachers see teaching as a vocation. Many enter into the profession because there is no other work to be employed into' (KGH).

There are some who are just in search of any available job and teaching opportunities came their way. Such teachers are more concerned about their remunerations than the mission of training and transforming lives' (AH).

Mostly in agreement with the proposition but some teachers consider their ministry solely as a profession with a good salary. Speaking along similar lines, another assistant head-teacher and policy maker stated that:

Their experience with teachers so far, does not support the idea of teachers considering their ministry as a vocation. They see it as a career and a profession which puts food on the table. The motivation for teaching is money. It has become a steppingstone for others who use it to enter other lucrative professions (AAHT).

4.2.2.9 Call to Fostering Catholic Education

One of the assistant head-teachers in the research stated: 'some teachers see teaching as a call to fostering Catholic education based on the values of the gospel'. Another participant who has worked for nearly 30 years and is currently a chaplain suggested:

From the point of view of mission schools, that is probably the case, but considering it so is not the same as actually adding 'works' to 'fruits' (James 2:26)'. (PCCF)

Again, it was felt that people end up living by teaching Christian studies on a full-time basis with the aim of creating disciples of Christ, preparing future Christian ministers.

To conclude, the majority of teachers clearly saw their ministry as a vocation, especially in relation to modelling ministry on Christ and Chaplains, on the whole, also agreed with this and referred to examples including evangelisation and

participation in community-building. In addition, teachers held the opinion, that teaching as a vocation concerned calling out the gifts of young people, so they reach their potential and, in addition, accompaniment. While some leaders also added that it concerned upholding the spirit of a distinctive ethos.

4.2.3 Q.3: Opinions on How Teachers Relate to Each Other

From the experience of research participants, teachers in schools relate well together to uphold the Catholic ethos and share fellowship around this akin to Jesus and his disciples. In addition, teachers described relationships that were cordial and respectful, which demonstrated their living faith. In addition, relationships were considered supportive and collegial and also open and friendly.

However, some participants remarked on challenges to professionalism from managerialist influences and the demand for standards and suggested that it has become more difficult to maintain a balance between Catholic school distinctiveness and formation alongside school improvement issues and the demands to raise academic standards.

4.2.3.1 Supporting Catholic Ethos

All participants did their best to answer the question around relationships, using the experience they have of working in Catholic schools in Goaso Diocese. For example, policy maker one said:

Ideally in a Catholic school all teachers, and indeed all staff, teaching, and non-teaching, would relate to each other in a way which supported the Catholic ethos of the school, i.e., faith in action (VG).

To achieve what they called supporting and maintaining Catholic ethos, the Vicar General, suggested that

‘There needs to be clarity and shared understanding of what ‘Catholic ethos’ means led by the principal or head-teacher and ultimately the governing body’. (VG).

The informant believed their job is to ‘develop their school ethos and classroom climate built upon mutual love and respect’. For example, the VG quizzed: How for

example, would the local people know that you are a Catholic teacher? In this case, they explained that:

‘How staff relate to each other in practice is noticed by students and this modelling of Christian values in staff speech and behaviour is important’ (PCCF).

At ‘the teaching college’... they said:

‘Teachers relate well to each other to the extent that teachers do group work, group presentations, and support each other’ (VG).

4.2.3.2 Cordiality, Open, Friendly and Collegiality

Relations were perceived to be ‘very cordial’ by some of the participants. They explained that equally important at secondary school level and greatly valued by students is:

“Honesty and transparency from teachers in dealing with the ‘difficult issues’ for the Catholic Church such as contraception and homosexuality and perhaps more broadly LGBTQ+ issues” (KGH)

Speaking hesitantly, the head at ‘Kotoko’ secondary said that ‘relations appear to be approachable and cordial. One of the chaplains also maintained that ‘relations appeared to be cordial.’ Finally, they believed that ‘there is a cordial relationship among the teaching staff at ‘Ahotefo’ junior secondary school and even non-teaching staff (AH). They meet periodically to discuss matters of great concern and to make suggestions about how their school could be improved’ (AAHT).

The conversation continued for some time, with participants pressing to discuss areas of open and friendly dispositions. One of the participants, for example, articulated:

Relations appeared to be open and friendly, and they will never forget the welcome that they received then and this welcome has continued throughout their many years of ministry of teaching for some culminating in their appointment to senior management positions. This followed very fulfilling ministry in school (APAHT).

Again, this will vary, but in many cases:

Teachers relate to each other as colleagues and as friends with whom they have a shared experience and understanding. Depending on the specifics, however, some categories of participants said that ‘this relationship might be closer in some situations than others considering professional boundaries (AAHT).

On that basis two participants, KGH and KGC believed ‘there is also a general willingness of teachers to share resources and experience with each other (KGH) – whether in person or via online forums’ (KGC). This attracted the attention of the parish priest who said in relation to this, that:

Teachers are very friendly and work together. This depends on the kind of atmosphere created by school management. The family model is emphasised creating opportunities for proper socialization among staff. For instance, teachers and students undertake excursions together. Weddings of staff and funerals of relatives are also well patronised’(APPP).

Particularly in the context of relationship with colleagues, support with challenges and stress the participants finally talked about symbolism. A former head of college of education, for example, had this to say:

Symbolism has to be embodied at human level, and teachers have ability to meet and talk and smile and listen and just attend to others and not lose anything of poise, self-awareness, and dignity. For example, the Catholic school generally is a happy working place bothering about the welfare of teachers and pupils. Teachers’ retention rate is high. Sharing ways in which we can achieve our targets (PCCP).

Therefore, there is a great sense of collectivity. An aspect of this is a sense of pride in the school as well that can often be a great help to the school in assisting staff members to be kind of more content and happier in their workplace. All teachers are equally important and are therefore called to serve by exercising care and compassion to their school. Teachers noted that there is a collegial approach in our school.

Collegiality is a kind of collective approach. It goes with being professionals. Thus, teachers will regard each other as co-professionals. It has great advantage in that teachers relate to each other as professionals, they have high regard for each other in subject disciplines; they regard themselves as experts in their area of teaching and they expect to be listened to when it comes to management decisions; and also have a role to play in ownership of decisions. The need for this dialogue is like a common sense of ownership for a project which is the school.

Some participants, for example APAHT, said they felt supported by the head-teachers, and teamwork had improved. One participant said: teamwork is improving, I feel like

we are going in the right direction' (PCCP). Another informant, said: 'We are a good strong team, we all help each other, we will join in, things are passed on straight away' (APAHT). Some parish priests also felt comfortable to make suggestions about how the formation activities could be improved. For example, the parish priest of Apostles JHS said 'the head-teachers asked them for their views each day and were responsive to suggestions they made'.

4.2.3.3 Mutual Respect Nourishing Unity and Diversity

One policy maker and a lay member and past head of a secondary school, found the question puzzling.

Most teachers are team players, though as expected, they are not and cannot be on the same page all the time. The bond of unity is most often great particularly when it comes to the things that bring them together: faith, professional competencies, and collaboration, fighting for better conditions of service, working for better teaching, and learning outcomes from students, etc (PCCPP).

They were all critical of the idea that mutual respect nourished unity and diversity in schools.

'Teachers have good/bad relationships as others do and presumably some manage to live their day to day lives in accordance with their faith better than others. Some are shining examples of life directed by loving faith' (AH).

The main point of all of this is they further alluded:

Where good respectful relationships are successfully fostered by senior leadership teams of an organisation, this provides good role modelling for pupils and staff of how to live out our Christian faith despite the challenges of the day to day' (AH).

In Peace of Christ, the formator, was concerned that:

A school culture which is disrespectful, unloving, or unsupportive is one which fails in its aims to show all members of the school community how to follow Jesus' way in our lives (PCCF).

Another informant cited the benefits of mutual respect:

A great degree of mutual respect, with deep respect, supportive of one another; concerned about each other's wellbeing, share common purpose and a shared

mission, culture of learning from each other. In fact, we are brought up to help those in need of our attention and love' (PCCP).

One policy maker who had served the Diocese in various positions added that:

Teachers regarded others as individuals and their views and experiences were valued. Parents feedback included they treat their child with respect and talk to them as real persons and the care their child gets is excellent and very focused on the individual. They had been supported through training to use more respectful language to describe people and their needs (HE2).

Similarly, the Head-teacher at Apostles explained that most of their working colleagues promote community living, mutual respect, and support. Another experienced Catholic teacher in the same school who had responsibility for academics and welfare of staff, reiterated that their colleagues also have 'different religious affiliations fostering unity in diversity' (AAHT) at school.

4.2.3.4 Female - Male Relationships

Participants at Peace of Christ College found the question very interesting and the feedback on 'female male relationships' when received was both positive and negative. Although they believed that a collaborative journey is key in any sector, 'relationships among teachers at the teaching college have to have some kind of quality'. This quality is about general professional relationships between male and female staff or personal relationships or a gendered approach to resolving differences. In this disposition required in female male relationships, the formator at the teaching college felt that 'on a social level the female versus male area always needs maximum attention'. They continued to say that:

This is especially helpful at the moment when the prevailing situation is so fluid. In these moments all we can do really is to turn to God through Jesus and hand it over to Him. (PCCF)

Obviously, among school staff, like any other gathering of people 'there are inevitable differences and of course disputes do arise', they (KGH) admitted. They reiterated that 'much depends on the ethos of the school and style of leadership'.

4.2.3.5 Staff Bond and Supportive Relationship

When asked how they would describe staff bond and supportive relationships, participants expressed themselves:

Generally, staff have a special ‘teachers’ bond. Over the years it is appreciable how many teachers establish real friends among the staff they work with and are very supportive of each other evidenced by their mutual encouragement and thoughtfulness especially in times of stress/bereavement/etc (VG)

One participant, KGH, said they ‘felt safe when staff supported them in times of stress and bereavements’. ‘But that support and relationship are based partly on interest’ (KGH). In many cases friendship is maintained outside school and for many of them friendship continued after they had left the school for other positions or retirement. This kind of relationship building is relatively easily achieved in smaller schools, they added, in many cases friendship is maintained outside school and for many of them friendship continued after they had left the school for other positions or retirement. Again, they noticed:

In larger schools, e.g., pupils of 793 and staff of over 37 there is a bond across departments. Some teachers form small groupings where they relate well among themselves based on their common interests (AH).

However, they added ‘but among school staff, like any other gathering of people there are inevitable differences and of course disputes do arise’(KGH). This explains, they reasoned, why much depends on the ethos of the school and style of leadership. As a means of evidencing:

‘We relate socially as a support group for each other in order to help each other in times of need and when there is a problem in private life, and this makes us part of God’s holy people’ (APAHT).

The participants concluded that they had received “brilliant support” from the staff team.

4.2.3.6 Welcoming New Ideas

Other participants, for example, a past principal and national co-ordinator for biblical apostolate laid claim to an aspect of welcoming of new ideas. So, it needs to be

acknowledged. More significantly, they argued that ‘teachers relate to each other as professionals who support one another as a team for quality education.’ Referring to their experience, they found that:

A good teacher is always open minded and open to new ideas and young teachers can go to older teachers for advice. In a department practice is shared on the syllabus and teachers support each other in the best situations and pass on their wisdom to the younger ones (APH).

Given this, one of the parish priests made the point that:

Lack of shared leadership in a Catholic school can result in, for example, control, manipulation, lack of communication, disrespect, selfish behaviour, and conflicts. Such systems will affect collective action for achieving the common good (APP).

At ‘Kotoko’ Girls Secondary, KGH and KGC who are held in high esteem by the students, work colleagues, and parents due to their long-term service to the school pointed out: ‘in our school there is also a general willingness of teachers to share resources and experience with each other (KGH) – whether in person or via online forums’ (KGC). This enabled teachers to confront the challenges of the day today (AH). They added excitedly about a trip to a resource and training centre the Diocesan educational lead had arranged on a professional advice. They had had a wonderful day out and this had significantly improved their understanding of Catholic school and the lives of everyone in the school community.

4.2.3.7 Top-down Managerialism Versus Professionalism

One participant referred to challenges emanating from government policies and related managerialism overseeing professionals.

They stated the following:

Does make management of change quite problematic because management of change that comes from government requires that they will be implemented. Whereas in the collegial model suggest that teachers will do what they think is the best for their school because they are the experts, they are the professionals, and have a role in decision and even a decisive role in decision making (HE2).

They compared the education sector to health which has seen similar regulations being implemented:

This is the same in health service and how hospitals are managed. Health workers are the professionals and form a college together and they decide what is best because they are the experts. But it does not sit likely with target orientation of management today (HE2).

They added this has led to target setting and performance management processes being put in place for school improvement:

You will agree with me that teachers are there in their schools to fulfil their targets and those targets are numerical. Schools improvements or national benchmarks are measured with performance. Instinctively, teachers in Catholic schools will regard each other as colleagues, experts, co-professionals, whom they will want to support each and they do, and they want to work together to create the best possible education environment for young people. People who have become teachers because they cannot do anything more turn up to become more cynical perhaps, less participatory in educational project. I think that is how some teachers want to be (KGH).

However, they poignantly noted that most try to bring balance to the profession as teachers who consider themselves not as just educators but formators:

We are all colleagues; we witness together and do all we can to promote the best interest of the school (APH).

But this balance is becoming more difficult to maintain and they observed that:

Increasingly, that is being replaced by a more and more business focus and mechanistic approach to teaching which regard teachers in terms of what is their productivity in terms of boosting the attainment of young people in their classroom (PAR3).

Nevertheless, 'women are being equally represented in senior management, so some changes have been positive in this area of increased managerialism' (AAHT).

How women are recognised, and heavily represented in senior management and leadership roles (AAHT).

It was found in this section in regard to teacher relationships, that they work well together to uphold the Catholic ethos and share fellowship around the school mission. Others used very positive words including 'cordial'; 'welcoming'; 'respectful'; 'open' and 'friendly'.

In summary, in the experience of research participants, teachers in school largely relate well to each other to uphold the Catholic ethos and share fellowship around this akin to Jesus and his disciples. In addition, many described relationships that were cordial and respectful, which demonstrated their living faith relationships were considered supportive and collegial and also open and friendly. However, challenges existed

between school managers and teachers. While teachers endeavour to uphold Catholic ethos, they were challenged by school improvement initiatives and sometimes they felt there was more focus on academic standards rather than formation. While accepting standards were important, they also emphasised their key contribution to formation which was essential to maintain.

4.2.4 Q.4: Concept of the family as a Primary Educator

The research participants remarked on the key concept in relation to the family as ‘primary educators’. Teachers saw their roles as complementary and supportive of families especially in relation to spiritual and moral development, so viewed the role was shared. Some considered parents as significant for moral development in the home. However, often the school was seen to be the ‘primary educator’ in the faith for a number of reasons, for example, the teaching of children of other faiths in the school setting and where the school did not engage with families. In addition, one respondent commented on the influence of smartphones on the development of the child and described these as the ‘primary educators.’

4.2.4.1 Primary Educator as a Shared Responsibility

The fifteen participants, observing the question ‘to what extent is the concept of the family as primary educators realised in practice,’ reasoned in various ways. For example, the Vicar General stated that ‘primary educators see themselves as units supporting each other and playing complementary roles. The role of primary educator is shared between different units which support each other’.

The Church and the school have not glossed over the pivotal importance of the family in the teaching and teaching process. There has always been a close collaboration and interplay among the parents, students, the school and the Church for the harmony and holistic education of students. They are all considered key stakeholders at all levels in the education of students. The family for that matter remains very inalienably vital in this process (PCCPP).

While formation training of teachers is at a low level a positive aspect is that the school has a strong relationship with parents and the parish and respect parents as primary

educators. Many leaders/governors in Catholic schools (sometimes the Diocesan education services) think that a Catholic school should demonstrate its Catholicity by having a certain percentage of Catholic pupils. A lay member and past head at secondary school added:

‘I believe that in our current secular society we should aim to reach out and be Catholic schools for all. We should then do the best we can to build partnerships with families and enable the spiritual growth of pupils and their families together’(HE2).

In an important and insightful response, they noted ‘mutual support (from school and family) is vital in supporting the child’s spiritual growth (and the spiritual growth of families too!!). In this shared supportive role:

Parents show interest in the choice of the college for the children. Parents are invited by the college/school on issues affecting the performance and discipline of their children. Parents work together to support the school in the provision of teaching and learning materials as well as the motivation of teachers. Parents play a supportive role. The school and families should work together to inspire good teaching and learning’(KGC).

The Assistant head at ‘Kotoko’ Girls’ Secondary, for example, noted:

Assuming the subject is education in the faith, most families would appear to recognise their responsibility to inculcate their children with core values but rely heavily on the input they get from school and the local parish. If they are practising Catholics, they are more confident, but families struggle, particularly in the teenage years, because they feel that they are not sufficiently equipped to answer the often -challenging questions posed by their children (KGAH).

At the Apostles Junior Secondary, for example, respondents said ‘it is mostly a combined effort between the school, family, and local parish’. Whereas schools are best suited for intellectual formation, the parish is more suited to faith formation, the spirituality, and so on. Perhaps the home is the place where we put all these things into practice. Respondents are afraid to say that in this country, schools have been asked to take the burden of it all. In quite direct manner one will see a connection between these three units or components.

This is vividly indicated by the interviews in particular:

Parents feel inadequate to provide classical education for children. At the same time parents believe that the way of teaching and the content of teaching are so different from that their experience (APAHT).

As the headteacher of Kotoko girl's secondary indicated:

Shifting activities of parents, for example, support, good communication, conveying of culture and resilience, onto teachers, not took away their natural capability, rights and duties (KGH).

This was corroborated by a parent:

Parents should provide a supporting role to schools and never interfere in formal education (PAR1).

One of the teachers called families, schools, and the Church to share in the apostolic undertaking of the supportive role to their children.

However, some parents or guardians might lack good/proper formation in the faith and therefore struggle to educate or instruct their children in the correct teachings of the Church, particularly when the more challenging questions start to be asked! (PAR 4).

4.2.4.2 The School as the Primary Educator

The participants in the research added 'the reality is that the very existence of a Catholic school has the potential to determine the responsibility of the parents to be the primary educators of their children particularly with respect to faith development'. They argued 'to send your child to a Catholic school could be considered as the easy option'. A Catholic school has the potential to be the primary educator, particularly with respect to nurturing faith. Thus, little evidence is apparent of Catholic schools actively engaging parents in any work done to foster faith. Equally, in fairness, little evidence appears of any demand from parents to be involved. As they explained:

Some schools could improve their ability to engage with parents or families to nurture the faith of their students. However, some parents/families seem content to allow the school to take on the role of 'primary educator', including in the development of student faith (PAR3).

A lay member and past head at a senior secondary school in the research explains this in the following terms:

Some pupils have no Catholic formation at all at home as their parents aren't Catholic. We have however personally seen many pupils convert to Catholicism whilst at a Catholic school and many parents say that they do not have a personal faith but that they have a sympathy and understanding for it which they had not had before their child attended a Catholic school. Schools

have prompted conversion in young people - even those who came from non-faith (non-Catholic) backgrounds (PCCPP).

They were stating clearly that the owners in faith formation have long sense been placed on Catholic schools. One of the participants do not think the schools are necessarily the best place for Catholic or Christian formation. Schools are not retreat houses but are geared to educational attainment. Schools are not retreat houses mean that there is a limit you [teachers] can do. Teachers can't do formative work retreat houses might be able to do. Schools are not conducive place to do teaching about prayer. It might be more difficult to teachers to teach a child about how to pray in a classroom than in a church or retreat house. It doesn't mean you don't do it but the emphasis needs to be somewhere, very important. Three key aspects were identified by respondents around faith formation, and these included intellectual, experiential, and spiritual. This, if all three stand together can contribute to solid faith formation. They noted that over the years the school is meant to carry all of that.

At the teaching college, the principal said 'in the Likert scale of 1-10, it could be said that the college can be placed between 7-8 since collegiality, collaboration, and support to each other is realised daily. School plays a primary role in the child's education and development'. The head at Ahotefoo Junior Secondary and Preparatory said:

Nowadays children below the age of four are sent to the school to be trained and educated. The time left for parents to stay and teach their children is limited now hence the domestic family is striving for survival. Schools act as the primary educator (from age 4 and beyond) (AH).

A second policy maker who works at a secondary school as assistant head and leader of academics said:

More than ever today the school, in real practice, is indeed 'in loco parentis' and shares its responsibility with outside agencies. As today's practice I think there is real challenge, and the schools are very much in support of families. (HE1).

Also, this was corroborated by the past principal of peace of Christ college: 'schools have to provide a curriculum that offers quality in arrange of subjects.' In relation to the school as the primary educator they concluded that:

The family might not be seen as 'primary' educators, but they see their role as a very important and supportive role. In reality, families today only play a

‘supportive’ role. Schools play the role of ‘primary educator’, but they do share the role with other ‘outside agencies (PAR1).

4.2.4.3 Family as the Primary Educator

Under the argument regarding which of ‘nature’ or ‘nurture’ has more influence on building the character of the growing child, I have always been of the opinion that ‘family’ and therefore ‘nurture’, takes the primary responsibility. From a very young age, children follow the examples first of their parent (or parents) and then of their siblings (together forming ‘family’) with whom they live and whom they most certainly imitate on a daily basis.

To use bad language or not, to smoke or not or to go to church or stay at home...these and many more, apparently mundane but often life-changing habits, in my opinion, are primarily formed by following the examples of those with whom the child is in closest contact, namely their immediate family. Thus, in my opinion, the family is the primary educator in influencing in practice every child growing up.

A past college principal who is extremely well informed in education, the management, and the cost of it, pointed out that the idea of family as the primary educator is an area of major concern in the Diocese of Goaso. He went on to explore why the family is an effective tool for moral education and thus, primary educators in the sense that in the first years of a child’s life before they go to school. This is linked to the culture of traditional Catholicism. He certainly noticed that:

Most young families do not know what they should do to help their children grow up to become believing Christians, believing followers of Christ. Increasingly, they think family life in Goaso is losing the tradition of what to do, for example, their prayers, telling stories, setting a good example (PCCPP).

It seems that significant question that is asked at the beginning of the Baptism service: **“What do you ask of God’s Church for your child”**, is problematic. In particular the parish priests participating in this research noted that: ‘most parents do not understand what it means to bring their children up in the practice of the faith’. For most of the study participants, who were practising lay Catholics rather than priests or catechists, religious education is a very important aspect of faith formation. The more formative responsibility really needs to be in the parish. ‘The family role, yes, it is educative, yes, it is formative, but above all it is setting a good example of what it

means to be a Catholic Christian' (AAHT). Unfortunately, some head-teachers in this study noted that many parishioners, in the diocese, they are afraid to say do not have many opportunities for young people, for example, youth ministers do not have a paid role or support structures, so this makes the formation of young people more challenging.

The opinion of a respondent was that in most Catholic schools most families aren't any longer regular practicing Catholics. Very soon after their [parents] children got into secondary school; you detect that the families are falling away from their regular practice. For most families, they regard the school as the main centre of Catholic life for them not the parish. Certainly, in terms of working families, there is therefore a real crisis, crisis of faith. In some parishes, even Sunday has become another working day. Work pressure makes parents exhausted. So, they are only too happy to pass their child over to the school.

Again, a second policy maker gave another significant perspective around the concept of family as primary educator. They said 'the school only builds on the formation or education, students have gone through at home, albeit informal (HE2). Families build the foundation of a child's education/development'. Further, there is also an issue if many of the children attending the Catholic school come from non-Catholic families which can be the case if a Catholic school for whatever reason is undersubscribed by Catholic parents. They articulated:

Having the resource, in such circumstances, to focus on faith development in partnership with parents, especially if there is also a shortage of Catholic teachers in the school, may prove to be too big an 'ask' (PAR 2).

Pupils are taught in the home and children obey the parents' instructions, which is normally used as previous knowledge. At the same time, on the centrality of parents in the formation of pupils/students they stated:

For children from non-practising (non-Catholic) backgrounds, it can be difficult for the school to help foster or strengthen faith in children without the support from parents/families, particularly if there are only a few Catholic teachers working at a school (KGH).

The family as primary educator is part of the basic understanding of Catholic education and in Catholic schools there is no question of it being otherwise. The same is true of

other denominational schools. Families as primary educators should be the reality but sadly it isn't! And one of the parish priests further commented:

Students need implicitly and explicitly to get a common message from adults in their lives about the importance of the gift of faith they have received. Parents/guardians need to provide children with consistent instruction (i.e., a common message) about the faith and church teachings, etc (APPP).

Parents instil moral values in their children by teaching them 'how to pray, how to be humble, simple, respectful, how to love, work hard, fear god, etc' (PAR1). Such work is being undermined by a series of developments. As the administrator of Kotoko girls' secondary observed:

It seems to be breaking down due to the influence of many different influences, including the government, mass media and social media (KGH).

And one of the parents emphatically said: 'traditional values commonly associated with Ghanaian society for education, hard work and commitment to the community are being eroded among young people' (PAR1).

4.2.4.4 Parents Personal Spiritual Formation

The interviewees are in-agreement with the question in relation to the parents' personal religious education. More parents are becoming aware of the important role they have in the education of their children. Involvement of the family in education is therefore critical as families play a pivotal role. Referring to their experience, a significant minority of the participants have been clear that:

Parents should have a good education and correct faith foundation, so they can pass the faith to their children. Parents require a good spiritual formation/grounding first so that they can pass on the gift of their faith to their children (PAR 3).

For some interviewees, PAR1, PAR3, PAR2 and KGAH, such opportunities could be a means by which:

Parents can make arrangements to ensure that children have full support from us in order to appreciate the unfolding baptismal grace through a life of faith, hope and charity (PAR1).

This can also be a means by which our children can give themselves in the service of Christ, to build up and lead the Church (PAR3).

Practising Catholic pupils and students demonstrate including sharing their food, having confidence in themselves and reverence to God (PAR 2).

However, their parents struggled because:

They are not sufficiently equipped to answer the often-challenging questions posed by their children (KGAH).

This was strongly supported by a parent who put ‘gospel values in terms of loyalty to Christ and an unswerving rejection of bad behaviour’ (PAR2). Further, the participants indicated that ‘with the increasing numbers of parents with formal education, more parents are getting to acknowledge their roles in the education of their children’. However, they found that:

Not many families and guardians see this role as immediate in educating and that transmission of values, knowledge and morals starts from them. Some families are not aware of their (important) role in the development/education of their children (PCCPP).

4.2.4.5 Primary Educator Influenced by Many Factors

Many Catholic parents specifically choose a Catholic school because they want the school to be one which supports their belief. There is however also an emphasis on academic matters from PCCPP and VG whose perceptions can be summed up succinctly as:

This depends on the decisions made by families /parents in terms of which school should they choose to send their children to (PCCPP).

However, if that school is not viewed to be academically successful, some will opt for a non-denominational school (VG).

In Catholic schools in Goaso, many children come from non-Catholic or non-practising families. This means that the experience of children of their families as primary spiritual educators varies enormously.

It is therefore a challenge to Catholic schools now to meet each pupil and each family where they are because this varies so much from pupil to pupil. It is dependent on the background of children, even in Catholic schools (APH).

This interaction between schools and parents has been more successful in some school settings than in others. It is dependent on the school and its relationship with its parents and families. Interestingly, they said:

Some schools are excellent in maintaining dialogue with parents which encourages their involvement in their child's education; in other schools, parents may rely more on the school as the de facto primary educator; in others still, the parish takes on this role. Catholic schools can be successful if they engage on a regular basis with parents (PAR3).

The level of involvement differs from family to family. Parents are constantly reminded of their roles at meetings and other forums such as the Celebration of Catholic Education Week. Much of this responsibility depends on the interest of parents to engage in formation activities. Parents should be reminded (at meetings and other forums) of the significance of their role in the child's development and education. However, APH, APAHT and APPP at Apostles Junior Secondary school firmly suggested:

It cannot be assumed that all are capable of passing on the faith to their children. This dimension falls into two categories (APH).

Families who are observant pass on to their children (APAHT).

Families who got their faith from parents but who have very little connection with the Church (APPP).

The advent of social Media to the countryside reinforced this development. As one chaplain observed:

Well, in those days those of us who grew up in the sublime village atmosphere could testify to that'... since the smartphone era erupted it has become only superficial. This is my thinking'. Smartphones (and worldly influences could now be the primary influencer or 'primary educator (KGC).

And this was supported by the administrator of Kotoko girls' secondary:

Social media have become an increasing issue. Examples, might include its benefits and dangers to parents' mutual support and responsibility towards children (KGH).

Another headteacher of Apostles' JHS indicates that:

Social media content promotes behaviour that affects not only family values and the education community but also public safety and children's well-being (APH).

To conclude, from the findings above, it is clear that for the majority of respondents, parents are perceived as the primary educators, or the responsibility is shared with the school. Only a minority referred to schools as primary educators and only one respondent referred to social media as a new primary educator.

4.2.5 Q.5: Challenges of Holistic Formation of Students

A number of challenges were identified by respondents around holistic formation for students, and these included weak school leadership and governance, the lack of spiritual formation of teachers themselves, not enough emphasis on school mission and too much emphasis on academic agenda. In addition, societal factors such as consumerism and other political and socio-economic factors and the strong influence of Mass media and the entitlement to human rights with students in comparison to scriptural teaching.

4.2.5.1 Weak School Leadership and Governance.

The participants expressed their views variously on key challenges for teachers in contributing to the holistic formation of students, especially in terms of spiritual formation. For example, one of the policy persons said that ‘key to delivery of the above is principal/head-teacher and senior management of the school. There were only two participants, PCCF and AH, out of the fifteen interviewed that added the ‘Church has always been hierarchical by nature and therefore decision-making authority resides in the head-teachers’.

There is a mass of educational research providing evidence that the success of any school is dependent on the leadership, vision, and management skills of the principal/head. The policy person goes on:

The starting point is then to appoint teachers who support and can contribute to the development of its Catholic ethos. This should be an essential requirement, not an add-on. It does not necessarily mean that all the teachers should be practising Catholics as some teachers may be of other faiths and none can and would support many of our Catholic values (HE1).

Decisions regarding recruitment are made by senior leadership teams at school. It might be very difficult for them to appoint staff who can both contribute to the academic achievement of the school and simultaneously, support the school's Catholic (spiritual) ethos. However, they believed that:

Unless this is in place it is very difficult, but not impossible, for individual teachers to make a significant whole-school difference to the holistic formation of students managing the pressure to succeed life and time management (HE1).

Teachers felt that they were heavily impacted by the decisions made by senior management teams in schools. The chaplain at Kotoko Girls Secondary noted that what they are witnessing in schooling is 'inability of some teachers to model principles of integrity' (KGC). They suggested that this can be due 'to lack of good leadership and/or decision-making (e.g., bad recruitment)' (KGC). In considering this apparent challenge they suggested that 'without good, strong leadership and 'support from above,' teachers may struggle to make a difference to the holistic formation of students' (KGC).

What is certain, one participant observed, is that 'some Catholic teachers are not abreast of changes of time such as demographic, social, and digital ones in education' (KGH). The significant insight is that 'most teachers want to retain the status quo (doing things in the same ways) which is a hindrance' (KGC). Further, they observed that 'noisy attitude and environment are a challenge' (PAR4). What this aspect of sensitive to the nuances of change will require, they suggest, is that 'teachers should be open to adjusting style/methods' (PCCP) and 'be aware of the widely varied backgrounds of their students' (AH). 'School leadership can help with this', they (KGH) concluded.

