MARKO KUHN (ed.)

DEVELOPMENT NEEDS CHANGE – HOW CAN CHANGE BE ACHIEVED?

Papers presented at: Joint Conference in Tamale / Ghana
18th August - 22nd August 2015
Bistum Münster
Fachstelle Weltkirche
Rosenstraße 16, 48143 Münster / Germany
Phone: +49 251 495-6195
weltkirche@bistum-muenster.de

Katholischer Akademischer Ausländer-Dienst e.V.
Hausdorffstr. 151, 53129 Bonn / Germany
Phone: +49 228 91758-0, Fax: +49 228 917 58-58
zentrale@kaad.de

Tamale Ecclesiastical Province Pastoral Conference
TEPPCON
Archdiocese of Tamale
P.O. Box 450, Tamale / Ghana

Katholische Studierenden- und Hochschulgemeinde Münster (KSHG)
Frauenstraße 3-6, 48143 Münster / Germany

Westfälische Wilhelms-Universität
Katholisch-Theologische Fakultät
Johannisstr. 8-10, 48143 Münster / Germany

Faculty of Planning and Land Management
University for Development Studies (UDS)
P.O.Box UPW 3, Wa Campus / Ghana

ISBN: 978-3-926288-34-9

Editor: Marko Kuhn
Layout: Jana Geerken, Dorit Raderschatt
Printed in Germany: Köllen Druck + Verlag, Bonn 2017
CONTENT

“Change” as a Keyword for Development and the Work of the Church – An Introduction to this Publication
Marko Kuhn

Message from KASWA
Afua Antwiwaa Abasa

Message from the Diocese of Münster
Stefan Zekorn

Change and Conversion –
What the Church Needs to Put into Local Practice
Philip Naameh

Change as Chance for Faith and Church –
Philosophical-Theological Topics
Klaus Müller

Change and Conversion – How has Christian Faith Brought Change and Transformation to People and Societies and How has it Undergone Change of Approach and Thinking?
Stefan Zekorn

Peace Building in Northern Ghana –
The Efforts of the Catholic Diocese of Yendi
Michael Cobb

Transformation of African Education Policies and Approaches –
Which Type of Education is Necessary to Bring About Meaningful Change?
Proscovia Namubiru Ssentamu

How Can Change and Innovation be Put into Practice in the Educational Sector?
Pamphilio Konpugbu Tengan

Political and Social Change from the Viewpoint of Political Ethics
Joachim Wiemeyer

From the Viewpoint of a Politician: Which Policies and Political Practice can Really Effect Change?
Stephen Nana Ato Arthur
Which Sustainable Change can Development Projects Bring?  
*Malex Alebikiya*

Communiqué Issued at the End of the Joint International Conference:  
*Development Needs change – How Can Change Be Achieved?*

Impressions of the Joint Conference

The authors
“Change” as a Keyword for Development and the Work of the Church – An Introduction to this Publication

Marko Kuhn

1. Change as a Keyword for Development and for the Work of KAAD

CHANGE is a keyword of the “development discourse” and therefore of any academic institution, agency and organization concerned with “development”. Within the context of the church, development can only be approached from a multi-faceted, holistic point of departure – an approach that considers a wider, complete picture of the person, of human society and of all of God’s creation.

The Catholic Academic Exchange Service (KAAD) is going to celebrate its 60 years of existence in 2018 and has from the beginning aimed at empowering “agents of change”. In its scholarship work, KAAD seeks to build the capacity of the academic and professional experts. The ultimate aim of this work is to help in transforming the societies through these “agents of change” (having the development of their societies at heart and in mind). Academic capacity building must therefore go hand in hand with reflection about values and principles like personality, solidarity and subsidiarity. It is obvious, that such change is a long process which is difficult to measure. The Secretariat of the German Bishops Conference has commissioned a research project by social scientists of the University of Münster to find out more about this impact. They are using methods of empirical social research to shed more light on the matter and tell us more about our efficacy.

The significance of figures in this context is debatable, but might give a few hints of what has been achieved. From the beginning of its work until April 2017, KAAD has supported 180 scholars from Ghana. Out of these we had 126 who only studied in Germany (Master, PhD, Research, Specialist Training). Out of the 126 there were 43 who only studied in Ghana. They had so called “InCountry-Scholarships” (“Sur Place”) for Master courses at KNUST in Kumasi. Additionally, there were 11 scholars, who first studied in Kumasi (for Masters) and then in Germany (for PhD).

The network of scholars and alumni in Ghana is called KASWA (KAAD Association of Scholars from West Africa) and provides an excellent opportunity to support each other, discuss matters that are important for the church and the society in the country. Here, as well as in the KAAD-network in Germany, we want to support the building of opinions, strategies and values.
Behind every form of “development”, there needs to be an underlying set of values and ideas. The church with its theological and anthropological teaching provides Christian values for human development, particularly through the Catholic Social Teaching.

And one decisive factor for development is the readiness and possibility for change. In order to develop, people and societies need to go through dynamic processes of change and transformation. Particularly the area of the governance (on the macro and micro level) is often mentioned as a critical factor, where change is needed. In the theological topos of conversion (metanoia, Mark 1, 15) the Christian (biblical) tradition provides a model for such change of mind, heart, purpose.

During the discussions among the KAAD-scholars, the discussion about change has led to an emphasis on change in political approaches, change in the society and its fabric, change through international exposure.

2. Change and Change-Agents

2.1. Change in the Political Arena

During our conference in Tamale, KAAD alumnus Dr Stephen Nana Ato Arthur explained how decentralization of governance can lead to better distribution of democratic rights. Ultimately, as he claims, Ghana’s decentralization is also a development strategy as better control and monitoring (“parliamentary oversight function”) are ways to reduce poverty and enhance livelihoods of the citizens. According to his assessment, decentralization is therefore a means of sustainable development. However, Ato Arthur also mentions that political will and leadership are key in this process. Exactly at this point, the question of responsible and principled leadership comes in. There seems to be very little of that when looking across the political landscape in African countries. A responsible elite (German: “Verantwortungselite”) is what seems to be missing all over and instead the wide-spread order of the day is the famous/infamous “patronage system”. The politics of patronage are so harmful to sustainable development because they are not aiming at the “common good”, the best solutions for the society as a whole. Rather they are oriented towards privately appropriated economic advantages of the involved politicians and their clients. Governmental powers and the privileges coming with them are treated as private rights. Decentralization, as championed by Ato Arthur and many modern researchers and activists can lead to reduction of such thinking when checks and balances are increased and are functioning well. Decentralization can however also have an adverse effect and simply make it easier to exercise patronage and corrupt leadership. While corrupt practices and access to public funds was formerly only possible at the centre of power, it can now
become a common “culture” at lower levels of government, making the loss to the public not smaller but potentially even bigger. There is therefore no alternative to the call for a new brand of leaders who understand leadership as a service to the people rather than a privilege through which they can accumulate wealth and power for themselves, their (extended) families and their networks. Particularly patronage along lines of families (nepotism) is rampant in de facto politics of African countries and this extends to clans and ethnic groups (tribalism). Positive Change therefore means change towards responsible leadership, which in turn would mean to orientate political thinking and praxis towards solidarity. This term has been a key pillar of Christian teaching and a core value of Catholic Social Teaching. In his encyclical Sollicitudo rei socialis (1987), Pope John Paul II referred to solidarity as being “undoubtedly a Christian virtue” and he sees multiple “points of contact between solidarity and charity, which is the distinguishing mark of Christ’s disciples (cf. Jn 13:35).” He continues by stating that “in the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation.” (Sollicitudo rei socialis, No. 40). In No. 39 of the same text, Pope John Paul II describes the above mentioned responsibility of leaders (politicians, executives) for the common good and eludes to another important principle of Catholic Social Teaching, the one of the human dignity of the person. Being created in the image of God, the human individual holds a unique dignity which can never be invalidated by another human being. The pope writes:

“The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker, and be ready to share with them all they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all.” (Sollicitudo rei socialis, No. 39).

The second part of this passage points to another problem in African societies which is in dire need to be changed: The passive attitude of “those who are weaker”, i.e. the expectation that solutions for the many problems need to come from outside (the government, the donors, the leaders, etc.). This notion is very wide-spread and a great obstacle to improvement and development. Also in this arena the church can (and needs to) play a vital role by encouraging the faithful and all the “simple citizens” to change their attitude. A lot is possible if people realize that they can manage change when they stand together in solidarity.
2.2 Change in the Fabric of Society

One of the major pillars of “African culture” (if at all there is a thing like that) is the respect for elders and leaders. While high opinion of those with more experience is definitely a positive value at the family level, this often leads to widespread subordination and the disrespect of qualification at the level of institutions, universities, public service, etc.. Academicians who have reached higher professional qualification at relatively young age often decry a habit which we could call the culture of superiority of the old bull (or the top dog for that matter): Young professionals are shown by those who have been there for long that they cannot ‘just come and think they can change everything here’. Coming back from academic training abroad particularly means that personal networks in the home society are less solid. This can lead to marginalization of the “newcomers”, or returnees. Somebody who, through international exposure, has learned to look at old problems with new eyes comes home with the attitude of a change agent. The established people (old bulls / top dogs) are however not ready to give way to such new ideas, new practices and new people. In many instances, it is made clear to the agents of change that they better comply with what is the common practice and the conventional way of doing things, otherwise they face exclusion and being side-lined. This attitude is particularly harmful when it comes to corruption, favouritism and misappropriation of public property.

Alumni networks like KASWA, the community of Christians and the support of other change agents can be means of fighting against despair in such situations. Like-minded people can be found but it needs determination and perseverance to look for them. Positive change can only happen if those who are willing and equipped with new ideas support and encourage each other. This does not mean to disrespect the older and more experienced members but to prioritize skill and qualification in order to strengthen the solid systems and institutions which are so much needed in Africa. It was in Ghana where Barack Obama coined his famous dictum: “Africa doesn’t need strongmen, it needs strong institutions.” In the parliament of Ghana in Accra, he gave a speech on July 11, 2009, during which he also referred to “change that can unlock Africa’s potential. And that is a responsibility that can only be met by Africans.”

In the wake of these problems, KAAD scholars have many times stressed that meaningful change can only come if children in African societies are taught from young age that they their ideas are of value and that critical thinking is not just a disturbance but a valuable contribution. Proscovia Namubiru from Uganda, an educational scientist by profession, spoke about this topic at our conference in Tamale. She stressed that the focus of education and
upbringing in Africa needs to shift from being teacher or parent centred to becoming child or student centred. I want to add to this that there is one question that needs not only to be tolerated but to be encouraged: The question “Why?”. This question is at the core not only of any human curiosity, but also at the beginning of all science and academic thinking. In patriarchic societies, this question is however often regarded as a nagging, unnecessary and as a nuisance because it automatically leads to challenging the status quo and the rational behind traditional practice and authority. Change can only come if children/youth/pupils/students are encourage to look for the reasons behind the phenomena and only if they are allowed and inspired to ask why something is the way it is.

2.3 Change Through International Exposure

The work of an international scholarship agency like KAAD obviously depends on migration processes, even if it is “only” temporary migration: (mostly young) academicians come to Germany, leave their home context and are confronted with a different society, different practices and values. And it is not only the German society that the “education migrants” are confronted with, when they leave their homeland (Ghana for example and – in the case of KAAD – particularly Ghana). In their German universities, in the hostels and the Catholic chaplaincies they encounter many people from many other regions of the globe.

Moreover, KAAD-scholars are even more exposed to such experience because with its scholars from almost all corners of the globe, KAAD is a prime “biosphere” for such international and intercultural encounter. Seminars, retreats and study tours bring together people of different countries, continents, academic fields and – last but not least – different religious convictions. Such exposure is bound to have a profound influence on the exposed. They learn to look at phenomena from a different angle than the one they were used to, prejudices are questioned, hardened opinions are softened. They are confronted with habits and ideas they have never before heard of and when they are able to communicate and therefore share their conventional understanding of the same subject/issue, they can enter in a highly productive process of intercultural exchange and negotiation. Such a process leaves no one unchanged, one rather has to speak of inevitable transformation.

But also these newly found insights, won through international and intercultural exposure have to stand the trial of the “coming home situation”, where the thus “enlightened” person is confronted with mechanisms of denial and defence. It is at this point that our “change agents” need to look for allies and give each other the security and solidarity which is needed in order to overcame the resistance to change.
3. “Change Management“, the Conference of Tamale and the Contents of This Publication

This points to what is otherwise called “change management“: Which approaches are helpful not only to bring short-lived corrections, but effective and long-lasting change? Which obstacles and mind-sets need to be overcome on the way?

“Change Management“ has been a term frequently used in the business domain, in project management or in information technology. But also in societal change processes, management is a necessary ingredient. In our conference in Tamale in August 2015 we have tried to explore the different sub-topics of this theme of change management. We spelled it out for the area of “development“ – in society, politics, economy, the education sector and also in the community of the faithful, the church. We coined our theme „Development Needs Change – How can change be Achieved“. The conference brought together 150 participants from Ghana, nine other African countries and from Germany. The Catholic diocese of Münster/Germany and KAAD have for years co-financed a special scholarship program for the North of Ghana and the commitment of both institutions in the region has always been in the area of development and change. Together with the Archdiocese of Tamale and the dioceses of Northern Ghana these two institutions therefore called for a conference that illuminated these topics in more detail. A further cooperation partner was the „Faculty of Planning and Land Management“ at the University of Development Studies. At this faculty, a considerable number of former scholars of the said program is teaching – making them first experts on the question of what changes need to be initiated so that „development“ can be done in a positive-holistic sense.