4.2.5.2 Lack of Spiritual/Religious Formation for Teachers

In addition to weak school leadership and governance referred to earlier, participants also referred to lack of spiritual/ religious formation for teachers contributing to holistic formation of students, especially in terms of spiritual formation. For example, they very clearly responded:

There needs to be a shared understanding across the entire school of: 1) What is a Catholic for? i.e., its purpose. 2) What makes a good Catholic school different from a good non-Catholic school? i.e., what characteristics

distinguish it – what is meant in practical terms by its ethos? How can this be put into practice and measured? These questions need to be addressed for both students and staff (HE2).

The past principal of a teaching college and National co-ordinator for Biblical Apostolate goes on to argue that:

The curriculum has very little or no room for spiritual formation requiring teachers who are self-motivated to offer spiritual formation as a co-curricular activity. A greater burden/workload is placed on teachers who are interested in supporting the children's spiritual (/holistic) formation (APAHT).

The Head-teachers category of this conversation said that 'young people's mental health e.g., self-harm, eating disorders, tribal trauma, sexual harassment. However, one comment in particular by the majority of respondents, focuses on women's empowerment including the Church's stand on women and how their gifts and talents fail to be used in the church.

Some informants, KGC, KGC and PAR1 also highlighted that the 'lack of lay chaplains to lead on liturgies' (KGC); 'the cost of retreats and venues' (KGH); 'poor links between schools and parishes' (PAR1); are some crucial elements frequently referred to in considering key challenges for teachers in contributing to the holistic formation of their students, especially in terms of spiritual formation. One practitioner added:

The big problem is that the interest of the teachers themselves in real spiritual formation is often so weak and they are also not helped enough to revive it. How then do they help the children enough there? This is very important. Perhaps teachers need proper formation in their faith first before children are supported on this front (KGC).

Given the range of the challenge, some of the participants suggested that 'some of the above issues can be mitigated/tackled through careful planning, informed teaching, and provision of better resources (e.g., retreats, lay chaplains, connections with local parishes, etc)' (HE1). It is often said, 'nemo dat non-quod habet', (one cannot give what one does not have) (HE1). A parent observed:

If Catholic teachers receive poor formation in Catholic Spirituality or are themselves weak in matters of the faith, the results are obvious in work or

service. If an enabling environment is created, they can continue to nurture their faith and so be better positioned to help their students (PAR3).

Here is where effective chaplaincies are needed as well as effective and well tooled Catholic Education Units as we once had in Ghana before the takeover of faith-based schools because of public financing of the said schools.

4.2.5.3 Not Enough Emphasis on School Mission

One of the participants at the basic school in particular referred to the term mission statement:

It appears that many Catholic schools do not put the spiritual formation of their students at the heart of what the school does or, if they do, they do not clearly articulate that to the wider community and parents. The key challenge is to offer students at 'Kotoko' Girls a vision grounded in faith that can attract and challenge them, appealing to their imaginations, intellects, and generosity of spirit (AH).

Both head-teachers at the basic schools also suggested that 'the kind of holistic vision that the Salesians are trying to inculcate through Don Bosco's notion of becoming men and women for others is a good example'. A head-teacher, himself a past member of the Diocesan Laity Council suggested that 'a school mission statement and/or vision - which is 'grounded in faith' - to attract and challenge students would be a good place to start!'(AH). Finding a way to build partnership apart from the mission statement they felt that 'church, school, and the home need to work together' (AH). This, if all three stands together can contribute to the holistic formation of children' (AH). They offered this suggestion for that purpose to remedy 'poor communication/relationships with the wider community and parents and prioritisation of important factors such as academic success'(KGH).

4.2.5.4 Greater Emphasis on Academic Agenda

The past college principal respondent articulated that 'too much emphasis on academic excellence may lead to lack of interest in spiritual formation'. Further, one of the

participants in the research holding an important role in the school community subscribed to this view and said:

Even if the teacher is a practising Christian, the pressure from peers, parents, and the school for their children to achieve good results can dissuade teachers from supporting the order aspects of a child's development (i.e., holistic formation) (KGC).

Another category of this discussion in digesting this view stated:

Many (non-religious) teachers teach purely for academic reasons and goals, and less care is given to the holistic formation of the students. Some teachers perhaps only care about the results that pupils achieve at school (PCCP).

Some participants suggested that some teachers might be motivated by the prospect of gaining a promotion and building their own careers/portfolio, rather than the holistic formation of pupils. The Head of 'Kotoko' Girls Secondary, for example, was one of the eight participants of the research who said that:

Too much emphasis that schools place on academic success, measured by exam results is a clear agenda. This is not always the school's fault due to external pressures, but ideally more time could be given to ensuring that what students receive in school is beneficial to their faith. Some schools do get this balance correct, and the emergence of female religious congregations in the diocese should help with this (KGH).

Meanwhile, they believed that 'child bringing up, or moulding is not the work of only the teacher'. They suggested that more time could be invested or allocated towards activities/teaching which support the holistic formation of students, instead of focusing completely on academic achievement. As an example, they said:

Too much workload on teachers may shift their focus from spiritual formation of students. Teachers may choose to prioritise academic achievement for pupils ahead of activities which help to shape/develop spiritual or moral character (PCCF).

Participants in this study were stating clearly that greater emphasis on academic standards remain a challenge in that many teachers find their time very limited now. In other words, they have a great deal of 'administrative work to do. And the demands of teaching like form filling or online work, measuring performance to get targeting,

etc' (KGH). These have really reduced the amount of time that teachers have to engage in formation activities.

4.2.5.5 Political and Socio-Economic Factors

Further challenges are Government policies and constant changes to the school calendar. Historically, it used to be that schools will take students for retreats effectively. However, with health, safety, and risk assessments concerns and requirements, the focus of retreat has become less popular than it was.

Schools no longer take children for retreats that help in promoting spirituality whilst balancing conflicting priorities. Schools no longer break for some few minutes of reflection during the day (KGH).

The informant further stated that this makes it 'difficult to come to terms with holistic needs of students' (KGH). This presents a considerable challenge to integral formation. 'It tends to isolate school community from God. School needs to be constantly aware of other needs' (KGH). It was suggested that an integral perspective to formation needs to adopt this very good engagement.

Schools, including Catholic (and faith based) schools, are affected/impacted by Government policies (good or bad).

Political influence may lead to the admission of candidates who are not disposed to spiritual formation. Some staff/students might have no interest in supporting the spiritual ethos of the school and/or learning about their faith. Their main concern/focus will more likely be academic achievement. Students/staff who are not interested in or disposed to spiritual formation may discourage fellow non-believers (or even believers) from engaging in activities/opportunities where spiritual or holistic formation can take shape (e.g., at retreats and liturgies) (HE1).

Significantly, in a comment on the sense of state influence operating in school policies, some well-placed senior administrators, HE2, KGH and AH stated that:

We have been firmly studying and analysing political influence on our schools and concluded that it was a little bit tricky and challenging. In that sense we cannot make any big change at our end (HE2).

Therefore, we have changed our mind on this for now and we are very careful on this. We are now doing the objective in education (KGH).

We have to live with the fact. But the key task remains that is we will always and genuinely be available for our students (AH).

Participants indicate that they suspect that there is a hidden agenda of secularizing the education system. For example, they said that ‘with the introduction of the computer placement system, it was evident that pupils can go anywhere and their desire to study in schools of their faith background have become more difficult’ (KGH). Western society is perhaps becoming more anti-religion/anti-Christian (values) than before and this influence Ghanaian society by drawing Catholic schools from their ethos and mission. Economic conditions lead to overemphasis on professionalism for gainful employment rather than teaching as a service to humanity. Socio-economic factors play a big role in determining what might motivate teachers to enter their profession. If the chief motivation is for monetary/reputable gain, this will certainly have an impact on the learning of pupils.

4.2.5.6 Consumerism

One out of nineteen participants said that that moral values in the system are under threat nowadays and therefore educators are really facing challenges.

The community and families are lacking in the fundamentals of the domestic family and hence with the suggestion that educators find it difficult to lay a concrete foundation in the children despite their efforts (HE2).

Consumerism brings many challenges, especially to the classroom environment. For example, they said:

The general level of Catholic practice among today’s young people makes it abundantly clear that their greater exposure to religion is in schools. Because many young people have little exposure to religion, it means that the spiritual and moral formation that occurs in school is all the more important/necessary (PCCP).

Further, they suggested that ‘our Catholic schools should be attractive beacons of hope to all, not just the Catholic communities they serve’ (AH). Similarly, they have been clear that:

‘It is the integration of the expression of our beliefs into a secular society so that as many people as possible should have access to God’s message of love. Example, role-modelling and loving understanding are more powerful tools in this than inflexible instruction and segregation of ‘them’ from ‘us’ (PCCP).’

4.2.5.7 Media World and Entitlement to Human Rights

During this phase of the interviews relating to contemporary challenges to holistic formation, participants such as head of education and an assistant headmaster at a secondary school shared this view:

‘The popular media world that surrounds us offers stories, symbols, images that stimulate imagination to make their audience think. They found that the mass media are very different from the formula for happiness in Matt 5:3-12. Modernity, social media, and the promotion of the so-called human right. These external factors potentially diminish the influence of a teacher on children’s holistic formation’ (HE2).

Similarly, in terms of social media and instant communication, they found that:

‘It can be very tempting to map out every day of our lives, down to the smallest detail. That doesn’t mean we shouldn’t make plans and arrangements in a timely and responsible manner to help our students’ (APAHT).

By focusing on the dangers, they argued:

The mass media offers programmes which work against the holistic formation of young people. Some of the input young people receive on the internet through media is detrimental to their health/holistic formation (APPP).

They added ‘pre-occupation with mass media separates modern man and woman from God, from their fellow human beings and ultimately from themselves’ (PCCF). Furthermore, a number of participants said that ‘expressing Catholic beliefs (i.e., church teaching) in today’s secular society brings its many challenges. In a different picture, ‘it is important to remember that we can witness not only by word but by our actions’, they added (PCCF).

4.2.5.8 Lack of lay Chaplains & Catholic Teachers

The chaplains in this research suggested the need to control secular forces in order to maintain Catholic distinctiveness. They suggested that welcoming this approach of

controlling secular influences operating in school policies is part of the life of formation in schools and that we can have more lay chaplains who will not only work with the students but also with the teachers to help them for example to pray, study the bible, the more likely they will be able to develop the spirituality of young people.

Four out of nineteen participants raised significant issues around insufficient Catholic teachers and mode of staff vacancy filling. The key challenge they said is that: ‘Some of the practising Catholic teachers are not seriously religious (PAR4). In talk of these complexities, participants recognised that ‘some of them are neither Christians not traditionalist’ (PAR1). A main reason for this is that many faith-schools today do not have good representation in terms of practising individuals among staffing.

Many teachers are themselves not sure of their spiritual journey especially in these days where there is confusion as to which church or doctrine to believe. The intention of the managers of national education to mix teachers from across religions also helps to heighten the confusion. Catholic posted to non-Catholic schools, Muslims in Christian schools, and Christians in Muslim schools (PCCPP).

Lots of confusion surround belief, especially since many children are now taught by teachers who themselves don’t practice any faith.

In conclusion, a number of challenges to formation have been identified. Many are related to broader societal, political, and socio-economic issues. In addition, mass media influence is significant. However, weak aspects of school leadership and management impact on the upholding of ethos and mission and leading on spiritual development within the school community.

4.3 Overall Conclusions

In terms of the distinctiveness of formation activities for teachers, the majority of the respondents (45.8%) strongly agreed that “treating all students with dignity is central to the ethos of the school” only 4.2% strongly disagreed with the statement. Similarly, 43% of the participants indicated that “Spiritual and moral development features prominently in the school” is part of the holistic formation process.

Again, it was found in relation to descriptions of the nature of the formation programme for teachers, that there were a number of positive dimensions, these included their holistic nature and the inclusion of religious education. However, negative dimension of formation programmes for teachers were considered to be a greater emphasis on professional training over personal formation, credentialism and a lack of strategic approach from school leadership and management.

The majority of teachers clearly saw their ministry as a vocation, especially in relation to modelling ministry on Christ. Chaplains, also agreed with this and referred to interesting examples including evangelisation and participation in community-building. In addition, teachers held the opinion, that teaching as a vocation concerned with calling out the gifts of young people so that they reach their potential and, in addition, accompaniment. Some senior leaders also added that teaching concerned upholding the spirit of a distinctive ethos. Finally, in respect of statistics on general sense of modelling ministry on Christ the majority of the respondents from the study strongly agreed that “A servant leadership approach is modelled by all leaders” (68.8%), and that “Students and staff are accompanied on their faith Journey” (54.1%). Similarly, there was agreement that “The physical structure of the school reflects its Catholic mission” (52.1%). On the contrary, the majority of the respondents disagreed with the statement such as “I often see teachers with students outside of the classroom” (62%).

There was much positivity in regard to teacher - teacher relationships. For example, that they worked well together to uphold the Catholic ethos and share fellowship around the school mission. Others used very positive words including ‘cordial’; ‘welcoming’; ‘respectful’; ‘open’ and ‘friendly’. However, some observed the challenges of managerialism in relation to school improvement and this impacted on their professionalism but also their time spend educating and forming young people. Statistically and respectfully, a proportion of 4.2% (2) and 6.3% (3) of participants said they strongly disagree with statements that “I feel that this school has a family spirit” and “there is not enough dialogue between the priests and teachers at this school”.

In relation to parents as primary educators, participants perceived the predominant indicators of parents as primary educators included: “Teachers acknowledge the key

role of parents in the spiritual formation of students” (58%), “Nurturing their children in faith is a key concern for parents” (50%), and “Parents are committed to working with the school to enable their children to grow as persons” (50%). The results further indicate that there is strong agreement that “Parents are happy to delegate responsibility for spiritual formation to the school (56.3%). It was found that the majority of parents are perceived as the primary educators, or that this responsibility is shared with the school. Only a minority referred to schools as the primary educators and one respondent referred to social media as a new primary educator.

Finally, a number of challenges to formation were identified. Statistically, the predominant contemporary challenges for example include: “Akan traditions feature prominently in the life of the school” (Mean=3.375, SD=0.733), “Teachers feel a genuine sense of being “called to teach” (Mean=3.29, SD=0.770), “Elements of competition between Catholic schools have emerged in a contemporary context” (Mean=3.123, SD=0.913). Similarly, a number related to broader societal, political, and socio-economic issues were crucially identified. In addition, mass media influence on students was thought to be significant. However, and perhaps, more concerning, weak aspects of school leadership and management were seen to impact on the upholding of ethos and mission and leading on spiritual development within the school community.

4.4 Chapter Summary

In summary, this chapter has laid out the summary of presentations including questionnaire data, semi-structured interviews, and statistical evidence from the questionnaires, it is now possible to interpret and explore further analysis of findings in the next chapter.

CHAPTER FIVE: INTERPRETATION OF THE FINDINGS

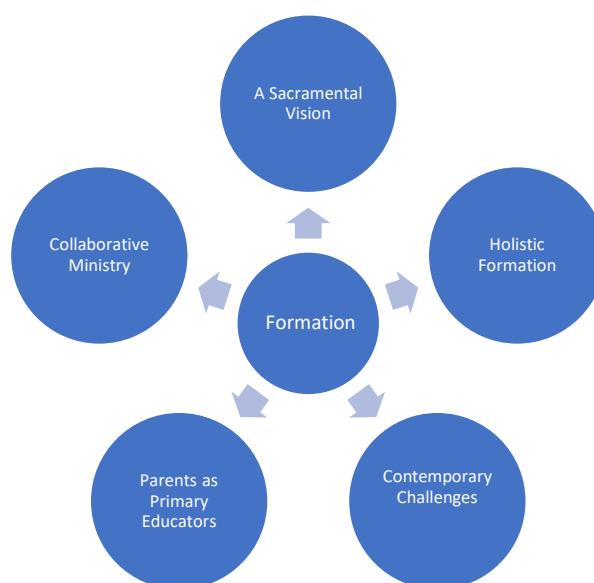
5.0 Introduction

In Chapter Four, a summary of the research findings including quantitative data that were collected in the form of a questionnaire and qualitative data that were gathered using semi-structured interviews and statistical evidence from the questionnaires was presented. In that chapter, the majority of the data were derived from the qualitative data. The combined data identified five themes that are familiar from the language of formation and have given rise to various theological and secular ideas in this thesis and, some form or another, continue to retain their hold over popular imagination.

- Holistic formation
- Sacramental vision
- Collaborative ministry
- Parents as primary educators
- Contemporary challenges

Again, significant, and previously unidentified sub-themes were also identified by the combined data, which were not identified as strongly in the literature review. Both themes and sub-themes provide a framework for examining the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. Therefore, what is important about these key themes is that they are related to the central idea, that is, holistic formation (see *Figure 5.1*) with the aim of offering authentically Catholic education.

Figure 5.1: Summary of how the 5 key themes relate to Formation in Catholic Schools



In the introduction to that material, it was suggested that the future existence of Catholic schools depends not only on transformational leadership but also on the continuing presence of a core group of school leaders, teachers and parents committed to a common vision. First, this vision promotes a positive culture that is person-centred, open, inclusive, empowering, challenging which achieves good outcomes for Catholic schools. Second, it ensures that the Catholic doctrine and practice permeates every aspect of the school's activity.

In this chapter, the objective is to analyse and interpret the findings in consideration of the themes of literature reviewed.

5.1 Holistic Formation

5.1.0 Introduction

The Conciliar document on Christian education, *Gravissimum Educationis* (1965), the statement from the Catholic Bishops Conference of England and Wales on *Principles, Practices and Concerns* (1996) and current policy of the Church on Catholic schools constitute the background for the theme categorised as holistic formation. This theme focuses principally on the holistic perspective of the characteristics of a distinctive

Catholic education outlined by the Bishops conference 1996. The theme also considers the arguments of other secular scholars as a means of providing a counterbalance context for structuring and enhancing formation.

Indeed, this theme discusses the nature of the formation programme for teachers. First, important and positive aspects of formation such as the holistic nature of formation and the inclusion of religious education are presented. Second, the negative dimension of formation programmes for teachers were acknowledged to be a greater emphasis on professional training over personal formation, credentialism and a lack of strategic approach from school leadership and management.

Similarly, holistic formation takes the above collective action to ensure that Christian character and spirituality are combined with intellectual learning. Therefore, relatively, the theme describes the characteristics required of a teacher to drive and support the implementation of local policy in this study, the Diocese of Goaso Educational Policy and promote and maintain mission integrity.

Again, it outlines the necessary knowledge, skills, and attitudes required of a teacher to translate policy into practice effectively. The theme examined how critical diversity is and the importance of developing strategies to support poor schools. Essentially, Catholic teachers must have the gift, deeper understanding and resources to move this forward and to contribute to formation activities. The majority of the data were derived from the qualitative data.

5.1.1 Holistic Formation and Range of Definitions

The study preferred the concept of holistic formation as it considered that it very much reflects the approach of a Catholic educator to the basic functions of the Gospel. The urgency of this approach has been underlined in ecclesiastical and secular publications.

5.1.1.1 Holistic Formation Defined in Key Vatican Documents

Holistic formation was seen by all the participants to be critical for a Catholic school. The participants clearly articulated the definition of holistic formation within education. As one policy maker (VG) and one head-teacher (PCCP) said:

1. The formation programmes are quite good because the training is meant for the mind and the body (VG).
2. The school attends to ‘the moral, spiritual, and religious formation of students (PCCP).

A close examination of the above definitions of formation provides interpretations which feature in many key Catholic documents and scholarly works, for example, Pope Pius XI’s ‘Declaration on Christian Education’ (1929, n.7) which describes the fundamental goal and undertakings of the Catholic school teacher:

The ‘ultimate end’ which is our destiny, ‘...there can be no true education, which is not wholly directed to man’s last end...’ and as Jesus alone is ‘the way, the truth and the life,’ there can be no ideally perfect education, that is not Christian education.

And Harrison (2017:347) who is known for defining the importance of holistic theological education, emphasised also the significance of maintaining a balance between school improvement and spiritual formation.

Both interpretations suggest that teachers themselves make an important contribution to formation. It is in this value that authentic Catholic education is to be found (Vatican Council II (1965): n.7). This contribution to the total formation of pupils is reflected in the Congregation for Catholic Education (1977, 26) statement that:

‘A school is a privileged place in which, through a living encounter with cultural inheritance, integral formation occurs’.

In investigating this long-term relationship, it can be deduced across all the four categories of schools from table 4.5 in Chapter Four, that a sustainable defining framework of formation is based on five key indicators. Namely:

1. The dignity of all.
2. Making spiritual and moral development prominent.
3. Making academic excellence first priority.
4. Encourage students to join extra-curricular activities.
5. Focus on the primacy of the Church’s mission.

The suggestion could be made that these factors reflect authentic and integral formation articulated by Pope John Paul II (1992:42) and Dewey and Hinchey (2019: xiii) and reflecting what the latter describe as a new way to strike a reasonable balance between the interest of the Catholic school and the common good. Each of these defining principles of teachers has a clear measure and is crucial for the flourishing of

society and the economy. One aspect that is even clearer is that prioritising these services will eliminate challenging outcome for many vulnerable young people described in the introduction to this dissertation, who are seeking non-existent jobs, and ending up on city streets. Dewey and Hinchey (2019: xiii) also expound on this framework by insisting that schoolteachers should be concerned:

For the rights and welfare of others, socially responsible, willing to listen to alternative perspectives, confident in their capacity to make difference, and ready to contribute personally to civic and political action. They strike a reasonable balance between their own interests and the common good.

As the Congregation for Catholic Education's 1977 document suggests: 'in this setting [the Catholic school] pupil experiences his/her dignity as a person before he/she knows its definition' (SCCE, 1977: 55). These reflect the high value the Catholic school leader and teacher play in young people's formation and development in a Catholic school.

5.1.1.2 Holistic Formation Definitions by the Catholic Church in Ghana

39.6% of the respondents disagreed that, "there is a focus on the primacy of the Church's mission to the school". While the Church documents are aware of this, existing research literature does not only identify this as area of concern. This research highlights it, because the percentage is significant and it is likely to increase to 50% in the future i.e. half of the teaching staff in Catholic schools. Lack of focus on the primacy of the Church's mission can affect what the Ghanaian Catholic Bishops' Conference (GCBC) in 2018 described in their communiqué as constant reference to God. Namely: teaching the Word of God, intimate prayer, and life of selfless witnessing. It could be argued that such a route, with emphasis on constant reiteration, resonates with that of Pope John Paul II's (1980, n.2) reference, previously articulated, to God becomes an important source for the achievement of continuing national development. This implies that priority is given to the core Ghanaian societal values in reference to the message of Christ. This raises the question: what is the purpose of Religious Education in schools? How is this aspect understood? Among other things the Declaration of Christian Education, *Gravissimum Educationis* (1965, Preface) states.

For her part to fulfil the mandate entrusted to her by Christ to proclaim the mystery of salvation to all people and to renew all things in Christ, [the Church] is under an obligation to promote the welfare of the whole life of man, including his life in the world in so far as it is related to his heavenly call, she has therefore a part to play in the development and extension of education.

The interview responses made clear that senior staff and teachers should ensure that Religious Education is given a high priority and that teachers are empowered and equipped to promote the development of pupils/students and the whole school curriculum:

The personal contribution of teachers is crucial in modelling what holistic formation will look like. The first thing is actually to get the staff or all teachers to get involved in what it means to form young people in a particular kind of school (AH)

It is clear that in some cases the question of the meaning of the nature of formation has been a overriding priority in the interview process. As one participant also pointed out the purpose of formation should be:

To make sure all teachers have a vision for the holistic upbringing and formation of students and never to concentrate merely on their interest in what they earn (PCCF).

Besides being expected to help young people to achieve their academic potential other head teachers pointed out that:

Catholic schools care about the kind of people that young people are becoming, and we cannot do that unless we work with the staff to help them to develop young people in particular kinds of works. There are certain values without which community cannot function (APH).

5.1.1.3 Holistic Formation Definitions in Diocesan Policy Documents

The growing concern that the Church does not have the full control over the formation of teachers in her schools was articulated by practitioners. One policy maker acknowledged that:

Catholic teachers now follow the curriculum and formation programmes designed by the Ghana Education Service for all Colleges of Education in Ghana (HE1).

One head-teacher from within the group of others with same role, did elaborate a little:

The philosophy of education which focuses on the holistic development of both soul and body in the formation of teachers is virtually lost. There has been a

paradigm shift in the formation of Catholic teachers. This follows the transitioning of the financing of education in Ghana. The state now finances the once private teacher training colleges (now known as Colleges of Education) (PCCP).

The potential effect of this disequilibrium might be that teachers and leaders will not have a strong and principled stand on the five basic commitments of Catholic education referenced earlier that include:

- The search for excellence
- The uniqueness of the individual
- The education of the whole person
- The education of all
- Providing moral principles which can serve as agents of faith and offer guidance through life experience [These are listed in Chapter Two]

The above distinctive characteristics of Catholic schooling can be considered as effective means of communicating the message of Christ. Similarly, Reiss and Halstead (2003: 7) echoed values that continue to shape educational process and parenting practices.

Insights from this influence what might be organised by Goaso Diocese to develop planned provision of strong and principled policies to inform, direct and challenge Catholic school leaders to appropriately encourage all teachers to deliver these commitments in order to enhance the wellbeing of pupils/students. The introduction of this policy might enable College principals and head teachers to be in control of their roles and responsibilities, contributing to developing caring professional relationships. In addition, teachers will also be aware constantly of these concerns and contribute to developing the professional relationships with families and the Church which are their responsibility.

5.1.2 Holistic formation in relation to school policy

The next topic on the diocesan document is school policy. A concern that arises from the data which emerged from the transcripts of the semi-structured interviews is the extent to which Catholic school prepares leaders, teachers, and parents to undertake formation activities.

As a Catholic Institution, faith formation through daily Masses and doctrinal instruction ensures holistic education for quality education (HE 2).

This reflects the communiqué issued in April 2018 by the Catholic Bishops Conference of Ghana:

Teachers are to intensify the faith formation of their community through teaching the Word of God in order to develop a sustaining and sincere relationship with God, intimate prayer, and life of selfless witnessing.

The expectation that Christian educational vision is rigorously strengthened redirects school leaders and teachers to play a key role in policies' implementation as part of their leadership job. If they [teachers] are to achieve this goal,

the first thing is actually to get the staff or all teachers to get involved in what it means to form young people in a particular kind of school. That is, as teachers play this role, it increases the formation work of the school (KGC).

The frequency of mission implementation as part of good governance, improves the communication and efficiency of formation work. This expectation resonates with mission statements discussed around the concept of formation in the types of educational institutions in the case study in Chapter Three:

1. **Peace of Christ College:** To develop academic, professional, and occupational competencies necessary for the preparation of dedicated, disciplined, committed, resourceful, creative, and patriotic teachers capable of teaching in the basic schools in Ghana.
2. **Kotoko Girls Secondary:** To offer affordable and holistic education to young girls under the training of discipline and moral uprightness for their empowerment and to promote good religious values in a competitive world.
3. **Ahotefoɔ' JHS & Preparatory:** To provide quality education and discipline in a Catholic environment to maximise learning for all pupils/students.
4. **Apostles JHS:** To train pupils to become committed lay leaders, to work in both local and foreign languages, to equip for secretarial work or manual labour.

The analysis of these four types of educational institutions' missions helped to understand how the role of teachers is portrayed in their school mission policy respectively as stated in 'Declaration on Christian Education' (1965). This document

is important to ensure that teachers' understanding, and appreciation of formation remains rooted in the message and the person of Christ, as it has been handed down to us from the apostles, so that teachers may lead others to the path of God's salvation. However, Peace of Christ College and Apostles JHS' missions lacked the centrality of the person of Christ unfortunately. This is contrary to the Declaration on Christian education (1965: 25):

The Catholic school is not simply a place where lessons are taught; it is a centre that has an operative educational idea attentive to the needs of today's youth and illuminated by the gospel message.

As stated in the literature review chapter, clarity of educational vision is paramount. One respondent seemed, for instance, to use their statement as a means to support the importance of clarity in school mission and ownership of policies.

It is important that every school has a very clear idea about what it wants in terms of formation for students... Before it asks itself in terms of formation for teachers ...because it seems to me that one of the primary focuses of formation for teachers needs to be on how they can all contribute to a formation work of a school (AH).

The idea of clarity became more prevalent with the work of McLaughlin who in 1996 stated that shared clarity of educational vision is a well-known general requirement for educational effectiveness. An effort to further improve and make information on educational school mission available to all stakeholders, for example, parents, is generally important. However, it was found that the main mode of communication used by all the schools to disseminate the policy was written communication. To that end a few written copies of the policy were available at the school.

Teachers reiterated that challenging budget situations for schools and the declining Catholic teachers' rate in several catholic schools at primary and secondary level hindered the implementation of the stated vision. The curriculum and formation programmes designed by the Ghana Education Service actually provided useful advice that supports implementation of the vision.

5.1.2.1 Holistic Formation and School's Staff Recruitment Policy

The concern of the participants at this point focused on teacher recruitment policies. The study revealed that the basis for the appointment of a person to teaching in the school is essentially the formal academic qualifications and training. Aside from this characterisations, one respondent extensively articulated that:

Information and instructions on school policies are made available to teachers at their internship, orientation, induction sessions which take a limited period (PCCPP).

The induction ensures that teachers have the capacity, generosity, or inclination to adopt the ethos and culture of the school not superficially because the absorption of such commitment will be a slow process. The spirit of the school is expressed by teachers, the parish, parents, and pupils/students. Understanding this initiation conveys to teachers what the spirit, the aims of the school are, focused on the centrality of the person of Christ. The outcome is that teachers will be committed and work freely in the environment and share the vision of their school. Beyond this, it will provide teachers the skills in building good relationships with parents and other colleagues as well as providing mutual support that facilitates service delivery, expansion of equitable access and improved teaching and learning outcomes. That is the harmony that makes a happy school. This interpretation resonates with the core Gospel value of 'service'.

You call me, 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord, and Teacher, have washed your feet, you should wash one another's feet. I have set you an example that you should do as I have done for you' (John 13:13-14).

In this part of John's gospel, Jesus clarifies the type of discipleship he wants from his followers. Connecting with the notion of service to the poor and disadvantaged, an inclusion approach constituted an important aspect of formation as indicated in the 1977 publication by the Congregation for the Catholic Education. The conditions of the poor were highlighted in the case study of schools in the methods chapter. This requires key stakeholders, such as the government, diocese, educational administrators, chiefs (local community leaders), and teachers to have a conscious and deliberate policy about what percentage of poor students can be exempted from the Ghana Education Service (GES) Computer Selection System policy for admissions

into Catholic Senior High Schools. The lower percentage of poor students affects the opportunities for staff to realise in practice the primacy of the Church's education mission to the poor.

Whereas academic qualifications of practitioners did not seem to be a challenge, professional experience was varied and not comprehensive. I argue that schools have, in fact, provided initiation, that is, orientation and induction sessions to increase understanding, commitment, participation, stewardship, and ownership of teachers in order to be part of their school community. However, offering teachers ongoing in-service training to focus on the particular aspect to share commitment to services are insufficient and limited. The interview data in this category demonstrated that teachers felt uncertain about the structure of professional skills training focusing on specific areas/topics of formation.

Schools need to embrace more liberating and progressive interpretations of formation by using in-service professional skills training to engage in formation activities. The degree to which District Education Directorate and School Management demonstrate commitment to providing on-going professional skills training for teachers could impact the understanding of some participants, provide teachers quality formation to make their ministry pupil-focused with resonance with UNESCO (2015: 13) four key principles. It was found that it is not enough to provide induction and orientation services without in-service training, as the latter helps to achieve high standards. Cardinal Vincent Nichols (2004) recognises this when, echoing the concept of the dual nature of Catholic schooling, he suggests that:

...its concerns are not only that school achieves academic excellence, but that this excellence is based on search for the truth in the light of faith - that the school is coherent as a community, but that it sees itself as part of a wider community of faith within a multi-faith society.

The point to make strongly here is that, as a strategy that is used to focus on a particular aspect of development, in-service training needs to be considered critically. Additional continuous professional training using workshops, seminars, conference will contribute to strengthening and renewing teachers' commitment to school life. This, of course, demands resources. This will be returned to subsequently.

5.1.2.2 Holistic Formation and School's Formation Strategy

Another aspect of holistic formation that teachers contribute to is the school programme. It is significant opportunity within a short time for supporting the wellbeing, moral and spiritual formation of teachers and pupils. This is a set of measures to build the school so that it becomes a place where all students feel welcome and embraced by the love of Christ. This recalls CBCEW's (1996a) argument that:

Within Catholic schools and Colleges, everyone is seen as made in God's image and loved by Him. All students are therefore valued and respected as individuals so that they may be helped to fulfil their unique role in creation.

It is this kind of service that is referred to as school programme emanating from extra-curricular activity. It can be seen from the Table 4.6 in Chapter Four that there are statistically significant differences in the responses between schools regarding participants encouraging pupils to join extra-curricular activity ($F=2.189$, $P<0.10$). Since among the variables encouragement of pupils to be involved in extra-curricular activity is a private and individual affair, it is difficult to engage a collective programme.

This above finding can best explain each of the four case study schools in the methods chapter which indicated respectively range of critical extra-curricular activities and practices such as collective worship, prayer, outreach programmes and catechism. For example, some participants also suggested that certain Ghanaian values such as truth, honesty, mutual respect, cohesion, patriotism, love, and the actions that brings peace, dignity and happiness are to be taught at our schools. They regard these values as object lesson in how to behave. There is an insignificant positive correlation between the study variables. Analysing this through the lens of the interview the contribution of all stakeholders (parents, teachers, parish) in relation to encouragement of students to be involved at Mass, catechetical instruction constitutes an equally strong feature of the responses within this category, reflecting the CCC (1994: 2045) argument that:

Schools increase, grow, and develop through the holiness of teachers and pupils', until 'they all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

What can be deduced from the preceding argument is that formation is a communitarian responsibility encompassing a more pastoral approach embodying a direct link with Dewey's 2008 publication.

The School is fundamentally an institution erected by society to do a certain specific work, - to exercise a certain specific function in maintaining the life and advancing the welfare of society. The educational system which does not recognise that this fact entails upon it an ethical responsibility is derelict and a defaulter. It is not doing what it was called into existence to do, and what it pretends to do (II, n.8).

It is, therefore, a requirement for teachers, parents, and the parish to set out more pastoral action plans with significant emphasis on the role of the individual context, again reflecting one of the key concerns of CBCEW (1996a).

In Catholic schools and colleges, management, organisations, academic and pastoral work, prayer, and worship, all aim to prepare young people from their life as Christians in the community.

In order to make such programme and activities a success demands that lasting, precise and enhanced preparations are designed to facilitate the process. The importance of this preparation reflects to an extent, Congregation for the Clergy's (2017: n.57) argument that:

The capacity to make a right choice is linked to the requirement that students attain gradually a well-formed and balanced conscience.

Within this requirement one of the participants' response upon reflection seems to suggest government policies domination as a barrier to successful Catholic school programmes. The emergence and implementation of curriculum and formation programmes by the GES for schools uproots the pure Catholic tenets that focus on integral formation. This intervention by GES contracts comprehensively the assertion by Reiss and Halstead (2003: 7) that:

If we think of education as primarily concerned with the balanced development of the whole person, then it is clear that the choices that any person makes in relation to behaviour and lifestyle are shaped by values. These values provide criteria by which we judge something to be worthwhile.

5.1.3 Holistic Formation and Definitions of Education in Faith

The seminal document on Christian Education is especially significant in this context. The document stresses that Christian educators:

assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education. Through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart (Pope Paul VI, 1965: 22)

It is worthy of note in this context of character formation and faith transmission that some participants were drawn into the religious dimension of education in a Catholic school because it is something ‘that is central to human life’ (Chazan, 2022:24). Rooting faith, spiritual and moral education into the curriculum is an increasingly significant part of the culture across the four school types in chapter three in this study, as one participant in the parish priest category said:

It is very difficult for community to function if, for example, people do not tell the truth unless people are compassionate towards to each other. An educational community cannot function if we do not help young people to understand that they have great values in themselves otherwise they will not have confidence to develop their own potentials. We need to help young people to develop values for themselves (APPP).

For these values, the practitioners, including parents, were specific. Emulating certain Ghanaian values, for example, truth, honesty, mutual respect, cohesion, patriotism, love, and the actions that brings peace, dignity, and happiness were of paramount importance. These Ghanaian values according to Gyekye (1996: 55) who is known for theorizing the concept of personhood on the basis of Akan cultural paradigm in debate with Kwasi Wiredu, which is seen as one of the defining moments of modern African Philosophy, are anchored in pupils’ beliefs about right and wrong conduct and good and bad character. Its goal is to ensure that teachers’ understanding and appreciation of bearing of fruit that will last remain rooted in Christ and his truth (John 15:16). This shapes the strategies teachers use in navigating challenges to their ministry which will be analysed later. This can be sustained to a great extent.

As long as these indisputable truths in relation to the moral sphere values (Barrow 2007:10) are developed in young people, the distinctive role of education is bound to be achieved (Dewey, 2008: II, n.8). One of the head-teachers said:

‘Catholic schools care about the kind of people that young people are becoming, and we cannot do that unless we work with the staff to help them to develop young people in particular kinds of works. There are certain values without which community cannot function’(APH).

It is worthy to note in this context that the Catholic school embedding the faith fruitfully requires a shared role linking parental responsibility which will be analysed later. In collecting data, it was discovered that spiritual and moral formation features prominently in the schools reflecting the Congregation of the Clergy's (2017: 142) assertion that the community of teachers through their teaching ministry guides pupils towards that unity of knowledge that finds its fulfilment in Christ, the Way, the Truth, and the Life.

Involvement in faith activities such as collective worship, Rite of Christian Initiation of Adults (RCIA), prayer, and outreach programmes within the Catholic school community constitutes a common feature and practice of teachers across all four school types, varying in terms of engagement and availability of priests and teachers who are committed Catholics and committed members of their community. The critical role of extra-curricular activities in this context was acknowledged also by the majority of teachers. The importance of extra-curricular activities will become more evident later in the analysis of responses to the statement 'students and staff are accompanied on their faith journey'. Focus on extra-curricular programmes with emphasis on liturgies and rituals points to the communiqué issued by the CCG & GCBC (2018):

Teachers are to intensify the faith formation of their community through teaching the Word of God in order to develop a sustaining and sincere relationship with God, intimate prayer, and life of selfless witnessing.

This is achieved for example through Catechetical instructions in which according to Pope John Paul II (1980:7) 'the activity of Jesus the Teacher goes on'. Through Catechism, pupils are drawn into a formative and regulatory process, for example, during Lent Kotoko Girls' Secondary takes up the call to do something about the situation of the poor through donation.

While the faith and commitment of teachers contributing to the mission of Christ constitute significant additional factors in this engagement, they also echo the concepts of servant leadership, transformational leadership and becoming missionary disciples espoused by CBCEW, especially the notion of witnessing:

The witness of teachers will enhance the whole school in all aspects contributing to growth of the moral and spiritual content of the ethos that underlies their daily life (1996b: n7).

For heads and teachers emulating their school's ethos helps them to see themselves as model teachers, hence the strategies they use to navigate their vision are shaped by faith. Related to the issue around upholding the ethos of the school, one formator aligned this with a holistic perspective when they asserted that the purpose of formation should be:

To make sure all teachers have a vision for the holistic upbringing and formation of students and never to concentrate merely on their interest in what they earn (PCCF).

Since Table 3.1.0 in Chapter Three, demonstrates that three out of four of the heads are regular practising and committed Catholics, faith formation is at the core of how they navigate their ministry. However, without making any judgement here, it is important to show that that is not the only factor that drives faith formation. How the proportion of Catholic population in a Catholic school acts as an effective resource to promote faith education is worth investigating. A case in point is the disparity in terms of total number of students on roll and number of Catholic students evidenced in Table 3.1.0.

The decreasing number of Catholic students in some schools challenges the ability for regular practising Catholic teachers who are committed to their school community to engage successful programmes of formation. The lack of sufficient Catholic staffing in case study school 'Apostles JHS' compromises its Catholic identity. In the following sub-themes, it will identify these concerns.

5.1.4 Holistic Formation and Professional Subject Competencies

After establishing and determining the impact of education in the faith that has specific focus on the school, this study moves forward to arrive at professional subject competencies and its relationship with holistic formation. In terms of formation, the majority of teachers in this study positively state:

Formation is aimed at developing competencies for effective teaching in Basic schools. Attention is paid to content and methodology in all subjects taught in the Basic schools (AH).

An analysis on this definition appears to suggest that formation indeed appears to be operated within the curriculum. Given the impact of this definition across the four case study schools, the background of the preface of conciliar document on Christian

education (1965) and the observation around the issue of quality in secular terms (Lydon, 2019:35) professional subject competencies are seen to be transformative and charismatic. The finding characteristics of holistic formation in table 4.4 is not contrary to these publications.

As found previously in the research, this is not contrary to the mission and principles across the four case study schools in terms of gender, tribe, ethnicity, religious affiliation, age, location which promote inclusiveness and reflect the CBCEW (2011: 1), thus empowering CES to develop a strategic approach to ensure offering of different services to support poor schools and students to offer an excellent education. This machinery for formation that is very significant in supporting the well-being of children, meaning that teachers are to listen to structural issues that other schools and some pupils face. Narrowing down this to benefit all the biographical data of the respondents it was decided to settle on alternative provision namely empowerment of women as individuals and professionals which can be a significant partner in formation activities.

The sustainability of this model will involve much effort leading to well-established policy which will be analysed in a later section. However, these are not all the measures. The actions to plan this will also involve recognition and appreciation of women for who they are, funding, recruiting professional resources, establishing educational therapy centres and maintenance of the union between schools and families.

The provision to support teachers' formation in order to help children who need extra educational support is under significant pressure since the number of children are increasing, reflecting case study 'Kotoko Girls Secondary'. This implies that if teachers' subject competencies are formed or developed it will contribute to making academic excellence becomes part and parcel of the teacher's being. Although a large proportion of teachers in my research group, data explains, hold Bachelor of Education, Bachelor's degree, and Post Graduate Diploma in Education, other factors such as teachers not spending their entire career in a Catholic school seem to affect adversely the quality provision of holistic formation.

The question of teachers not spending their whole career in a Catholic school, is borne out by lack of promotion for teachers and teachers themselves not wanting to stifle

their professional progress. This calls for improved promotion packages and appropriate motivations for teachers to support their vocation and profession and reduce the massive shortfall of Catholic teachers.

An important factor in the lack of promotional prospects for lay teachers in Catholic schools is the fact of senior leadership roles being occupied by religious. Consequently, lay teachers not only see no prospect of attaining a senior leadership role in a Catholic school but fail to acquire any Catholic training in those roles. The findings of this research will add to the literature. This means that the urgency and handling of formation is central. In this case, without significant and strong provision of this infrastructure with the aim to ensure greater balance between professional development and spiritual formation of teachers, Catholic practitioners ministry will be significantly less effective.

5.1.4.1 Holistic Formation and Teaching as a Vocation

With the growing concern of holistic education, teaching as a vocation is another major contributor in ensuring excellence in education. The very question arises as to what is an excellent school? This is defined and shaped by the conditions of the Beatitudes emphasised in the curriculum (Stock, 2012: 16-17). The research affirms that increasing quality in education reflects an increase in school enrolment.

As referred to previously in Chapter One (Introduction), schools in Goaso Catholic Diocese have for the past 25 years achieved impressive academic records. Again, in that same chapter, it was stated that parents from all spectra of life throughout the country who queue up to apply for their children to gain a place in Catholic schools especially in the secondary and tertiary because of their certainty that Catholic schools deliver quality education was also described. This growing concern of ‘quality education’ reflects Cardinal Vincent Nichols’ argument (2004) that speaks about the dual role of Catholic education. Whatever their particular merits the two emphases are to be seen as complementary and empowering.

Hence, the overall fact of families’ interest in and reliance on Catholic education is in line with CBCEW’s argument (1996a: 1) that offers the conventional definition describing the integral nature of Catholic education giving pupils every best

opportunity to nurture their talents to the full. Surprisingly, Lydon (2019:35) has observed that there is an issue with the phrase ‘quality in secular terms’ because of its dichotomous nature. If students do not achieve their potential at least two of the characteristics of Catholic distinctiveness, that is, search for excellence and dignity for all are not being achieved. Lydon concludes by reiterating the imperative of maintaining a balance between school improvement and Catholic distinctiveness, a central principle in the context of a holistic formation.

The emergence of such observation around quality education is evidenced in the combined data in table 4.4. 14.6% (7) and 41.7% (20) of participants respectively strongly agreed and agreed with the statement that academic excellence is the number one priority of the school. Conversely, 27% (13) and 16.7% (8) of the participants respectively disagreed and strongly disagreed with that statement. Contrary to the disagree and strongly disagree findings, in the combined study, the practitioners proportion showed insignificant relationship with Canon Law (1998, Can.806 §2).

While people may interpret these conflicting views as a real challenge all teachers have to overcome, for them it is indeed specifically empowering. This is understood not in a theoretical way but as a significant chance to take action that might enhance excellence. This opportunity might include regular in-service workforce development and provision of other infrastructure. But this is not all. An insightful participant in the study provides alternative practical solution stating teachers’ commitment to their school community and not merely focusing on their salaries.

This type of commitment and resilience is not passive but rather transformative and sustainable and can work effectively. As previously mentioned, the proportion of Catholic workforce, state control, system fundings, lack of workforce and work plan developments are factors which sometimes make teachers fail to understand and contribute to the urgency for excellence in curriculum and extra-curriculum. Confronted with this lack of urgency for excellence in all aspects of a student’s life a teacher of Peace of Christ College felt that:

The pure Catholic philosophy of education which focuses on the holistic development of both soul and body in the formation of teachers is virtually lost (PCCPP).

In view of this lack of understanding of a holistic vision, there can be agreement with CBCEW (2011:1) mandating CES:

to develop strategies alongside Diocesan authorities and within the wider Catholic sector to ensure that Catholic schools in difficulty can be helped to improve rapidly so as to offer an excellent Catholic Education to our children.

It is this significant emphasis on offering quality education which makes the majority of the practitioners and parents advocate for a strategic approach which focuses on serious work on teacher formation and professional development.

5.1.5 Conclusion

Overall, this section has shown how the nature of formation in schools contributes to the holistic development of both teachers and pupils. Strategies developed aim to consistently uphold the principles articulated in documents published by the Congregation for Catholic Education at universal level which are monitored at the national level by the GCBC and the regional dioceses which concern the holistic nature of formation.

Schools then respond with the forming of several strategies and their implementation including recruitment policies focused on teachers of faith. In addition, strategies around training in subject competences, a formation programme for teachers and health and well-being support programme which reflect the underlying values of Catholic education. The manner in which teachers engage in these strategies to navigate their ministry is greatly shaped by the five key principles underpinning Catholic education. Simply put, how the Catholic schools have given meaning to, governed, regulated, and controlled holistic formation of schools determines how teachers navigate their teaching. While all characteristics of formation function under the same schools under discussion, the teachers' responses differ significantly from one school group to another.

For example, while some teachers considered teaching as a vocation while others considered it as a profession that provided them with a living and dignity. They considered professional competence in a subject area to be enough in terms of their training during induction. In this context, it was found to be of great significance if schools had strong leadership in relation to formation of teachers and linked closely with the diocese and its parishes to provide formation. Also, the dedication of specific resources to formation made a substantial contribution to the overall success of

continuous professional development and formation across the whole school. Some interviewees regarded the provision of such formation as a critical support to those teachers who regarded teaching to be simply a profession.

5.2 Sacramental Vision

5.2.0 Introduction

This theme, sacramental vision, is a fundamental aspect of formation in structuring all Christian ministry around the message and the person of Christ. Sacramental vision argues that Catholic school leadership and teachers can have vast knowledge, skills, considerable understanding of methods in teaching but if they [teachers and leadership] do not build their ministry on Christ, then their teaching will be significantly less effective. Within this reflection, the theme investigates and analyses a number of considerations including invitation, inclusion, building a community, and respecting an individual discernment that assists teachers to model their teaching resources for evangelization and increasing faith and values in pupils/students. It addresses the importance of building spiritual capital based on the principles of Bourdieu.

Alongside that, the majority of teachers clearly saw their ministry as a vocation, especially in relation to modelling ministry on Christ and the importance of increasing commitment in teachers in Catholic educational settings are outlined. One interviewee, for example, stated that:

It would be true to say that the overwhelming majority of teachers have a strong commitment to their vocation (even if some might not explicitly put it those terms) and their pastoral responsibility to their students (KGAH).

The theme references chaplains' referral to interesting examples including evangelisation and participation in community-building. It describes new systems, strategies, styles, and values for example, calling out the gifts of young people so that they reach their potential and accompaniment which participants perceived to guide practices with regard to holistic formation in a Catholic education setting with the objective of increasing spiritual capital. Finally, some senior leaders and policy makers also added that teaching concerned upholding the spirit of a distinctive ethos.

Again, this theme in conclusion, in structuring all Christian ministry around the person of Jesus upholds the spirit of a distinctive legacy, ethos, and values.

5.2.1 Sacramental Vision and Religious Symbols

In examining the characteristics of sacramental vision, a key role already discussed is the role of religious symbols. This point was clearly connected to teachers' personal reflection on the person and message of Christ. In essence, it applies to Lydon's (2011) belief that educators who embody the notion of modelling Jesus' style of ministry are memorable and influential. In the context of teachers' memorable, inspiring, and influential impact, it has been acknowledged how this formed part of my upbringing and training which were highlighted clearly in the introduction and literature chapters in this study. This corroborates Glazier and Hellwing's (2004:552) definition of mission largely understood as 'sending of someone, with the authority of the sender', encapsulated in the root meaning of the Greek 'apostle' (Lydon 2011:82). The implication from this assertion is the concept of religious resemblance, extension, representation, and symbolism. In the context of religious symbolism which featured within the participants own school community, one of the nineteen participants expressed similar views:

From the point of view of mission schools, that is probably the case, but considering it so is not the same as actually adding 'works' to 'fruits' (James 2:26)' (PCCF).

The issue of adding 'works' to 'fruits' is a significant theme in Groome's 2011 publication.

Fieldwork research did, however, reveal the importance placed on visible religious symbols and the physical environment. One stated that 'the physical structure of the school reflects its Catholic mission' in relation to the contribution of religious symbol to formation. Data from Table 4:11 reveals that among the predominant indicators of sacramental vision is 'the physical structure of the school reflects its Catholic mission'. Within this statement both the male and female teachers revealed no statistically significant differences.

The research data does, however, suggest that teachers as religious symbols can have significant situational and invitational influences on colleagues and pupils. This

influence can occur without the awareness of teachers. Here my judgement is refining strategies to train and maintain a critical mass of baptised and practising lay persons in key educational postings. The essence of developing this strategy reflects the aims of school type ‘A’ described earlier in the methods chapter in this study.

As discovered in the background of the four school types in Chapter Three, the fact that pupils and parents see the intensive involvement of their teachers in organising outreach programmes, collective worship, catechism, prayer seems to resonate with the specific command of Christ to his followers in First Corinthians 11:24-25. The chapter further examined the impact of religious symbols providing a culture that facilitates the practical and positive values and attitudes society demands. It could be argued that this cannot be achieved without teachers’ cooperation. In considering the religious symbol dimension of teaching the following issue by the Congregation of the Catholic Education (1977.43) is important:

The extent to which the Christian message is transmitted through education depends to a very great extent on teachers...the nobility of their contribution is embedded in their imitation of Christ, the sole teacher, they [teachers] reveal the Christian message by their personality.

On the contrary, from the results from Table 4.9 which examined the statement “I often see teachers with students outside of the classroom”, respondents generally disagreed with this statement, revealing a certain dissonance with the findings emanating from the interviews. Parents and practitioners believe that such dissonance can affect the holistic formation of children and presents a great challenge to management and leadership.

5.2.2 Sacramental Vision and Teaching as a Vocation

Teaching as vocation is one of the fundamental pillars of formation. The initial question posed at this stage of the interview process, in your own experience do teachers regard their ministry as vocation, elicited a range of responses in respect of the inner motivation of teachers and leaders. The study revealed that participants have two of things to say about vocation. They ‘feel called to teach’. They see ‘teaching as vocation’. This finding from the interview process is similar to Frederick Buechner’s

(1993: 118) articulation of vocation as: ‘...the space where your deepest joy and the world’s deepest hunger meet’.

The context of vocation as a confluence between self and service leads to the argument that ‘the nature and mission of teachers must be understood within the Church, the people of God, the Body of Christ, the Temple of the Holy Spirit’ (*LG*, n.9) for the ministry of which they dedicate their lives. This is important to the extent that it embraces participation in community spirit. On the contrary, the findings in this study demonstrate that characteristics of vocation cover the pursuit of achievement – academic and spiritual. It should be understood that the self - portrayed in this finding is one that has achieved a balance between the two.

The acknowledgment of teaching as vocation is an argument for the commitment dimension applied to teaching. This commitment is referred to as ‘spiritual capital’ (Zohar and Marshall, 2010), which suggests that teachers act personally and professionally in lives of devoted service. In 2007, Watkins (2007: 82) offered a similar argument that offered new understanding and attitude about ‘the Christian vocation to teaching. When teaching acts as devoted service, it adopts qualities such as servant leadership which is a crucial contributory factor to sacramental vision.

The data in Table 4.8 reflected the value of service (John 13:13-14) described earlier in the literature chapter in this dissertation. 33(68.8%) in 48 respondents strongly agreed that the servant leadership approach is modelled by all teachers. This implies that lack of renewal of teachers’ commitment will lead to decline of their school’s mission and ethos.

5.2.2.1 Sacramental Vision and Teaching in the manner of Christ

Earlier in chapter two, a connection between the ministry of teaching and the concept of Christ as the basic sacrament was suggested. While writing on the nature of the Church the great Ecclesiologist, McBrien (1998: 286) had claimed that:

If the Church is the Body of Christ, it must look and act like the Body of Christ.
If the Church is the people of God, it must look and act like a people of God.
if the Church is the temple of the Holy Spirit, it must look and act like the Holy Spirit.

This relationship recalls the story of one of the respondents, a head of a secondary school that:

‘a teacher’s work is like that of Christ’. The only difference is that teachers do not do the spiritual work that a priest will bring to the task’ (KGH).

The notion that the work of a Catholic teacher is like that of Christ was articulated by the head-teacher in Ahotefoo Junior Secondary and Preparatory:

‘Jesus was the first Teacher who proclaimed the gospel therefore teachers in ‘Ahotefoo’ consider teaching as a teaching ministry and as a vocation’ (AH)

By modelling their ministry on Christ, the Catholic teacher, school administrators and leaders will reflect the key aspects of that ministry which encircle: an invitational and inclusive approach to all, effective presence, respect for an individual’s discernment and challenge, reflected in the response of the disciples (Mark 10:52). Each of these in Lydon’s 2011 publication not only provides a pathway for Christian discipleship but is also underpinned by a commitment to the building of community, which is a central mark of sacramental vision, both being linked holistically in all post-Vatican II publications on Catholic schooling. In effect, the work of a Catholic teacher shares in the Christian obligation to spread the gospel. What this means, quite simply, is that if teachers are dedicated to their vocation this will result in a positive and significant relationship with formation. Characterised by, in the words of Grace (2010:120) ‘witness to faith in practice, action and relationships.’ And so, as one of the participants, for example, pointed out:

‘Becoming a teacher in a Catholic school increased my own faith and gave me a spiritual way forward. I grew with my pupils. When I got to the point when I defined myself not just as a teacher, but a Catholic teacher, I began to see it as a vocation’ (PCCPP).

In this submission, a college principal makes clear that “faith formation helps students to realise the need to teach for the sake of Christ”. That experience by the college principal sums up Lydon’s (2011: 125) position around ‘commitment’ as ‘the radical break with the past, redolent with that of the first disciples’. This kind of understanding according to the majority of the participants in this study will serve students’ integral development. This no doubt, is a sign of ‘devoted service’ (Zohar and Marshall, 2011) which according to school chaplains and a professional engaged in formation in this study ‘fosters participation in community building’. For that reason,

‘It would be true to say that the overwhelming majority of teachers have a strong commitment to their vocation (even if some might not explicitly put it in those terms) and their pastoral responsibility to their students’ (KGH)

For example, 68% of the respondents in this study strongly agreed that “A servant leadership approach is modelled by all leaders”. Such significant contribution of the practice of teaching in the manner of Christ which is central in education highlights the notion of sacramental vision.

5.2.2.2 Sacramental Vision and Teaching as a Vocation

In the literature survey, it was highlighted that the extent of development of resource capacities such as dedication and commitment are vital to the educational programme in a developing nation such as Ghana and will assist Goaso diocese in expanding the provision of quality basic education for all with attention given to gender equality and children from poor background. While it is important for any school to uphold its ethos in the manner that it itself understands, participants made use of the term dedication to refer to their relationship with their vocation. What this suggests is that dedication is a focal point of a teacher’s identity as Christian.

Dedication and commitment dominated the interview data, referenced six and fifty-three times respectively in this study and interestingly were used interchangeably by the participants in this study. Regardless of their definitions they have the same understanding. In this context, Sullivan (2002, 93) argues, a teacher’s commitment should always be vigorous rather than virtual and substantial rather than superficial. Indeed, how commitment works, the assistant head-teacher, from his observation and interaction with many teachers at ‘Kotoko’ Girls explains:

‘It would be true to say that the overwhelming majority of teachers have a strong commitment to their vocation (even if some might not explicitly put it in those terms) and their responsibility to their students’ (KGH).

It demonstrated the efforts by teachers to allow their commitment to grow at every level of their teaching and leadership without counting the cost. A further point is that this finding aims to raise awareness of the link between teaching and commitment. The reference to commitment to vocation links the term with the Pierre Bourdieu (1986) notion of spiritual capital. This is advantageous for teachers, as it facilitates active

presence of teachers in pupil's formation. Here still, spiritual capital is based on the affirmation of intrinsic value and, as such, offers a critical perspective on instrumental concepts of capital and its conversion (Palmer and Wong 2013: 1). This was part of Grace's (2002) usage of spiritual capital encapsulated in the term 'embodied state' summing up the functions of teachers as icons of commitment that is not only expressed in terms of acting professionally but also of bearing and having faith - part of their distinctive sacramental functions. In 2011 Professor John Lydon (2011: 125) argued that commitment has to do with 'the radical break with the past, redolent with that of the first disciples.' This reflected and supported the findings of the semi-structured interviews namely that:

Humility: literally coming down to earth is useful in increasing spiritual capital of teachers. For example, teachers have a sense of meaning and purpose in the place they are working. The same applies to each of the four case study schools' cultural expectations: commitment forms part of the formative aims of school and each teacher has a role to play in the kind of person young people are becoming (one participant in the chaplains and parish priests' category-KGC).

In terms of the framework provided for the interpretation of this comment, humility, obedience, and solidarity with the community of teachers remain. These are goals that this study has clear ideas about and their presence has a stronger impact on the school community. This might illustrate the nature of vocation of teachers who are empowered to carry on the works of formation and of the gospel through the spirit of their school community. This finding is similar to the findings from the individual case study school and in line with the theoretical basis.

5.2.2.3 Sacramental Vision, teaching a Vocation and Evangelisation

The issue of teaching seen as a mission forms the backdrop to vocation. Clearly all members of the community of dedicated teachers have a role to play in a Christian institution such as the school, female teachers as well as male. Further, they offered a unique perspective on their vocation and mission.

A wonderful aspect of our lives is that we are ordinary men and women called to greatness. We have our personal faults, human limitations, and sins, yet in spite of all this, the Lord recognised a potential for excellence and goodness in us. We received the special vocation to serve the Lord Jesus by becoming leaders in his new community of faithful known as the school (AH).

The value placed on vocation and mission reflects Donkor's (2019) argument that enjoined school leaders:

‘to sow faith in the heart of their school, to transform lives and make people part of the faith’.

This assertion of Donkor has a comparably wide application: priestly, prophetic, and kingly roles referenced by O'Malley (2007:16). In particular, teachers who model their ministry on these three Christian pillars not only sustain relationship but also foster capacity building. A wider spectrum of the findings offers an essential and complementary perspective. This enhanced and fostered the quality of Catholic education.

For teachers, it is a calling from God to share in the Christian obligation to gospel. Such findings described a way of living the gospel but did not prescribe a precise way of doing it in practical terms. Such lack of precision means that inspiring commitment to mission is possible only when the ideas expressed in the statement resonate with the active presence of teachers (Wu, 2013: 149). One of the themes of this study has been the centrality of holistic formation, that is a commitment to integral developing and well-being of pupils. Both parents and teachers indicated that this central purpose could be achieved more effectively by a mutually supportive partnership between them.

5.2.2.4 Sacramental Vision and Teaching as a Profession

How does vocation and profession differ, if at all, and why is this significant? In the context of vocation, it was highlighted by interviewees that a Catholic school teacher is called to something deeper than fulfilling their job. In this sense a Catholic teacher goes the extra mile and does not clock ‘in’ and ‘out’ because that is where their life is.

In contrast, another development comes in the form of ‘earning a living’ which specifically reflects the context of career or profession. Profession is work related for which one has to be qualified. For example, if one wants to become a doctor one must study, qualify, then practice. Similarly, the Congregation for the Catholic education (par.27) has argued that the first requirement, then, for a lay educator who wishes to live his or her ecclesial vocation, is the acquisition of a solid professional formation.

This means that if one wants to become a teacher, one has to study in order to get their academic qualification then they can enter the teaching profession.

However, it was evident that much of the argument in the interview findings emphasised profession rather than vocation. One policy maker (HE2) and one headteacher (KGH), however, felt resentful that:

The postmodern Catholic teachers consider teaching as a profession and not as a vocation. The idea of being in ministry is bracketed out. To them, they are teaching professionals like their colleagues elsewhere (HE2).

Their primary focus is to build their economic lives through the teaching profession and not to serve as ministers in a vocation pitched or modeled on the teaching ministry of Jesus and of His Church. The apparent loss of control of the Church's own schools has made this worse, which is the reason the dynamics must change. (KGH)

Their statement reflects a concern on the part of Catholic school leaders to maintain Catholic ethos and a sense of vocation. Sullivan (2004) recognised this phenomenon of approaching teaching as profession in his era and offered a pragmatic response as he wrote: 'there should be no distinction between having a vocation and being a professional, both characteristics of the pathway of discipleship'. Given that vocation and profession are significantly complementary and fundamental to the total well-being of pupils we may expect, for example, the quality of the team, community, department, inspiring communication, workshops, respect for learners, interpersonal sensitivity and reliability which can contribute considerably to the individual's professional learning. That achievement would undoubtedly be raised if the GES takes vocation and profession into account when revising and enriching the curriculum at every level of children's formation. In support of the mutuality of vocation and profession, Grace (2002: 236) argued:

Catholic teachers within this sector whose own formation has involved the acquisition of spiritual capital do not act simply as professionals but as professionals and witnesses. (Grace, 2002:236)

Such engaged dialogue and interaction in developing a curriculum will/can be, as the above has shown, a vehicle of evangelization, which will be analysed later. On the contrary, the findings show that when teachers hang on to profession only their job becomes a drudgery or a burden and engages solely with the pay package. For them, part of this endeavour draws on lack of employment in the country. Again, this authenticates the comments from one assistant head-teacher that:

Their experience with teachers so far, does not support the idea of teachers considering their ministry as a vocation. They see it as a career and a profession which puts food on the table. The motivation for teaching is money. It has become a steppingstone for others who use it to enter other lucrative professions (AAHT).