The Diocese of Münster was represented by Bishop Dr Stefan Zekorn, two other important representatives of the international partnership work of the diocese, as well as students of the University of Münster, who were in Ghana on an exchange trip. They joined either on behalf of the Catholic Chaplaincy in Münster (KSHG) or the Theological Faculty of the University of Münster.

The host of the conference, Archbishop Dr Philipp Nameeh of Tamale, stressed that Christian values, more so those of Catholic Social Teaching, must be the base for the changes that African societies need for the benefit of the people. Auxiliary Bishop of Münster Zekorn stressed the different aspects the Christian faith brought to societies through the history and he particularly alluded to the current European refugee situation. Apart from the presentations with theological background, the conference also placed emphasis on the question of change in the educational sector and in the political arena. On an academic
level, Prof. Joachim Wiemeyer (University of Bochum) discussed the range of necessary transformation processes in politics while the Ghanaian MP and KAAD alumnus Dr S. Nana Ato Arthur analysed practical political strategies and their implementation for effective change in Ghana. He dwelt particularly on his experience in the field of devolution of power and decision-making processes.

Very lively discussion processes developed in the plenary sessions and in the group discussions at the conference. One major question that the participants debated was in how far change processes depend on decision makers and at which points each individual member of society comes into the picture.

The contributions of the publications here presented are attempting to shed light on the topic of “change management” and are aimed at providing the reader with ideas how change can actually be achieved.
KASWA is an association of scholars and alumni of KAAD from West Africa. KASWA stands for KAAD Association of Scholars from West Africa. In Ghana the group is organised into three main chapters: The northern, middle and southern chapters. Each chapter has an executive body and runs its activities which are mostly seminars, social activities and networking events.

Once every year, all three chapters meet together for what we call the KASWA annual seminar. These seminars are much anticipated by members since it affords them the opportunity to deliberate on issues that are pertinent to our national development as well as our religious advancement.

The most recent seminar was held in November 2014 at the Catholic University College of Ghana. We gathered in Sunyani under the theme: “Universal Access to Health: the Contribution of the National Catholic Health Service”. A new scholarship scheme for staff of the Catholic University College was inaugurated during that seminar. The donor of the funds is the Jakob-Christian-Adam-Stiftung from Germany and the organization which will execute the programme is KAAD.

In 2015 we were privileged to have the unique opportunity of our annual seminar coinciding with this all important KAAD/TEPPCON conference which has brought together us as Ghanaian KAAD scholars together with a people of various background: KAAD scholars from other African countries, active Christians and officials of the dioceses of the Tamale Ecclesiastical Province, representatives of Ghanaian organisations of the civil society and academicians from the University of Development Studies. Last but not least we also had our friends from Germany present: Auxiliary Bishop Zekorn, Prof. Dr. Klaus Müller and other officials from the Diocese and the University of Münster, students from the University of Münster and KAAD officials from Bonn. It was an impressive conglomeration of people gathering who want to join hands in following the questions which our theme has for us. We enormously enjoyed an exciting conference with very pertinent discussions about a topic which is close to the heart of us as KAAD scholars and alumni: Change for Development. We are striving to be and become agents of change through our network, our faith and our values and not least because of the qualifications that KAAD helped us to obtain. May the findings of our conference and annual seminar in Tamale inspire us for this task!
MESSAGE FROM THE DIOCESE OF MÜNSTER

Stefan Zekorn

I am very pleased to present you the publication of the proceeding of our 2015 joint conference in Tamale. Many of our partners from Northern Ghana have been for a long time in contact with KAAD and some also with the Diocese of Münster in Germany. I am very glad that I could represent our diocese at that great occasion together with Mrs. Notburga Heveling, the president of our diocesan lay council and Fr. Hans-Michael Hürter, member of the administration office of the diocese and responsible for our relations to Africa. I was also very happy that a big group of students from the University of Münster were present and added their voices to the discussions.

The German Catholic Church and the German Bishops Conference have for the past 60 years been engaged in the capacity building of students from developing countries who study a wide range of subjects. The first aim is to help the societies of their countries of origin to establish a critical mass of well qualified scientists who help to develop the countries. A second aim is to sustain and to connect Catholic academicians because we are convinced that our faith gives us a helpful perspective for responsible research that is really of benefit for the people, for the common good.

As German bishops and as the Diocese of Münster we hope that those scholarships will be of benefit to the society and the Catholic Church in Ghana and other countries. We hope that those who benefitted will make their scientific knowledge and experience fruitful for the society and for the church in their countries. They are responsible for the development of their countries and we try to assist them as much as we can.

“Development needs change”. The theme of our joint conference pronounced what is necessary. And the questions are: How can change be achieved? What is necessary to do? What can be initiated by us? What can we do together to develop our societies in a positive way and to bring them forward?

I hope that this publication of the conference contributions will help to do two things: Contribute to theoretical reflection about development and change on one hand and help in finding concrete practical solutions on the other hand. May the joint communiqué and the returns of this conference send out a clear and strong signal for the further development of the great country of Ghana, the other countries where our participants came from and for a further growth of the church in Africa!
1. Introduction

Before discussing the specific subject of “Change and conversion – What the Church Needs to Put into Local Practice”, it is expedient to first look at the overall topic “Development and Change: Perspectives of Theology and the Practice of the Church”.

There are many views about what development really is. Development is universally construed to be associated with transformation of popular attitudes, structures and institutions. Economists for instance view development within the context of economic growth, reduction of inequality, reduction or eradication of poverty etc. (Todaro and Smith, 2003). But Pope John Paul II in his 1988 encyclical letter “Sollicitudo rei Socialis” (the social concerns of the church) declared:

“One must denounce the existence of economic, financial, and social mechanisms which, although they are manipulated by people, often function almost automatically, thus accentuating the situation of wealth for some and poverty for the rest. These mechanisms, which are maneuvered directly, favour the interest of the people manipulating them. But in the end they suffocate or condition the economies of the less developed countries (quoted in Todaro and Smith, 2003)”

From the foregoing, Pope John Paul II posits development within the realm of social justice and that is the church’s view of development. Consequentially from the Papal teaching and a theological perspective development is viewed as² respect for the dignity and rights of the person as the proper end of society itself. Development is seen within the church, a dynamic appreciation by man of God’s purpose for him on earth.

Second, Change, simply put, is the difference between future actions and present or past actions. It is the process of pausing to reflect over one’s life course in order to decide on a future course of action. Change is continuous but also a permanent phenomenon in life.

Development and change are bedfellows and thus mutually reinforcing concepts in the sense that there cannot be development without change

---

¹ Compendium of the Catechism of the Catholic Church, 2005.
neither can there be change without development. From the perspective of the Church however development takes cognizance of the communal dimension of the human person and therefore posits that if development is to take place it must be holistic; it ought to go beyond physical structures and individuals to an entire community of persons. Again the change which accompanies development must be a reorientation of people’s beliefs, actions/attitudes and behaviours. From a theological perspective, it is the new way of life that brings out the complementarity between development and change.

2. Discussion

“Change and Conversion – what the Church Needs to Put into local Practice”. The terms change and conversion are a continuum in a theological sense just as development and change. Whereas change (as already indicated) relates to present and future actions based on our reflections, conversion is a reorientation of belief; it involves accepting and subscribing to a new way of life – the Catholic teaching/doctrine – and this goes beyond church to affect the secular community of the human person.

2.1 Framework of the Local Church

For the purpose of this discussion the topic can be re-stated to mean reorienting our belief based on reflection over our past and present actions: what the church ought to do in the day-to-day life of the laity.

What the church has often aimed to achieve is to inculcate into its practice the resemblance between the communion of the divine Persons and the fraternity that people are to establish among themselves in truth and love. Love of neighbour is inseparable from love for God and this is what every local church ought to be founded on. It is the reason every local church has both pastoral and laity councils to help shape both the order of service to God and also organise God’s people to serve him in love and in truth. Therefore the structures (Pastoral Council and Laity Council) constitute the framework of what every local church ought to put into its practice of advancing the cause of their people in service to God. As indicated above change is a continuous process but also a permanent phenomenon. This implies that when conversion takes place change takes place and on a daily basis. Therefore whatever is required to sustain the belief of the local church is a continuous and dynamic process of keeping together the laity.

---

2 Compendium of the Catechism of the Catholic Church, 2005.
2.2 Local Church Support to Laity: What the Church Needs to Put Into Local Practice

Since the human person ought to be the principle, the subject and the end of all social institutions, the church needs to place a lot more emphasis on what bonds together the laity. The social institutions begin with the family and hence there must be efforts to build families within the local church under the tenets of Catholicism. Additionally there must be conscious efforts at getting the laity to belong to one church society or the other to forestall isolation of local church members. The church thus has both developmental and promotional roles for its people.

The local church has pursued a developmental agenda from its foundations in Northern Ghana until now. Every Diocese has a development unit which sees to not only develop, sustain and expand the local church by providing services ranging from agriculture, education to health, but also to promote values and principles of steadfastness, hard work and the will to succeed. These developmental and promotional activities have entailed providing professional educational training to both lay faithful and religious to help advance the cause of the church.

Nevertheless challenges confronting the local church today are coterminous with what the state of Ghana is confronted with. The youth of today constitute the greatest segment of Ghana’s population, yet they are not really prioritised in any development intervention by governments. The question is: What can the church do to salvage its youth from this chronic problem? Surmounting this challenge requires a concerted effort between church and state. I will place academia as part of state since research is meant to shape and complement the thoughts and practice of policy. Therefore we are all in this together; we must all think outside of the box and find lasting solutions to the problem of youth unemployment and its accompanying vices which include the tendencies of “get rich quick”. We are all witnesses to corruption which is now on the ascendency; fraudsters popularly called “sakawa” in Ghana (illegal practices which combine modern Internet-based fraud with religious rituals) and other vices. We need all hands on deck to reverse this rather alarming phenomenon!

3. What the Church Requires of the Laity...

The church is its laity as the laity is the church. Therefore it is the laity who must make the church what they want it to be. If they fail, the church fails and if they succeed, the church succeeds. The failure or success does not only depend on financial resources but the spirituality of the laity. What are
lay faithful teaching their children; their offspring? Even though the church has provided opportunities for spiritual advancement of the lay faithful, the corrupting influences of desire for wealth and success has swayed some local church members to seek refuge elsewhere, sometimes with disastrous consequences.

What the church truly requires of the laity is for them to rededicate themselves to their faith; they should believe in their faith, be steadfast in upholding the framework that enables local church to function. Otherwise, our conversion and change which came to us or was bequeathed to us by our forefathers might just be fizzling away during our time, and what shall posterity say of us?
Anyone who thinks that Christian theology primarily deals with the supratemporal and eternal has to reconsider: Temporality and so historicity and innovation are an essential part of the self-conception of early Christians: in the “new Covenant” lives the “new human” who is on this way to the “new Jerusalem”. According to Hebrews 10:20 “odos kaine” (the new way) is used as a self-designation of the early communities. However, it has always been clear that novelty had to be interpreted in continuity with the old, with the tradition. This is already the case with the texts of the New Testament, which refer to the tradition of the so-called ‘Old’ Testament. This explains why the expression “according to the Scriptures” is used so often in the New Testament. Continuity with and faithfulness to tradition give authority to the announcements by the magisterium of church – e.g. with regard to decisions made by councils – and they have been part of the classical argumentative repertoire of theological paradigms through all ages. None of these texts sought simply to break with the tradition. On the contrary, everything that is encountered as new is interpreted as a repressed implication of the old, or as its creative unfolding. This is admittedly the official interpretation of things, the spin for the world press conference. In fact, the history of Christianity consists at least of four innovations, which were accompanied by leaps of discontinuity and correspondingly are followed by ecclesiastic and theological crises. I have deliberately chosen the present tense, because the last two innovations haven’t ended yet. Let’s see what I am talking about.

1. Four Leaps of Innovative Discontinuity

I am going to describe four innovations. It is remarkable that all four innovations are concise constellations of the relationship between reason and faith.

1. First: Early Christianity moves from a Jewish context into a Greek ecumenism. Briefly, Christianity begins as an inner-Jewish reform movement. Jesus did not found a church, he did not found priesthood and he did not gather a new people of God. His concern was to gather anew God’s people – represented symbolically by the twelve apostles. When this fails, and his death is, already by himself, ascribed a particular meaning, Jewish Christian communities arise as a product of the painful separation process. This separation process, accompanied by new and tough conflicts that can be traced within the New Testament, induces an expansion of the evangelisation of the Gentiles, with the
apostle Paul playing the leading role. This process was prepared linguistically and culturally by the Jewish diaspora, but missionary preaching to the Gentiles was atypical in the Jewish faith and so something completely new. The Christian faith spread rapidly and soon, certainly from 150 A.D.. Hierarchical structures, including a priestly-cultic interpretation, develop, which were opposed to the original alignment of the charismatic and critical communities. Neither development can be ascribed to the New Testament, but they seem to be part of the inevitable normalisation process of the charism and ardour of the beginning. The outlines of alternative concepts of church organisation, which can be found in the New Testament in the context of Matthew and Paul, force us perpetually to re-visit this innovative break. Simultaneously, Christian teaching develops in the Hellenistic spirit. Greek thought raises the problems of continuity and innovation to a level of self-reflexivity. Against the famous theses of Adolf von Harnack from the turn of the 20th century we can say today for good reasons that the so-called “Hellenization of Christianity”\(^1\) consisted of a negotiation between the old and the new. As we can see early theologians burst open Greek thinking with the instruments of Greek philosophy in favour of Biblical motifs. It is therefore improper to interpret this cultural translation process as a betrayal of the origin.\(^2\)

2. Second: Christian Aristotelianism. If the first innovation dealt with the relationship between Christianity and Judaism, the second is about the relationship with Islam: In the 12th century, after being lost to Europe for centuries, the complete Aristotle was made known again by a circuitous route through Bagdad, the north of Africa, Cordoba and Naples.\(^3\) The theologians at the universities in Bologna, Paris, Oxford and so on were suddenly confronted with a complete philosophy which had been transmitted and commented on by Jewish and Arabic philosophers. It was independent from the Bible, yet included a philosophical theology. The Dominicans Albertus Magnus and his pupil Thomas Aquinas are examples of those who took up this challenge. If Christian theology were to meet such scientific standards from now on, she would have to engage herself with an argumentative style, which differed distinctively from the symbolic thinking inspired by the resources of the Biblical

---

world of images that had been cultivated within monastic contexts up to then. The fact that Thomas’ friend and colleague Bonaventura ranted fiercely against philosophy, as well as the fact that we know of some magisterial interventions of the bishop of Paris in 1277, show that the relationship between reason and faith was debated in principle.4 At the end of the century, a subtle rationality and reflexive thinking had become the standard when dealing with the Christian revelation, although initially the contrary seemed to be the case. We should designate this development a Christian Arabism.5 Christian theology would otherwise not have its sophisticated view of God and philosophy, as well as other intellectual breakthroughs, e.g. in logic or in linguistic philosophy. They would hardly have been reached by other means. Those, like Thomas Aquinas, who were initially scolded as “dangerous innovators”, were suddenly leading figures of a fides quaerens intellectum.