However, there are many lay teachers who do regard the teaching profession as a vocation. Their dedication to their pupils is admirable even though they do not see a religious aspect to that vocation. An example of this, its argued, is that Catholic teachers cannot be themselves natural teachers if they fail to approach teaching as a vocation. In this manner, it may be further argued that it can create a significant gap that does not allow for a consistent modelling of teaching ministry on Christ. To adjust this, its suggested again that the concept of profession needs further and better construction with the aim to avoid equating vocation with a flourishing lifestyle. This view was common:

While we considered our work as being ‘professional in character’. Many considered it as a profession and are there for the pay package. However, some of us who are religious by association consider their ministry as a vocation to build the college and students holistically for the good of their spiritual growth as well (KGC).

The above practitioners evaluated their work in relation to their vocation. The disparity between the two caused confusion and a variety of practice. Therefore, the findings suggested some basic virtues are for a constructive relationship within teaching which translated better communication into productivity. Apart from that, it is also claimed that creating a positive brand image of profession will include putting in a new system and getting the right skills to drive formation forward to attract investment, that is, the interest of parents. Therefore, according to the participants, this concept of profession needs to centre action on both teachers and students in order for teachers to become successful professionals. Two headteachers, AH and KGH insisted:

Teaching as profession carries with it a sense that teachers will be listened to, their professional opinion or experience will be sought, and they will have a collective approach to that master management that is recommended or encouraged (AH).

Top-down approach, managers manage, and the rest do what they are told. This is not a good approach in most people’s mind (KGH).

It is clear from the response given that the ongoing self-motivated development of a teacher's personal qualities and professional characteristics such as subject knowledge, pedagogical skills, and leadership and management expertise are to be included in the induction standards. Therefore, it can be advanced that vocation and profession form part of formation process, it requires management to act on the school's mission. Parents can be team players in this discussion.

5.2.2.5 Sacramental Vision, Teaching as a Vocation and the Curriculum

The findings depict that a sacramental vision is not at the centre of curriculum. This recalls the assessment made in the literature review in this study that in recent years in Ghana as in many countries, there have been several high-profile attempts, including from the Ministry of Education, to reform the curriculum in ways that reduce drastically religious influence, the time-allocated to Religious Education and other subjects in favour of an increased emphasised on STEM (Science, Technology, Engineering & Maths) subjects. The essential point is that:

‘The curriculum has very little or no room for spiritual formation requiring teachers who are self-motivated to offer spiritual formation as a co-curricular activity. A greater burden/workload is placed on teachers who are interested in supporting the children's spiritual (/holistic) formation’ (PCCPP).

The response given above to this question in the sixth stage of the semi-structured interviews could be interpreted both positively and negatively. From a positive viewpoint, readily available, SSI could better aid the transmission of the gospel message both on an individual basis, and in an interdisciplinary setting would be desirable, and greatly appreciated. Head-teachers felt that a common strategy, in the form of appropriate SSI model would help reduce ‘young people's mental health such as self-harm, eating disorders, tribal trauma, sexual harassment.

On the other hand, the response fails to recognise the holistic perspective canonised in Catholic education tradition, articulated by post-Vatican II ecclesial documents (see for example SCCE 1977: 50). In essence the response fails to recognise the integral connection between curriculum on spiritual sacramental formation and other forms of education, for example, STEM, is clear. Ecclesial documents aim not simply to insist

on intellectual assent to religious truths but also consists in a total commitment of one's whole being to the person of Christ. On the contrary, this literature is in line with the findings that delineate vividly how the curriculum does not emphasise teaching as a vocation. What is at the core of the curriculum is not teaching as vocation but profession. Since among the participants, curriculum implementation is a key affair of GES, it is difficult for Catholic leaders to engage in collective strategies of opposing the hegemony of STEM subjects at the expense of a broad, balanced curriculum which seeks to educate the whole person.

5.2.2.6 Sacramental Vision and Collective Worship

The latter section is dominated by the notion that teachers modelling their ministry on that of Christ in response to their vocation to discipleship is not a central concern for Catholic leaders. A similar commitment in engaging in collective worship which helps to characterize the culture of any school can be seen by an exploration of the responses of teachers to questions around their participation in collective worship both within and beyond the school.

For instance, Table 4.9 confirms that 62.7% of teachers disagree with the statement "I often see teachers with students outside of the classroom". The median rank for this statement was 2.183, again suggesting lack of commitment on the part of teachers to join in extra-curricular activities. This confirms one of the respondents' assertions that 'teaching has become a mechanistic job and we (teachers) need to counter that by emphasise upon the formative work we are engaged in as teachers' (APAH). The conviction expressed in this response is that teachers' personal faith formation is as of equal importance as that of their professional life. In other words, the realisation in practice of this definition is reflected in the words of the chaplain who stated that "it is a true privilege to watch this in action" (KGH).

It is clear from the responses that collective worship's goal was to ensure holistic education for quality education. However, it is not possible to achieve the commitment of whole school community to collective worship without a chapel and a foundation of inspiring and effective leadership. So, the chapel and leadership are central characteristics for collective worship, and they affect the very essence of students and

are critical in terms of their relationship with Christ. It seems that a greater balance between the school chapel and leadership needs to be achieved.

In spite of evidence of a wholehearted commitment to the liturgical lives of the school in some instances, in respect of the collective worship's content the traditional elements, Eucharist (Mass), liturgies, prayers, and staff retreats revealed a positive and significant relationship with teachers' professional and personal formation. All these forms of collective worship together represented teachers' contribution in participating in the kingly, priestly, and prophetic duties of Christ (O'Malley, 2007: 16).

From the background of Case study school C: 'Ahotefo' JHS & Preparatory', involvement in collective worship and liturgies is seen to have an impact in the context of developing faith and morals, while providing a context for both teachers and pupils to be more committed to the gospel values such as love, and compassion. Again, the centrality of collective worship provided a moment of unity across all the four (4) case study schools described in chapter three of this study. It seems that collective worship takes teachers beyond their normal boundaries, however, it provides opportunities for promoting these qualities. This affirms that collective worship such as Mass gives communal expression to a Catholic school relationship to the Lord' (Beguerie and Duchesneau, 2006: 486).

5.2.3 Sacramental Vision and Pastoral Care

In analysing the extent to which teaching as vocation and profession leads to participation in formation, there was a certain degree of pastoral care which reflects a genuine level of young people's interest in matters spiritual. This last remains an area of personal development which teachers need to address. Another development came in the form of chaplaincy. These findings point to the fact that the active pastoral presence of teachers correlates strongly with formation. However, when it comes to managing the issue of care, the provision of sustained chaplaincy is seminal. This is explored in my work: (2018), *'The Role of the Catholic School Chaplain in Transforming Catholic School Leadership in a Ghanaian Catholic Diocese'*. To some extent the findings supported my own views. This again is in line with the study by Pope Francis (2019: n.94), who found that:

Accompaniment cannot limit itself to the path of spiritual growth and to the practices of the Christian life. Equally fruitful is accompaniment along the path of gradual assumption of responsibilities within society, for example in the professional sphere or in socio-political engagement.

Francis' insights can be crucial for developing a meaningful, engaging and sustainably resourced chaplaincy. In the long run this affects the spiritual and moral formation of students' personalities. Sometimes this leads both management and leaders to encourage:

a context that is compassionate and caring for those members of staff and to provide a context when members of staff could become genuinely fulfilled people, both professionally fulfilled and also opportunities in terms of staff formation in which they would become personally fulfilled (HE1).

This implies that when teachers' needs are fulfilled, that leads to an enhancement of their commitment and their willingness to provide care so as to ensure imitation of Christ. A greater emphasis on academic subjects, however, is referenced by one assistant head-teacher at Kotoko girls secondary as having a negative impact on chaplaincy. While the notion of chaplaincy was deeply embedded in the overwhelming majority of teachers:

The problem of the 'cost of retreat centres and venues' (KGH),

Poor links between schools and parishes (PAR 1),

And 'lack of lay or priest chaplains to lead liturgy prevent chaplaincy running effectively' (KGC).

On a positive note, in the context of promoting the spiritual life of the school, the interviews revealed efforts by educators to promote and sustain a Catholic culture as 'opportunities for promoting qualities.' Table 4.8 confirmed that (54.1%) of the respondents strongly agreed that "the physical structure of the school reflects its Catholic mission". Notwithstanding that,

'we certainly noticed the focus of a compassionate community, a caring community, a listening community' (KGH),

'all these features help staff to be well exposed to formation' (HE2).

This meant 'to support the Church to fulfil its catechetical mission and so must have the best possible teachers of religion' (SCCE, 1977: n.52). This indicates that a percentage increase in the school budget for chaplaincy, empowers and encourages lay

school leaders and students to become more involved in chaplaincy work. Will provide for ordained priests who have seminary and teaching qualification, resulting in a positive and significant relationship which stimulates a safe, nurturing and vibrant school community.

5.2.4 Conclusion

This section has critically reflected upon the sacramental vision in relation to Catholic schools and focused on many related dimensions, including the significance of religious symbols in the school community, an understanding of teaching as a vocation and the relationship of this to school mission and evangelisation. This emphasised the significance of teaching not just being seen as a profession but very much a vocation. This is vital in terms of implementing the sacramental vision of the school in practice, collective worship, spiritual leadership for the development of teachers and students and how the curriculum, in its broadest sense, is delivered by teachers who model their lives on that of Jesus Christ and bear witness to their faith on a daily basis. This leads to the compassionate pastoral care with a theological foundation. These are all essential for the upholding of the distinctiveness of Catholic school and to sustain the Church's future in the education of young people.

Challenges were, however, noted, especially in the context of changes in the curriculum which have led to the promotion of STEM and related subjects at the expense of a commitment to a holistic formation, within which spiritual formation is integral.

The following section will now focus on collaborative ministry.

5.3 Collaborative Ministry

5.3.0 Introduction

The term collaborative ministry features prominently in the literature. The collaborative ministry agenda aims to ensure that all teachers will work in close collaboration in order to fully achieve the mission of their school. In particular collaborative ministry sees the essence of the Catholic teacher as a unifier, who

harnesses human diversities and effects the praise of God at the centre of a Catholic school. This forms part of the task of the Church to continue the dialogue in which God engages with His Church, and to read the signs of His will.

Similarly, to the other themes, this theme also draws upon secular scholars to present a strong argument for the importance of investing significantly in the formation of teachers so as to ensure innovation and change. This context remains the framework of the concept of collaborative ministry. Within the specific context of working in close collaboration a significant opportunity for love, respect, and openness is identified - this concern having greater effect on school legacy, values, and ethos. This theme places great emphasis on the kind of collaborative ministry that is required of Catholic school teachers so as to contribute to formation. The majority of responses reflect working in partnership, diversity, engagement, collaboration, fraternity, and communication with others. For example, KGH was sure that most of their working colleagues promote community living, mutual respect, and support. In addition, there was a response that,

Ideally in a catholic school all teachers, and indeed all staff, teaching, and non-teaching, would relate to each other in a way which supported the Catholic ethos of the school, i.e., faith in action (VG).

Some of the parish priests added that the headteachers asked them for their views each day and were responsive to suggestions they made. For example, Peace of Christ College principal responds that,

Teachers relate well to each other to the extent that teachers do group work, group presentations, and support each other (VG).

The positivity in regard to teacher-teacher relationships such as the cordiality; welcoming; respectfulness; openness; friendliness are discussed. While the challenge of managerialism is recognised, practitioners described their impact on their professionalism but also their time spent educating and forming young people, i.e. their commitment to a holistic approach. Finally, this theme demonstrated the wish by the Catholic school teachers to work in close collaboration with other teachers including experts, in order to learn more; share; serve and to tap into the experience of others to form character, convey content and ways of thinking, nurture holiness as well as equipping young people with skills.

We are all colleagues; we witness together, and we do all we can to promote the best interest of the school (APH).

5.3.1 Collaborative Ministry and Invitational Leadership

An invitational leadership approach to formation was found to offer schools a solution to increase intercultural communicative competence in meeting the demands of Catholic education. As was evident in Table 4.15, relating to collaboration, results show that, there are statistically significant differences relating to the feeling that the school has a family spirit ($t = -1.82$, $P < 0.10$) as a contribution to collaborative ministry based on different Gender groups, with males expressing more strongly the reality of a family spirit. The majority of teachers placed it as important because they believed that it remains a good way to improve relationship, to ensure quick decision-making and support the school's ethos. In relation to the latter, policy maker one suggested that:

There needs to be clarity and shared understanding of what 'Catholic ethos' means led by the principal or head-teacher and ultimately the governing body' (VG).

This journey will involve: optimism, respect, and trust (Stoll and Fink, 1996: 109) which can contribute not only to the establishment of a sustainable and vibrant school environment but also to the expansion of the school's mission. Lydon's (2001:52) references to the challenges faced by school leadership in religious trustee schools in the context of the decline in the number of religious in schools in a post-Vatican II context, providing a contemporary analogy to Moses' experience referenced earlier (p:62).

Such changes [in numbers of religious] challenged the Christian educator to develop a new way of working with lay people, reflecting more closely the collaborative ministry implicit in the notion of Church as the pilgrim people of God (Lydon, 2001:52).

Lydon's reference to the implications of a diminishing number of religious in schools is applicable in some of the case study of schools namely, Peace of Christ college, 'Ahotefo' JHS & Preparatory, and Apostles', where lay involvement in leadership role is employed. While the dominance of males in relation to leadership is evident,

my judgement is that a significant factor of women's involvement in leadership roles will be necessary in order to develop trustworthy relationships. From interviewing teachers about this factor, the impression was given that this situation has changed more recently:

Women are being equally represented in senior management, so some changes have been positive in this area of increased managerialism: How women are recognised, and heavily represented in senior management and leadership roles (AAHT).

This new system was possibly due to the fact that some of the schools were founded by female religious congregations such as OLA as shown in Table 3.1.0 in chapter three in this study and therefore had intense training programmes and quality formation for female empowerment. Based on the evidence of the fieldwork research, a system must be devised for affording prospective female teachers the opportunity of engaging in formation with the view to occupying leadership positions in schools in keeping with their natural talents and acquired skills.

5.3.2 Collaborative Ministry and Shared Leadership with Colleague

The rise of shared leadership has meant adaptation to the changing needs of the time. These are driven by several factors such as up-to-date renewal, unity (Vatican Council II, 1965: 4) and group empowerment. As argued earlier in this chapter, factors such as the sacramental vision do provide an explanation for increasing unity and cooperation in this system of governance. It can thus be said that this model in the context of power distribution constituted a key concern for all teachers. Rather than seeking strong solutions and leaders, participants desire structures that allow power distribution, which is perhaps also why, leadership in case study of schools 'B' and 'C' in chapter three have significantly improved performance in the school.

To understand the process of sharing power, for example, one must explore the radical elements of sharing experience and understanding. These models received their backing from the past college principal, himself a policy maker, and was directed to

supporting Catholic ethos with the aim of sharing ways in which the leadership of school modelled collaborative ministry. He insisted that:

Lack of shared leadership in a Catholic school can result in, for example, control, manipulation, lack of communication, disrespect, selfish behaviour, and conflicts. Such systems will affect collective action for achieving the common good (APP).

In connection to working in close collaboration, the primary role of colleagues must also not lose sight of the larger questions with respect to the purpose of Catholic schooling and its moral and social purpose; these are areas that are often overlooked in the business of managerial tasks and performance indicators. For a Catholic school mission to be shared and a community created there need to be effective channels of communication in place, so everyone receives the same information.

5.3.2.1 Collaborative Ministry and Shared Leadership with Clergy & Laity

As described in chapter two in this study, the church is a mystical body characterised by diversity of charisms but unity in mission (*Apostolicam actuositatem*, n.2). The definition of the Church in mystical terms by Vatican II meant that clergy and lay-people work in the spirit of communion to effectively bring people together and build the kingdom. That is to say, no person has all the gifts necessary to build the body of Christ, the Church (Romans 12:3-8).

Unity and diversity should never be a source of tension, confusion, or competition. It is not, and never should be, a power struggle. Primarily, it is, rather, a servant-charter for the sake of communion: a relationship of mutual and complementary mission, a collaboration of mutual and complementary service towards Christ and His Gospel. Such progress and measures reflect lay people and religious in the case study of schools previously described, who work together with their parish priests to build up common life in Christ. The questionnaire data revealed that 24 (50%) respondents agreed with the statement that *there is enough dialogue between the priests and teachers at the school*.

The characteristic of collaborative ministry demands dialogue between priests and teachers to show a positive and significant relationship with formation. Dialogue

intensifies as a higher level of performance is achieved. This also confirmed the findings of the literature review, namely, a new ecclesiological framework shaped by spiritual aids, such as scriptural resources shared by individuals. This constitutes a challenge to the clergy and to the diocesan leadership. For example, one of the interviewees suggested that:

There needs to be clarity and shared understanding of what Catholic ethos means led by the principal or headteacher and ultimately the governing body (VG).

The participants go further, suggesting that the extent of dialogue depends largely on the atmosphere of the school, although for some participants the quality of respect nourishing unity and diversity are of equal importance. These findings are consistent with the findings of (McCormick, 1989 :7), who suggested that shared leadership between priests and laity has “implications for consultative processes and for the free flow of ideas”. According to this view, priests, religious and laity working together provide a new type of leadership model which creates consensus, prevents manipulation, and transforms the existing frameworks of understanding. Communitarian values (obedience, respect, and humility) and overall togetherness constitute the harmony of shared leadership in cementing the link between clergy and laity.

Given that a Catholic school is diverse, unique, and equal in the body of Christ also reflects the sign that we give (BCEW 1995). Groome (1998, 259) argues, this ‘engages in conversation’ with tradition, to seek fresh meaning for a new age. This addresses not only the question of cooperation within the education system but also the decreasing frequency of the number of religious congregations involved in education. This was seen in each case study of schools.

5.3.3 Collaborative Ministry and Shared Leadership

More familiar and more popular in the Johannine Gospel is the New Testament figure who shared leadership in the sense of responsibility and, from an educational perspective, propelled change.

Early in the morning, Jesus stood on the shore, but the disciples did not realise that it was Jesus. He called out to them, “Friends haven’t you any fish? ‘No’,

they answered. He said, 'Throw your net on the right side of the boat and you will find some'. When they did, they were unable to haul the net in because of the large number of fish (John 21:4-6).

As (C.K. Barret, 1978: 581) has observed the enormous catch of fish is the result of two things. The motivation of Jesus and the openness of the disciples to new and perhaps unorthodox ideas. These worked in the same way in the Emmaus account (Luke 24:13-35). This, powerfully modifies the context posited by the participants: in their view, "teachers are there in their schools to fulfil their targets which are numerical" (PCCPP). Schools improvements or national standards are measured with grades. Evidence from the interview would suggest that teachers fully understand that a fixation on the numerical data underplays the role they expect to play in the formation of students.

I do whatever I can to assist my students to **achieve their personal potential and** live Ghanaian societal values (PCCP).

In the interview process those who were open minded and open to new ideas felt encouraged to go to older teachers for advice to go beyond the numerical data. This achieves significant results. As the Headteacher of Apostle JSS remarked "teaching is a profession, vocation, and mission".

Whilst Catholic teachers and leadership are an integral part of the Catholic school, it can be argued that teachers be given prescribed roles and offer their natural talents and acquired skills for services to the school community that are unique. In the literature review and research findings this can be viewed as invitation and building community. In this case the benefits were twofold; firstly, the educators offer people confidence in their own potential and willingness to take responsibility (Kelly, 2004: 64), and secondly, help practitioners to understand and support the Catholic ethos. The exclusive emphasis on the importance of invitation provides a basis for explaining responsible leadership.

Unless a sense of responsibility is embedded within shared leadership nothing realistic can be achieved. Functionally, shared leadership fosters a sense of responsibility within the system. It may be possible that on a daily basis, one can overcome operational challenges such as faith, professional competencies, and collaboration, the struggle for better conditions of service, for better teaching, and learning outcomes

through wise stewardship of the common good in support of the mission of school leadership and management. Such a model could subsequently become the focus of the contribution of a Catholic school teacher to holistic formation.

5.3.4 Collaborative Ministry and Relationships among Colleagues

Based on the framework of collaborative ministry, one can also try to imagine the educator's relationships with colleagues/staff which constituted a major concern of all participants. This concern would be beneficial and fruitful because it does not differ from the statement by the Decree on the Apostolate of Lay People, 1965: n.22) that:

Lay people who put their person and their professional competence at the service of formation of young people and its activities were to be acknowledged fully.

The above view arguably has two levels. First, if teachers are relating well with their colleagues, then that is obvious to their students. And from an educational perspective it is formative. Second, if a Catholic educator works collaboratively with their colleagues, they can be enriched by the exchange of ideas and encouragement and challenge.

The majority of interviewees said that "how staff relate to each other in practice was noticed by students". The demonstration of Christian values in staff speech and behaviour was important in holistic formation as...

The more we are able to emphasise teaching as ministry, the more they [teachers] are likely to have a sense of vocation and the more they are likely to have meaning and fulfilment (HE1).

As affirmed by the principal of Peace of Christ College "teachers at the teaching college related well to each other to the extent that they did group work, group presentations, and supported each other." This exemplifies the way in which effective relationships with work colleagues can contribute to both new and old teachers' development.

Participants confirmed that such teachers promote "community living, mutual respect, and support." Fieldwork suggests that:

Teachers have good/bad relationships as others do and presumably some manage to live their day to day lives in accordance with their faith better than others. Some are shining examples of life directed by loving faith (AH).

The existence of such models is a positive signpost to services that build communities. This thesis advocates for formation and training of Catholic staff. Teachers who feel drawn to the Catholic ethos become a resilient network. Such a network provides advice and guidance for pupils and also increases Catholic staffing so as 'to equip the Church for every good work' (see 2 Tim 3:17).

5.3.4.1 Collaborative Ministry and Relationships with Colleagues

Basic qualities such as cordiality were very powerful topics in the interview process. Cordiality has a sacramental foundation and thus participates in the apostolic service of the Church. The result is that it becomes in its own identity the focal point around which gathers the glory of God reflecting "the full total of those who are 'caught' by the Christian fishermen" (C.K Barrett, 1978, 581). In some of the schools, for example, Kotoko girls secondary and Ahotefo JHS and Prep in Chapter three in this study, cordiality is a common practice. Two head-teachers, KGH and AH and one chaplain, KGC shared their own experience of cordiality:

We believed that 'there is a cordial relationship among the teaching staff' (KGH) and 'even non-teaching staff' (AH). We meet periodically to discuss matters of great concern and to make suggestions about how our school could be improved' (KGC).

However, the questionnaire data revealed that 14 (29.2%) participants disagreed with the statement that "the significance of the quality of relationship between all staff is recognized". It is important to take note of the minority view and to try and bring those teachers on board with the new model. This new finding means that cordiality is very often achieved through the theories of honesty and transparency. In trying to draw out its meaning in symbolic terms, I argue that cordiality is a sign of a positive working relationship with staff, of their mutual support and sense of commitment in a spirit of love.

A school culture which is disrespectful, unloving, or unsupportive is one which fails in its aims to show all members of the school community how to follow Jesus's way in our lives (PCCF).

For this reason, participants were keen “mutual support” should be common on the higher needs level. Earlier in chapter two in this thesis Lydon had frequently described this value in terms of collegiality.

5.3.4.1.1 Relationships with Colleagues about Collegiality

Like cordiality, collegiality can be seen as respecting and rejoicing in each other’s qualities and strengths, so that you work as a team and grow together to avoid rivalry and competition. As described in the introduction, schools in Goaso diocese have impressive academic records, but side effects such as competition and rivalry can be major concerns. As schools progress, this calls for improved relationships to enhance their ethos and manage conflicts. In the long term this raises the school’s expectation and drives transformation.

It is important to state that collegiality is a collective approach. This approach makes colleagues open to new ideas, respect the past, preserve, and build on collective experience. This means that teachers come to welcome change. Based on the presentation of the findings, to regard each other as co-professionals means that they:

- Show regard for each other in subject disciplines
- Regard themselves as experts in their area of teaching and expect to be listened to when it comes to management decisions
- Foster a culture in which decisions are jointly owned
- Foster a sense of common ownership of the school
- Ensure the creation of a cohesive team
- Create and lead an initiative for change.

Interestingly, such an ambience in and outside the school, according to some of the participants’ views, is underpinned by leadership that creates unity and fosters respectful relationships. This mode of leadership provides positive role models for pupils and staff of how to live out their Christian faith. It enables the School to ‘confront the challenges of the day to day’ (AH). Better leadership makes a powerful contribution to enable teachers to collaborate collegially.

5.3.4.1.2 Relationships with Colleagues in Terms of Fellowship Support

It was argued in this chapter five (Interpretation of the Findings) that relationships between teachers in a Catholic school that welcomes collegiality allow critical thinking to provide practical solutions and achieve high performance. Beyond this, there are many outstanding examples of relationships between teachers such as fellowship support. In the combined data analysis, the findings were similar. The majority of the participants, for example, were asked: 'How for example, would the local people know that you are a Catholic teacher?' In this case, they explained that 'how staff relate to each other in practice is noticed by students and this modelling of Christian values in staff speech and behaviour is important.'

Current thinking demonstrates that this critical approach is desirable. From Lydon's (2011:100-101) point of view this model forms part of a 'family spirit' which was one of the key objectives of Bosco's system of education. Moreover, Bosco's students were impressed by the dignity and warmth which permeated community life. The students at the institution were enamoured by the harmonious unity of family spirit embedded in the education offered. It should be expected that such a community of teachers would make a significant impression on their pupils. More sophisticated versions of the theory employed stress the images of the breaking of bread and the body of Christ (Roman 12:3-8).

In a functional sense, the spirit of sharing enables the community of teachers to live 'in Christ', to join with Him through sacraments and liturgy and practices of various kinds and to share in his generous giving of himself for their sake. This approach resonates with the point on how fellowship support becomes a protective shield that hugely influences professional quality in leadership in education. Judging this significance points to what makes for peaceful co-existence. Although the guidance of Divine Providence would play a part (as it does throughout our lives), the principal factor is commitment. These skills for collaborative ministry promote peaceful co-existence based on commitment to a common purpose, vision, and mission', and take seriously shared decision-making and a devolution of power and authority. It is therefore important that a community of teachers consent to share living 'in Christ'. Such a process encourages teachers to share resources and their experience with each other – whether in person or via online forums. As one interviewee stated, however:

But among school staff, like any other gathering of people there are inevitable differences and of course disputes do arise (KGH).

Another interviewee pointed out that:

People who have become teachers because they cannot do anything more turn up to become more cynical perhaps, less participatory in educational project. I think that is how some teachers want to be (KGC).

Living 'in Christ' enables schools to manage the misunderstandings that often arise when challenges are interpreted in personal terms. Potentially, "relationships among teachers at the teaching college have to have a collegial focus" (PCCF).

5.3.4.1.3 Relationships among Colleagues Working in Teams

As pointed out previously in chapter two (Literature Review), working as a team forms part of the Ghanaian societal values, a means by which bonds between individuals and groups are strengthened and regrow development. Fieldwork suggests that,

Generally, staff have a special teacher's bond. Over the years it is appreciable how many teachers establish real friends among the staff they work with and are very supportive of each other... (VG).

Moreover, "in larger schools, e.g., pupils of 793 and staff of over 37 there is a bond across departments" (AH). In this case, one interviewee explains:

We are a good strong team, we all help each other, we will join in, things are passed on straight away (PCCP).

In the profile of Peace of Christ College discussed in the methodology chapter, this is seen as the integration of staff potential, and, in particular serves to enhance the richness of a Catholic school's mission. This was evident in the response of the one interviewee who suggested that 'in a department practice is shared on syllabus' (APH). The teacher's attitude and behaviour was, one of integrating the potentials of others through teamwork.

In the context of a team working model, central to the concept of collaborative ministry, teachers spoke about this enthusiastically but were less concerned to define

it. For example, the New Testament frequently describes Jesus' relationships with the disciples in terms of team-work, without expressly using the term, which forms the principle of communion in the Church, and forms the basis of a Catholic school. This communion guarantees the authenticity of the disciples commissioning by Christ.

The data affirms that a positive and significant relationship exists between team working and collaboration. So, the question that remains to be answered and that takes the conceptual framework forward is how is team working carried out? 'The laity, cooperating in their own particular way with the hierarchy, contribute their experience and assume responsibility for the Church's pastoral work' (*Apostolicam autuositatem*, n. 20).

In the context of Catholic education, such a process of fraternity and shared life brought teachers into 'unity from the unity of the Father, Son and Holy Spirit' (LG, n.4). For the majority of participants, relationships with colleagues in the sense of teamwork towards transformation has improved. This has produced a much more hospitable environment in schools, naturally increasing teachers' understanding and supportive relationships even where they include conflicts and tensions. It can be further argued that in the future the symbolism of conflicts and tensions will change. Such a culture is very often achieved through perseverance and the preservation of 'best practice'. This naturally calls for greater transparency according to the head-teacher of one school who stated:

Where good respectful relationships are successfully fostered by senior leadership teams of an organisation, this provides good role modelling for pupils and staff of how to live out our Christian faith despite the challenges of the day to day (AH).

This type of response is what Pope Francis (2020, 114) refers to as 'a moral virtue and social attitude born of personal conversion, which calls for commitment on the part of those responsible for education and formation'. The crucial role of renewal of commitment to teamwork enables teachers to advocate for better conditions of service, to work for enhanced teaching and learning outcomes from students as recognised by the data. Pope Francis' reference to solidarity as a powerful form of preserving these relationships leads to the development of confidence and the potential for schools' improvement and for the benefit of pupils. Such confidence and the sense of potential

they create are added values that stem primarily from the power of teamwork and joint deliberation' (Lombaerts, 1998: 246).

5.3.4.1.4 Relationships with Colleagues who Require Support

Supportive relationships between teachers also offer space for the building of collaborative relationships, 'embracing views, promoting co-operation between teachers for the good of the community' (Perfactae Caritatis, n.14) in the field of education. The need to be actively supportive, caring and encouraging creates a mechanism for facilitating cross-collaboration with other departments with the express purpose of transmitting the Gospel. The synoptic gospels, for example Matthew (20:24-28), regard this supportive relationship as service. This study regards this framework of service as an extension of the tradition of hospitality which is closer to the biblical life.

As far as hospitality is concerned, the majority of teachers at Kotoko Girls Secondary acknowledged that there is a general willingness to share resources and experience with each other – whether in person or via online forums. This encourages the leadership's efforts to organise more daily work to support teacher learning and professional development. One interviewee pointed out about a trip to a resource and training centre the Diocesan educational centre lead had arranged on a professional advice.

They had a wonder day out and this had significantly improved their understanding of Catholic school and the lives of everyone in the school community (KGAH).

Within the four schools that feature in the case study, the impact of the culture of support was real and significant in affirming the significance of sacramental and servant leadership, core to the distinctive nature of Catholic leadership. Such leadership indicates that solidarity among teachers and schools has been preserved. The research assumes that the impact of this approach affects all aspects of a teacher's life, including full solidarity in respect of round not only their shared mission, their professional and faith development. Among the participants this was important to increase the depth of their understanding and supportive relationships. Such breadth of collaboration is advantageous for parents as it forms part of their expectations, a

point which will be developed. This intervention is influenced by the reality of government's educational requirements, significant development of teacher professional subject competencies and a significant increase in Catholic staffing. Where such provision is found to be a serious weakness, it would be identified as a key issue, and one in which parents and governing bodies would be asked to balance in order to build supportive relationships and improve quality both within and outside school.

5.3.4.1.5 Relationships with Colleagues with Bereavement Challenges

That teachers should be secure in their belief that they will be supported by their colleagues in times of challenges and bereavement is crucial to their formation and growth. Earlier in this chapter this support was frequently described as 'compassion' understood in personal terms as: bringing life to colleagues, helping colleagues to progress in their career and living with care that is tangible. Such a model primarily enables socialisation to take root in both the school and the profession. The challenge here for teachers is to put compassion into action in the way in which they deal with colleagues in those difficult moments. For example, the call to support in times of challenges and sorrow constitutes one of the objectives of each case study of school's engagement in collective worship, catechism, prayer, and the outreach programmes highlighted in chapter three. In the words of the participants:

Generally, staff have a special 'teachers' bond. Over the years it is appreciable how many teachers establish real friends among the staff they work with and are very supportive of each other evidenced by their mutual encouragement and thoughtfulness especially in times of stress/bereavement/etc (PCCP).

There is strong evidence to demonstrate that there is a correlation between fellowship support and collaboration. The aim here is to link relationships with colleagues in terms of support with challenges and bereavement to sacramental vision, and thus illustrates the connection between relationships with work colleagues and formation. To an extent, as will be shown, suggestions regarding this connection do already exist in the findings chapter.

Young teachers can go to older teachers for advice. In a department practice is shared on the syllabus and teachers support each other in the best situations and pass on their wisdom to the younger ones (APH).

It seems clear, however, that the Catholic school is not only a place reserved for academic but also in the growth of the virtues characteristic of the Christian (SCCE, 1977, n.37). However, one of the areas that no participant mentioned is the significance of enhancing the relation of a Catholic educator to a non-Christian teacher. Equally, in assuming that the Catholic teachers' relationships with non-Christian teachers promote solidarity and fellowship, leading to the element of motivation such as listening, praising and taking part in decision-making. Sergiovanni (2001:3) admits that the extent of the motivation consequently depends on situational leadership, who:

presumes to carefully calculate behaviours and strategies in a manner that reflects the characteristics of the situations being faced and the psychological needs of people being led.

This provides a way for leaders to facilitate, listen, offer praise, and take part in decisions-making. Such encouragement is empowering. This is the reason why the investigation connected sacramental vision in the previous chapters which can be of value to formation. As in Chapter Two (Literature Review), the Catholic teachers' responsibility constitutes a sacramental vision (Osborne, 1993: 3), such responsibility constituting the central concerns expressed by the vast majority of practitioners who argued that they felt safe when staff supported them in times of bereavement. Educational community leadership implementing support through a formal health and wellbeing scheme can be a valuable resource for drawing on by teachers to enable them to live out their commitment to teaching.

5.3.4.1.6 Relationships with Colleagues with Stress Challenges Support

Along with bereavement support, life's challenges and day to day pressures especially due to stress while training as a teacher, seemed to weigh heavily on teachers and affect their self-esteem and morale. As already noted, it is also only in the absence of stress that motivational elements such as encouragement and values remain salient. While based on a psychological model of motivation, the framework also attends to caring, development of people, accountability, positive listening, unity, and giving flexibility. Thus, the approach is respectful of simplicity (making the complex simple), time (using this precious resource to make most impact) - tolerance of mistakes, self-

discipline, and desire to learn: purpose and direction are especially accurate stress management techniques that can result in considerable joy in the school community.

In the context of the spirit of supporting teachers, the study revealed that teachers felt safe, and they also believed success was possible when they are supported in times of stress. Most significantly, sufficient efforts therefore need to be made by teachers, parents and governing bodies to provide this support framework to boost teachers' morale when faced with pressured roles with workloads and schedules that leave them with little out-of-class time to make sustained reflection. Indeed, such a reassuring strategy is a significant tool for the school's improvement.

It can be acknowledged that servanthood is a motivation that drives a person's behaviour. As a number of participants remarked particularly on that aspect of motivation that they were supported in times of stress which left a deep impression on them. For example, one interviewee stated that 'they felt safe when staff supported them in times of stress and bereavement' (HE2).

This study argues that if this material is absent, quality will inevitably suffer. While it is fully acknowledged here that the suggested link between concern for teachers' needs and concern for task is a generally accepted approach in educational management and governance, it arguably resolves some important issues in relation to satisfactory interpersonal relationships with colleagues.

5.3.5 Conclusion

This section has analysed the significant contribution of teachers to collaborative ministry. This includes shared leadership; the sense of responsibility; co-operation and relationships that empower the teacher to leave a legacy of faith and the skill to acquire learning. It is the teacher who can encourage values such as respect, acceptance, and integration to take root. Such a framework stimulates that transformation which works towards a deep unity and harmony derived from Baptism and which lies at the root of Christian ministries. This emphasises the great importance of community where teachers exhibit collegiality and live side by side in the context of a highly secularised and atomised society.

It was noted that such solidarity underpinned school leadership and teachers reflected Jesus' commandment to uphold it. Fellowship is not only a vital development of Catholic ecclesiology but also reflects a prophetic element related to dialogue and to kindred notions of connection and friendship as well as communion. It is vital, then, that this engagement offers some elements of a perspective in which to situate support in terms of challenges such as bereavement and related stress but also in joyful times of celebration.

5.4 Parents as Primary Educators

5.4.0 Introduction

This section focusses on the interpretation of the research findings relating to parents are the primary educators, a concept embedded deeply within Catholic tradition. Church teaching stresses that the formation of pupils should take account of parents as primary educators of their children and to build home-school relationships. So sacred are the family ties that the Catholic Church described that role as a natural right in society. The Church has always vigorously affirmed that the family is the first educator of the child.

The influence of the natural and permanent bond uniting parents and their children runs deeply in the family landscape and remains in the mainstream of formation. This intimate relationship provides the framework in which, within God's purposes, children are to find their stability, security, and identity. This bond remains a control symbol of mutual support, responsibility and useful inclusion. It can contribute significantly to children's formation.

Parents provide the knowledge and understanding that the family should not be detached from formation in an ever-changing society. They are an important complement to formation. The theme recognises the aging of the faithful and ever-diminishing number of the faithful among the school teaching community. It suggests the need for an exploratory dialogue that is compatible with Catholicity. To achieve this, it examines the relationship between teacher formation of pupils and home-school-parish links. The home, school and parish as community consider it a natural duty to nurture, protect, and prepare adequately young people for the challenges of the

contemporary world. It is important to emphasise that the sustainability of this partnership is explicit and worthwhile. Such partnership between the family and schools ensures the maintenance of conducive family environment where children come to think of the school as an extension of their home.

In addition to this shared responsibility, social media is potentially referred to as a brand-new primary educator emphasising the danger around it consequently. Clearly, parents' commitment to working with the parish and school to have more access to support and identify career opportunities and personal advancement of young people is also explored. This theme further emphasises that parents are happy to delegate responsibility for spiritual formation to the school, often because they lack the knowledge and confidence around imparting faith to their children. In the view of this theme gathering parents together is an important opportunity for evangelization and formation for ministries. It identifies what participants perceive to be the necessary forms of education or training needed by parents, teachers, and parishes if policy implementation and Catholic distinctive ethos are to be rooted in schools.

5.4.1 Parents as Primary Educators in Moral Values

Moral or traditional values based on the Gospels constitute the foundation of informal moulding of the 'Akan' tribe rooted in the rites of passage from birth to death as discussed in Chapter Two. In the section on this transmission of distinctive moral values and charism, the significance of the role of the home is key. Recognising home as location where values such knowledge, love, respect, skills, compassion come from can provide opportunity for 'collaboration and dialogue' (Pope Francis, *Evangelii Gaudium*, 2013, n.28) and achievement of political leadership status (Kai Kresse, 1996). To take this process further, traditionally, moral values have the potential to shape the 'Akan' to have a permanent commitment to forthrightness rather than falsehood. For example, forthrightness offers the 'Akans' collective consciousness which mirrors a 'sense of duty' (Barrow 2007:10) this is also crucial for productivity. A sense of duty and responsibility is also encapsulated in the morality and moral principles of Catholic education (1996: 3).

However, one of the parents articulated that ‘traditional values commonly associated with Ghanaian society for education, hard work and commitment to the community are being eroded among young people’ (PAR1). It could be argued that this challenge has resulted in putting many of them (children) at risk of being anti-social, leading to their involvement in gangs, knife crime, drugs, and pornography. Such behavioural consequences can: (1) make children become unruly and violent; (2) increase children’s absence and attrition rates in schools; (3) marginalise upholding of public standards; (4) diminish commitment to fraternal humanism.

Indeed, parents have been found to be an important asset in relation to passing on moral values to children (Gyekye, 1996: 91) assisting them in character development and self-appreciation. Gyekye’s argument implies that parents are guides and counsellors for the moral development of their children. Such family responsibility and support deliver a significant message. Education that does not involve parents will risk the holistic development of pupils and students. The challenge is that without such close relationships and support systems, the ‘Akan’ will feel isolated from the soul of his/her family (*abusua*) (Smith, 1927:24). Greater range of involvement of the family, Church, local authorities, charity groups and associations with government support will diminish that threat. The growth of such involvement will help guide and develop the educational programmes, strategies, and initiatives in order to strengthen and empower parents to undertake their activities effectively.

In support of the statement that “parents are guides and counsellors for the moral development of their children”, one interviewee stated that:

The family role, yes, it is educative, yes, it is formative, but above all it is setting a good example of what it means to be a Catholic Christian (AAHT).

5.4.2 Parents as Primary Educators in Inculcating Gospel Values

The essential ingredients of attitudes, values and relationships are the core of good learning. In this research the perspective of gospel values, their cost and their reward was central. One parent put gospel values in terms of loyalty to Christ and an unswerving rejection of bad behaviour (PAR2). The process of growth and transformation constitutes one of the key objectives of holistic formation, namely, the

search for excellence. All interviewees linked the search for excellence to upholding the principles of good citizenship, the ability to act as role models in the community.

Further, it could be argued that there is no genuine relationship without loyalty, trust or without to commitment and action. Loyalty to Christ involves, for example, love, compassion, mercy, humility, and justice. These qualities are powerful motives of good conduct and are regarded as fundamentally important in the 'Akan society' as they are in many societies today. Indeed, to assist young people to uphold gospel values is a significant commitment (Pope Francis, 2013:17) to be made by parents.

In the context of this responsibility is parents' participation in the missionary work of Goaso Diocese in three key areas of youth and evangelization, social outreach, and Clergy care. This vital role circulates also through the Catholic school, creating a living bond with parents and the parish. Functionally, this concept of mutual responsibility is the embodiment of the sacramental nature of primary educators (Cary and Froshnen 1998: 1-2) and seeks to promote the quality of happiness.

With reference to this "living bond", one participant reiterated:

The Church and the school have not glossed over the pivotal importance of the family in the teaching and teaching process. There has always been a close collaboration and interplay among the parents, students, the school and the Church for the harmony and holistic education of students. They are all considered key stakeholders at all levels in the education of students (PCCPP).

5.4.3 Parents as Primary Educators in Spiritual Formation

Prayer was stressed as a channel of grace to grow in holiness and for submission to the will of God. In the context of a primary responsibility of educators, 58% of questionnaire participants acknowledged the key role of parents in the spiritual formation of students. Previously, Austin et al. (2007: 106) noted that 'children hold their parents to certain moral standards and evaluate them in the light of those standards'. For participants, this recognises that parents must also live by example so that children can get the best advice from them.

The process of emulation within the home is only maintained if children sense that, for their parents, prayer is something truly important. A sense emerged from this assertion in terms of the significance of role modelling from parents who encouraged

involvement and felt the need for inspirational leadership and the articulation of an intentional strategy. This modelling demands that parents include devotions and prayers, debates, and discussions, encourage involvement in the Church, share testimonies, to encourage and be aware of their needs in the domestic life. This links to the model of the Good Shepherd. For example, one parent suggested that:

Parents should have a good education and correct faith foundation, so they can pass the faith to their children. Parents require a good spiritual formation/grounding first so that they can pass on the gift of their faith to their children (PAR3).

What appeared evident was that opportunities for the spiritual growth of the family such as prayers and bible reading are created by parents. Parents taught children how to pray reflecting their role and contribution in spiritual development. In the context of the parents' role in spiritual formation, Cardinal Nichols (2020) recognised that 'the home is a space for prayers that helps people in their stability as well as motivating for aspect of service'. From this statement it could be argued that the domestic home is the epicentre of prayer that creates a definitive way for integration of faith and life, living the way of Jesus and transformation of self. These prayer characteristics can help develop vocation to the priesthood and religious life. The contribution of parents is key. This is supported by two parents, PAR1 and PAR3 who stated that:

Parents can make, arrangements to ensure children have full support from them in order to appreciate the unfolding baptismal grace through a life of faith, hope and charity (PAR1).

This can be also a means by which our children can give themselves in the service of Christ, to build up and lead the Church (PAR3).

One of the prayer characteristics that parents and teachers spoke about frequently was care for others. To them, faith in action can also be a supporting influence to ensure that 'life is cared for' (Pope Francis 2016, 45) and indicates a foundation for the family's own experience of faith (Psalm 78:3-6). This analysis again highlights that building a climate and developing programmes that support family spiritual formation is one of the major supports of parents' spiritual leadership. This support can also be considered to be a key theme to assist parents to enhance the spiritual formation of their children.

5.4.4 Parents as Primary Educators link with Parish

The place of faith in education has already been addressed. Faith is one of the building blocks of Catholic education that inspires students to discern the truth. This exploratory conversation is an enactment of the love of Christ and remains a way to maintain a lasting strong Christian tradition. One parent, for example, identified some qualities that:

Practising Catholic pupils and students demonstrate including sharing their food, having confidence in themselves and reverence to God (PAR2).

However, the assistant head at ‘Kotoko Girls’ Secondary, felt that practising Catholic students’ parents struggled because they are:

Not sufficiently equipped to answer the often-challenging questions posed by their children (KGAH).

This differentiation indicates their faith in action and living the Way of Jesus (Matt 5:1-12). A partnership approach is required between schools and parents to allow spiritual growth of pupils and their families together. The perspective for this partnership seems to reflect the unity of the Church (*Lumen Gentium*, n.1).

However, a lay member and past head of senior secondary school remarked “that some pupils have no Catholic formation at all at home as their parents are either non-practicing Catholics or not of the Faith” (PCCPP). This could be attributed to the lack of faith education at home and the school curriculum that affected pupils’ opportunities to be active in school liturgies and to grow in their faith. The semi-structured interview findings revealed more details with one of the Heads of Education referring specifically to Faith formation with the response that ‘Catholic schools now to meet each pupil and each family where they are because this varies so much from pupil to pupil’ (APH). The lack of practising and committed Catholic teachers was also a factor.

On the contrary, 24 participants (50%) out of the 48 who participated in the Likert Scale questionnaire, selected the option that ‘nurturing their children in Faith is a key concern of parents’ thereby reflecting the mission God entrusted personally to parents. To take upon themselves this active responsibility will require love and dedication

reflecting the sacrificial nature of parenting. It must, however, be pointed out that 50% of parents did not see faith formation as a key concern.

It could be argued that participants take responsibility for promoting their own faith growth as they see it as an offshoot of their natural place and right. This commitment could be attributed to the fact that parents know their children best and have an idea of what is likely to work' (CCE,1997: 47). Again, from a Catholic perspective, it is clearly evident that parents receive a special vocation to serve the Lord Jesus.

As collaborators with parents in the formation of pupils and students, teachers need to recognise that parental authority may influence children's ability to effectively hear Christ's words: "I am the vine" (John 14:6). This connectedness has a distinct purpose.

It seems to be breaking down due to the influence of many different influences, including the government, mass media, and social media (KGH).

The reality is that Faith focusing on God can influence a child's thinking and behaviour (Vatican IIb, 1965: 61), to create greater discernment and avoid distraction. It plays an important role in 'the practical moral life' (Gyekye, 1996:91) of a child. Gyekye's assertion appears to contradict Reinhard Gesing's assertion that the primary challenge for Catholic teachers in Germany [and across Europe] consists in "communicating faith to young people who are happy to live without it" (Gesing, 2016:11). This apparent contradiction suggests a disconnect between the perception of the importance of spiritual formation in Ghana compared to that of Europe.

5.4.5 Parents as Primary Educators in Children's Education Excellence

The search for excellence in education for their children and the right for their child to have an education in the faith, was one of the key reasons for parental choice and remains an intense and systematic factor in this research. This framework brings Catholic parents to be engaged in discovering quality education, how to make the narrative their own and bring about action by being very much part of the process.

To attract students to 'Peace of Christ College' the immediate past principal, himself National Coordinator of the Word of God, spoke about having to provide a curriculum that offers quality in a range of subjects (PCCPP). The Sacred Congregation for Catholic Education (1977: 73) suggests that this responsibility applies chiefly to

Christian parents who entrust their children to the school. Therefore, it seems this approach can be considered as a way to promote vocations. For some participants the idea of ‘vocation’ is focused mainly on priests and religious. However, it has a much wider application, and all who have been baptised are invited to experience their calling from God.

There appears to be a view among the majority of participants that such responsibility may be situated in the legitimate personal interest of parents in the choice of school and college for the children. Statistically, many children come from non-Catholic or non-practising families (Table 3.1.0. Chapter 3). It is absolutely crucial that parents’ legitimate personal interest can be considered to be a positive influence in the Faith formation of families. It is through the acceptance of this influence and the understanding that children have a calling by virtue of their baptism that that parents would discover that that they are not merely passive recipients. This is applicable especially to non-practising families whose children may be supported by the school in nurturing their incipient faith of their children.

5.4.6 Parents as Primary Educators in Responsibilities to Schools

In relation to nurturing of incipient faith, the content of this section is based around Table 4:16 in Chapter 4 (presentation of findings) which showed the breakdown of responses to the statement regarding parents delegating responsibility to schools. There was no participant who strongly disagreed with the statement. Each parent spoke of the deferral of activities to schools as important to the maintenance of the holistic formation of children. Similarly, the assistant head-teacher of apostles JHS felt that,

Parents feel inadequate to provide classical education for children. At the same time parents believe that the way of teaching and the content of teaching are so different from that their experience (APAHT).

Parents felt inadequate to play a larger role in the formation of their children. Many factors have contributed to this. The dynamic changes in the national curriculum, the changing perspective of Catholic teachings (SCCC, 1977 & 1982) all play a role. Parents’ fear for their economic security and consequent erosion of their self-confidence, the sense that their experience no longer counts for much have also had a

significant impact. Responsibilities for the formation of their children have gradually fallen on teachers.

While all parents emphasised this challenge, one head-teacher considered that,

Shifting activities of parents, for example, support, good communication, conveying of culture and resilience, onto teachers, not only took away their natural capability, rights, and duties (KGH).

It also tended to ‘affect the bond between parents and children’ (Bowlby, Ainsworth, and Main, 2005), leading to family fragmentation. Bowlby et al argue the case for the purposeful nature of the parental bond to drive character development and self-appreciation.

Parents purposely breaking away from their natural right may have a negative impact on the holistic development of young people, ‘when they are at their weakest’ (John Paul II: 1965, n43). Bret (2001) recommends that while ‘a teacher may focus on intellectual learning; a parent teaches a child what vast worlds there are to explore.’ This difference calls for a collaborative approach among all partners in a Catholic school to ensure that ‘a distinctive Christian educational environment is maintained in practice’ (SCCE, 1977:73).

However, a more formalised system of formation may be required, so that both parents and teachers know their roles. Perhaps, this explains why a mutually trusting relationship between parents and teachers that ‘promotes positive outlook and well-being of children’ (Austin, 2007:106) is also necessary. In this context a parent (PAR1) argued that ‘parents should provide a supporting role to schools and never interfere in formal education’.

In the context of formal education involving confidence, experience and expertise, the Church argued that its central function must not only serve young people’s ends, but also minister to their dignity (*Gaudium et Spes*, n.29). The major advantage of this advice is that teaching cannot be concerned only for its professional requirements but must focus on developing the good citizen serving the Common Good and provide an education in the Faith. St John Bosco was convinced that teachers should go beyond

their professional role and engage with students beyond the classroom in order to ensure that young people “earned their bread by honest work”.

By being loved in the things they like, through their teachers taking part in their youthful interest, they are led to those things too which they find less attractive, such as discipline, study, and self-denial. In this way they will learn to do these things also with love (Salesian Congregation, 1972:271).

The understanding of this responsibility is defined in terms of Bryk’s concept of ‘adult solidarity around the mission’. It is essential to maintain that the functioning aspect of this shared model enables all Christian educators to participate in the mission of the Church, to communicate their faith to others, and to nurture the spirituality central to Jesus’ shepherding leadership style.

5.4.6.1 Deferral of Duties to Schools in Raising a Family

The findings also revealed the pressures involved in raising a family as a significant actor to encourage parents to defer their duties to teachers. The forces that influence this shift include the cost of living crisis, the lack of empowerment of women, the absence of engaged fathers and mothers, and conflict within the nuclear and extended family. The Church’s document *On the Threshold of the Third Millennium* (1997) notes these challenges. They are of current interest and directly affect parents’ educational commitment to the development and success of students. The scope of this challenge is noticeably in line with the demographic profile of Goaso Diocese (described in Chapter 1).

Scholars on the family such as Thomas Bret (2001, 3) have argued that a child’s upbringing is a vocation. That vocation is part of parents’ involvement in the implementation of *Amoris Laetitia* (2013) targeting the desire to form a family. This challenge reflects responses given by the participants in this research. For example, one interviewee called families “to share in the apostolic undertaking of the supportive role to their children” (PCCF).

It explains why Catholic schools in Goaso Diocese have become attractive to parents. However, the holistic performance of a school is a major factor in attracting parent’s attention. An example of this factor was evident in ‘Peace of Christ College’, ‘Kotoko’ Girls Secondary and ‘Ahotefoo’ JHS and Prep (Chapter 3, Table 3.1.0). It is linked to

the sacramental perspective and reflects Pope Paul VI's classical definition that "when modern man does listen to teachers it is because they are witnesses (*Evangelii Nuntiandi*, 1965:41). This latter point is important and can be seen across all five aspects of modelling ministry on Christ: invitation, inclusion, empowerment, dialogue, and challenge.

The word 'partnership' in which both parents and teachers take responsibility for aspects of formation was clearly indicated in this research. 50% of participants were 'committed to working with the school to enable their children to grow as persons' (see table 4.16) which seems low but could be explained by pressures of work, lack of confidence and knowledge, demands of family life and modernity. Such commitment recognises in practice that partnership is conducive to having experiences that lead to growth. Partnerships may have an influence on the success of the child's holistic development (CBCEW, 1996: 3) and foster a balance between schools' improvement and Catholic distinctiveness. A vital part of this partnership within the Catholic Christian is in the creation and sustenance of the baptismal vocation to discipleship which reflects Jesus' invitational and shepherding leadership styles.

5.4.6.2 Deferral of Duties to Schools and Mass Media

While the previous section focused on the pressures involved in raising a family, this one offers the implications of social media and usage. There was a suggestion from one of the Chaplains that,

Social media have become an increasing issue. Examples, might include its benefits and dangers to parents' mutual support and responsibility towards children (KGH).

Both of these provide conflict between parents' interest and those of Social Media corporations. Significantly, both parents and teachers agreed that social media have the potential to provide enhanced experiences to engage young people in self-directed discovery and reflection to promote their well-being. A parent added that 'the contemporary world is very different' (HE2) and social media have become valuable contributors.

Meanwhile, objections raised against social media's potentially negative impact remain valid. How were these dangers defined? Two parents (PAR1 & 2) reveal that

the broad definition of social media impacts every aspect of Ghanaian societal values especially as regards the family and schools. Its influence could well affect young people's motivation for active citizenship. Adult support, for example, guidance and counselling that can change the way children look at themselves and the world is vital. A consideration of this argument supports the 'Akan' family view that considers it a natural right to nurture, protect, and prepare adequately children for challenges in this contemporary society. Again, a head-teacher from within the groups of others with the same function described the threat that:

Social media content promotes behaviour that affects not only family values and the education community but also public safety and children's well-being (APH).

This supports the Sacred Congregation for Catholic Education's fundamental claim that teaching is both "demanding and complex" (1977:66).

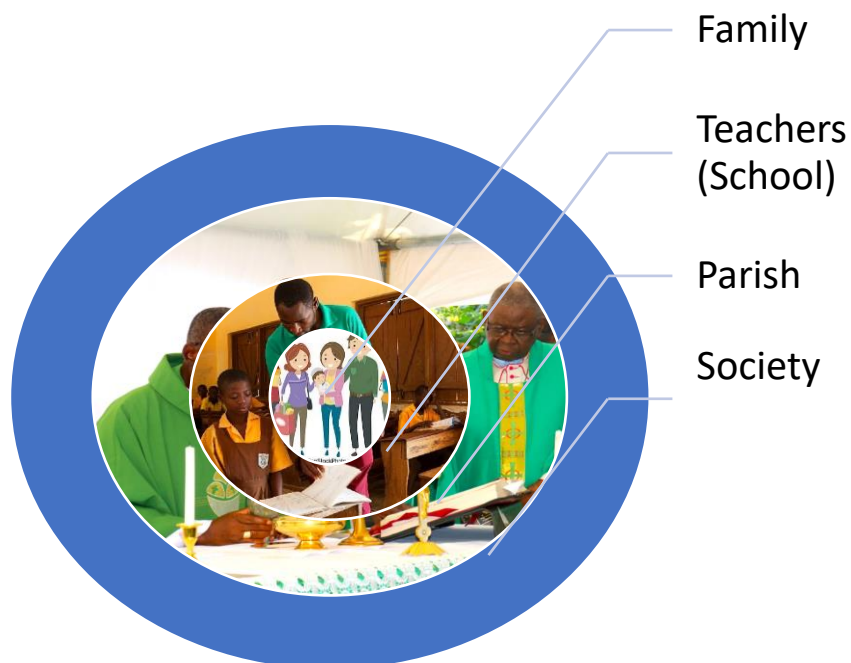
The concept of well-being of young people ranks among the most important in formation reflected in the work of Austin et al (2007: 106). His concern centres on his understanding that parents' active mutual support and responsibility necessitate their passion and educational commitment to their family and schools. This informal teaching of young people by parents and adults is also compatible with the authoritative exposition on the family (Pope Paul, 1965: n.3). Similarly, the concern of the family in terms of collective responsibility represents the concept of partnership which emerged through the work of Lydon (2015) where he emphasised the importance of family spirit as being central to promote the holistic formation of young people. Lydon's (2004) concern about partnership centred on his understanding that formation is a shared responsibility. The evidence from the surveys indicates that parents and schools in the Diocese of Goaso should form groups, teams, and committees to encourage teacher-family-student involvement.

5.4.7 Conclusion

This chapter has considered critically the role of parents as primary educators in the faith of their children. It has reflected on how parents are fundamental in promoting moral values including Gospel values and being spiritual formators. In addition, the importance of parents linking with the parish and schools to find excellence in education for their children was investigated.

It has been increasingly recognised that this can lead to a delegation of parental responsibilities to schools and deferral of their duties, often due to the time pressures of raising a family and lack of knowledge in the faith themselves which reduces their confidence to form their children. Another challenge to parents as primary educators, was increasingly the influence mass and social media on their children's development leading to other 'truths' emerging outside the faith.

Fig 5.2: *Family at the Centre of Child's Formation*



The final section in this chapter will be focused on the challenges concerning teacher formation and its impact on schools.

5.5 Contemporary Challenges

5.5.0 Introduction

This theme examines the way in which contemporary challenges affect holistic formation in schools, how in partnership with parents and the Church educators can take steps to build solutions to achieve enhanced and sustainable formation. It recognises teachers' reluctance to embrace change. This is a potential threat since they are less likely to participate in the promotion of the ethos of formation within their schools. This theme also identifies the increasingly significant role of consumerism as a factor that is impacting on faith and morality. It argues that the concept of consumerism constitutes a culture in its own right into which a Catholic school may be drawn. The investigation will be extended into the risks presented by consumerism: since the competitive culture they encourage adversely affects small schools with fewer resources and that struggle in academic recognition.

In addition, the theme also considers the increased lack of teachers' interest in their own spiritual formation and the consequent marginalisation of spiritual and religious education. Participants highlighted that the marginalisation of faith and religious development affects both teachers and a young person's Christian vocation to grow in virtue. The theme points out another factor that raises the prospect of total decline in living a deep Christian life. This is the strong influence of technology. However, it is not simply that digital innovations and mass media pose a risk to holistic formation. An equivalent challenge is posed by the 'culture of entitlement' in which students live, human rights as applied to the educational environment and the ways in which they affect the development of contemporary Catholic educational policy. Accordingly, then, one chaplain stated that:

Without good, strong leadership and 'support from above' teachers may struggle to make difference to the holistic formation of students (KGC).

This has significant implications for resources. To monitor the potential influence and use of digital tools in education requires head-teachers and leadership teams to support teachers to pursue continuous professional development to address these challenges. Equally resources and equipment are also required to help in their professional competencies, passion, services, and opportunities to ensure service which is truly civil and apostolic. But with government policies and the digital sphere increasingly

relentless schools find this policymaking ‘right balance’ and its delivery a significant challenge. As a number of interviewees, HE2, KGH and AH attested:

We have been firmly studying and analysing political influence on our schools and concluded that it was a little bit tricky and challenging. In that sense we cannot make any big change at our end (HE2).

Therefore, we have changed our mind on this for now and we are very careful on this. We are now doing the objective in education (KGH).

We have to live with the fact. But the key task remains that is we will always and genuinely be available for our students (AH).

‘Akan’ tradition features prominently in the life of the school and that “teachers feel a genuine sense of being called to teach”. This is of interest to the majority of participants. ‘Akan’ remains the umbrella framework for listening, growth, and life. This theme therefore argues that schools’ exposure to ‘Akan’ language and culture will undoubtedly mobilise inclusion, diversity, and greater communication.

5.5.1 Lack of Awareness of Changing Times

While the evolving role of contemporary culture in opening up larger perspectives has been recognised by the Church (The Congregation of the Clergy, 2020: 8), it has not been as recognised by the existing research literature specifically on Catholic education. In addition, research on teachers in Catholic schools and teachers in this empirical research revealed a lack of awareness of changing times, due to lack of knowledge of the historical changes in the Church post-Vatican II. The same logic applies to formation in schools. Little has been written on formation of teachers specifically in comparison to religious in the literature which has been much written about in historical perspective. This research aims to add to the research literature in this area, specifically in the context of Africa.

However, the Church is a powerful machine that drives change in society, contemporary culture a series of challenges, for example a culture that demands “the integral education of individuals” (CCE, 2022: 19). One unique aspect in relation to this is the awareness that it becomes a living symbol that challenges educators to embed their teaching into their lives, to see teaching as a vocation, not a mere profession. Unfortunately, the head of Kotoko Boys’ secondary pointed out that:

Some teachers were not abreast of changes of time such as demographic, social, and digital ones in education (KGH).

These seek to target ‘solutions’ in education. How do they impinge upon teachers? Do teachers regard the ‘target culture’ as a *fait accompli* or do they accept then as a challenge? The chaplaincy of Kotoko school recommend that:

Some teachers are behind the times and require continuous professional development to keep them up to speed (KGC).

Though continuous professional development is essential it alone will not solve the challenge, and not all teachers will welcome it. Motivating teachers with a range of incentives, practical and spiritual alike can encourage a new way of assisting teachers to achieve an understanding that ‘offers new ways of seeing, hearing and rethinking’ (Ossom-Batsa, 2018). Modelling the style of Christ to both embrace change and contribute to formation. Educators have to act as a community. The wisdom of the ‘*ɔpanyin*’ (elder) is paramount because they are responsible for communication at all levels, in both everyday life and spiritual contemplation. They are gatekeepers and bear a mission of social transformation which naturally reflects Jesus’ style of leadership. They are parallel.