3. Third: The philosophical modernity and its theological consequences. Again briefly: The extensive breakdown of the Christian tradition after the Wars of Religion was an unwanted consequence of the Reformation. It led on the one hand to the attempt to renew metaphysics (e.g. Descartes, Leibniz, Spinoza) and on the other hand to the Enlightenment. Each movement could be related to the other, but doesn’t have to be. A situation of a double inadequacy arises – taking place in a symbolic and brief time span from 1781 (Lessing’s death and publication of Kant’s Critique of Pure Reason) until 1831/32 (Hegel’s death as well as Goethe’s) – from which a philosophical and theological discourse originates which, due to its density and standard, can only be compared to the Golden Age of Athens. In the course of this discourse, fundamental theological terms like God, religion and revelation were defined anew through a redetermination of philosophical terms like reason, truth, morality etc. and vice versa. For example, revelation is not understood as an instruction from above and outside anymore, but as the self-communication of the absolute in history. The imprinting of philosophical thought with Christian motifs which follows leads in turn to a crisis and critique of classical theologumena, like the personal God of a theistic thinking. The emerging conversation, which is related to the key word pantheism, is still open for discussion. The early theological reception of modern philosophy is still insufficiently investigated and the potentials of a modern theology in that sense – possibly taking the form of a “docta ignorantia“ making use of subjectivity – has yet to be

explored. After early attempts at communication the Catholic side developed Neo-Scholasticism in the middle of the 19th Century. In the Protestant context, the so-called liberal theology taking up modern philosophical motifs was counteracted by the dialectical theology which would put revelation strictly in the first place. In the middle of the 20th Century, Neo-Scholasticism ended and Catholic theology was not able to take up the ripped threads of a philosophical modernity again. However, in recent years the dispute continues under the labels “transcendental theology” or “final justification”. In this regard the third innovation is not finished yet. The reason why there has not been a revival of the reception of philosophical modernity is a result to the following and fourth innovation.

4. Fourth: The Second Vatican Council (1962-1965) stands symbolically for the fourth innovation. Since the council the church understands and describes itself as a polycentric world church. By recognizing religious freedom (Dignitatis humanae) the church expresses its will to find, by way of self-criticism, a proper relationship with the modern world. However, in the council’s text there are no explicit confrontations with modern thought. That is why, as I have already stated, there is no explicit reception of modernity even after the council. Nonetheless, the philosophical dispute concerning the Second Vatican Council was kindled most deeply by the implications of the pastoral constitution Gaudium et spes. Some want to push the redetermination of the relationship between church and world even further, others interpret the text as a cipher for a dangerous approach or even false ingratiating with the modern world. They feared the ambivalence of modern reason, or, symbolically speaking, The Dialectic of Enlightenment. (This point of view was represented early by the theologian from Regensburg and cardinal of Munich Joseph Ratzinger. John Paul II also presented a contrary reading of Gaudium et Spes emphasising the dark sides of modern reason in the last year of his life.6) Recently, 50 years after the end of the Council, the dispute about the correct hermeneutic has increased dramatically due to the plain and simple question of how much novelty a revealed religion shall bear and how she shall deal with the discovery of her own historicity. A satisfactory answer will have to start by taking up the last two innovations. That means tackling the challenge of theology through philosophical modernity and bringing forth in its context an understanding of historicity. This concern is grounded in the centre of philosophical modernity itself, which means within the understanding of subjectivity as the self-

interpretation of sensible life. And the cardinal point in this self-interpretation we find in the concept of freedom. So in the next step we have to reflect in a very subtle manner on this concept of freedom.

2. The Most Central Concept of Modernity: Freedom

At the moment we find ourselves as theologians, Christian philosophers and Christian believers in a very strange situation: On the one hand the concept of freedom for the tradition of the ecclesial magisterium and a lot of people seem to be a typical modern invention and in so far dangerous, because freedom or – said in other terms - autonomy – generates critics of authorities, asks for legitimation and justification of demands for truth. And beginning with Immanuel Kant and post-Kantian philosophers like Fichte, Schelling and Hegel we see a long chain of debates about the validity of religious, especially Christian traditions and authority. Therefore, in consequence the magisterium of Catholic Church for a long time – first of all in the 19th Century and the first half of the 20th century – was full of strong suspicion against this concept. Some texts of the Second Vatican council – first of all Gaudium et spes – tried to start a positive reception of the idea of freedom. But that was only in part successfully. Under the papacy of pope John Paul II and first of all under pope Benedict XVI we have to state a return of the deep suspicion against ideas of modern thinking – and so also against the idea of freedom.

On the other hand, however, for quite some time we also have a changed situation in confrontation with the concept of freedom. Because in the – let’s say – last 20 years we can observe a wide movement in philosophy, especially coming from analytic debates, which denies the existence of freedom in a radical sense. And so Christian theology and also the magisterium of the church see the necessity to defend the concept of freedom. They do so because without the concept of freedom it would be impossible to speak about responsibility, about sin, about guilt and so forth. To sum it up: theological anthropology and soteriology would collapse. So we have the necessity for a further paradigm shift in the present.

Let me first say some important things about this movement of destruction of freedom. What is commonly called free will is deemed illusory by many of those participating in the discussion, since present decisions to do something may be experimentally proven to occur unconsciously. In brief, they all purport to have furnished experimental proof that we do not do what we want, but that we, in a kind of subsequent self-ascription, want what we do from non-voluntary motives, i.e. determinations. The view that declares the phenomenon of free will to be a pure illusion has gained wide acceptance even in public debates. I quote the German Neuroscientist Gerhard Roth as a case in point:
“There must be specific patterns of reward that have developed in the limbic system that makes the attainment of specific goals appear very pleasurable. It is completely immaterial what these aims are, whether the Nobel Prize or an ascetic monastic life. Very strong-willed people are not free at all, but driven by their aims, as they seek to reward themselves by attaining them. It is the prospect of this specific reward, not free will that elicits from men the highest performances”.

Such suppositions of neurobiology tend to lead to some sort of nervousness in theological quarters. These worries, however, are unnecessary. For where else but in philosophical and theological discourses have the patterns of reward been negotiated that determine what ‘free will’ means, naive though this term may be according to the above view? Thus, if this is so, one cannot but raise the follow-up question about what criteria govern this negotiation. In so doing, we must also inquire whether and in how far the pleasure of attaining aims is a viable category (and not merely a quasi-Freudian pseudo-explanation). Naturally, the negotiating process and its results can once again be explained according to the scheme of reward patterns. Still, in this case, it is to be discussed what we exactly mean when we speak of reason, as the construction of reward parameters, because naming motives or reasons comes very close to argumentation and reason. Reasons are not causes, after all, for reasons have the form of so-called propositional attitudes, i.e. attitudes towards facts that can be articulated in sentences. These sentences are abstracts; however, i.e. they cannot be localized in space or time. Moreover, they are capable of truth as they emerge in the context of justifications and they need to be appropriated by a subject. None of these characteristics applies to causes, i.e. neuronal activities, for instance. Naturally, the latter are the basis of psychic processes, which, in turn, provide the space for reasons, as it were. Nevertheless, for the reasons just mentioned, these causes cannot be identified with reasons. If they were, having an opinion, as it becomes apparent in reasons, would be a brain process. Hence follows, however, that the opinion that having an opinion is not a brain process would be identical with a brain process, which is absurd.

If there was evidence that reason cannot trust itself with regard to its most

---

imminent concern of a consciously-lived life, then it should not attempt to
do so in other fields either. Rather it should be consistent in bracketing its
epistemic claims altogether. In this case, it would not be tasked either with (a)
knowing itself to have a relationship with itself that, in turn, forms the basis
of its relatedness with the world and (b) living a conscious life in a world so
grasped which does not obviate the questions that come up at its boundaries.
However, astonishingly enough, even hard core naturalists shy away from
this consequence. For instance, Roth, in reducing everything mental to the
deterministic interactions between the brain and the environment, also warns
against viewing the awareness of the “I” and freedom as mere epiphenomena,
I.e. as concomitant secondary phenomena of neuronal processes.10 This
inconsistency is presumably due to the fact that Roth, at the same time,
has to account for the evolution, in biological terms, of the development of
consciousness etc.: Indeed, if this lavish equipment of man were devoid of any
adaptive function in life and survival, it would not have persisted through time
and across generations. Evolution must begin at the physical level. If then,
 psychic processes were without influence upon the physical, their occurrence
and, especially, their complexity would become incomprehensible particularly
in terms of evolutionary biology.11

The case with the neuro-philosopher Thomas Metzinger is similarly ambiguous.
For one thing, he deems subjectivity to be a self-model, i.e. as pure fiction or,
more precisely, a “neurocomputational weapon”12, instrumental for the survival
of a species in an environment that has produced the “mindless, merciless self-
organization”13 that is called evolution. However, at the same time he is afraid
that a crude materialism might attach itself to the neuroscientific progress,
stripping human society of solidarity and thus rendering concepts of self-
understanding such as dignity, reason and responsibility obsolete.14 Other
models which are committed to a less pessimistic anthropology attribute
the development of such luxurious equipment as the mental, including its
volitional aspect (and, incidentally, the emergence of religion), to the paradigm
of the handicap principle: in the context of choosing and courting a sexual
partner, such luxurious equipment as consciousness signals a higher degree of

10 Cf. Roth, Gerhard: Fühlen, Denken, Handeln. Wie das Gehirn unser Verhalten steuert. Frank-
11 Cf. Searle, John R.: Freedom and Neurobiology: Reflections on Free Will, Language and Poli-
tical Power. New York 2004.; Thurm, Ulrich: Objektsein und Selbstsein eines Organismus (ein
12 Metzinger, Thomas: I Am the Content of a Transparent Self Model. In: Blackmore, Susan:
13 Ibid. 154.
14 Cf. Ibid. 156-158.
biological fitness. To put it more briefly, knowledge and faith make us sexy. However, in the case of religion, such attempts at a biology based on cognitive science do not even come close to providing a satisfactory explanation for the development of abstract notions of God, i.e. of so-called “doctrinal religions”\textsuperscript{16}, let alone possible alternatives derived from the resources provided by a theory of subjectivity.\textsuperscript{17} Moreover, while it regards mental phenomena and their explanation as ‘mindless self-organisation’, the prefix ‘self’ contains the same explosive potential as popular figures of speech like those that my brain thinks or that every unit within the decentralized action centres of the brain knows. All this constitutes an attempt to shield the living environment from cognitive dissonances, to use a phrase of Jürgen Habermas: neither does a constellation of synapses “know,” nor does a brain “think”.\textsuperscript{18} Furthermore, a self-organized being cannot be ‘mindless’, as there must be an aspect of ‘self’-structure to the apparent self-reference, which a being first requires to be aware of the fact that there is something out there besides itself. Moreover, it is necessary, first of all, so that it does not digest itself.\textsuperscript{19} Hence, the discussion provided us with reasons to think that the question of the will cannot be done away with biologically.

As for those who do not adopt this kind of naturalization tendency of the volitional, one may schematically distinguish between three kinds of theoretical hypothesising. They differ in the way in which they deal with the relationship between determinism and freedom. The first position we will consider is often called incompatibilism. It is the thesis that, in principle, freedom cannot co-exist with a causally complete world, a background assumption widely shared in modern physical science. Those who do not wish to declare freedom to be an illusion in an incompatibilist fashion must search for indeterministic gaps or niches in the fabric of the world. This has been done from Friedrich Schiller to the present day. Today, it is generally the reference to the principal indeterminacy of quantum-physical processes that plays a crucial role. However, elaborate suggestions do not follow this idea with regard to the
possible indeterminacy of physiological processes. Rather, they incorporate quantum physics into a random experiment in which a future action is made dependent upon the possibility of observing the radioactive decay at a certain point of time. In that, not even the most precise analysis of the universe may provide any information on whether a process of decay may be observable or not at the point of time looked at.\textsuperscript{20}

Compatibilism, on the other hand, holds that freedom may be reconciled with determinism. The philosopher Michael Pauen has repeatedly made a case for it, construing freedom not as the highest degree of unconditional possibility for decision, but as self-determination instead. The minimal precondition for this concept of freedom is the distinction between compulsion and coincidence. For freedom so conceived it is not decisive whether an action is determined. Rather, it is decisive by what it is determined: is it determined by the acting person themselves? In this case, it is self-determined and, therefore, free. If, on the other hand, it depends on exterior influences or on accidents, then it is not self-determined and, therefore, not free.\textsuperscript{21}

The punch line of this concept of freedom is that a minimization of determination does not add to freedom at all, but rather does away with the authorship of an action by which this action is distinguished from compulsion and coincidence.\textsuperscript{22} Hence, for an action to be free, there always must be, as Pauen puts it graphically, “a sufficiently vigorous connection between the acting person and the action”.\textsuperscript{23}

However, some crucial parts of this process are the corporeal, material and historical dimensions. An action could be self-determined even if the events preceding the birth of the acting person made the action predictable, as long as the criterion of self-determination was fulfilled, namely that the prediction included the acting person’s preferences. Still, it is clear that this conception implies a strong notion of self and subject, which, however, has not been sufficiently elaborated upon, especially by Pauen.

A third position comes into play at this point which does not have a succinct title yet. However, there is an all the more prominent representative to champion it: The most prominent German philosopher of our days, Jürgen Habermas. Certainly, he does not opt for incompatibilism, but neither does he adopt


\textsuperscript{21} Metzinger, Thomas: I Am the Content of a Transparent Self Model. (Anm. 12), Here 17f.

\textsuperscript{22} Cf. Ibid. 60.

\textsuperscript{23} Ibid. 96.
compatibilism, as it has been discussed with regard to Pauen. He cannot agree to the latter’s scientistic thesis that the universe “as the sum of objects of the sciences and their nomological procedures is sufficiently determined”.  

According to Habermas, Pauen’s concept and similar ones are flawed, because they imperceptibly shift between the observer’s and the participant’s perspectives, i.e. between the neurological-empiristical and the mental-rational language games, thereby insinuating “that the motivation of action by rational reasons builds a bridge to the determination of actions by observable causes”.

Thereby the fact is obscured that from the perspective of the acting person, one description cannot be exchanged for the other – i.e. the first person perspective is blurred, to use a technical concept from the theory of science. Moreover, in doing so, it is disregarded that the stance of the ultimate observer, who describes the universe from far outside and who, in that, attempts to declare the individual’s consciousness of freedom a fiction, is a fiction itself, because it passes over the fact that there can be no such thing as cognition without the participant’s perspective (in the guise of justification, for instance).

It is against this perspective that Habermas argues for an epistemic (and not ontological!) dualism of the description perspectives as being irreducible. Moreover, he tries to embed it in a “‘soft’ naturalism” – “soft” meaning that the ontology used to that end must allow for something like an interaction between nature and spirit. In particular Habermas tries to substantiate this claim by attributing the emergence of this methodological dualism to an evolutionary learning process. This is the first trait of what Habermas, in his critique of Kant, likes to call the “detranscendentalization” of epistemology. The second branch of his argument attacks the problem of mental causation, which logically arises from epistemic dualism. Thus, his starting point is the possibility of brains being programmed by a so called “objective spirit”, which,  

27 Cf. Ibid. 287.
28 Habermas, Jürgen: Freiheit und Determinismus. (Anm. 18). Here 111.
29 Cf. Ibid. 114.
30 Ibid. 114; Habermas, Jürgen: Das Sprachspiel verantwortlicher Urheberschaft und das Problem der Willensfreiheit. (Anm. 24). Here 298-304.
however, “exists only thanks to its embodiment in material sign substrates that are acoustically or optically perceptible, i.e. as observable actions and communicative expressions, as symbolic objects and artefacts”\[^{31}\].

In this way, the idea of an immaterial entity interacting with material processes, which naturalists like to present as a caricature, is ruled out. Instead, the “I” is conceived of as a social construct arising from the interaction of the participant’s and the observer’s perspectives. It is not an illusion, but an intersubjective tangible entity, in whose self-consciousness “the attachment of the individual brain to cultural programmes is, as it were, reflected, which reproduce themselves only via social communication, i.e. as assigned, in turn, to the communication roles of speakers, addressees and observers”\[^{32}\].

Indeed, by that a strong intuition of consciousness and freedom is defended from the attempts at naturalization. However, as I will show, it is not strong enough. A first sign of a rather far-reaching deficit I perceive lies in the fact that within this “I” as a social construct, the “self,” this aspect of self-referentiality, appears once again. However, it is only assumed without it being either deduced or explained. The fact that the knowledge about oneself cannot be explained exclusively by means of intersubjective processes but must rather be deemed irreducible. I am convinced that there are very strong arguments, coming out of a deep analysis of human self-consciousness, which motivate reason that it doesn’t give up all faith in itself, so that the suspicion that freedom may be an illusion can be refuted in this way with strong reasons. But if so – what does it mean for theology and Christian anthropology?

3. Strong Reasons for Freedom – and a very Exciting Consequence

After the preceding philosophical examination and affirmation of freedom we are now able and entitled to go in search for strong reasons in Christian tradition itself. And I think the most interesting and convincing addresses we can find in the philosophy of the time of renaissance, for example in Nicholas of Cusa, a German theologian and philosopher living from 1401 to 1464. In his famous book *De visione Dei (About the vision of God)*, a text in the form of dialogue with God, that means in form of prayer, we can find a wonderful passage about freedom:

> „[… ] whoever merits to see Your Face sees all things plainly, and nothing remains hidden from him. He who has You, O Lord, knows and has all things. He who sees You has all things, for noone sees You except him who has You. No one can approach unto You, because You are unapproachable. Therefore,

\[^{32}\] Ibid. 120.
no one will apprehend You unless You give Yourself to him. How will I have You, O Lord? – I who am not worthy to appear in Your presence. How will my prayer reach You who are altogether unapproachable? How will I entreat You? For what is more absurd than to ask that You, who are all in all, give Yourself to me? How will You give Yourself to me unless You likewise give to me the sky and the earth and everything in them? Indeed, how will You give Yourself to me unless You also give me to myself? And while I am quietly reflecting in this manner, You, O Lord, answer me in my heart with the words: ‘Be your own and I will be yours.’

O Lord, Sweet Agreeableness of all sweetness, You have placed within my freedom my being my own if I will to. Hence, unless I am my own You are not mine. For [if You were mine when I did not will to be my own], You would be coercing my freedom, since You can be mine only if I too am mine. And because You have placed this matter within my freedom, You do not coerce me; rather, You await my choosing to be my own. This matter is up to me, then, not up to You, O Lord, who do not constrict Your maximum goodness but most generously shed it on all who are able to receive it. But You, O Lord, are Your goodness.\(^\text{33}\)

That is the point: God says to Nicholas: “Be your own and I will be yours.” O Lord, Sweet Agreeableness of all sweetness, You have placed within my freedom my being my own if I will to. Hence, unless I am my own You are not mine. That means: Without freedom there is no relationship to God. You, dear creature, are committed to yourself, because only on behalf of freedom you are to be what I wanted you to become.

But there is still another – perhaps still more daring – witness for the importance of freedom in Christian thinking: the Italian philosopher Pico della Mirandola (living from 1463 to 1494). He prepared a big debate consisting of more than 900 propositions, which he should defend at Rome. The book is entitled with *Oratio de dignitate hominis* (Speech About the Dignity of Man). And in this text there is an incredible passage on freedom:

“10. The supreme Father, God the Architect, had already built this cosmic home we behold, the most sacred temple of divinity, according to the laws of the mysterious wisdom.

11. He had already adorned the supercelestial region with intelligences, quickened the heavenly globes with eternal souls and filled the excrementary and filthy parts of the lower world with a multitude of animals of every kind.

\(^{33}\) Nicholas of Cusa: De visione Dei. Volume VII.
12. But when the work was finished, the Craftsman still longed that there were someone to ponder the meaning of so great a work, to love its beauty, and to wonder at its vastness.

13. Therefore, when everything was done (as Moses and Timaeus testify), He finally bethought himself of bringing forth man.

14. But there was neither among the archetypes that from which he could fashion a new offspring, nor in his treasure-houses anything which he might bestow on his new son as an inheritance, nor among the seats of the universe any place where the latter might sit to contemplate the universe.

15. All was now complete; all things had been assigned to the highest, the middle, and the lowest orders.

16. But it was not in the nature of the Father’s power to fail in his final creation; it was not in the nature of his wisdom to hesitate through lack of counsel in a needful matter, nor it was in the nature of his beneficent love that he who would praise the divine generosity in all other things should be obliged to condemn it in regard to himself.

17. At last the best of makers decreed that the creature to whom he had been unable to give anything wholly his own, should have in common whatever belonged to every other being.

18. He therefore took man, this creature of indeterminate image, set him in the middle of the world and thus spoke to him: «We have given you, Adam, no fixed seat nor features proper to yourself nor endowment peculiar to you alone, in order that whatever seat, whatever features, whatever endowment you may responsibly desire, these same you may have and possess according to your desire and judgement.

19. Once defined, the nature of all other beings is constrained within the laws prescribed by us.

20. Constrained by no limits, you may determine it for yourself, according to your own free will, in whose hand we have placed you.

21. I have placed you at the world’s center so that you may thence more easily look around at whatever is in the world.

22. We have made you neither of heaven nor of earth, neither mortal nor immortal, so that you may, as the free and extraordinary shaper of yourself, fashion yourself in the form you will prefer.
23. It will be in your power to degenerate into the lower forms of life, which are brutish; you shall have the power, according to your soul’s judgement, to be reborn into the higher orders, which are divine.”34

That means: Man is determined to form himself in freedom. Initially he is an underdetermined creature, but this underdetermination is no deficit, but a theological quality, because according to the will of God. Reformulated in systematic terms: Pico designed a plastic anthropology that means: There is no pure and static human nature. Nature depends always on human acting. Acting is determining something as something. In other words: Human nature is necessarily always interpreted nature. And interpretation intends always to give sense to something. Without doubt there is an internal normativity in this hermeneutic action: Pico emphasizes that man could develop himself to a brutish or to a divine form of life. But this normativity is embedded in the creative designing of man himself. His dignity is not based on ontological constraints, but in his freedom.

And so this old positions of Cusanus and Pico lead us to stirring questions about change in the life of church and Christian tradition. First of all we are confronted with such questions in the context of the ordinary synod of bishops about The Vocation and Mission of Family in the contemporary Church and World. As you know there are hot debates first of all how to handle divorced and a second time married Christians and about other forms of partnership than the traditional matrimony between woman and man. It is no secret that since September 2014 there are hard discussions between different groups of bishops and cardinals in Europe and the States, but also in another intercultural perspective between bishops in Africa and bishops in the old western world. There will not be simple solutions. But I think, the reflections of such thinkers as Cusanus and Pico could help to develop differentiated discussions with respect to different cultural traditions, because not only human individuals are entities in need of interpreting themselves, but also cultures are always in development, often discovering dimensions of life which were hidden or negated for a long time, but new and deeper insights in anthropological and cultural correlations could generate new individual and collective forms of life. If something like that would happen also in the consequence of the synods of the bishops, this would be no new phenomenon as we saw in the first part of my statement. The one tradition and unity of church has consisted for 2000 years in a chain of discontinuities. And I am convinced that this will be the fact in the future too.

34 Pico della Mirandola: Oratio. § 4-5.
References


Nikolaus von Kues: De visione Dei. Bd. VII.

Pico della Mirandola: Oratio. § 4-5.


Stoerig, Petra: It’s Obvious that Other Animals Experience very Much Like We Do. In: Blackmore, Susan (Hg.): Conversations and Consciousness. New York 2005. 213-220.


When I was a teenager and in my final years of secondary school I had the same ambition as many young people have: to understand and to change the world. I was convinced that the natural sciences are the key to understanding the world and how to help making it better. I was particularly interested in physics and spent a lot of my free time on it. In the course of time and after much discussion with our physics teacher I changed my opinion: I understood that the sciences have their fascination and can explain a lot about the world. But they deal only with one part of life and of the world and don’t go to the roots of it. And I learnt that the faith in Jesus Christ goes to these roots of what it means to be human and how the world evolved. Faith cannot explain how electricity works, but through it I understand that electricity is a phenomenon of a world which is created by God and finds its destination in God. I understood that the natural sciences explore the world which is made by God and that we are responsible to him. I developed the conviction that it is important to explore and to develop the world and I learnt how important it is to form the world not with an egoistic attitude but with the spirit of responsibility and love for God and humankind. And since then I am aware that I need this conversion every day and every hour. Our dealing with the world and with each other can only be meaningful and good in connection with God who is love.

Some years later when I studied theology I realized that this conversion which I had experienced in my own life is at the core of what Christianity means. Conversion is in fact the important idea with which Christianity has changed the world.

To avoid misunderstanding I want to emphasize that in my understanding this concept is not contradicting the concept of freedom and autonomy of human beings. We have heard about this in the presentation of Prof. Müller and I thank him very much for his most interesting contribution! God and freedom and God and autonomy are not contradicting concepts because as human beings we are created by God and he has created and given us freedom and autonomy. Freedom and autonomy are in turn only fruitful for humankind if these concepts are orientated towards God and towards the love of others. Otherwise freedom and autonomy would become arbitrary concepts of
selfishness that can cause great harm to others as we can see in history and in current situation on our globe. Both Pope John Paul II. and Pope Benedict XVI. have warned against this danger in their teaching.