Two participants PCCP and AH suggested that:

‘Teachers should be open to adjusting style/methods’ (PCCP) and ‘be aware of the widely varied backgrounds of their students’ (AH).

Their suggestions reflect a range of leadership models. Chief among these is situational, invitational, and transformational leadership to underpin diversity, inclusion, and female empowerment. For these participants, such models of leadership could be merged into a coherent approach to confidently address the rising tide of educational problems that may prevent schools from ‘achieving the good of all’ (Gbadegesin, 1991:65).

Exposure to change is brought about when teachers turn from self (Pope Francis, 2013:13) to learn and accommodate new policies, concepts, and issues. Such issues include the media world and entitlement culture as well as the human rights of students. It could be argued that in a certain sense these are often times opposed to the Beatitudes (Matt 5:3-12) which are to be found in the schools’ ethos. However, the Sacred Congregation for Catholic Schools (1977: n.2) describes this as an awareness of the serious challenges which are an integral part of Christian education in

contemporary culture. Such awareness relies on educators maintaining a level of collaboration and commitment to serve the common good. This commitment needs to be renewed otherwise the whole mission cannot be spiritually and religiously maintained (Grace, 2018:10). Participants agreed in principle that these factors ensured that central services such as the school's culture, ethos and climate are nourished and impact on the grassroots mission of the Church. For example, one participant stated that:

A school mission statement and/or vision which is 'grounded in faith' - to attract and challenge students would be a good place to start with (APAHT).

5.5.2 Marketisation of Education and Societal Emphasis on Consumerism

In Chapter One (introduction) the aims of this research were outlined. At the heart of those aims is the desire to ensure that young people achieve the fullness of their potential and they are prepared for whatever life they subsequently lead. That formation needs to serve the needs of such individuals throughout their journey of faith. The pattern of this formation dedicated to the needs of young people is another example of the way in which both 'Akan' culture and the Church have recognised that people are stewards of one another. This commonality offers a model of love and sharing. It challenges educators to be mindful of their responsibilities towards their school. Storr (2011:48) indicates that such responsibility constitutes the single basic element that makes a Catholic school 'different'. For this reason, one interviewee said that:

There needs to be a shared understanding across the entire school of: 1) What is a Catholic for? i.e., its purpose. 2) What makes a good Catholic school different from a good non-Catholic school? i.e., what characteristics distinguish it – what is meant in practical terms by its ethos? How can this be put into practice and measured? These questions need to be addressed for both students and staff (HE2).

The interview process revealed that consumerism 'suffocates persons and personal values' (Kavanaugh, 2006: xxxi). In the context of education consumerism provides 'the ethical lenses through which people are conditioned to perceive their usefulness in society' (Kavanaugh, 2006: 39). The term 'usefulness' is exclusively rated in terms of 'production, qualified grades and competitive standing' (Grace, 2002: 40) profoundly demeaning the core of humanising education. While the ramification of

this definition is progressing towards ‘the whole person which is the significant work of educators’ (Pope Benedict XVI, 2010), it also potentially empowers school leaders and managers to focus primarily on achievement. An interviewee describes this “as the erosion of trust in Catholic teaching” (HE2).

As if to reinforce this argument the former Principal of Peace of Christ College was equally concerned with the evolving influence of marketisation in education. Consumerism emphasises ‘academic excellence’.

Even if the teacher is a practising Christian, the pressure from peers, parents, and the school for their children to achieve good results can dissuade teachers from supporting the other aspects of a child’s development (i.e., holistic education (PCCP)).

Another interviewee pointed out that:

Many (non-religious) teachers teach purely for academic reasons and goals and less care is given to the holistic formation of the students. Some teachers perhaps only care about the results that pupils achieve at school (HE2).

Even the perspective in the introduction (Chapter One) that argued that Catholic schools offer quality education also naturally implied that grades and scores are successful marketing tools. However, the marketization model in education is inherently unidimensional: it promotes a prosperity that is contrary to values and attitudes rooted in the Beatitudes (Matt 5:1-12). It can erode the morale of teachers in supporting the Catholic ethos. Indeed, the former Principal of Peace of Christ college suggests that:

Too much emphasis on academic excellence may lead to lack of interest in spiritual formation (PCCPP).

While increasingly advertising good results in exams, consumerism tends to promote currently fashionable and locally dominant forms of knowledge. It fails to enhance the full potential of learners. This is not consistent with the inclusive education framework outlined by UNESCO (2005:13).

However, this emphasis on the market is not always the school’s fault. It is due to external forces such as government policies, parents’ perceived needs and persistent peer influence in education. For one of the Head Teachers, it is these political and social factors that usually make it ‘difficult to come to terms with the holistic needs of students’ (KGH). These short-range considerations influence pupils and students to strive for excellent results (grades) in exams.

While focusing on these external pressures, one participant in the research who held an important role in the school community argued that such emphasis could ‘discourage teachers interest in engagement in students’ faith and moral development’ (PCCPP). It is understandable that schools want their students to achieve good grades. However, a Catholic school is also dedicated to producing holistic formation and good citizens whose lives are modelled on Christ.

5.5.3 Teachers not Concerned with their own Spiritual Development

It was stated in Chapter Two (literature review) that supporting pupils and students throughout their faith journey is a complex activity. To fulfil this task requires a variety of skills and models, including an educator’s own interest in spiritual development, that has Christ at the centre, to serve the needs of the Church and society. As the chaplain of Kotoko girls secondary stated:

The big problem is that the interest of the teachers themselves in real spiritual formation is often weak and they are also not helped enough to revive it. How then do they help the children enough there? (KGC)

Furthermore, the exercise of this task was to be a sign that announced the presence of the Kingdom to the students. This constitutes the primary mission of the Church and the fundamental principle of Catholic education that enhances the foundation in which the schoolteacher holds ‘the soul of the family’ (Smith, 1972: 14). Lydon (2011:140-41) makes the point that post-Vatican documents published by the Congregation for Catholic Education emphasise the role in teachers in modelling their ministry on Christ. The invitational and inclusive approach integral to the paradigm is inherently holistic.

Lydon’s statement recognises that co-curricular activity and spaces create events, for example, daily personal prayer, Mass, retreat, spiritual talks to foster teachers own personal spiritual development to achieve a greater understanding of their role as teachers. It could be argued that exposure to such co-curricular activity not only encourages living a deep Christian life but also mobilises engagement. For some participants, such opportunities were not provided in the curriculum.

The curriculum has very little or no room for spiritual formation requiring teachers who are self-motivated to offer spiritual formation as a co-curricular activity (APAHT).

The willingness of self-motivated teachers to offer spiritual formation as a co-curricular aspect was there, but the supporting events and facilities were not. The lack of events and supporting strategies placed a greater burden on teachers interested in supporting the children's faith and moral formation.

5.5.4 Limited Time for Teachers Personal Spiritual Formation

The term spiritual formation was a prominent topic in Chapter Two and has been used to explain the growth of the virtues, characteristic of the Christian (SCCE, 1977: 37) to enable commitment to teaching (Grace: 2018, 10). This basic and most important contribution remains a guiding support. As a guiding support, spiritual formation inspires teachers towards the Gospel and commitment to the poor and disadvantaged. The results of the interviews, supported by literature, suggest that, though relatively recently regarded as an important aspect of the nature of Catholic education, the spiritual and religious side of formation has been substantially marginalised.

Too much workload on teachers may shift their focus from spiritual formation of students. Teachers may choose to prioritise academic achievement for pupils ahead of activities which help to shape /develop spiritual or moral character (PCCPP).

The diminution of faith and spirituality in education can be directly linked to larger social change. The analysis of the findings indicates that digital tools can provide experiences which can engage teachers and chaplains to encourage that self-directed discovery and reflection that effectively promote fullness of life. These limitations and advantages are reflected across the four case study schools, for example, Apostles' JHS (see Table 3:10 in chapter three, methodology).

The majority of participants suggest that a heavy workload for teachers is another potential danger which can lead to the decline of educators' own faith and spirituality. The problem it raises revolves around the implementation of government regulations, and parents' high ambition for grades of their children as successful marketing tools for institutions. Together these demands and the limitations of time and resources can become a hindrance to the nurture of faith and spiritual development of educators. As one of the interviewees pointed out:

Administrative work and the demands of teaching such as form filling, online work, measuring performance to fulfil targeting influence the way faith and morals are formed (KGH).

Participants' concern about the continued lack of prioritisation of religious education centre on their understanding that those factors led to a reduction of the amount of time and resources which teachers can bring to this task.

Dickson and Ellingworth (1969) argued that taken 'in isolation from the spiritual [God], the physical [teaching] is meaningless'. Without communion with God, teaching and learning could lead to confusion, social incoherence, and moral purposelessness (Danquah, 1968: 198). This important relationship with God and teachers cannot be underestimated. Commitment to spiritual development is paramount. This is significant for building mutual trust and confidence and strengthening school leadership. For this reason,

The starting point is then to appoint teachers who support and can contribute to the development of its Catholic ethos (HE1).

Until relatively recently, it be argued that it is the duty of head-teachers and leadership teams to put some form of spiritual sharing that is relevant, adaptive, and responsive into an in-service training day. This is indicated in the conduct of everyday life, as pointed out in Chapter Two that 'before we have lunch; we will have a little prayer or say grace before going home'. The prevalence of such activities depends on the leadership provided by senior administration. Its absence does not mean they lack in-depth spirituality nor that they are solely restricted to Catholic practice. As all four case study schools operate in a multi-cultural society, teachers must teach about all faiths and celebrate them all. This broader formation is also a way to benefit from shared dialogue about means and ends. It can facilitate such dialogue by creating further opportunities for formation. The 'ability to make that which is spiritual and transcendent a living reality in dealing with the business of everyday life in school' (Lydon, 2011: 132)

5.5.4.1 Imbalance between Spiritual Formation and heavy Workload

This section relates to the lack of balance between spiritual formation and the demands of teaching. However, this depends on the school and the regulations laid down by the Ghana government. In a Catholic and Christian country, such as Ghana, communal

worship was accepted and expected. For example, when I was a child, the Diocese would send inspectors every year to inspect the children and their faith. We had morning assembly and said our prayers before leaving. Spiritual formation has the potential to remain a strong influence on teachers' faith and moral development. However, state influence operating in school policies which require additional effort from teachers severely impedes teachers from nourishing their spiritual development. As the chaplain of Kotoko Girls Secondary stated: "it tends to isolate school community from God" (KGC).

This was extended to include the economic and social factors which drive a school's ambition to achieve better grades as opposed to the work of creating spiritual responsibility from (within) the personhood of the teacher, their purpose and vocation (Wilson, 1983; CSTTM, n.15; LG, n.11; Sullivan, 2002: 95).

One policy maker argued that the lack of Catholic spirituality adversely effects teaching as service. As earlier referenced, part of the reason was that it had not been given explicit attention in the curriculum. Participants in the interview process suggested a new spiritual formation model, for example, "careful planning, informed teaching, and provision of better resources and spiritual experiences such as retreats, lay chaplains, and links with local parishes" (PCCP) to improve teachers' spirituality.

5.5.4.2 Imbalance between Government Policies and Spiritual Formation

Earlier in Chapter Two (literature review) Acheampong (2014: 220-223) argued that 'education should focus on providing pupils and students competencies to meet the changing demands of the labour market'. This strong claim is equivalent to Adam's (2007) assertion that 'the content of education should offer both occupation-specific skills and a much more adaptable range of general skills for pupils and students.' Both arguments assume direct interaction between curricula and the labour market. The function of the evolving role of the labour market is of interest. As an interviewee remarked:

Many (non-religious) teachers teach purely for academic reasons and goals, and less care is given to the holistic formation of the students. Some teachers perhaps only care about the results that pupils achieve at school (PCCP).

Significantly, with the current trend of the world moving to sustainable human resource development and technological issues, different countries including Ghana, implement different strategies such as the increased promotion of Science, Technology, Engineering and Maths (STEM) subjects to enhance and promote both human and economic development. The content of STEM is mainly directed towards engineering related courses such as agricultural and computer engineering. The evolving role of engineering aims to introduce STEM at high school level so that students are already familiar with these areas of study as they enter university.

Indeed, the aims and methodology of introducing pupils and students to engineering assumes that when they go to university, they will be interested in pursuing some of the engineering courses. Since those who succeed in those courses might be well rewarded when they take up employment this has led observers to assume that education is a consumable.

Again, since Ghana's population is growing, side effects of population growth such as unemployment and increased shortage of skilled workers are major concerns. Therefore, this calls for improved human capacity to reduce unemployment, increase skilled labour and enhance overall economic performance as the population continues to grow. The combination of high unemployment and increased shortage of skilled workers has seen a record demand for recent curriculum development for high schools, including Peace of Christ college, Kotoko Boys Secondary, Apostles JHS and Ahotefo JHS and Prep in Goaso Diocese in Ghana. This considerable and understandable economic and social environment has stimulated parental interest and concern.

The scope of the curriculum in practical-symbolic terms seems to reflect government interest. This objective for greater skills-advancement was encouraged by parents who participated in the interview process. Unfortunately, the regulatory requirements of the curriculum do not reflect a holistic perspective, especially in the context of spiritual development (CES, 1997a: p13). This considerable gap this leaves may make the case for the professional development of Catholic educators in leadership positions. This to protect Catholic distinctiveness.

Government concern to achieve economic growth naturally leads to interventions in curriculum development. The linkage between such intervention and Catholic

principles, practices, and concerns (1996), is naturally limited. They are competing for teacher's time and school resources. Sullivan (2000: pp63-4) describes the Government intervention as turning 'education into commodity'. If not managed by schools, it could be a predominant reputational risk to that holistic approach which is fundamental in education. For this reason, some of the interviewees, felt that "church, school and the home need to work together".

5.5.4.3 Imbalance between Spiritual Formation and Teaching Vocation

The notion of professionalism is fundamental to the practice of the Catholic teacher, reflected perhaps in the image which dominates the scene at St John's Gospel (1:39-42). This begins with two of St John the Baptist's followers coming to speak to Jesus; Jesus turns to them and asks them, 'What do you seek?' They subsequently spent the day with the Lord, addressing him as Rabbi, teacher. In Matthew's gospel (Matthew 20: 24-28) Jesus reduces secular understanding of authority into service. Contemporary scholars, for example, Lydon, have argued that this reference sets the tone for the whole Gospel account, initiating a unique relationship between Christ, the master (teacher/Rabbi), and his followers.

Underlying this is a moment of discovery and learning. The full meaning of the word disciple is also echoed, for it comes from the Latin '*discere*', to learn. 'Akan cultural life has also been seen as requiring this' (Daaka Kwame, 2021). This is also key in the Congregation for Catholic Education (1982) a document which argues that the true and successful lay educator is one who wants to learn from Jesus in order to mould persons, not one who systematically transmits a body of knowledge in the context of school (CCE 1982) in order merely to earn a living. Thus, no teacher is successful without modelling their ministry on Christ. Since then, there have been several studies (CCE 1997:14, Lydon, 2011:135) that state that being professional is an aspect of discipleship.

Further, Grace (2012, 18) uses a more subject specific approach and suggested that professionals required spiritual formation to ensure their commitment to teaching. This guiding support is essential because Lydon (2011, 132) suggests that the community of teachers 'show a personal faith commitment together to face educational challenges' emergent in this research. It could be argued that professionalism in education

essentially is the sign of trust that a leadership team and teachers share the secrets of their managerial and teaching experience, skills, and expertise to promote greater participation and inclusion. This also creates confidence leading to greater objectivity in teachers' position on higher Catholic education.

For some head-teachers and policy makers, this presents educators with a problem, 'because teachers considered mere professionalism was the standard for success' (HE1). First, the danger is that it could build a psychological barrier for ambition for spiritual goals such as developing companionship with Christ and resisting the seduction of materialism. Second, it would lose the potential reward to teachers which can spring naturally from student feedback, as an informant remarked...

A teacher is vindicated when a pupil who perhaps needed a special nourishing sees their efforts rewarded. Which must give enormous satisfaction to the teacher. The teacher is part of realisation of potentials (PCCPP).

Failure to nourish teachers could lead to a severe loss in their dignity. The human resource called the teacher on whom so much, for example, helping, supporting, encouraging (Ricoeur, 1960, 196-207) depends on would be weakened. In the context of these controversial challenges Jesus warns 'beware of all greed, because life is not in abundance of riches' (Luke 12:15). Such awareness increases community development efforts to become both responsible and able to discern. As one policy maker pointed out:

Unless this is in place it is very difficult, but not impossible, for individual teachers to make a significant whole-school difference to the holistic formation of students managing the pressure to succeed life and time management (HE1).

The Head of education's statement outlines, to an extent, a call to the foundational depth of the contribution of the SMA Fathers described earlier in Chapter One. As pointed out, that depth and range of engagement is oriented towards a renewed focus to drive holistic formation in schools.

5.5.5 Conclusion

This section has explored the many challenges confronting teachers around their spiritual formation and their capacity to form their students. This includes teachers' lack of awareness of changing times; marketisation of education and societal emphasis on consumerism. Additionally, it includes teachers unconcerned with their own

spiritual development, and further, having no time for personal spiritual formation. Consequently, this results in teachers unable to maintain a balance between their spiritual formation and their education workload duties and responsibilities.

A further contemporary challenge includes the requirement for teachers to adhere to regular government policy changes. Finally, for some, professional success does not require spiritual formation since teaching is not viewed as a vocation. All of these factors, have considerable implications not only for the formation of teachers but also that of their students, their families and their parishes which are key partners in formation in faith.

CHAPTER SIX: DISCUSSION OF THE CONCLUSIONS AND RECOMMENDATIONS FOR ENHANCED POLICY AND PRACTICE AROUND HOLISTIC FORMATION

6.0 Introduction

In the previous Chapter, the results of the research were classified, analysed, and interpreted in view of the areas investigated in the Literature Review (Chapter Two). In regard to the questionnaire participants, consideration was given to their demographic profile in the Table 4.2 in Chapter Four (Presentation of Findings). From this analysis of bio-data in particular, Apostles JHS stands out as different in terms of staffing. The males outnumbered the females by six as the males were 8 represented by 87% against the females of 2 which equals 13%.

Accordingly, imbalance of power is manifested in a male dominance in the staffing of Apostle JHS. A few aspects are significant in relation to this. First, in the past this school seemed to be mainly male based in terms of staffing and this has been carried on. Secondly, Apostle JHS does not appeal to female members of staff. It is clear that the foundation to change this narrative will include encouraging more female teachers to aspire to teach at that level of education. Apostle JHS needs to expand its succession plan to include women to take managerial and professional positions. Wider succession planning will be invaluable in helping to enhance productivity and performance.

As such, this chapter will discuss the conclusions and recommendations for enhanced policy and practice around holistic formation.

6.1 Conclusions

6.1.1 Strategically Enhancing the Nature of Formation in Schools

It was found that the majority of the participants across ‘Ahotefoo’ JHS & prep, Apostles JHS, ‘Kotoko’ girls secondary and Peace of Christ, emphasised the scope and nature of formation as encompassing the body, mind, and soul. When one considers these three components, it is apparent that they reflect the notion of a rounded

education (Pope Benedict XVI, 2010) and the balance between spiritual and human development (Lane (2006, 216) fundamental to St John's Bosco's education. As a unifying approach, it falls therefore, into Harrison's (2017 : 347) wider definition of formation but without losing sight of the broader principles, concerns and practice (CBCEW, 1996 :3) framework discussed in Chapter Two (Literature Review). In the context of the body, mind and soul, this promotes the inclusion charter which is also greatly enshrined in UNESCO's (2005,13) educational goals for children. School leaders and teachers must enhance all the richness of formation by being observant of the development of the body, mind and soul of their students. This is equivalent to Lane's (2006 : 216) findings.

For example, 43% of the participants liked that "*spiritual and moral development features prominently in the school*". To examine the acknowledgment of development of these aspects further could be traced to participants' own personal long standing commitment to Christian vocation and to the decision of their schools to recommend non-curricular activities such as liturgy and worship. Parents who formed 21% of the participants in this study arrived at the conclusion that lack of this development can in particular affect a child's ability to work, maintain relationships and their well-being. This finding is not contrary to Pope Paul VI (1974) assertion that 'the absence of holistic formation would be a great loss for civilization and for the natural and supernatural destiny of man'. Therefore, breaking away from a holistic approach to education will destabilise the nurturing of children which could lead to issues in adulthood and wider society more generally. This is also consistent with the latest international research and theory (Lydon 2011 :105ff).

While Lydon's concern around formation is essential, given the geographical, cultural and diverse settings in which 'Ahotefo' JHS & prep, Apostles JHS, 'Kotoko' girls secondary and Peace of Christ are placed represents parents' interest which are of a wider range. Therefore, it is necessary to provide extra dimension to teaching, however, there seems to be lack of engagement with formation of students and broader continuous professional development of teachers in general. It must be concluded at this point that it is the responsibility of school leadership and teachers that the task to enhance holistic formation rests and parents, the diocese and the government must be

collaborative partners. The significance of this point is made clear in the context of the Catholic Schools by the Sacred Congregation of Catholic Education (1977).

The need for holistic formation which makes Catholic schools of higher quality, safer, and more impactful for every child were of significance to Ghana Catholic Bishops Conference (2018). Accordingly, the concern of the Conference in regard to holistic education centred on the encyclical by John Paul II (1987: 47) *Sollicitudo rei socialis* (the Social Concern). Hence, this finding is consistent with a holistic approach to education (CCE, 1977 :26 ; Harrison, 2007 : 347 ; Storr 2011 : 48) and offers its own contribution to the mission of the Church and contemporary scholars to sustain the distinctiveness of Catholic schools.

6.1.2 The Presence of Christ a Significant Contribution to Schools

Of interest in this research was the basic idea in the gospel that Jesus was always keen for his disciples to understand that he is always present within them. However, there is no single doctrine of Christ's sacramental perspective in the New Testament nor is there any official Church definition. Instead, what is found in the New Testament are some central themes which speak about the call of the first disciples as told in the Gospels and attempts to draw out its meaning in educational terms. This highlights a unique relationship between Christ, the master, and his followers, his disciples (see Mark 10:55ff) which is the basic way to holiness.

In context this basic truth is based on the cultivation of the right disposition towards Christ and therefore demonstrates how a Catholic school teacher's personal faith experience can offer transformative understanding for up to date pastoral practice. Importantly, the work of Pope John Paul II (1992: n,1) found this outlook makes a significant contribution with living relationship with Christ. While this is a jewel contained in the Christian message it is vital that it is linked with servant and transformational leadership which are an extremely valuable boost to the energy of the school.

Although each of the four case study schools, namely, '*Ahotefoo*' JHS & prep, *Apostles JHS*, '*Kotoko*' girls secondary and *Peace of Christ* has its own history, resources, vision, and mission. It is significant that, living the faith was/is a common practice or

ritual across them. This finding can be linked to, for example, their collective worship including Mass and outreach programmes. What this means is that teachers and their students seek not only to deepen their life of prayer and worship but also their understanding of God's Word and the teachings of the Church. These are key tools for mission. Mission is a prominent topic in the Second Vatican Council. The Church, therefore, sees this effort contributes to potentially connecting and uniting community (GS, 1965: 48).

Given that the four case study schools have children and teachers from different tribal groups such as *Ahafo*, *Asante*, *Bono*, the Mass provides the foundation for deep sense of understanding and cultural respect. Accordingly, a multicultural contribution such as language, music and mutual respect is a proof of school's relationship with the Lord (Beguire and Duchesneau, 2006: 486). What this implies is that Catholic school leaders and teachers provide opportunities for students to attend Mass.

While it is the task of leadership teams to allow diversity of vocations and ministries to grow and mature there is also the need for Catholic school leaders, teachers, and pupils to take part in collective worship. This cements Lewis (1994) argument that 'no educator can pass on values or beliefs they do not hold'. Continuing such application to witnessing there is evidence that some teachers bring Jesus to colleagues and pupils, reflecting catechism, evangelization, and formation. This idea lies at the core of the Gospel and, therefore, explains teachers' spiritual leadership' (O'Malley, 2007:16) and vocation (Buechner 1993:118) at a point where their deepest joy and worldly success or achievement meet.

Hence, the context of spiritual leadership is not a shift from teaching as a profession and the outlook of education but a service that contributes to the pastoral life of a school. This interpretation was relative to spiritual capital context (Bourdieu, 1986) best expressed in a life of devoted service (Zohar and Marshall, 2010) and the capacity to enhance the common good rather than individual benefit. Though these scholarly works have been used to justify a commitment to teaching, the idea is declining relatively recently. This can be linked to a diminution or lack of confidence in teaching due to an apparent deterioration in the professional status and remuneration structure.

For example, the constant conversation in the interview was that teaching is a “job for the unemployed”. To some extent such attitude is not only an affront to the value of teaching but an insult to the integrity of the vocation of teaching. Again, that extraordinary comment proves antithetical to the notion of teaching and can significantly interrupt teachers’ day today life, both personally and professionally. This is enough evidence to support some teachers’ insufficient understanding that teaching is a vocation. This exposes a phobia of commitment to the task of carrying the light of Christ to pupils. Such a fear is driven by poor salary and the diminution of interest in and respect for teaching.

Across the four schools in the case study, it seems that current pressures lead to a lack of interest in supporting the commitment of teachers to becoming like Christ in their teaching. In context it is important that each school in partnership with its Parent Teachers Association sets up a plan to improve teachers’ job satisfaction, while reducing workload and strengthening the sense of making a larger contribution. This could make teaching more attractive, raise a parental expectation and consequently influence the level of admission. At the centre of this interpretation is a better-resourced chaplaincy which can have a major influence in enhancing commitment to the well-being of students and a social transformation in terms of their attitude. An impoverished loss of school chaplaincy can be dangerous to diversity, inclusion and common good.

There is no particular reason why the Catholic educator should not be engaged with a greater sacramental consciousness in their role and should revisit the Church’s aims with clarity and authority. The love and faith of teachers will continue from generation to generation. Hence this finding is accordance with Lydon (2011) who suggests that teachers who embody Jesus’ style of ministry are memorable and influential. However, the capacity to receive and respond to the good news of the gospel depends on the individual Christian. Therefore, it is vital that teachers live a deep Christian life as their fundamental and most important contribution to ‘the imitation of the Christian message’ (CCE, 1977: 43).

6.1.3 Colleagues Working in Close Collaboration

Collaboration was a key term at the Vatican II Council and is in both Conciliar and Post-Conciliar documents and embraces communion and sharing (see Pope Francis homily 2015) and Pope Francis Synod 2023 which provides the opportunity for the laity to voice their experience of what it is to be church. It is important to recognise that this study understands this approach as the opposite of primitive authoritarian structures (Num 11:16-17, 24- 25). This results in a gap in leadership forming the basis of the way in which Catholic school leaders and teachers may share experience, skills, and expertise to drive performance. Such improvement in performance reflects a wide range of factors such as the incident related by the evangelist John (Jn 21:4-6). This encapsulates what the majority of participants described as “teaching as vocation for students’ integral development”. The implication for classroom teacher is significant. However, this is not without Jesus’ help (Brown 1970: 1071) and for Barret (1978:581) this divine assistance is a combination of accompaniment and motivation embedded in the Emmaus account (Luke 24:13-35) of Christ’s teaching.

The nuances of the Emmaus ‘actions’ highlights three aspects. First, it calls for the need for Catholic school teachers to have a deeper knowledge of the Scriptures in order to engage their students in a journey of discovery and transformation. This will be enough to reduce the emergence of vices which in religious circles and in good society are considered immoral behaviour. Third, it can strengthen educators’ skills and refine their narratives of the way in which teachers relate to each other in a multi-faith community. These distinct contributions are defended by Lydon (2011) as ‘implicit in the notion of the Church as the pilgrim people of God’.

Whilst relationships among teachers is highly important for the survival of schools it is underpinned by values such as ‘optimism, respect, and intention’ (Fink 1996:107) something inherent in the Christian message. For the majority of the participants this practice is noticed by students and parents and this modelling of Christian values in teachers speech and behaviour as a result is important. This also encapsulates a visible ecumenical presence across the four case study schools that have very different circumstances, personalities, and situations. Its particular aim is unity in mission (*Apostolicam actuositatem*, n.2) and it therefore, embodies sacramental perspective and a sense of responsibility.

The above interpretation provides the opportunity for the free flow of ideas (McCormick (1989 :7) and enables the school leaders and teachers to engage in conversation (Groome, 2001) that provides practical support to their students. It is this strong sense of renewal and regular engagement with colleagues that according to both Lydon (2011) and the majority of the headteachers of the interview process builds colleagues' confidence, increases performance, and sets the course for the future of Catholic education. These findings reflect the scholarship of Barrett (1978:581) which describes "the full total of those who are 'caught' by the Christian fishermen".

Indeed, the spirit of listening and closeness are important and underpin formation. These were already well developed in the context set by the White Fathers which contributed to the background of this research. This is essential for the contemporary Catholic education and was symbolised with fundamental need to foster good and respectful relationships. Good and respectful relationships necessitate the ability to achieve communion, participation, and mission.

Perhaps, best articulated by Paul in his First Letter to the Corinthians (10:17), we can imagine the educational enterprise through the metaphor (model) of the human body. In context, the model has a deeper meaning to building up the house, the embodiment of the Body of Christ that has different parts but the same Lord. The coming together of all these parts is a moment of grace and transformation. Linked to the insights of the participants, whatever their particular gifts and charisms, the whole community of teachers constitutes the building of Christ. It is not about putting brick on brick in abandoned chapels but a cultural shift in leadership that embraces others' expertise, skills, and knowledge.

Though issues and concerns vary from school to school it is self-evident that joint effort remains a benchmark for modelling. This is not only coherent with the Akan concept of communitarianism but only by attempting to appreciate the notion of joint effort can teachers be said to offer authentic holistic formation. Collaborative ministry fosters a sense of empathy and compassion, one which is value important culturally in the building of associations, groups, and societies. With school's focus on good grades, there is a significant pressure to sustain its ethos and values as these organizations play a key role in formation.

Teachers' efforts and energy should be orientated towards breaking barriers in their schools and working together as one body. This demands that schools show respect to all entities involved in a student's life and welcome the transmission of ideas across generations. Thus, lack of such development could potentially affect both decisions and trust. The consequence will be decline in activities which are key to holistic formation. The contribution of teachers will thrive on this unity, a quality that pulls both teachers and parents together to achieve a common goal. In such a sensitive environment, engaging in dialogue continues to define and dictate the conversation in greatness. The strength of purpose, the unity in vision and ability to show all round respect in the team make schools perform well. If a central leadership and management teams attempts to control all activities it places the entire school into chaos.

6.1.4 Building on the Role of Parents to Enhancing Faith Formation

The highlights on this discussion are of the primary educative context of family. This is important because their leadership is acknowledged well beyond the bounds of the Church. Parents who formed 21% of the participants in this research and the majority of the teachers indicated that the role played by them is very considerable indeed. There is nothing which can conceptually replace this role.

Parents' inalienable duty of care for their children is coherent with the defined aim of the Catholic education service, which exists precisely 'to support' families in the task of faith formation, not to replace them (CBCEW, 2012: p. vii). Such paramount necessity is happily endorsed by Bowlby et al' attachment theory. This is a different emphasis for reflection, which places the focus on the family synergy which enhances allegiance to values and faith. Out of the manifold ways the primary function of attachment can be considered and interpreted but that is meant to guide, supervise, and accompany children to achieve their potentials (CSTTM, 1997:47).