I therefore will not hesitate to stress again: Only with connection to God who is love all things are really good. Grounded in this believe, Christianity has changed a lot in the world. I would like to briefly name three examples:

1. Love for Enemies

From the beginning the Christians tried to live in love not only for their own family and friends but for those who are in a certain sense strange to them or even their enemies. In the ethical system of the ancient Greek and Roman philosophy, there was no idea for mercy, humility and charity concerning the neighbour. Thoughts were concentrated on the own perfection and at certain selected neighbours. In this context, the Christians of the first centuries gave a strong testimony for the God who loves everyone and without limitation. Later, in the 4th century, when difficult times called for the development of ethics and rules of armed conflict, St. Augustine created the concept of a “just war”: War is ethically allowed only in the face of a hostile attack and must have the aim of peace with the opponent rather than the destruction of the enemy. This concept was not always realised even by the Christian rulers, but it humanised wars for centuries in comparison to the wars fought by the rulers of the ancient orient, the Greek and Roman times and compared to the tradition of warfare of the Germanic tribes.

2. Marriage and Family

In the arena of marriage and family, the Christian faith brought a big change to the Roman and Germanic societies. Adultery, for Roman men a normal part of life, was now forbidden and this in turn increased recognition of women. All children were now given the right to live and it was forbidden to abandon unwanted children. Divorce, also normal in the roman society, was also no longer. And these provisions were not only theoretical, but implemented in practice: Those who didn’t live according to these commandments faced to be expelled from the Christian community. The result was a much more human epractice of marriage and family compared to the Roman and Germanic times – especially concerning the rights of women and children. And why should we Christians of our time be unable to change our societies in these and other points?
3. Charity

From the beginning Christianity focused on a lot of situations in which charity was needed. And so from the beginning Christianity changed the society regarding active love which was put into practice for the benefit of those who are in need. One example: For centuries the states and the societies in Europe didn’t take care of sick people and it was only the church that established hospitals and health institutions. Then – just about a hundred years ago – the states and the civil societies learned from the example of the church and understood that caring for the sick is a tenant of a functioning civilisation, an important human demand. Subsequently we got the positive development which led to a good health-care system organised by the state in most European countries.

From these historical three examples we can see how the Christian faith has changed the world. It is never enough, it never applies everywhere and it unfortunately is not always effective. But in many regards, this change brought by the Christian teaching has been very sustainable.

In the wake of this I feel that it is important to ask: What were the important factors that brought such sustainable change? And what will be important today to achieve change? I found a very thought-provoking remark by Ernst Dassmann, a recognised German historian of the history of the ancient world. At the end of his history book about the ancient church, he writes:

“If we lament today the disappearing cultural influence of Christianity [...] [in the western world], we should remember that the Church has grown not through adaption to the environment but by opposing the behaviours of the world of the time.”

I am convinced that today as well we will not achieve important changes in the society or in the church if we only adapt ourselves to the environment – although listening and seeing the reality of the society and the church is fundamental and necessary. But a change will come only if we look for alternatives to the behaviours of the world of our time and if we practice this alternatives. Change means conversion! Change in society or church needs a change of mind.

How can we achieve this conversion, the necessary change of mind today? As we have seen in the history and as is still vital today: The gospel is the most important instrument for changing the world because only with connection to God who is love all things are really good!
Also for today’s situation I want to name three short examples:

1. **Europe and the Refugees**

When looking at the so-called refugee crisis that Europe is faced with today, a lot of people in Europe and whole countries seem to have forgotten their Christian tradition on one hand. On the other hand however, they have also forgotten what they have learned from humanism and enlightenment and don’t heed of what is written in the Declaration of Human Rights. They even don’t feel what a normal human heart feels if we see human beings in need or a person drowning in the water. The refugees predominantly come from war-torn areas in the Middle East, particularly in Syria. But many also come from the African continent and take upon themselves a gruesome journey by boat across the Mediterranean Sea. Faced with this reality, a lot of people in Europe and in fact entire countries only look at their own interest and see only their own welfare. In this conflictive environment I am asking: What is the answer to this situation that we as Christians in Europe need to give? I believe we have to tell our people again what justice and love of the neighbour means. And we ourselves have to commit ourselves helping the refugees. The Church and the individual Christians have to show the other people and the government what is possible, for example by citing the example of an initiative of Christians who financially sustain a ship saves drowning people out of the Mediterranean Sea.

2. **Africa and the Own Family**

One of the great assets of African societies is the great significance given to the family. We in the Western World can learn from this and take it as an example. But sometimes the welfare of the family is sustained at the expense of the society and the state. As Christians we learn from the gospel that the own family has a great value but that we are also a new family in Jesus Christ. And we learn that not our own welfare and the welfare of our own family is important but to actively love our neighbour and care for the common good. This leads to welfare for all the people in the society and the state.

3. **Climate Change and Conversion**

In his new Encyclical Letter „Laudato Si“ Pope Francis speaks explicitly of the necessity of an „Ecological Conversion“. In this context I feel that the following words are particularly important:

“...the teachings of the Gospel have direct consequences for our way of thinking, feeling and living. More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world. A commitment this lofty cannot be sustained
by doctrine alone, without a spirituality capable of inspiring us, without an interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity.”

In times of renewal of thinking and acting in the Church as well as in secular society, real change usually did not come from a certain plan or a fixed program. Of course, systems and organisation are important, but plans and programs only really help if the people who are supposed to practise them have gone through a change of attitude and a firm belief in what they do. Otherwise concepts and programs cannot achieve their real aim but are only functional instruments without a deeper influence in live. Change means conversion! And change in society or church first needs a change of mind. Thus Change needs a spirituality – as the pope writes.

It’s not possible to develop such a spirituality by giving a presentation like mine, but I would like to propose some elements of a change and development through spiritual conversion as conclusion:

• Only with connection to God who is love all things are really good.
• The welfare of the other and the common good are equally important as my own welfare and that of my family. The creator of all human beings makes us one human family.
• Every human being is an image of God and each of us is obliged to treat the other human as such.
• Simplicity is a higher human value than material wealth.
• The active search for reconciliation is a demand for all human beings and the most important requirement for peace at all levels.
• Praying for one other is the beginning of change.

These points need to be discussed, since they are only my personal suggestions. But I am convinced that such spirituality is – in the words of Pope Francis – an “interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity”. Through such spirituality we can develop the world by conversion, by changing our minds and the minds of others.
A Brief Description of the Situation of the Diocese

The diocese of Yendi covers a geographical land areas mass of about 19,160 square kilometres, with a Total population of 637,515. It was carved out of the Archdiocese of Tamale in 1999 with the Most Rev. Vincent Sowah Boi-Nai as the Bishop and the administrative seat is Yendi. It composes of ten political districts located in the North-Eastern corridor of Ghana.

The Diocese of Yendi is served by eight parishes and five rectorates with each having 15-34 outstations. Missionaries from abroad work together with the diocesan Clergy in these parishes and get support of catechists, prayer leaders and the various church groups. The primary religious order in the Diocese is the Society of the Divine Word (SVD).

There are three main religions in the Diocese: Traditional African Religion (TAR), Islam and Christianity with 60% being Muslims, 37% followers of TAR and only 3% Christians. To a large extent, the question whether an individual follows Islam or Christianity is determined by their specific tribal or ethnic affiliation. Irrespective of this, traditional believes are still a strong force among Christians and Muslims. We call this phenomenon “dual allegiance”.

The main ethnic group found in the diocese are the Dagomba, Konkomba, Anufo, Nanumba, Nawari, Nchamburu, Komba, Basari, and Bimoba.

A total of 12,956 baptized Catholics are present in the diocese. However, those who attend Catholic Church and affiliate themselves with her almost double that figure. The Catholic population is served by 18 diocesan priests, eight missionaries of the SVD congregation and two priest of other congregations.

Pastoral Engagements, Local Culture and Christian Inculturation

From the time of its inception, the local church has sought for a holistic salvation of the people through primary evangelization on one hand and integral human development on the other. Such development efforts led to the establishment of schools, clinics, groups for the empowerment of women and other measures. We believe all humans are created in image and likeness of God and evangelization is therefore aimed at removing every element that destroys this image of God.
Wherever we as the Catholic Church are present, we aim at bringing the good news to all:

- We emphasize inculturation, the translation of the word of God into local languages, liturgical music, dance etc.

- We try to address the issue of “dual allegiances” and explain the teaching of Jesus who said that one cannot serve two masters at the same time. In our diocese the vast majority of Christians still have one foot in the Church and the other outside of it. This is a great pastoral challenge which we try to remedy by inculturating the Christian faith into the local context.

- We encourage the grounding of Christian marriage from the pastoral point of view: Tradition and current practice to date see the establishment of marriages as a result of agreement between families. This is a challenge to us because in many cases this results in force. In our pastoral teaching we stress that love needs to be the determining factor for a marriage and forced marriages are counterproductive to that. Particularly when girls are forced into marriage in their early teens, the church raises its voice against the practice. Girls are often even pulled out of school on account of such marriages or are never sent to school in the first place. This leads to inferiority complex among girls who are thus kept illiterate. They are usually looked down upon and sometimes their basic human rights are trampled upon, especially when they are already betrothed at an early age to join their much older “husbands”. Thanks to constant efforts of the Church these traditional practices are gradually eliminated, minimized or given a human face. Here we can speak of real change that is happening and we can see it. Change CAN be achieved through teaching and preaching if the people feel that the church does not just condemn them but values them and their traditions.

- We still observe the very harmful tradition of children being killed just because they are born with defects or get malnourished. We strive to counter this by emphasizing strongly that every child is a gift from God, irrespective of their health or abilities. Also our orphanages are responding by caring for such children. We are making efforts to achieve change by teaching the people to search for underlying reasons of the phenomena they encounter. Traditionally our people are only interested in the question “what?” rather than in the question “why?”. The question “why” has to deal with philosophical, cultural and theological explanations and leads to real change and conversion. In this context the need for education is greatly emphasized in our ministry. We bring many children to school where the become more aware of alternative ways of explaining events.
Peace-Building

The Catholic Diocese of Yendi was created immediately after the events of the dangerous Konkomba-Dagomba Conflict which occurred in 1994. Since then, a lot of subsequent problems were encountered like issues such of land demarcation, land ownership, negative ethnicity and political oppression.

Our bishop Vincent Boi-Nai has termed the phrase: “It is impossible to preach the word of God to people who are fighting”. Hence there is the need to talk about peace before meaningful evangelization can happen. When there is peace there is development as the Church exists not only for evangelization but for integral human development.

Our great challenge lies in conflicts about leadership, i.e. about traditional chieftaincy, the result of which is mostly violence and hatred.

The most notable of these chieftaincy conflicts attracted both national and international attention: The Dagbon crisis that erupted in 2002 in Yendi, the administrative seat of our diocese. Here, Yaa Na Yakubu Andani II, the ruler of Ghana’s Dagbon Kingdom (Dagomba), was murdered along with more than 40 other high-profile individuals who served and advised in the palace.

More recently, another chieftaincy conflict occurred in another part of our diocese, in the area of Bimbilla: In July 2015, scores of people died and many got displaced. Schools were forced to close down, as teachers had either lost their lives or had fled from the violence. Economic activities came to a halt, sporadic shooting was heard in the streets and houses and properties worth millions of Ghana Cedis were burnt down.

Peace-Building Activities

By the initiative of Bishop Boi-Nai, the church of Yendi started the “Bishop Peace Initiative” to promote peace and integration among the Konkomba and Dagomba living in Yendi by mediating between them. This intervention enabled the Church to manage the above communal conflict and is the first faith based organization to engage in peace talks following the murder of the king of Dagbon in 2002. We do this by engaging all stakeholders in processes that facilitate peaceful coexistence while espousing the tenets of justice, truth and reconciliation as upheld by the Church among the various feuding factions.

We must wage peace as vigilantly as we wage war. In the Catholic Diocese of Yendi we believe we must indeed wage peace vigilantly and institutionalise our response to peace efforts in this regard. These efforts have also resulted in a physical structure, a ‘centre of healing’ known as the “Yendi Peace Centre”. Here the peace activities of the church in Yendi are coordinated. Since its
inception, the Centre has organized more than 100 meetings, workshops and seminars. The participants were members of the royal class, chiefs, youth, women groups, opinion leaders, market women, men and women who hold political office (in assemblies), king makers, queen mothers, etc. The aim was always to involve all peace loving people in the peace process in Yendi town and the entire diocese as a whole.

We are seeing the good results of these efforts as currently the situation is calm. However, we are well aware that the situation remains volatile and fragile. Because of the past fights, a number of funerals of chiefs could not yet be performed, which shows unresolved conflicts and the need for further mediation. We will keep up our efforts and continue drawing our inspiration by our prayer, our solidarity, the gospel values and the will for conversion and meaningful change.
Transformation of African Education Policies and Approaches – Which Type of Education is Necessary to Bring About Meaningful Change?

Proscovia Namubiru Ssentamu

Introduction

This paper provides an analysis of the transformation of African education policies and approaches and discusses the type of education necessary to bring about meaningful change. The paper is structured to provide a brief background to education in Africa, the new approaches in education identified in academic research in order for the education system to bring change, how the subjects of the educational process (the students) can leave institutions with a critical and educated mind thinking for themselves and acting as change agents in their respective communities, the policies that African states need to put in place to facilitate education for change, as well as the mind-sets on education that need to change in society with particular reference to teachers, parents, leaders, and policy makers.

Background

Similar to other parts of the world, the education sub sector in Africa is experiencing unprecedented change in an effort to meet local obligations and respond to the global education agenda. As this pressure continues to mount for educational institutions, demands made upon key actors and players, for instance the teachers, parents, leaders and policy makers have become greater today than ever before (Simala, 2015).

The current education landscape in Africa has certain variations depending on colonial and other mitigating factors. For instance, we refer to education in Anglophone Africa and education in Francophone Africa. There are significant distinctions between the two landscapes in terms of the philosophy of education, the structure of education and media of instruction, among others. However, despite these differences, certain factors affect the educational landscape in Africa just like the rest of the world including the following:

a. the deregulation of education through liberalization amidst reduced government funding (Liang, 2004). There have been shifts on the continent from wholly-owned public-financed institutions to public-owned largely privately-financed universities – one of the most prominent cases being Makerere University in Kampala, Uganda.
b. a shift in funding priorities evident on concentration on financing the welfare of staff and students instead of focusing on the core functions and missions of the universities. This is not only in public universities, but much more so in private universities. The argument could be that when the welfare of staff and students is taken care of, there will be fewer or no strikes. However, in doing this, the core functions of the universities, i.e. teaching, research and community engagement are given less attention.

c. increased demand for higher education amidst un-expanded infrastructure (Uganda Government, Visitation Committee to Public Universities, 2008).

d. poor infrastructure and failure to provide quality contemporary programmes leading to brain-drain and unemployment (Odhaimbo, 2011) amidst demands for increased transparency and accountability in both public and private higher education institutions (Materu, 2007).

e. unqualified academic staff (Materu, 2007).

Amidst these challenges, various African government policy frameworks require training institutions from basic through to higher education institutions to emphasize relevance, access, equity and provision of quality education. In addition, governments have shifted their main focus on the provision of universal basic and post-basic education (as was advised through the World Banks’ Structural Adjustment Programme) to university and tertiary education. The main argument is that higher education provides the labor force needed by countries to function in a globally competitive environment. There is also increasing pressure on education and training institutions to provide Science, Technology, Engineering and Mathematics (STEM). Several national and regional governments have set apart funds for this endeavour. A case in point is the member states of the East African Community and the respective national governments. Despite the above challenges, education and training institutions in Africa have opened up their gates to receive more qualifying students, set up branches or campuses within remoter areas under the slogan ‘bringing services closer to the community.’ Some universities have opened up university campuses across the borders. Further, many universities are now providing flexible educational programmes, i.e. evening, weekend, holiday, open and distance learning programmes to accommodate students who qualify but due to other obligations and constraints in resources in higher education institutions are unable to attend the conventional day programmes. Amidst all these changes and challenges, Africa is not an island free from global and international changes in education including ICT, as well as cross-border
education (Santiago et al., 2008). These changes have several implications on the provision of relevant, accessible, equitable and quality education; the very issues education and training institutions are required to respond to by governments.

Education and training institutions in Africa are yet to respond to current needs including the following:

a. demand for a crop of leaders in Africa with multiple skills to handle a myriad of leadership, management and administrative functions targeting the quality of learning.

b. demand for quality learning, and therefore quality graduates.

c. demand for research and teaching that is applied and relevant to the needs of society.

d. demand for infrastructural expansion (qualitatively and quantitatively).

e. initiation and strengthening of university-community-partnerships and university-industry-partnerships.

When the above and other needs are responded to by education and training institutions in Africa, a critical mass of educated and trained Africans will be prepared to lead and manage various sectors.

**What New Approaches in Education are Identified in Academic Research in Order for the Education System to Bring Change?**

There is a plethora of educational approaches that have been researched on; however, the author categorizes these into two major paradigms, i.e. the transmission (inductive) and engaged critical approach (deductive). A fuller version of the approaches is illustrated in the Figure below:

<table>
<thead>
<tr>
<th>Teacher/subject centred design</th>
<th>The blended approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience-based design</td>
<td></td>
</tr>
<tr>
<td>Broad fields/interdisciplinary design</td>
<td></td>
</tr>
<tr>
<td>Spiral curriculum design</td>
<td></td>
</tr>
<tr>
<td>Thematic curriculum design</td>
<td></td>
</tr>
<tr>
<td>Problem-based/Enquiry-based design</td>
<td></td>
</tr>
<tr>
<td>Outcomes/Competence-based design</td>
<td></td>
</tr>
</tbody>
</table>

*Figure One: Educational Approaches over the years | Source Compiled by Author of various literature*
Through the years, there have been paradigm shifts in the educational approaches. These shifts have been influenced by several factors, internal and external to higher education and training institutions including the needs and demands of the state, societal, labour market, professional bodies, accrediting bodies, as well as the individual institutions. These approaches range from teacher-centred approaches, content-centred approaches to learner-centred approaches as illustrated in Figure One.

The transmission approach focuses on impartation and absorption of knowledge, with limited chance to engage with the knowledge beyond the classroom. This is the commonest educational approach used especially at university and other tertiary levels in Africa. The transmitter is the lecturer and the recipient is the student. The content is passed on in form of lecture notes that the student is supposed to regurgitate during examinations with probably little attention to the application of such knowledge in the world of work after graduation. On the other hand, the engaged critical approach focuses on education as a mutual and creative dialogue on lived experience between and among students and teachers to understand and create knowledge and cause social change (Kolitch and Dean, 1999). Whereas the former approach is perceived as a surface learning approach that enslaves the student, the latter is considered to empower and transform the student, as well as promote deeper learning approaches and life-long learning.

With reference to higher education, the two approaches are used for various reasons. The transmission approach may be used because it is cost-effective. For instance, an institution will need one lecturer for an educational philosophy course for a group of close to 1,000 prospective teachers under one roof. If the same institution used the engaged critical approach for 1,000 students, the lecturer to student ratio, student to space ratio will have to be taken into consideration. Perhaps over 100 lecturers and rooms will be required!

From Plato to Cardinal Newman and to Jaspers, in order for an institution to qualify as a higher education institution, it should promote:

- a. deep understanding by the student of some knowledge claims.
- b. radical critique by the same student of those knowledge claims.
- c. student competence to conduct that critique in the company of others.
- d. student’s involvement in determining the shape and direction of that critique (i.e. some form of independent inquiry).
- e. student’s self-reflection, with the student developing the capacity to critically evaluate his or her own achievements, knowledge claims and performance.
f. opportunity for the student to engage in that inquiry in a process of open dialogue and cooperation (freed from unnecessary direction) (Barnett, 1990).

Although I hold similar views in regard to the sort of learning that should happen in higher education, unfortunately, this is far from the reality in many higher education and training institutions in Africa given the challenges I have identified hitherto. In addition, blended learning as illustrated in Figure One would be the best approach in situations where there are resource shortfalls (e.g. teachers, reading materials, educational materials and equipment, teaching-learning spaces, etc.) as pertaining in many higher education institutions in Africa. However, in order to blend teaching and learning, lecturers (I prefer to call them facilitators) need a good grounding in the use of such approaches. In addition, there is need for a change in mind set by higher education managers, administrators, staff and students to embrace education for transformation.

How Can the Students Leave the Institutions with a Critical and really Educated Mind Thinking for Themselves; and Acting as Change Agents?

There are several entry points that higher education institutions can use to unlock students’ potential to change self and others. Among these include the following:

a. re-focus on curriculum design and development: among the indicators of a quality graduate is the quality of educational content and learning experience during training. Therefore, a curriculum that is designed should be participatory; i.e. including relevant stakeholders such as students, alumni, subject experts, professional bodies and employers. These should be involved in developing new training programmes as well as reviewing existing ones. The review of existing programmes should be both formative and summative and intended to improve such programmes. The curriculum should have a rich blend of learner-centred and competence-based approaches (for example though student attachments, internships/industrial training, community-based education). Gone are the days when universities, for instance focused on teaching content for its own sake. Currently, there is increasing pressure to have the learner and the learning experience at the centre-stage during training. The labour market is interested in graduates that are easily absorbed into the workforce without having them re-trained after graduation, as the case has been in many instances. Also very important is the focus on the holistic development of the student in terms of knowledge, skills and attitudes (body, mind and soul) as well
as a curriculum that is inter-/multi-/trans-disciplinary in nature. The motivation here is that graduates need to respond to various needs in the world of work. For instance, a teacher graduate should not only know how to teach and assess students, but how to be a subject leader, a team player, a manager of a school club, a student advisor, a liaison officer with the parents, a role model in his or her community, and so on. Therefore, in designing curricula for higher education institutions, attention should be paid to the entire spectrum of a graduate’s life after training, i.e. a graduate profile.

Several higher education qualification frameworks within and beyond Africa focus on competence-based education and learning outcomes. This calls for the need to design and develop curricula that emphasise the following:

• job performance, not course content;
• student exit outcomes;
• deep learning rather than content coverage (surface learning);
• holistic approach, rather than knowledge as discrete pieces;
• expanded opportunities for enrichment and remediation;
• demonstration of learners that they have learned the required knowledge (know), skills (do) and attitudes (behave).

Higher education institutions cannot achieve these unless they embrace a wider stakeholder approach to education as opposed to the Ivory-Tower mentality.

b. re-focus on curriculum implementation: the implementation of a curriculum that has the above elements calls for concerted efforts during its implementation. Higher education institutions need to budget for curriculum implementation. Key in the implementation of a competence-based curriculum is a rich teaching and learning environment that is extended into the communities (community-based learning) with a provision of both varied quantitative and qualitative educational software and hardware.

c. During programme delivery, there is need to put emphasis on Active Teaching and Learning (ATL) that focuses on learners’ different capacities, needs and learning conditions. Active Teaching and Learning engages a mixed methods approach to teaching and learning including constructivism, social constructivism, problem-based
learning, discovery learning, the seminar, case study approach, and experiential learning. Edgar Dale’s (1969) cone of learning provides a perfect example of the kind of learning that should be advocated in higher education institutions. In his research, he found that after two weeks, we can only remember 10% of what we have read, 20% of what he have heard, 30% of what we have seen, 50% of what we have seen and heard, 70% when we have said and 90% of what we say and do. Dale distinguishes between passive and active learning, active learning being what is desirable.

d. Paulo Freire (1921-1997) noted that human beings have an ontological vocation to be fully human because they are ‘beings of praxis‘ where praxis is ‘a dialogical unity of reflection and action’ (McLaren and Learnald, 1993). Therefore, an educational approach that is aimed to create autonomous learners who have responsibility for their own learning and self-direction is worth pursuing. Such liberative pedagogy is aimed at making students change agents of their worlds and the worlds of others. However, to ensure that effective teaching and learning is implemented, there is need of trained academic leaders and managers.

e. re-focus on assessment and evaluation: transformational education perceives assessment and evaluation not as ends in themselves, but as part and parcel of the broad, holistic, process-oriented and competence-based framework. It is an assessment that seeks to empower students to evaluate their own progress and learn from the evaluation process. Such an assessment considers stakeholder involvement in monitoring and evaluating the teaching and learning process.

A holistic curriculum is one that considers the entire learning experience of a student in training. Such a curriculum considers the formal curriculum, non-formal curriculum, informal (hidden curriculum) and guidance and counselling (Paddy Walsh, 1999). In addition, such a curriculum considers the three domains of learning, i.e. the cognitive, psychomotor and affective domains (Bloom et al., 1956) or said differently, such a curriculum considers the 3Hs, i.e., the Head, Heart and Hands.

In conclusion with regard to how students can leave the institutions with a critical with an educated mind thinking for themselves; and acting as change agents, Ralph Taylor in 1949 leaves us with four fundamental educational question, these are:

a. what educational purposes should an educational programme seek to attain?
b. what educational experiences can be provided to attain these purposes?
c. how can these experiences be effectively organised?
d. how can we determine whether these purposes are being attained?

These are key questions in designing and implementing a training programme and ought to be continuously asked in the program’s life time.

**Which Policies do African States Need to Put Into Practice in order to Facilitate Education for Change?**

In most African countries the basic policies are in place. There is only need to review policy sections and improve policy implementation. Policies exist in free primary and secondary school education, technical and vocational education, higher education, and funding and financing education, etc.

However, there is need for policies that move further:

a. expand access to quality learning opportunities.
b. improve teacher training and continuous teacher professional development.
c. improve the management of educational institutions.
d. infuse ICT in education as a management and learning tool.
e. improve research and access to researches in education.
f. initiate incubation centres, educational parks and centres of excellence.
g. identify and manage student and staff talent.
h. promote university-community-engagement.
i. promote north-south-south-partnerships.

There is also need of policies which seek to improve the funding of education in order to provide basic education and training needs and narrow the gap between the rich and the poor in society. For instance, according to Darvas, Ballal, and Feda (2014), in Ethiopia, Rwanda and Malawi almost 60% or more of the public funding on tertiary education goes to the richest 10%. On the lower end of the spectrum are South Africa and Mauritius, only 20% or less of the funding goes to the richest 10%.

Youth unemployment is a big challenge in almost all African countries. Côte d’Ivoire, Nigeria, Tanzania, Madagascar, Cameroon, Mauritania, Niger, Senegal, and Uganda are reported to have tertiary graduates with higher unemployment rates than youth with only primary or secondary education.
In Benin, Sao Tomé and Kenya, tertiary graduates have unemployment rates comparable to those of secondary graduates and much higher rates than primary graduates or youth with no education at all (Fares et al., 2005).

**Which Mind-Sets concerning Education Need to Change in the Society, in the Ranks of the Teachers, Parents, Leaders and Policy Makers?**

*Policy Makers and Leaders*

a. There is need to build effective leadership and proper management of school curricula, a cadre who can coordinate translation of policy into practice, i.e. narrow the curriculum gap; the gap between the official curriculum and actual curriculum.

b. There is need to provide quality education, increased funding is needed.

c. There is need to improve accountability at all levels through effective M&E systems

d. There is need for wider stakeholder participation in design, implementation, monitoring and review of the same to make connections between educational policy and training curricula, since the legitimacy of the disciplines on the school curricula, or university prospectuses is currently being questioned.