Accompaniment is dynamic model and parents, schools, and the parish are companions in primary educative context. Such a disciplined approach is both transactional and transformative. Therefore, building up of this 'family spirit' was one of the key objectives of Bosco's system (Lydon 2011:100-101). Particularly from parents viewpoint, they (parents), for example, want to teach their children how to

express themselves in a way in which parents express themselves, which is integral to their child's success. Family bonds or ties have the responsibility that expands to love and friendship and inevitably 'contributes to school achievement of students' (Adeniji, 2012: 3). While informal formation was largely seen as a positive, it was inevitably driven by relationships.

According to Gyeke (1996:91) an expert in African cultural values, the context of parents as 'effective tool for informal education' allows three main things. Firstly, it affords that freedom to make mistakes that lies at the heart of education. Secondly it does not leave, or should not leave children at that stage, but to have the feminine and masculine point of reference in their mother and father to enable children to grow beyond their mistakes and integrate their knowledge of what they are learning with their experience of love. Thirdly, this then allows the child, once mature to tackle the world with all the tools of education at their disposal: understanding the learning process, integrating this, and delivering it to others. This analysis is in line with Bret (2001) who provides a rich perspective on the family as a school of character development.

In another layer, the interview results of the family revealed that the contribution of parents is crucial to religious education, and the transmission of faith. While religious and faith development of children is an area of parental activity (CSTTM, 1997:47; Amoris Laetitia, 2016:16), the analysis of the findings vividly takes this matter further to include schools and parishes so as to build a cohesive united family. In terms of family cohesion, the notion of collaboration offers an extra dimension to domestic life. In connective terms, this closed relation has a focus on children which has changed the composition of educative context and therefore the need for broader perspective to put the focus on family, school, parish link.

However, across '*Ahotefoo*' JHS & prep, Apostles JHS, and '*Kotoko*' Girls Secondary this relationship is not family friendly due to government policies recently introduced. This can risk the spectrum of socialization which plays a cohering role in cultures, particularly, the Akan. In this regard joint effort entailing parents-schools-parish connection will play an important role in promoting Bryk's notion of 'adult solidarity

around mission. Parents and teachers need to become accustomed to the subject of faith education and the benefits of being good parent. Based on this literature, it can be found that in the long term perspective, increasing investment in parents association is a legitimate item. This comprehensive model of outreach and assistance to children from under-resourced families, which is a significant problem in Goaso Diocese. In part, determination, maturity, and a new skill of conversation around mission symbolising passion, would be beneficial to society, government, and the Church.

With a sound and effective pastoral connection between family, schools and the parish, holistic formation becomes fully functional. 'Partnership' (CBCEW, 1996 :3) is required in this transformative conversation which resonates in collaborative ministry. However, digital technology such as the role social media plays a conflictual part of partnership which takes a centre stage across '*Ahotefo*' JHS & Preparatory, Apostles JHS, '*Kotoko*' Girls Secondary and Peace of Christ College. In such a context, social media, for example, the internet, iPhone, Twitter are fully independent overshadowing the cultural world of the family cultural interest and alienating children from commitment to civic duties.

Without doubt, the analysis acknowledged that the Social media has considerably changed the way parents mould children. There was no parent (0%) who strongly disagreed to this changing mood. Such a shift in primary educative contexts explains the breakdown of the faith from their Catholic parents to a new generation of children. Generally, the richness of the Catholic faith is no longer a constant value in Catholic families. A quality which is the core of my background as the researcher and thereby drawn me into a deeper relationship with Christ in his Church.

From the context of Bosco's 'family spirit', the majority of the parents and teachers are more drawn to accompaniment and supervision of children. This study assumed a positive relationship between parents and children thereby raising them with values. The self-discipline and commitment involved in this Christian life (Sergiovanni, 2001:120) draws a new generation of children into a deeper 'communion with the Gospel' (O'Malley, 2007: 27). Therefore, our relationship with God is personal, mutual, and social (Kavanaugh, 2006: 109), indicating there is a need for children of

families of Catholic faith where possible should be able to attend ‘Ahotefoo’ JHS & Preparatory, Apostles JHS, ‘Kotoko’ Girls Secondary and Peace of Christ College, and that their current right to be given priority in the admissions process should not be removed.

However, family barriers such as migration, urbanisation, accommodation conditions, divorce, high cost of living, the pressure of work, stress, lack of confidence and support were the areas in which most concerns emerged. In such a context an existential challenge to family contributes to the development of parental powerlessness and consequent deferral of activities and responsibilities to schools. This does appear to reflect concerns relating to ‘partnership and support that provide schools and parents relevant support and resources with the aim to help them do a better job’ (Jenis, 2017 : 6). Such a significant role, in essence, is linked to sacramental vision which was important to Pope Paul VI (1965 :41). Again this highlights the need to have better strategies and initiatives, for example, marriage and family programmes to support parents so that they can better cope with contemporary society.

6.1.5 Dealing with Contemporary Concerns Facing Catholic Schools

Previous sections in this chapter have discussed key aspects of the broader success of holistic formation. In contrast, this overview section in this chapter discusses the challenges which arise from the field of holistic formation of young people which is a fundamental area of the Church’s activity. In this regard, issues and concerns were proposed by all participants in this research to explain the enormous pressures on Catholic teachers’ spiritual development and their capacity to mould their students. This supports the claims by the Congregation for Catholic Education (1977:2) that serious challenges arise on the practice of formation in schools. Educators are challenged to ‘show ardour and fervent commitment to their vocation of teaching’ (CSTTM, 15).

Grace (2018, 10) contributed to this debate much earlier when he acknowledged that if ‘commitment to teaching is not renewed in the present generation of Catholic educators, then the whole mission will be spiritually and religiously decline’. This conclusion is questioned by many participants and remains live, due, perhaps, to lack

of balance between spiritual formation and heavy workload, lack of balance between policies and spiritual formation. As mentioned in the previous Chapter (Interpretation of the Findings), the Catholic schools' accountability is measured according to their performance and scores. A consequence of the prioritisation of academic performance measures plus 'marketization of education' (Grace, 2002, 40) over faith development is the disintegration of the five core principles and practice designed to maintain Catholic school distinctiveness (CBCEW, 1996a). To maintain a balance between school's effectiveness and Catholic distinctiveness, it is important to remember Jesus's reminder that: 'life is not in abundance of riches' (cf. Luke 12:15).

This emphasis on 'performance' affects the extent to which teaching is recognised as a 'calling'. In the rapidly changing society which we live currently, an educators' choice to teach in good standing comes at a considerable cost. A financial price that reflects societal emphasis on 'consumerism' (Kavanaugh 2006, 39) as the only indicator of self-worth has often alienated many Catholic school teachers and leaders from their Christian vocation.

The current social, cultural, and family changing contexts which have a dominant influence on our 'social identity' (Tajfel, 1982:2) represent a barrier to the holistic formation of students. There was no parent (0%) who strongly disagreed with the proposition that these changes in societal mood have decisively changed the activities which constitute formation.

However, it appears that educators' lack of awareness of changing times arose from a number of factors: these include government policy, the friction resulting from the unmediated evolution of the digital world, the stronger culture of marketisation, the increase in the multi-faith population, heavy school workload and workforce pressures. The majority of the participants point out that these factors stimulate competing interests and therefore change the focus of formation. The analysis identifies these pressures and suggests a constructive approach, for example, deploying an improved lay chaplaincy in order to 'feed the Church [schools] with the Word and the grace of God' (LG, n.11). The immediate past principal of Peace of Christ College revealed a detailed plan suggesting that schools need adequate resource in

order to ensure a broader success of formation system. Lack of adequate resource and impoverished chaplaincy can affect a Catholic school teacher's commitment, passion, and action focus to ensure the fulfilment of young people's mind and soul takes place.

Indeed, cultural confusion, social incoherence, and moral purposelessness are both inevitable and never static and therefore must remain in constant dialogue with the mission of the Church, so that teachers can provide a service which is truly civic and apostolic (SCCE, 1977: 4). In the context of this document may inform the analysis that concludes that 'in isolation from the spiritual, the physical is useless or meaningless', for one has no meaning without the other' (Dickson and Ellingworth 1969). All participants believe that such a combined position with the aim to ensure quality, can lead to Jesus' statement that: 'By this all will know that you are my disciples' (John 13:35).

General Conclusion

The teacher in a Catholic school in the Diocese of Goaso faces a challenge which is universal. Self-perception can be continually undermined by influences that are global. These influences can be broadly characterised as neo-liberal, and materialist: powerful and pervasive, which can be accessed with little effort, and sometimes to apparent great effect. Ranged in opposition you have the Catholic/Christian and 'Akan' worldviews which share a deep respect for integrity of the person: which value truth and forthright behaviour. Which integrate the notion of responsibility central to teaching and formation of future generations. The success or otherwise of teachers in preserving and enhancing their self-esteem and status will depend in no small part on their ability to conciliate 'Akan' and Christian worldviews: and preserve mutual respect. To develop and substantiate best practice drawing upon the 'Akan' worldview. No easy task, but an enduring challenge for education worldwide.

In terms of maintaining Catholic identity, enhanced salaries for all teachers in Catholic school would result in greater commitment to Catholic distinctiveness and also opportunities to develop professionally and spiritually. More time might be given to activities beyond the classroom including attendance at Mass, involvement in co-curricular activities that promote commitment to the values upheld in Catholic Social

Teaching (CST) which equally applicable to staff and students, for example in the context of the pay and conditions of teachers.

As I mentioned in the introduction (Chapter One) contemporary issues and concerns Catholic school teachers face will not go away. For the participants, educators' ability to support Catholic principles, rethinking what support their schools' need will always continue to be a challenge. Teachers should determined to find new ways in supporting children. Schools should consider initiatives beyond the school buildings and extend their experiences and knowledge in ways they have never thought of to raise good citizens and develop new leaders from within the school.

6.2 Recommendations

The recommendations are framed around the research topic. The first three focus on the capacity of the Bishops Conference, the Diocese and the school to provide adequate resourcing in the context of the formation of Catholic teachers. The fourth builds on the first three, emphasising the renewal of commitment by staff to engage in this process of formation. In practice :

1. National Bishops' Conference to focus on quality formation of staff so that they can form students in a confident manner.
2. Diocese to provide adequate resources for formation of staff.
3. Schools to provide opportunities for spiritual formation routinely to all staff in such a way that all can engage in them.
4. Individual staff should take time to renew their commitment to vocation and professional formation.

6.2.1 National Bishops' Conference to focus on quality formation of staff so that they can form students in a confident manner

Although based on a sample of four schools in the Diocese of Goaso in the Ahafo region of Ghana conducted in 2021-22, the findings provide for some useful generalisability regarding the challenges to spiritual formation in 21st century Catholic education.

Schools are aware of these challenges. 43% of the participants argued that “spiritual and moral development feature prominently in the school”. Parents, some 21% of participants in this study, concluded that lack of such development affects a child’s overall ability to grow in faith. Unfortunately, the holistic formation canonised in Congregation documents in the formation of teachers is virtually absent. A renewed focus on formation ensures it is well grounded with a, hopefully, concrete outcome.

Rigorous and sustained effort is vital. A system with an evaluation strategy with summative and formative elements should be provided by the CBCG. The process should be implemented by a high-level CBCG taskforce to map out then codify the principles on which subsequent evaluation takes place. Separately, CBCG Education Service implements policies, monitors progress. The Diocesan Education Unit monitors rollout.

Partnership with the central government is key. Ensuring significant participation leads to concrete decision including commitment of resources. The formative strategy of a school and its teachers becomes embedded in both the teaching process and the child’s development.

CBCG’s national resource centre should provide both information an example of best practice to enable teachers to work with confidence. This naturally feeds into the human resource framework within which schools operate. The role of technology is significant but must be managed by teachers who champion formation.

6.2.2 Diocese to provide adequate resources for formation of staff.

A well-developed strategy demands adequate resources. The diocese should prioritize resources to assist schools to leverage the enthusiasm of talented staff. The willingness of self-motivated teachers to offer spiritual formation as a co-curricular element is insufficient and unsustainable over the 5 years necessary for the task. A raft of supportive facilities is required. Support should go to the existing support and teaching staff so that they can sustain their commitment while providing for the day-to-day operations of the school. The provision of support (15% of the allocation of Diocesan funding should be ring-fenced for holistic training over 5 years) should be benchmarked against indicators (e.g., number of staff in and completing training).

Finding reveal that dedicating resources to formation makes a substantial contribution to the overall success of an entire school. The case for an earmarked percentage of parish revenues can be made. Given the potential impact of holistic formation on the ambitions of children and parents, support for the earmarked funds is feasible. It is true that as Table 3.10 in Chapter Three shows parishioners prefer to send children to private Catholic schools (fee paying), and this could limit the scale of commitment parishioners will make. Nevertheless, this funding will be insufficient for the purpose of sustained formation.

Parishes are stakeholders, albeit on a small scale. To achieve success the diocese requires government support at all levels. Government will have to be persuaded to allocate approximately 15% of overall spend on education to formation. Such funds should be protected from dilution by administrators and dedicated to formation.

Public funding is notoriously variable. The impact of this can be mitigated through private philanthropy. This marketing effort required at local, national, and international /multilateral levels must begin once such funding is achieved. That marketing should emphasize the number of students enrolled in the schools benefiting from formation.

To seek Government, Philanthropic and Parishioner funding, those interviewed indicate two objectives: a National Centre, and clear funding streams to stakeholder institutions. The National Centre could accommodate the resources (library) and the specialised support staff to manage the distribution and audit of funds and to provide Quality Assurance to the programme of work. The diocese should constitute a panel – ‘CDoG Professional Panel’- (5 members) to assess funding requests from future stakeholder schools. Initially Panel members must be professionally qualified and resourced by the Diocese. The bidding process should enable schools to receive a minimal level of support to prepare their bids.

Successful bids must allocate funding to cover the cost of the teaching and support for teachers engaged in holistic formation. This must include secondment from their principal post. Potentially, 50% of the funds requested in a bid should be dedicated to the formation of teachers. These funds support the formation improvement cycle, to include monitoring, self-evaluation, and support.

Successful bids must indicate strong institutional leadership and support for teachers who can contribute to the holistic formation of students. Such bids may come from schools with fewer resource, currently struggling for academic recognition which nevertheless demonstrate engagement.

6.2.3 Schools to provide opportunities for spiritual formation routinely to all staff such a way that all can engage in them

Our findings indicate that self-motivated teachers are anxious to offer spiritual formation as a co-curricular aspect. Support is lacking. The pressures of a consumer society with its neo liberal implications which diminish a teacher's authority, constituting a challenge to maintaining a balance between to vocation and profession.

In particular, increasing emphasis on STEM subjects and skills development (narrowly defined) are key factors impeding teacher's spiritual formation and development.

The diocese should collaborate with the principal stakeholders, i.e., the government, teachers, parents, and businesses to ensure the provision of a broad and balanced curriculum in Catholic schools. In intellectual terms spiritual formation and STEM are deeply complementary. Together they can enrich our understanding of holistic formation.

The Mass, liturgies, prayers, catechetical instructions, and staff retreat contributes to teachers' professional and personal formation. Investment in cross-curricular materials such as sustainably resourced chaplaincy staffing, on site accommodation, means of transport and capacity building training needs to be provided by the Bishop of Goaso to ensure that Chaplains contribute to this enrichment.

6.2.4 Individual staff should take time to renew their commitment to vocation and professional formation

The research evidence suggests that teachers lack time for reflection. Continuous professional formation (CPF) would provide for this. Promotion packages and workshop programmes provide the sense of well-being which will reduce the shortfall of Catholic teachers. It could be argued, however, that the future of Catholic schools

can be assured only if there is a sustained commitment on the part of teachers to view their teaching ministry as a vocation.

Research findings indicated that “in respect of statistics on general sense of modelling ministry on Christ”, the majority of the respondents from the study strongly agreed that “a servant leadership approach is modelled by all leaders”, reflecting a sacramental vision of leadership which, in essence, constitutes modelling ministry on Christ.

Such modelling by leaders should, ideally, inspire teachers to adopt the ‘*ekenosen*’ (self-emptying) of Christ who “though he was in the form of God did not count equality with God a thing to be grasped but emptied himself, taking the form of a servant” (Phil 2:6-7). Adopting such a servant-style approach on the part of leaders and teachers will make a significant contribution to the formation of students, reflecting the self-sacrificing nature of the SMA Fathers who provided the foundations for Catholic education in the Diocese of Goaso.

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APPENDICES

Appendix I: Questionnaire

Section 1: About you												
1.1	Gender: please tick a box	Male		Female								
1.2	Age: please tick a box											
	18-30		30-39		40-49		50-59		60+			
1.3	When did you start employment at the school? Please tick a box											
	Less than 5 years		6-9 years		10-19 years		20-29 years		30-39 years		40 + years	
1.4	Please indicate your present role in the school											

Section 2: Holistic Formation					
Please tick one box for each of the statements below		One (Strongly agree)	Two (agree)	Three (disagree)	Four (strongly disagree)
2.1	Academic excellence is the number one priority at this school				
2.2	In this school students are encouraged to join extra-curricular activity				
2.3	Treating all students with dignity is central to the ethos of the school				
2.4	There is a focus on the primacy of the Church's mission to the school				
2.5	Spiritual and moral development features prominently in the school				

Section 3: A Sacramental Vision					
3.1	I often see teachers with students outside of the classroom				
3.2	Leaders adopt an invitational style				
3.3	A servant leadership approach is modelled by all leaders				
3.4	Students and staff are accompanied on their faith journey				
3.5	I frequently engage in spiritual sacramental formation.				
3.6	The physical structure of the school reflects its Catholic mission				
Section 4: Collaborative Ministry					
4.1	I feel that this school has a family spirit.				
4.2	There is not enough dialogue between the priests and teachers at this school				
4.3	Engagement in a process of renewal is encouraged in this school.				
4.4	There is a genuine solidarity around the mission of the school				
4.5	The significance of the quality of relationships between all staff is recognised within the school				
Section 5: Parents as Primary Educators					

5.1	There is a good deal of collaboration between parents and the school				
5.2	Teachers acknowledge the key role of parents in the spiritual formation of students				
5.3	Nurturing their children in faith is a key concern for parents.				
5.4	Parents are committed to working with the school to enable their children to grow as persons.				
5.5	Parents are happy to delegate responsibility for spiritual formation to the school.				
Section 6: Contemporary Challenges					
6.1	Akan traditions feature prominently in the life of the school.				
6.2	Teachers feel a genuine sense of being “called to teach”				
6.3	Parents worship regularly in their local Parish church				
6.4	There is a genuine synergy between home, school, and Parish				
6.5	Elements of competition between Catholic schools have emerged in a contemporary context				

Appendix II: Questionnaire in google form



Strictly private and confidential

Title of Research Project: 'An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana'.

My PhD thesis research study, which is being completed at St. Mary's University, London, following ethical approval, will be focused on to what extent do Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. It aims to seek perspectives from professionals in education in view of teachers, practitioners and policymakers having a substantial investment in young people holistic formation. The rationale behind this research is to investigate the extent, if any, to which teachers currently contribute to the holistic formation of young people with the expressed purpose in enhancing formation of pupils, better training and formation of teachers and recommendations of how to work closely in partnership with parents. A summary of the findings will be available to all participants of the school, principal/head teacher and governors, so that the results may support future planning and structure of education within a Catholic school in the Catholic Diocese of Goaso. A copy of completed thesis will be stored in St. Mary's University Open Research Archive (SORA). Data will be stored safely for 10 years as material may be published from this research.

You have been invited to take part voluntarily as an employee of the school/diocese in which the research will take place after being provided with this Participant Information Sheet and an Individual Consent Form for signing. If you agree to take part in the project this research will be in a format of a short interview (40 minutes maximum). This interview will take place on a conveniently agreed date and video conferencing which will be recorded and transcribed. Recordings will be saved securely on my St Mary's OneDrive during the completion of the project and transferred to my supervisor's St Mary's OneDrive following completion of my PhD and stored safely for possible publication purposes. After 10 years all digital data and transcriptions will be deleted permanently. All identifiable information provided will be anonymised and remain strictly private and confidential and will be destroyed safely and securely following publication.

You have the right to not participate in the interview and withdraw from this research study at any point. If you wish to withdraw your data subsequently, please contact me or my supervisors and we will withdraw your data by referring to our key of anonymised codes for participants. If you experience an adverse reaction during the completion of the interview, you can stop immediately. You can contact your designated wellbeing lead in the staff for support or the staff welfare team.

I look forward to you participating in my project but if you have any further questions, you can contact me at 165342@live.stmarys.ac.uk or

Professor John Lydon, my thesis supervisor at St. Mary's University in Twickenham, London, john.lydon@stmarys.ac.uk

Demographic profile

(Gender, Age and Educational Background)

Gender

- ☐ Male
- ☐ Female

Age

- ☐ 18-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-59
- ☐ 60+

Educational background

- ☐ Doctorate Degree
- ☐ Master of Education (MEd), Masters Degree (MPhil, MSc, MA) & Post Graduate Diploma in Education (PGDE)
- ☐ Bachelor of Education (BEd), Bachelor's Degree (BSc, BA) & Post Diploma in Education (PGDE)
- ☐ Diploma
- ☐ SHS/Voc/Tech

Holistic Formation

A four-point scale ranging from 4='Strongly disagree' to 1='Strongly agree' respectively

Academic excellence is the number one priority at this school

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Strongly disagree)

In this school students are encouraged to join extra-curricular activity.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Treating all students with dignity is central to the ethos of the school

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

There is a focus on the primacy of the Church's mission to the school

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Spiritual and moral development features predominantly in the school

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

A four-point scale ranging from 4= 'Strongly disagree' to 1='Strongly agree' respectively.

I often see teachers with students outside of the classroom

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Leaders adopt an invitational style.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

A servant leadership approach is modelled by all leaders.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Students and staff are accompanied on their faith journey.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

The physical structure of the school reflects its Catholic ethos

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Collaborative Ministry

A four-point scale ranging from 4='Strongly disagree' to 1='Strongly agree' respectively.

I feel that this school has a family spirit.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

There is not enough dialogue between the priests and teachers at this school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Engagement in a process of renewal is encouraged in this school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

There is a genuine solidarity around the mission of the school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

The significance of the quality of relationships between all staff is recognised within the school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Parents as Primary Educators

A four-point scale ranging from 4='Strongly disagree' to 1='Strongly agree' respectively.

There is a good deal of collaboration between parents and the school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Teachers acknowledged the key role of parents in the spiritual formation of students.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Nurturing their children in the faith is a key concern for parents

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Parents are committed to working with the school to enable their children to grow as persons.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Parents are happy to delegate responsibility for spiritual formation to the school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Contemporary Challenges

A four-point scale ranging from 4='Strongly disagree' to 1= 'Strongly agree' respectively.

Akan tradition feature prominently in the life of the school.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Teachers feel a genuine sense of being "called to teach".

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Parents worship regularly in their local parish church.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

There is a genuine synergy between home, school and parish.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Elements of competition between Catholic schools have emerged in a contemporary context.

- ☐ One (Strongly agree)
- ☐ Two (Agree)
- ☐ Three (Disagree)
- ☐ Four (Strongly disagree)

Appendix III: Interview schedule of questions

1. How would you describe the nature of the formation programme for teachers?



2. In your experience do teachers regard their ministry as a vocation (in the general sense of modelling ministry on Christ)



3. How would you describe the way in which teachers relate to each other?

4. To what extent is the concept of the family as primary educators realised in practice?

5. What do you consider to be the key challenges for teachers in contributing to the holistic formation of young people, especially in terms of spiritual formation?

Appendix IV: Approved Application for Ethical Approval (Research)



St Mary's University Ethics Sub-Committee Application for Ethical Approval (Research)

This form must be completed by any undergraduate or postgraduate student, or member of staff at St Mary's University, who is undertaking research involving contact with, or observation of, human participants.

Undergraduate and postgraduate students should have the form reviewed and signed by their supervisor and forwarded to the Faculty Ethics Sub-Committee representative. PhD/MPhil applications must also be reviewed and signed by an Ethics Representative. Staff applications should be forwarded directly to the Faculty Ethics Sub-Committee representative. All supporting documents should be merged into one document (in order of the checklist) and named in the following format: '**Full Name – Faculty – Supervisor**'.

Please note that for all undergraduate and taught masters research projects the supervisor is considered to be the Principal Investigator for the study.

If the proposal has been submitted for approval to an external, properly constituted ethics committee (e.g. NHS Ethics), then please submit a copy of the application and approval letter to the Secretary of the Ethics Sub-Committee. Please note that you will also be required to complete the St Mary's Application for Ethical Approval.

Before completing this form:

- Please refer to the **University's Ethical Guidelines**. As the researcher/supervisor, you are responsible for exercising appropriate professional judgment in this review.
- Please refer to the Ethical Application System (Three Tiers) information sheet.
- Please refer to the Frequently Asked Questions (FAQs) and Commonly Made Mistakes sheet.
- If you are conducting research with children or young people, please ensure that you read the **Guidelines for Conducting Research with Children or Young People** and answer the below questions with reference to the guidelines.

Please note:

In line with University Academic Regulations the signed completed Ethics Form must be included as an appendix to the final research project.

If you have any queries when completing this document, please consult your supervisor (for students) or Faculty Ethics Sub-Committee representative (for staff).

St Mary's Ethics Application Checklist

The checklist below will help you to ensure that all the supporting documents are submitted with your ethics application form. The supporting documents are necessary for the Ethics Sub-Committee to be able to review and approve your application. Please note, if the appropriate documents are not submitted with the application form, then the application will be returned directly to the applicant and may need to be re-submitted at a later date.

Document	Enclosed? *	Version No
1. Application Form	Mandatory	
2. Participant Invitation Letter	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
3. Participant Information Sheet(s)	Mandatory	
4. Participant Consent Form(s)	Mandatory	
5. Parental Consent Form	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
6. Participant Recruitment Material - e.g. copies of posters, newspaper adverts, emails	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
7. Letter from host organisation (granting permission to conduct study on the premises)	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable	
8. Research instrument, e.g. validated questionnaire, survey, interview schedule	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable	
9. DBS certificate available (original to be presented separately from this application) *	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
10. Other Research Ethics Committee application (e.g. NHS REC form)	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	

11. Certificates of training (required if storing human tissue)	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable	
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I can confirm that all relevant documents are included in order of the list and in one document (any DBS check to be sent separately) named in the following format:

‘Full Name - Faculty – Supervisor’

Signature of Proposer:	Joseph Kwame Donkor	Date:	25th Nov 2021
Signature of Supervisor (for student research projects):	J. J. Lydon	Date:	26/11/21

Ethics Application Form

1. Name of proposer(s)	Fr Joseph Kwame Donkor
2. St Mary's email address	<u>165342@live.stmarys.ac.uk</u>
3. Name of supervisor (s)	Prof. John Lydon
4. Title of project	'An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana'.

5. Faculty or Service	<input type="checkbox"/> Business, Law & Society <input checked="" type="checkbox"/> Institute of Education <input type="checkbox"/> SAHPS <input type="checkbox"/> Theology & Liberal Arts
6. Programme	<input type="checkbox"/> UG <input type="checkbox"/> PG (taught) <input checked="" type="checkbox"/> PG (research) Name of programme: PhD
7. Type of activity	<input type="checkbox"/> Staff <input type="checkbox"/> UG student <input checked="" type="checkbox"/> PG student <input type="checkbox"/> Visiting <input type="checkbox"/> Associate

8. Confidentiality	
Will all information remain confidential in line with the Data Protection Act 2018?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
9. Consent	

Will written informed consent be obtained from all participants/participants' representatives?	<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Not applicable
10. Pre-approved Protocol	
Has the protocol been approved by the Ethics Sub-Committee under a generic application?	<input type="checkbox"/> Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Not applicable Date of approval:
11. Approval from another Ethics Committee	
a) Will the research require approval by an ethics committee external to St Mary's University?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
b) Are you working with persons under 18 years of age or vulnerable adults?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No

12. Identifiable risks	
a) Is there significant potential for physical or psychological discomfort, harm, stress or burden to participants?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
b) Are participants over 65 years of age?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
c) Do participants have limited ability to give voluntary consent? This could include cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
d) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
e) Is an extensive degree of exercise or physical exertion involved?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
f) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
g) Are drugs or other substances (including liquid and food additives) to be administered?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
h) Will deception of participants be used in a way which might cause distress, or might reasonably affect their willingness to participate in the research? For	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No

example, misleading participants on the purpose of the research, by giving them false information.	
i) Will highly personal, intimate or other private and confidential information be sought? For example sexual preferences.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
j) Will payment be made to participants? This can include costs for expenses or time.	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No If yes, provide details:
k) Could the relationship between the researcher/supervisor and the participant be such that a participant might feel pressurised to take part?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
l) Are you working under the remit of the Human Tissue Act 2004?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
m) Do you have an approved risk assessment form relating to this research?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No

13. Proposed start and completion date
<p>Please indicate:</p> <ul style="list-style-type: none"> • When the study is due to commence. • Timetable for data collection. • The expected date of completion. <p>Please ensure that your start date is at least five weeks after the submission deadline for the Ethics Sub-Committee meeting.</p>
<p>In terms of timeline:</p> <p>The study will commence on: 1st February 2022.</p> <p>The timetable for data collection will be six-twelve weeks.</p> <p>I expect to complete the collection of data by: 30th April 2022</p>

14. Sponsors/collaborators
<p>Please give names and details of sponsors or collaborators on the project. This does not include your supervisor(s) or St Mary's University.</p>

<ul style="list-style-type: none"> • Sponsor: An individual or organisation who provides financial resources or some other support for a project. • Collaborator: An individual or organisation who works on the project as a recognised contributor by providing advice, data or another form of support.
N/A

15. Other Research Ethics Committee Approval
<p>Please indicate:</p> <ul style="list-style-type: none"> • Whether additional approval is required or has already been obtained (e.g. an NHS Research Ethics Committee). • Whether approval has previously been given for any element of this research by the University Ethics Sub-Committee. <p>Please also note which code of practice / professional body you have consulted for your project.</p>
N/A

16. Purpose of the study
<p>In lay language, please provide a brief introduction to the background and rationale for your study. [100 word limit]</p>
<p>Catholic education in its various forms of school, college and parish has experienced a variety of challenges in recent years globally. As both society and the education landscape undergo significant changes worldwide, the contribution of Catholic school teachers as a Christian tradition in Goaso Diocese has never been more critical. How will these challenges be better addressed? This raises the question as to what extent do Catholic school teachers contribute to the formation of young people in Catholic schools in the current cultural context in Goaso Diocese. The rationale for this question is first to ensure that the input of teachers provides support to the whole school ensuring that the person and mission of Christ is being modelled. This study aims to articulate how the teachers in schools in the Catholic Diocese of Goaso contribute to the formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. Ultimately, this study's findings will develop an analysis of good practice to be useful to not just the Catholic Diocese of Goaso but also other partners of schools.</p>

17. Study design/methodology

In lay language, please provide details of:

- a) The design of the study (qualitative/quantitative questionnaires etc.)
- b) The proposed methods of data collection (what you will do, how you will do this and the nature of tests).
- c) The requirement of the participant i.e. the extent of their commitment and the length of time they will be required to attend testing.
- d) Details of where the research/testing will take place, including country.
- e) Please state whether the materials/procedures you are using are original, or the intellectual property of a third party. If the materials/procedures are original, please describe any pre-testing you have done or will do to ensure that they are effective.