*Teachers*

Teacher burnout has been noted, and this is partly due to the challenges identified earlier on this paper. In addition, managers and the teachers themselves need a change in their mind sets and re-position themselves as:

- learners – therefore, continuous professional development packages are crucial as well as a focus on lifelong learning.
- reflective practitioners (Donald Schön, 1987).
- researchers
- innovators

When teachers change their mind-set, their commitment to learners (accountability) will improve and consequentially that will contribute to better learner achievement. Such teachers recognize that every learner has a learning ability and multiple intelligences (Gardner, 1983) and experiences. Teachers ought to position themselves as change agents both in the schools and community. In conclusion therefore, the teacher’s professional attitude is the most important indicator of success in a particular profession (Çakır, 2005; Durmuşoğlu, Yanık, & Akkoyunlu, 2009).
Parents

There is need for improved parental responsibility for their children’s

- spiritual and moral upbringing.
- intellectual development.
- physical development (e.g. nutrition).

In addition, there is need to improve parental involvement in school activities through:

- school management committees,
- parent-teacher-associations,
- school open days,
- resource persons: technical, financial, intellectual, etc.
- facilitation of schools to use communities as learning places.

References


Nche, 2006, Quality Assurance Framework for Universities, (Kampala, NCHE).


I would like to look at a few questions pertaining the topic of change and education, approaching this from the angle of Ghanain secondary schooling and from the viewpoint of the Catholic education sector in this country.

The following are questions:

- Which new approaches in education need to be put into concrete practice (e.g. at the schools) in order for the education system to bring change?
- How can the subjects of the educational process (the students) leave the institutions with a critical and really educated mind – thinking for themselves, bringing change themselves?
- What hinders change in minds of teachers, parents and students?

On March 5, 1957, Ghana’s first president, Dr Kwame Nkrumah, addressed the old Legislative Assembly for the last time and outlined his government’s vision which had education at the centre. It is instructive to remind ourselves of what Nkrumah said and the policies and strategies that his government introduced to pursue his vision for education. Essentially the development of education was to achieve three goals: first, it was to be used as a tool for producing a scientifically literate population. Secondly, for tackling mainly the environmental causes of low productivity; and thirdly, for producing knowledge to harness Ghana’s economic potential. Investments were channelled into the whole system of education, from primary to tertiary, to fulfil these aspirations and goals.

This approach to education development contrasts with what happened in later years, especially in the 1980s, when reforms in education under international influence focused almost exclusively on primary (basic) education. So what was Nkrumah’s vision? When he addressed the Legislative Assembly two days before the declaration of independence, he made it clear what the development agenda and challenge was. He said:

“We must seek an African view to the problems of Africa. This does not mean that western techniques and methods are not applicable to Africa. It does mean, however, that in Ghana we must look at every problem from the African point of view... Our whole educational system must be geared to pro-
ducing a scientifically-technically minded people. Because of the limitations placed on us, we have to produce, of necessity, a higher standard of technical education than is necessary in many of the most advanced countries of the Western world… I believe that one of the most important services which Ghana can perform for Africa is to devise a system of education based at its university level on concrete studies of the problems of the tropical world. The university will be the co-ordinating body for education research, and we hope that it will eventually be associated with research Institutes dealing with agriculture, biology, and the physical and chemical sciences which we hope to establish…today in a country of five million inhabitants nearly half a million children enjoy primary education. We must, however, provide further outlets for these children and give them an opportunity to learn something of engineering, tropical agriculture and of the problems of tropical medicine and hygiene. Only with a population so educated can we hope to face the tremendous problems which confront any country attempting to raise the standard of life in a tropical zone” (McWilliam & Kwamena-Poh, 1975:94)

There are some important points to note from these statements and how they shaped the choices that were made in the newly independent Ghana. First, there was a determination that education would be used to unblock the restrictions that the environment and other humanly induced conditions placed on economic growth. Through research and advances in science and technology solutions would be found for the problems of disease, poverty and low-productivity. This signalled the importance attached to advanced knowledge for development and placed universities at the forefront to “make available to the country the knowledge and experience gained through research” (McWilliam & Kwamena-Poh, 1987:112).

Unfortunately, many decades after Nkrumah’s overthrow, funding of higher education reduced drastically and hampered universities and research institutions capacity to engage in productive research.

At the time of independence Ghana’s leaders were fully convinced of the benefits that higher education research focused on local development related problems could bring to economic progress. Secondly, science and technology were seen as instruments for accelerating economic growth. A scientifically literate population capable of contributing to creativity and innovativeness was the answer to poverty and low-productivity. Thirdly, technical education would be Ghana’s route for accelerating technological and economic growth. The establishment of technical schools and polytechnic institutions was expected to lead to increases in the middle-level technical manpower base of the country. Through apprenticeship schemes with
industries, technical education was linked to labour market requirements, and outstanding students were encouraged to pursue their education to university level (McWilliam & Kwamena-Poh 1975). Fourthly, primary education would function as preparation for higher levels of education.

Another important sector for the educational landscape of Ghana is the technical vocational education and polytechnic education. Right from independence Ghana has always identified and prioritized technical vocational education and training (TVET) as the sector for providing its middle level manpower base for accelerated development. Unfortunately progress in this area has been slow. Since these institutions are now degree awarding institutions, students should be encouraged to undertake courses in these institutions. It is very unfortunate that these institutions are chosen as a last resort when all attempts to enter the university has failed. They need to be discovered again as a formidable means of education in their own merit.

One of the success stories in educational financing in Ghana has been the introduction of the Ghana Education Trust fund (GETfund). GETfund support has been used to expand academic and physical facilities (i.e. student hostels, lecture halls, laboratories etc.) allowing institutions to increase their intake. GETfund has come to support infrastructure developments in education and a student loan scheme has been instituted.

A challenge that progress in this sector faces is ensuring that there is wider participation from all groups and not from well-off segments of society. The indication is that much of the increased participation in tertiary education is coming from relatively few urban secondary schools. Expanding the base from which tertiary education draws its students is going to be a major challenge for the future and will mean improving the quality of secondary education in semi-urban and rural areas and introducing targeted subsidies for poor households. One step that has been taken by the current government which might help to widen participation from across the country is the on-going 100 Day Community Senior High Schools that are being set up across Ghana.

In 1992 a unique model of university education was introduced into the university system in Ghana. The University for Development Studies (UDS) was set up as an institution that would use research to promote the advancement and dissemination of knowledge and its application to the development needs of Ghana, especially in the North. Most of the work that UDS undertakes is in agricultural science, medical and health sciences and integrated development studies. UDS fits Nkrumah’s idea of focusing much of university research on locally relevant development issues that pose a threat to economic productivity. The University of Education in Winneba has also been
established focused mainly on education research and teacher development. Together with the University of Cape Coast, it runs an expanding distance teacher education programme with thousands of enrolled students.

**Which New Approaches in Education Need to be Put Into concrete Practice (e.g. at the Schools) in order for the Education System to Bring Change?**

When talking about bringing effective change to the country through education and bringing effective change to the education system itself, we need to ask ourselves, which new approaches in education need to be put into concrete practice. Education is supposed to bring change and make students creative. Creativity is supposed to help students create jobs for themselves and even create employment opportunities for others rather than look for employment after they complete school. Why do majority of Ghanaian graduates look for employment after they complete school? Did formal education teach us to be dependent on the government for jobs? Many graduates of tertiary institutions only think of how they are going to pass their quizzes, how to get past questions and get an “A” in every course. However, getting an “A” in the formal education does not make you an “A-student” in life. Some students in the tertiary do not even bother to know what is happening outside them (current affairs). We lack the sense of taking initiatives and will rather wait for things to come to us. We restrict ourselves to the syllabus and anything else is “non-sylla”. However, the syllabus is just the basis, the rest is to be done by ourselves. A very serious handicap in our educational system is its inability to accompany theory with practice. In many of our second cycle schools, no practical lessons are taught until a few weeks to the finals, when we organize a few practical classes to enable the students take their finals in the West African Senior School Certificate Examination (WASSCE). Business students study about marketing, but never sell anything on campus. They are good sales people with respect to grades, but not in real life. Selling is even seen as a job for illiterates. An engineering student with “A” in all courses taken knows nothing about the vehicle he is using and reverts to roadside fitters to help him solve his engineering problems. The list of successful graduates with excellent grades who know nothing practically about what they have graduated in could go on and on. Many graduates are limited in life due to the courses we read, as we read nothing else in school apart from the books and notes given us. Getting excellent grades does not equate to getting higher income in life. Why do we keep deceiving our generation that this kind of formal education is the key to our progress? Students are so concerned about their grades that when they do not get good grades they assume that they have failed in life. There is a vast difference between schooling and education. Schooling is a want but education is a necessity. Nearly ninety percent of education is learnt in
real life and not in the classroom. We praise students who excel in grades and condemn those who excel in real life. If we really want our students to be at par globally, then we need to change our method of teaching from kindergarten to the tertiary level. For example, a student reading Biological Sciences will be given an African Studies course which is supposed to help the student have a fair knowledge about Africa, but if he should fail that course and he even gets A’s in all his main courses, he will be sacked or repeated. How can that be? Students are seen as intelligent based on their ability to solve past questions so if a student is not fortunate to get these past questions then he is not a brilliant student. Anybody, who is very good at memorizing without being a good student, can get “A’s” in most of the courses in our tertiary institutions. For many of us Ghanaians, what matters now is the certificate with all “A”, we don’t care very much how that A was made. That is why there can be massive leakages of examinations before they are written at both the levels of BECE (Basic Education Certificate Examination) and WASSCE. At the tertiary level, we sometimes have “massaging” of grades for students who do not deserve such grades because of interference from above. There are so many students assigned to one lecturer or professor so much so that he/she cannot genuinely go through and correct the many long essays that are sent in. In some cases, money or other “consumables” are exchanged for the grades at the tertiary level. Some students at one of the sandwich programmes that just got completed were asked to contribute money so that the lecturer could complete their term paper for them. Is this work their work or his?

Our greatest concern should be for those who write exams and fail, especially entry exams to tertiary institutions. Unfortunately, these are many at the BECE and WASSCE levels. Those who fail assume they are failures in life and that they will not amount to anything in society and many times they begin to act as such. We have made them to believe that their contribution outside the classroom is worthless. Their self-esteem is killed and they assume they are incompetent. Some struggle writing the particular subject they failed numerous times with the hope that they will pass one day. Mentally, they cannot think beyond passing their exams. I believe that it is not for everybody to fit the requirements of the classroom, there must be other alternatives to the classroom style. Imagine someone who reads visual arts in high school and did extremely well in his electives and had to stay in the house for close to four years, because he failed Mathematics. We are wasting human resources, if we allow all these brilliant people to stay at home for this number of years. Young people with creative ideas are stuck at home in anticipation of re-writing courses they failed in their exam. And the contents of those exams will not even be useful in the real world and teachers and society make them believe
that they are not intelligent. In the university we read courses which have no relation to our main programme of study and a student who fails will be sacked and labelled a failure in life. This mental harm will make the person not function to his maximum because he will even believe that he is a failure. The fact that a student failed to remember the solution to a past question does not make him a failure. If you are first or second class student in academics it should reflect in the real world as well.

I hereby suggest a number of measures to improve the situation:

• New and creative ideas are needed: We should do away with the rigid traditional structures and replace them with a more flexible approach that encourages creativity and problem solving, individualized learning, and a wider range of academic and vocational options. This is one of the decisions Finland made and today, its students rank among the top on global assessments of student learning.

• Online education should be encouraged to reduce the number of youth who are in the house doing nothing and getting frustrated rewriting and failing subjects year in year out. It is not every student who is comfortable with the classroom or lecture room setting and so in this era of ICT and internet penetration in Ghana, Online education is a viable option.

• There should be less focus on grading or passing of “paper exams” and refocus on passing practical service. Like young doctors who have a number of years to carry out housemanship training, students should be made to take field work relating to their study and much of the grading should be based on this. This will minimize cheating in exams as students will know that their grading is not based on the written exams alone.

• Experts should be brought in from the working field to lecture students about changes in the market and to help students adapt to current trends.

• Universities should allow companies and organisations to mount courses and bring their own people to teach them.

• Students should be taught to create their own businesses than to wait for the government to employ them. Entrepreneurship should be practically taught, business students should set up businesses on campus and run them for profit. This should be part of their grading system.
• Students should be informed about the subjects that will be dealt with in the exams before they sit for them. This will make them become experts in those areas.

• There should be an assessment system or team to consistently check the progress of the education system and effect changes where necessary.

• Educational decentralization and management to improve the operational efficiency is an important measure. We need to promote a more responsive approach to education service delivery at district, community and school levels. They should all be part of the new approaches in education which will need to be put into practice. There is a lot of lip service in this area of decentralization. A lot of things are still centralized at GES headquarters in Accra and it takes a lot of time and effort to effect changes at the local level. You always have to write for permission from the Director General and this takes time before approval is obtained.

• Teacher supply and motivation needs to be put at the heart of the challenge. Major incentives for teachers in rural schools such as the provision of good housing with running water and electricity will be crucial. Unless this is done the large majority of children living in rural areas will continue to receive poor quality education.