- a) The design of the study will include the collecting of views, experiences, and practices of headteachers, teachers, diocesan policy makers (Bishop, Laity chairperson) through a mixed methods approach of quantitative research utilising a case study approach and positivist and interpretivist /constructivist methodology.
- b) The proposed method of collecting data will be through Jisc online questionnaires (quantitative research) and semi-structured interviews (qualitative) which will be via video conferencing, e.g. Zoom.
- c) The participants who volunteer for the quantitative research, will be required to complete the Jisc online survey, which will take approximately 15-20 minutes, while the twelve participants, who volunteer for the qualitative research aspect of the study, will be required to attend the semi-structured interview, which will take a maximum of 45 minutes to complete via video conferencing.
- d) The Jisc online survey will take place online (using Ghanaian participants). While the semi-structured interviews will take place via video conferencing with participants from Catholic schools in the Catholic Diocese of Goaso, Ghana.
- e) All the research instrument used will be original. Pre-testing will be carried out via a pilot study of the Jisc survey and interview questions to ensure that it is effective.

18. Participants

Please mention:

- a) The number of participants you are recruiting and why. For example, because of their specific age or sex.

- b) How they will be recruited and chosen.
- c) The inclusion/exclusion criteria.
- d) For internet studies please clarify how you will verify the age of the participants.
- e) If the research is taking place in a school or organisation, then please include their written agreement for the research to be undertaken.
- f) Please state any connection you may have with any organisation you are recruiting from, for example, employment.

- a) I will recruit sixteen participants for the semi-structured interview so that the perspectives, experiences, and practices of principal/headteachers, teachers, chaplain, parish priests and diocesan policy makers (Bishop, Head of Education) can be explored. For the Online Jisc questionnaire there is no specific number of participants, as this will depend on how many teaching staff are willing to participate in the survey. The schools that have given their permission for survey to go ahead will then be sent an invitation to complete the survey. Participation by individuals in the completion of the questionnaire will be entirely voluntary.
- b) Purposive sampling will be employed to recruit the sixteen participants for interview, which will be reflecting on their expertise in each of the three roles as mentioned above, namely teachers, practitioners, and policy makers in the Catholic education/formation.
- c) The inclusion criteria involve participants being drawn from four schools who have granted permission for me to conduct research using their school. I will not be selecting participants according to age bands, level of experience, gender or ethnicity. The exclusion criteria are dependent on the age of the participants in as much as they will be aged between 18-65 years old.
- d) I will verify the age of the participants participating in the semi-structured interviews by clearly stating in the participation information sheet and the consent form the age requirements of all participants. With regard to the Jisc Online Survey participants, they will verify their age by ticking a box at the beginning on the first page, which will then give them access to the survey.
- e) Written permission has been obtained from the schools and is included in this application form in the appendices.

- f) I have some connection with the schools that I will include in my research, i.e., following my experience of various ministries in the Catholic Diocese of Goaso. Alongside that, I have given vocation talks, retreats to students at OLA Girls Secondary School. I have also celebrated Masses at Goaso RC JHS and St. Joseph's College of Education.

19. Consent

If you have any exclusion criteria, please ensure that your Consent Form and Participant Information Sheet clearly makes participants aware that their data may or may not be used.

- a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part? If so, explain and clarify why this needs to be done.
- b) Will any of the participants be from any of the following groups?
 - Children under 18
 - Participants with learning disabilities
 - Participants suffering from dementia
 - Other vulnerable groups.

If any of the above apply, state whether the researcher/investigator holds a current DBS certificate (undertaken within the last 3 years). A copy of the DBS must be supplied **separately from** the application.

- c) Provide details on how consent will be obtained. This includes consent from all necessary persons i.e. all participants.

- a) There will be no incentives/pressures made on any of the participants. Participation will be entirely voluntary. This will be made clear in the Invitation to complete the questionnaire, participation information sheet and consent forms for interviews.
- b) There will be no participants from any of the above-mentioned vulnerable groups.
- c) Consent from interview participants will be obtained via the consent forms disseminated following their reading of the participant information sheet to inform their consent. I will also verbally check with them, that they have understood the nature of the study and their level of involvement within the project. For questionnaire participants, the first page of the online questionnaire will request that participants must agree to proceed to the next section of the questionnaire where the questions will be.

20. Risks and benefits of research/activity

- a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details, including information on how these will be minimised.
- b) Please explain where the risks / effects may arise from (and why), so that it is clear why the risks / effects will be difficult to completely eliminate or minimise.
- c) Does the study involve any invasive procedures? If so, please confirm that the researchers or collaborators have appropriate training and are competent to deliver these procedures. Please note that invasive procedures also include the use of deceptive procedures in order to obtain information.
- d) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? If so, please clarify why this information is necessary (and if applicable, any prior use of the questionnaire/interview).
- e) Please describe how you would deal with any adverse reactions participants might experience. Discuss any adverse reaction that might occur and the actions that will be taken in response by you, your supervisor or some third party (explain why a third party is being used for this purpose).
- f) Are there any benefits to the participant or for the organisation taking part in the research?

- a) There are no adverse effects anticipated to participating in either the Jisc Online survey or the semi-structured interviews. This is due to the nature of the study being on the process of formation, concerning nothing private, personal, sensitive or upsetting.
- b) See above response, but if effects arise from people reflecting on their formation experiences. I would advise them to stop participating and speak to a designated member of staff, responsible for staff wellbeing.
- c) This study does not involve any invasive procedures.
- d) There will be no sensitive or upsetting questions contained within the Jisc Online survey or the semi-structured interviews as the topic under discussion concerns school environment and cultural matters rather than anything private or sensitive.

- e) If any adverse reaction occurs within either the Jisc Online survey or the semi-structured interviews the participants will be informed that they can stop the questionnaire or interview immediately. They will be informed that they contact their designated wellbeing lead in the staff for support or the Staff Welfare Team.
- f) The benefits of this research to participants will be around enhancing the formation of pupils, better training and formation of teachers and recommendations of how to work closely in partnership with parents.

21. Confidentiality, privacy and data protection

- Outline what steps will be taken to ensure participants' confidentiality.
- Describe how data, particularly personal information, will be stored (please state that all electronic data will be stored on St Mary's University servers).
- If there is a possibility of publication, please state that you will keep the data for a period of 10 years.
- Consider how you will identify participants who request their data be withdrawn, such that you can still maintain the confidentiality of theirs and others' data.
- Describe how you will manage data using a data management plan.
- You should show how you plan to store the data securely and select the data that will be made publically available once the project has ended.
- You should also show how you will take account of the relevant legislation including that relating to data protection, freedom of information and intellectual property.
- Identify all persons who will have access to the data (normally yourself and your supervisor).
- Will the data results include information which may identify people or places?
- Explain what information will be identifiable.
- Whether the persons or places (e.g. organisations) are aware of this.
- Consent forms should state what information will be identifiable and any likely outputs which will use the information e.g. dissertations, theses and any future publications/presentations.

With regard to confidentiality, the participants will be informed that all personal details will be anonymised and remain confidential so that no individual will be identifiable in the writing up of the research. The Data Protection Act of 2018 will be followed and in the event of any publication, the data collected will be stored for a period of 10 years. Data will be stored on my St Mary's OneDrive during my PhD and transferred to my PhD supervisor's MS OneDrive upon completion of my study.

Upon completion of my PhD a copy will be deposited in St. Mary's University Open Research Archive (SORA). I will manage the data collected via the Jisc data analysis facilities plan. Access to data will be limited exclusively to myself and my supervisor. Only we will have the password for the information collected through the Jisc Online Survey and the semi-structured interviews. Participants who request that their data is subsequently withdrawn from the study, for the questionnaires they can use their unique identifier code/link received upon completion of the study to remove their data. In relation to the interviews, transcribed data can be deleted from computer files by referring to the key of anonymised interview participant codes which only myself and my supervisors will have access to.

The data results will not include any identifiable people or places. The organisations and people involved will be informed of this via the Consent form and Participant Information Sheet. The interview participants will be informed via the Participant Information Form that any information collected will be recorded and used to write up my thesis and possibly in any future publications/presentations resulting from the thesis. The video recordings and live transcriptions will be stored safely on my MS OneDrive and on completion of my PhD will be transferred to my supervisors MS OneDrive and be stored securely for possible publication purposes. All data will be stored securely and destroyed safely after 10 years.

22. Feedback to participants

Please give details of how feedback will be given to participants:

- As a minimum, it would normally be expected for feedback to be offered to participants in an acceptable format, e.g. a summary of findings appropriately written.
- Please state whether you intend to provide feedback to any other individual(s) or organisation(s) and what form this would take.

A summary of any findings resulting from the Jisc survey and semi-structured interviews will be offered to all participants and organisations involved in the study in the form of a written executive summary.

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The proposer recognises their responsibility in carrying out the project in accordance with the University's Ethical Guidelines and will ensure that any person(s) assisting in the research/ teaching are also bound by these. The Ethics Sub-Committee must be notified of, and approve, any deviation from the information provided on this form.

Name of Proposer:	Fr Joseph Kwame Donkor		
Signature of Proposer:	Joseph Kwame Donkor	Date:	25 th Nov. 2021
Name of Supervisor (for student research projects):	Prof. John Lydon		
Signature of Supervisor:	J. J. Lydon	Date:	26/11/21

Approval Sheet



Approval Sheet

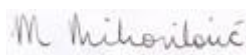
(This sheet must be signed at all relevant boxes)

Name of proposer(s)	Joseph Kwame Donkor
Name of supervisor(s)	Assoc. Prof. John Lydon
Programme of study	PhD
Title of project	'An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana'.

Supervisors, please complete section 1. If approved at level 1, please forward a copy of this Approval Sheet to the Faculty Ethics Representative for their records.

SECTION 1: To be completed by supervisor, (for student research projects). PhD/MPhil applications must be referred to and reviewed by an Ethics Representative at Section 2 below.			
<input type="checkbox"/> Approved at Level 1.			
<input checked="" type="checkbox"/> Refer to Ethics Representative for consideration.			
Name of Supervisor:	J Lydon		
Signature of Supervisor:		Date:	12.1.21

SECTION 2: To be completed by Ethics Representative.☒ Approved at Level 1☐ Approved at Level 2☐ Level 3 consideration is required by Ethics Sub-Committee.

Name of Faculty Ethics Representative:	Mary Mihovilovic		
Signature of Faculty Ethics Representative:		Date:	15.1.21

Appendix V: Participant Information Sheet for Jisc Online Survey



Title of Research Project: ‘An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana’.

This text following will form the first page of the questionnaire.

My PhD thesis research study, which is being completed at St. Mary’s University, London, following ethical approval, will be focused on to what extent do Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. It aims to seek perspectives from professionals in education in view of teachers, practitioners and policymakers having a substantial investment in young people holistic formation. The rationale behind this research is to investigate the extent, if any, to which teachers currently contribute to the holistic formation of young people with the expressed purpose in enhancing formation of pupils, better training and formation of teachers and recommendations of how to work closely in partnership with parents.

An executive summary of the findings will be available to all participants of the school, principal/head teacher and governors, so that the results may support future planning and structure of education within a Catholic school in the Catholic Diocese of Goaso. A copy of completed thesis will be stored in St. Mary’s University Open Research Archive (SORA). Data will be stored safely for 10 years as material may be published from this research.

You have been invited to take part voluntarily as an employee of the school in which the research will take place after being provided with this Participant Information Sheet and an Individual Consent Statement that must agree to by ticking a box before proceeding to the questionnaire completion. If you agree to take part in the project this research will be in a format of a short survey (15 minutes maximum) via Jisc surveys which you can complete when convenient for you. You will be sent a link to complete the survey which will be open for two weeks. The findings will be collated, analysed and interpreted. All information provided will be anonymous and remain strictly private and confidential and will be stored securely for 10 years for publication purposes. On completion of the survey, you will receive a unique identifier code/link to enable you to remove your data at a later date if you desired.

You have the right to not complete the questionnaire and withdrawn from this research study at any point. If you experience an adverse reaction during the completion of the questionnaire, you should stop immediately. You can contact your designated wellbeing lead in the staff for support or the staff welfare team.

I look forward to you participating in my project but if you have any further questions, you can contact me at 165342@live.stmarys.ac.uk or Professor John Lydon, my thesis supervisor at:

St. Mary's University in Twickenham, London, john.lydon@stmarys.ac.uk

Appendix VI: Participant Information Sheet for Semi-Structured Interviews



Title of Research Project: ‘An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana’.

My PhD thesis research study, which is being completed at St. Mary’s University, London, following ethical approval, will be focused on to what extent do Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso. It aims to seek perspectives from professionals in education in view of teachers, practitioners and policymakers having a substantial investment in young people holistic formation. The rationale behind this research is to investigate the extent, if any, to which teachers currently contribute to the holistic formation of young people with the expressed purpose in enhancing formation of pupils, better training and formation of teachers and recommendations of how to work closely in partnership with parents.

A summary of the findings will be available to all participants of the school, principal/head teacher and governors, so that the results may support future planning and structure of education within a Catholic school in the Catholic Diocese of Goaso. A copy of completed thesis will be stored in St. Mary’s University Open Research Archive (SORA). Data will be stored safely for 10 years as material may be published from this research.

You have been invited to take part voluntarily as an employee of the school/diocese in which the research will take place after being provided with this Participant Information Sheet and an Individual Consent Form for signing. If you agree to take part in the project this research will be in a format of a short interview (40 minutes maximum). This interview will take place on a conveniently agreed date and video conferencing which will be recorded and transcribed. Recordings will be saved securely on my St Mary’s OneDrive during the completion of the project and transferred to my supervisor’s St Mary’s OneDrive following completion of my PhD and stored safely for possible publication purposes. After 10 years all digital data and transcriptions will be deleted permanently. All identifiable information provided will be anonymised and remain strictly private and confidential and will be destroyed safely and securely following publication.

You have the right to not participate in the interview and withdraw from this research study at any point. If you wish to withdraw your data subsequently, please contact me or my supervisors and we will withdraw your data by referring to our key of anonymised codes for participants. If you experience an adverse reaction during the

completion of the interview, you can stop immediately. You can contact your designated wellbeing lead in the staff for support or the staff welfare team.

I look forward to you participating in my project but if you have any further questions, you can contact me at:

165342@live.stmarys.ac.uk or Professor John Lydon, my thesis supervisor at St. Mary's University in Twickenham, London, john.lydon@stmarys.ac.uk

YOU WILL BE GIVEN A COPY OF THIS INFORMATION SHEET TO KEEP TOGETHER WITH A COPY OF YOUR CONSENT FORM

Appendix VII: Blank Consent Form



St Mary's
University
Twickenham
London

Name of Participant:

Title of Research Project: **'An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana'.**

Main investigator and contact details: Fr Joseph Kwame Donkor 165342@live.stmarys.ac.uk

Members of the research team: N/A independent PhD study

Supervisor(s): Prof. John Lydon john.lydon@stmarys.ac.uk / Dr Caroline Healy caroline.healy@stmarys.ac.uk

I agree to undertake in the above research. I have read the Participation Sheet which is attached to this form. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.

1. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.
2. I have been informed that the confidentiality of the information I provide will be safeguarded.
3. I am free to ask any questions at any time before and during the study.
4. I have been provided with a copy of this form and the Participant Information Sheet.

Data Protection: I agree to the University processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

Name of participant

(print).....

Signed.....

Date.....

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above.

Title of Project: **'An examination of the extent to which Catholic school teachers contribute to the holistic formation of young people in Catholic schools in the current cultural context in the Diocese of Goaso, Ghana'.**

I WISH TO WITHDRAW FROM THIS STUDY

Name: _____

Signed _____ Date _____

Appendix VIII: Permission Letter 1: Peace of Christ College

Joseph Kwame Donkor
Waldegrave Road
Strawberry Hill
Twickenham, London
TW1 4SX
Email: 165342@live.stmarys.ac.uk

Dear Fr. Joseph,

RE: Ethical Letter of Request for Permission to complete research fieldwork for PhD in: "To what extent do Catholic school teachers contribute to the holistic formation of young people in the Catholic schools in the current cultural context in the Diocese of Goaso".

We acknowledge receipt of your letter dated 7th July 2021 on the above subject. We write to inform you that permission is granted to Joseph Kwame Donkor in the above topic to undertake research work at the College.

Thank you.

Yours faithfully,

Appendix IX: Permission Letter 2: Kotoko Girls Secondary

REV. FR. JOSEPH KWAME DONKOR
POST GRADUATE SCHOOL OF EDUCATION LEADERSHIP AND THEOLOGY
ST. MARY'S UNIVERSITY
WALDEGRAVE ROAD
TWICKENHAM, LONDON
TW 1 4SX

Dear Fr. Joseph,

**RE: ETHICAL LETTER OF REQUEST FOR PERMISSION TO COMPLETE RESEARCH
ON THE TOPIC "TO WHAT EXTENT DO CATHOLIC SCHOOL TEACHERS
CONTRIBUTE TO THE HOLISTIC FORMATION OF YOUNG PEOPLE IN THE
CATHOLIC SCHOOLS IN THE CURRENT CULTURAL CONTEXT IN THE DIOCESE
OF GOASO"**

I write to acknowledge receipt of your letter requesting for permission to conduct a research on the topic; *"To what extent do Catholic school teachers contribute to the holistic formation of young people in the Catholic schools in the current cultural context in the Diocese of Goaso"* in C [REDACTED]

On behalf of Management I am happy to say that permission is granted for the research to be conducted in the school. This is with the hope that the findings would be made available for the school to use for the development of teachers and students and for teaching and learning.

The topic under research is very relevant to the school since we, as a school, is undertaking some measures to improve teacher participation in school activities.

We pledge our readiness to co-operate and do our best for the success of the work. We wish you the best in your research work.

Yours faithfully, 

Appendix X: Permission Letter 3: Ahotefoo Preparatory/JHS

JOSEPH KWAME DONKOR

POST GRADUATE SCHOOL OF EDUCATION LEADERSHIP AND THEOLOGY

ST.MARY'S UNIVERSITY

WALDEGRAVE ROAD

TWICKENHAM, LONDON

TW14SX

Dear Joseph,

RE: Ethical letter of request for permission to complete research on the topic "To what extent do Catholic school teachers contribute to the holistic formation of young people in the Catholic schools in the current cultural context of the Diocese of Goaso".

I write to humbly acknowledge receipt of your letter dated 7th July 2021 and also to inform you that permission is granted to Joseph Donkor in the above topic to undertake your fieldwork at [REDACTED]
[REDACTED]

The purpose of this research is considered a positive action by our school. It is our hope that the findings and recommendations would be made available for the school for the formation of teachers and pupils and for teaching and learning.

Be assured of our usual co-operation and support. We wish you successful completion of this important work.

Yours faithfully,

Appendix XI: Permission Letter 4: Apostles RC JHS

Joseph Kwame Donkor
Post Graduate School of Education Leadership and Theology
St. Mary's University
Waldegrave Road
Twickenham, London
TW1 4SX

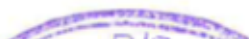
Dear Joseph,

RE: Ethical Letter of request for permission to complete research on the topic "To what extent do Catholic school teachers contribute to the holistic formation of young people in the Catholic schools in the current cultural context of the Diocese of Goaso".

I write to humbly acknowledge receipt of your letter dated 7th July 2021 and also to inform you that permission is granted to Joseph Donkor in the above topic to undertake your fieldwork at

The purpose of this research is considered a positive action by our school. It is our hope that the findings and recommendations would be made available for the school for the formation of teachers and pupils and for teaching and learning.

Be assured of our usual co-operation and support. We wish you successful completion of this important work.



Appendix XII: Coding Table Applied to Interview Transcripts of Two Participants

Interview Number: 90800748

Code: VG

Role: Policy Maker

Other Roles:

Date: 12th February 2022

Start Time: 17:02 (GMT)

Completion Time: 17:55 (GMT)

Q.1: Interviewer: How would you describe the nature of the formation programme for teachers?

Codes

- 1.0 Holistic Formation**
- 1.1 Holistic formation/definitions**
- 1.1.2 Holistic formation/definitions/Vatican documents**
- 1.1.3 Holistic formation/definitions/Catholic Church of Ghana**
- 1.1.4 Holistic formation/definitions/Diocesan documents**
- 1.2 Holistic formation/school policy**
- 1.2.1 Holistic formation/school policy/admissions policy**
- 1.2.2 Holistic formation/school policy/school programme**
- 1.3.1 Holistic formation/definitions/education in faith**
- 1.4 Holistic formation/professional subject competences**
- 1.4.1 Holistic formation/teaching as a vocation/search for excellence**

Response: The nature of formation for teachers are particularly illuminating. The formation programmed are quite good because the training is meant for the mind and the body. (1.0.; 1.1.; 1.1.2.; 1.1.3.; 1.1.4)

Q.2: Interviewer: In your experience do teachers consider their ministry as a vocation (in the general sense of modelling ministry on Christ)?

Codes

- 2.0 Sacramental vision**
- 2.1 Sacramental vision/religious symbols**
- 2.2 Sacramental vision/teaching a vocation**
- 2.2.1 Sacramental vision/teaching a vocation/like Christ**
- 2.2.2 Sacramental vision/teaching a vocation/dedication**
- 2.2.3 Sacramental vision/teaching a vocation/mission(evangelisation)**
- 2.2.4 Sacramental vision/teaching a vocation/teaching is just a profession**
- 2.2.5 Sacramental vision/teaching a vocation/not in the centre of curriculum**
- 2.3 Sacramental vision/collective worship**
- 2.4 Sacramental vision/pastoral care**

Response: ‘Most teachers, irrespective of faith, care about their students’ development and well-being. They want their students to achieve their potential – academic and personal. To this extent they probably would subscribe their work as a vocation. It is doubtful, however, if the vast majority of Catholic teachers would consider their work to be part of ministry and, for those who do not share the Catholic faith, the concept would be meaningless’. (2.0.; 2.2.1.; 2.2.3)

‘Yes, people end living by teaching Christian studies on a full-time with the aim of discipling others preparing future Christian ministers’ (2.2.3.; 2.2.4)

Q.3: Interviewer: How would you describe the way in which teachers relate to each other?

Codes

- 3.0 Collaborative ministry
- 3.1 Collaborative ministry/invitational leadership
- 3.2 Collaborative ministry/shared leadership/with colleague
- 3.2.1 Collaborative ministry/shared leadership/clergy & laity
- 3.3 Collaborative ministry/shared leadership/sense of responsibility
- 3.4 Collaborative ministry/relationships with colleagues
- 3.4.1 Collaborative ministry/relationships with colleagues/cordiality
- 3.4.1.1 Collaborative ministry/relationships with colleagues/collegiality
- 3.4.1.2 Collaborative ministry/relationships with colleagues/fellowship support
- 3.4.1.3 Collaborative ministry/relationships with colleagues/team working
- 3.4.1.4 Collaborative ministry/relationship with colleagues/support with challenges
- 3.4.1.5 Collaborative ministry/relationships with colleagues/support with challenges/bereavement
- 3.4.1.6 Collaborative ministry/ relationships with colleagues/support with challenges/stress

Response: Ideally in a Catholic school all teachers, and indeed all staff, teaching, and non-teaching, would relate to each other in a way which supported the Catholic ethos of the school, i.e., faith in action. To achieve this there needs to be clarity and shared understanding of what ‘Catholic ethos’ means led by the principal or headteacher and ultimately the governing body. How staff relate to each other in practice is noticed by students and this modelling Christian values in staff speech and behaviour is important. At the college teachers relates well with each other to the extent that teachers do group work, group presentations, and support each other’. (3.2.; 3.2.1.; 3.4.; 3.4.1.3)

Q. 4: Interviewer: To what extent is the concept of the family as primary educators realised in practise?

Codes

- 4.0 Parents as primary educators
- 4.1 Parents as primary educators/moral values
- 4.2 Parents as primary educators/gospel values

- 4.3 Parents as primary educators/teaching children how to pray
- 4.4 Parents as primary educators/link with parish/education in the faith
- 4.5 Parents as primary educators/search for excellent education for children
- 4.6 Parents as primary educators/deferral of duties to schools
- 4.6.1 Parents as primary educators/deferral of duties to schools/time pressures raising a family
- 4.6.2 Parents as primary educators/deferral of duties to schools/social media influence and usage

Response: Many Catholic parents specifically choose a Catholic school because they want the school to be one which supports their belief. However, if that school is not viewed to be academically successful, some will opt for a non-denominational school. The reality is that the very existence of a Catholic school has the potential to undermine the responsibility of the parents to be the primary educators of their children particularly with respect to faith development. To send your child to a Catholic school could be considered as the easy option. Primary educators see themselves as units supporting each other and playing complementary roles. (4.1.; 4.2.; 4.4)

Q.5: Interviewer: What do you regard to be the key challenges for teachers in contributing to the holistic formation of young people, especially in terms of spiritual formation?

Codes

- 5.0 Contemporary Challenges
- 5.1 Contemporary Challenges/Teachers out of touch with changing times
- 5.2 Contemporary Challenges/secularisation/threat to morals
- 5.3 Contemporary Challenges/consumerism
- 5.4 Contemporary Challenges/teachers not interested in own spiritual development
- 5.5 Contemporary Challenges/ no time with spiritual formation
- 5.5.1 Contemporary Challenges/ no balance with spiritual formation/heavy education workload
- 5.5.2 Contemporary Challenges/regular government policies changes/no balance with spiritual formation
- 5.6 Contemporary Challenges/success as a professional/no balance with spiritual formation

Response: For this to happen there needs to be a shared understanding across the entire school of

- What is a Catholic school for? I.e., its purpose
- What makes a good Catholic school different from a good non-Catholic school? I.e., what characteristics distinguish it – what is meant in practical terms by its ethos?
- How can this be put into practice and measured?

The starting point is then to appoint teachers who support and can contribute to the development of its Catholic ethos. This should be an essential requirement, not an add-

on. It does not necessarily mean that all the teachers should be practising Catholics as some teachers of other faiths, and none can and would support many of our Catholic values.

Key to delivery of the above is the principal/headmaster and senior management of the school. There is a mass educational research providing evidence that the success of any school is dependent on the leadership, vision, and management skills of the principal/headmaster/head teacher. Unless this is in place it is very difficult, but not impossible, for individual teachers to make a significant whole-school difference to the holistic formation of students.

‘Managing the pressure to succeed life and time management’. (5.5.; 5.5.1.; 5.5.2)

Interview Number: 90821378

Code: KGAH

Role: Assistant Headmaster

Other Roles:

Institution/Organisation: Kotoko Girls Secondary

Date: 26th February 2022

Start Time: 13:32 (GMT)

Completion Time: 13:59 (GMT)

Q.1: Interviewer: How would you describe the nature of the formation programme for teachers?

Codes

1.0 Holistic Formation

1.1 Holistic formation/definitions

1.1.2 Holistic formation/definitions/Vatican documents

1.1.3 Holistic formation/definitions/Catholic Church of Ghana

1.1.4 Holistic formation/definitions/Diocesan documents

1.2 Holistic formation/school policy

1.2.1 Holistic formation/school policy/admissions policy

1.2.2 Holistic formation/school policy/school programme

1.3.1 Holistic formation/definitions/education in faith

1.4 Holistic formation/professional subject competences

1.4.1 Holistic formation/teaching as a vocation/search for excellence

Response: ‘My experience of teaching in Catholic school is that less attention is given to individual teachers’ formation. There would always be a focus on the importance of in-service training, but the content would be subject-specific or whole-school issues such as behaviour. Many of the teaching staff would not share the Catholic faith and

thus may be there is a sense that development of one's faith as a Catholic teacher is an entirely personal matter which bore no relationship to the in-service training needs of teachers in the school' (1.4).

Q.2: Interviewer: In your experience do teachers consider their ministry as a vocation (in the general sense of modelling ministry on Christ)?

Codes

- 2.0 Sacramental vision**
- 2.1 Sacramental vision/religious symbols**
- 2.2 Sacramental vision/teaching a vocation**
- 2.2.1 Sacramental vision/teaching a vocation/like Christ**
- 2.2.2 Sacramental vision/teaching a vocation/dedication**
- 2.2.3 Sacramental vision/teaching a vocation/mission(evangelisation)**
- 2.2.4 Sacramental vision/teaching a vocation/teaching is just a profession**
- 2.2.5 Sacramental vision/teaching a vocation/not in the centre of curriculum**
- 2.3 Sacramental vision/collective worship**
- 2.4 Sacramental vision/pastoral care**

Response: 'From observation and interaction with many teachers at Kotoko Girls, I believe that the overwhelming majority of teachers have a strong commitment to their vocation (even if some might not explicitly put it in those terms) and their responsibility to their students'. (2.2.2.; 2.4)

Q.3: Interviewer: How would you describe the way in which teachers relate to each other?

Codes

- 3.0 Collaborative ministry**
- 3.1 Collaborative ministry/invitational leadership**
- 3.2 Collaborative ministry/shared leadership/with colleague**
- 3.2.1 Collaborative ministry/shared leadership/clergy & laity**
- 3.3 Collaborative ministry/shared leadership/sense of responsibility**
- 3.4 Collaborative ministry/relationships with colleagues**
- 3.4.1 Collaborative ministry/relationships with colleagues/cordiality**
- 3.4.1.1 Collaborative ministry/relationships with colleagues/collegiality**
- 3.4.1.2 Collaborative ministry/relationships with colleagues/fellowship support**
- 3.4.1.3 Collaborative ministry/relationships with colleagues/team working**
- 3.4.1.4 Collaborative ministry/relationship with colleagues/support with challenges**
- 3.4.1.5 Collaborative ministry/relationships with colleagues/support with challenges/bereavement**
- 3.4.1.6 Collaborative ministry/ relationships with colleagues/support with challenges/stress**

Response: 'I'm not sufficiently qualified to answer this question.'

Q. 4: Interviewer: To what extent is the concept of the family as primary educators realised in practise?

Codes

- 4.0 Parents as primary educators**
- 4.1 Parents as primary educators/moral values**
- 4.2 Parents as primary educators/gospel values**
- 4.3 Parents as primary educators/teaching children how to pray**
- 4.4 Parents as primary educators/link with parish/education in the faith**
- 4.5 Parents as primary educators/search for excellent education for children**
- 4.6 Parents as primary educators/deferral of duties to schools**
- 4.6.1 Parents as primary educators/deferral of duties to schools/time pressures raising a family**
- 4.6.2 Parents as primary educators/deferral of duties to schools/social media influence and usage**

Response: ‘As I assume we are speaking of education in the faith, I would say most families recognise their responsibility to inculcate their children with core values but rely heavily on the input they get from school and the local parish. (4.1.; 4.2.; 4.3.; 4.4.; 4.6)

‘...if they are practicing Catholics, they are more confident but families struggling, particularly in the teenage years, because they feel that they are not sufficiently equipped to answer the often-challenging questions posed by their children.’ (4.6.2)

Q.5: Interviewer: What do you regard to be the key challenges for teachers in contributing to the holistic formation of young people, especially in terms of spiritual formation?

Codes

- 5.0 Contemporary Challenges**
- 5.1 Contemporary Challenges/Teachers out of touch with changing times**
- 5.2 Contemporary Challenges/secularisation/threat to morals**
- 5.3 Contemporary Challenges/consumerism**
- 5.4 Contemporary Challenges/teachers not interested in own spiritual development**
- 5.5 Contemporary Challenges/ no time with spiritual formation**
- 5.5.1 Contemporary Challenges/ no balance with spiritual formation/heavy education workload**
- 5.5.2 Contemporary Challenges/regular government policies changes/no balance with spiritual formation**
- 5.5.3 Contemporary Challenges/success as a professional/no balance with spiritual formation**

Response: The key challenge is to offer students at Kotoko Girls a vision grounded in faith that can attract and challenge them, appealing to their imaginations, intellects, and generosity of spirit. I think the kind of holistic vision that the Salesians are trying to inculcate through the Don Bosco's notion of becoming men and women for others is a good example. (5.2; 5.3).