All these measures will of course face opposition by those who want to hold on to the status quo. Access to all levels of education has improved significantly in Ghana. However, there are still old and new challenges that would require different approaches to make the interaction of education and economic growth mutually beneficial for accelerated development. What reforms in education has taught Ghana is that it is much easier to fix the ‘hardware’ problems of education than the ‘software’ ones. With huge investments from internal and external sources structural and infrastructural problems of education can be fixed. With expanded facilities access can improve. However, completion rates remain the problem, especially at junior and senior secondary where low completion rates deprive the country of much needed educated youth prepared for work and for further education and training. Large percentages of students fail to progress out of the Junior and Senior High Schools to the tertiary level. The concern here is, what happens to all these pupils and students and what impact will it have on national socio-economic development?
How Can the Subjects of the Educational Process (the Students) Leave the Institutions with a Critical and really Educated Mind-Thinking for Themselves, Bringing Change Themselves?

Education in general is the process of cultivating and nurturing the mind of a person in order to make that person aware of his/her dignity, rights, responsibilities and duties towards himself/herself and others and making the person a useful citizen of his country. Education trains the person in the use of his/her critical thinking to articulate his/her needs and aspirations.

The Declaration of the Second Vatican Council on Christian Education (Gravissimum Educationis, G.E.) says that education should equip young people with necessary and useful skills with which they will “be able to participate actively in the life of society in its various aspects” (G.E. I). What makes Catholic education distinct is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love? G.E. also views education as bringing about the nurturing of the intellectual faculties of students and helping them to develop “a capacity for sound judgement” and introducing them “to cultural heritage bequeathed to them by former generations” (G.E. 5). “All men of whatever race, condition or age, in virtue of their dignity as human persons have an unalienable right to education” (G.E. I). Catholic education forms part of the saving mission of the Church which helps to liberate those in our society who live in the bondage of superstition, unnecessary fears and ignorance and also from the oppression of some of our traditional customs and practices, especially those customs and traditional practices which are psychologically and morally oppressive and humanly demeaning to our people. Catholic Education puts a premium on good morality and discipline as such the Catholic institution should stress good character formation as an acceptable way of good behaviour which promotes peaceful coexistence with others, productivity and progress.

The Gospel values of hard work, self-discipline, sincerity, truthfulness, respect, obedience, good behaviour, in short, good character formation is necessary to equip students with the necessary characteristics for them to leave school with in order for them to succeed later in life as life changers. Students cannot just be left by themselves to learn from peers but there must be worthy adult models for them to imitate and to instil discipline. It is a great pity that many teachers consider their work done after they have completed their lectures for the day. In many schools we do not accompany the students in the activities they are engaged in when classes are over. When we abandon our students to learn from their peers, we should not turn around and condemn them. Initially in the mission schools, the priests and religious teachers were with
the students all the time, in their classes, dining hall, games and recreational activities ensuring that all students participated and behaved appropriately. It was very sad when religious and moral education was removed from the curriculum. Even now that it has been restored, how zealous are we in giving these lessons and encouraging our students to lead spiritual and moral lives? If we encourage our students to live their lives without God, we should not be surprised when they act in a loveless manner.

**What Hinders Change in Minds of Teachers, Parents and Students?**

First and foremost, educational change is regarded as inevitable. I want to name eight significant barriers to change in schools, listed by order of frequency:

1. teachers with a negative attitude
2. lack of knowledge and skills in the field of change
3. impatience and the desire to see quick results
4. limited experience of teacher to serve as role-models
5. lack of understanding of teachers and lack of interest in real change
6. limited resources to support implementation of changes and reforms
7. lack of parental understanding and support of changes and reforms
8. the highly centralized education system

To elaborate more on point No. 8: You cannot do anything different without asking for permission from the Director General and this often takes a lot of time.

In many institutions there is a well-established ‘culture’ of resistance to any change effort – this is the “we-have-always-done-it-this-way-mentality”. Teachers are believed to resist change simply because they do not want it to affect their ‘comfort zone’. Hence, they resist because they think that change will bring more work. Actually, any change is considered by teachers as extra work and many regard it as tiresome and an overload responsibility. Furthermore, it appears that when the introduction of an innovation is linked to some advancement for those who implement it, they end up receiving the ‘jealousy’ of their peers. Furthermore, teachers mostly resist when they do not understand how to implement the innovation, needing thus support and training to tackle the issue. People have phobia of technology and they think that they might lose their job because the new graduates “know more”. The older teacher therefore resist innovation because of fear of potential failure and
the consequent embarrassment. The argument goes: “I have been teaching for 20 years, so why do I have to move into this new thing?” As leaders of schools we need to help such teachers to understand that innovation is a means of improving the school, the learning and the students’ skills and knowledge. We need to take them by the hand and show that the new methods and devices are not meant as a threat to them but to the benefit of the whole education system and therefore also to enhance their own teaching effectiveness and output.

Parents resist changes in the education field due to their previous assumptions about education, along with their desire for the wellbeing of their children. Parents’ resistance to educational reforms may arise from their suspicion that this may entail hidden costs which they will be not able to handle. Also, quite often resistance emanates from parental concern for their children’s grades and performance, which they think are highly interconnected with the curriculum followed.

Maintaining a spirit of respect, honesty, and transparency can motivate teachers to implement change. Being patient is also a crucial parameter in supporting change implementation. Sharing with teachers in taking decisions reduces resistance. Teacher training and professional development go alongside with change implementation. In-service training as a vital parameter for successful change, while they also outlined the role of mentoring. Indeed, professional development schemes that comprise individual conversations, mentoring, and coaching, so as to support teachers who face difficulties with the change process, have been indicated in relevant studies to facilitate the implementation of reforms (Hall & Hord, 2001; Loebe, 2005; Tang, Lu & Hallinger, 2014). Yet, all the above may not work unless the change process is supported with adequate resources. In effect, research has highlighted that the availability of resources is as essential to successful change as skills and knowledge (Beglane, 2001). Moreover, adequacy of resources is closely interrelated with providing for rewards, which in turn has also been indicated as an effective motivator that may encourage teachers to go with change (Beglane, 2001; Ormrod, 2008). Change cannot happen all of a sudden. Rather, it will take an extended period of persistent and progressive work to be implemented, integrated and sustained within an organization (Hall & Hord, 2001; Scott, 2002).
Societies are constantly changing. Change comes from the people themselves, because they are creative and inventive. It takes place in their work and business, the social organisation of their life or the technology sector. Conversion processes are ethically ambivalent, because they promote human progress, but can also bring risks and hazards to humanity. Therefore, these processes must be assessed ethically. While some processes of transformation emerge from individuals, small groups or from the civil society – also from churches and religious communities – there are others which are politically decided and designed. Such politically designed transformation processes are often particularly significant when they lead to fundamental changes in the social fabric, such as the implementation of schools, health centres, transport by rail and road or the construction of airports, connection to electricity, telephone and internet networks or water supply, sewage disposal etc. Politically designed conversion processes require the reconnection to the public and may not be decided just by politicians. The people must be able to comprehend the decisions in order to support such changes.

The first question I want to pose is how processes of change can be triggered. Subsequently ethical criteria for the assessment of transformations shall be declared. Third is to ask for institutional players. Fourth, politically designed conversions must be taken into account. Finally the question is what requirements must be submitted toward political action?

I. Conversion Processes and Their Limits

Conversion processes on the one hand are based on challenges, which are conditioned by external processes, but have repercussions domestically. On the other hand development processes can also be based on the country’s internal challenges. But change does not have an end in itself. There are also aspects of obtaining and preserving.

a) External Conversion

Change can be initiated externally. This applies for example to changes in the global market, like price changes for the main export commodities of the country. In Ghana this would be oil, cocoa and gold. Price reductions can for instance initiate diversification of economy and development of new

1 Translated by Marcel Krombusch BA.
export products or promote tourism as a diversification strategy. In the age of globalisation, new market opportunities open up. However with newer and stronger competitors, the position of a country in the global market can also deteriorate. Another change coming from the outside may be climate change\(^2\), which evokes adaptation needs e.g. for the type of agricultural production, water supply etc. A third challenge coming from outside lies in the development of fundamentally new technologies, such as the Internet. The question arises whether one should invest heavily in order to make good Internet connectivity in many parts of the country available. Another challenge lies in migration.\(^3\) On one hand immigrants must be integrated. Apart from that, many locals – especially skilled people – leave a country. In this case, the challenge is to keep them in the country or get back former emigrants (in case of Ghana for example doctors and nurses).

\(b)\) Internal Conversion

Internal change processes can initially be pushed by hunger and poverty.\(^4\) Securing the feeding of all citizens or to structure health care and general education are necessary to prevent this from happening. A high population growth\(^5\) and a very young population leads to increasing urbanization, when the population for example as in Ghana rises from 4.9 million in 1950 to 27.1 million in 2015 (and may increase to 50 Mill. in 2050 and 2100 73 Mill.). Major challenges are the necessary housing supply, the construction of roads and public transport, water supply and the sewage works, the connection to power lines, schools in the new districts as well as planning of green areas within cities etc. With a young and rapidly growing population, the creation of new jobs is difficult too. More economic challenges relate to the stability of economic activities and the development with a solid growth without economic downturns and inflation. Conversion processes may be necessary, if the natural resources in their own country are overused (for example water resources), forests are cut down or deserts spread. Further challenges lie in social discrimination of women, ethnic groups, religious groups, people with disabilities and other social minorities. Another conversion process could


\(^3\) Economically-motivated migration between national self-interests and worldwide justice. A study by the Group of Experts on “World Economy and Social Ethics” Bonn 2009.


\(^5\) http://esa.un.org/unpd/wpp/ (Access, 10.08.2015).
also be in the political system itself, such as the mismatch of competencies and financial relations between different levels of government (central government, regions and municipalities) and they instead block each other or cause duplication.

There may be many more occasions for social change. Partly requirements emerge as a result of earlier decisions, which have generated side effects and unforeseen developments, so that adjustments may be necessary.

c) Conserve and Retain

But changes are not an end in themselves. Rather, there are also achievements and existing conditions which should be preserved and retained. It may be yet largely unspoilt natural landscapes that need to be protected. This may also refer to an achieved level of human rights, rule of law and democracy which must be secured. If a certain social cohesion, social peace and cultures of non-violent conflict management have emerged, conversion processes would not lead to violent conflicts and clashes. If law is a recognized instrument of conflict resolution in a society, court decisions must be respected and vigilantism prevented. Vigilantism is always brutal, unconstitutional, poorly organised and often abused. Even when the beginning goes well, the tendency of abuse is always there because of the nature of the actors, their understanding ill trained, experience and greed. Besides, social change must not cause all the traditions of a society and of a country to be abandoned, because their origin and history is important for the identity of people.

II. Conversion from a Socio-Ethical Viewpoint

In theological-ethical tradition the change is applied. The cultural mandate of Genesis (Gen 2:15) includes, that man should continue the creative work of God and shape the earth. From an anthropological viewpoint, humans are creative and rational, so change is inherent. The Christian anthropology emphasizes from the ethical point that people are in need of conversion but also versatile as human beings. They can continuously learn to be more objective, besides they can gain new insights and change their behaviour ethically.

Change not only affects individuals, but also the rules and institutions of society. There are unjust structures in human society, in state administration, in the church or companies such as banks and other financial players, which must be theologically interpreted as structures of sin. Those structures retrograde to the misconduct of individuals. But they have also solidified and become independent of persons (for instance a disseminated culture of corruption).

The aim of socio-ethical terms must be to overcome the structures of sin and to change social circumstances in the direction of greater justice.

Whether conversion processes from a socio-ethical point of view represent real human progress, can be determined by whether they promote peace among people, contribute to the integrity of creation and serve social justice. Do they make more personal fulfilment and development possible so that more people can realize human rights in a profound sense with the result that all are respected as persons and have access to education, to health, to live in personal and material security as well as to participation in social processes? Or do they have the opposite effect? This Christian point of view is similar to the capability approach of the Nobel Prize winner in Economics, Amartya Sen.

Man-made institutions and structures (such as constitutions, economic systems, social systems, etc.) always perform without reaching perfection, so that we have to find ways of their improvement. The dynamics of the Kingdom of God encourages Christians to seek ever greater justice and to participate actively in the development of society.

III. Actors for the Process of Change

Processes of change in a society relate to every single human being. In modern times, the circumstances have changed fundamentally in the course of a lifetime. Many technologies that were unknown at birth seem ordinary at old age. However, such processes of change affect individuals and their world-view, since they absorb a lot of information and change their technical knowledge and value systems. Such change of values is positive if prejudices (to other religions, ethnic groups, etc. for instance) are reduced while respect and tolerance are promoted. Also the attitude towards animals and other constituents of nature can change to the effect that they are more protected.

In the economic arena, fundamental and profound change processes can be triggered by individual creative entrepreneurs. The famous economist Joseph Schumpeter called this a “creative destruction process”. It is creative because new products, production processes, distribution channels and forms of organisation are implemented. But they are also destructive, because fundamental innovations may lead to disappearance of professions, industries or conventional providers from the market. These technological processes have become significant since the introduction of Personal Computers and

---

7 Cf. Pope Francis, Laudato Si, 2015.
Internet-based services in the last 30 years. We just need to think of companies like Microsoft, Google, Facebook, Apple, Amazon and others, which have been successful because billions of consumers have made purchasing decisions in their favour.

Conversion processes can be initiated by civil society organisations and movements. They can internalise important concerns, for example environment protection\(^\text{10}\) or the enforcement of human rights. With their commitment they create an awareness of social values, so that the individual assumes more responsibility for the environment. But it is also possible that social groups act exemplary only on a small scale first and then spread successfully to the larger scale. To imagine this scenario, the cooperatives of small farmers or prosperous microfinance institutions can act as role models. The efficient organisation of unions in an enterprise, a sector or a region can also be a model for solidarity and self-help. There are varied ways to organise social change in the context of self-help.

Such agents of social change also include churches and their organisations, by seeking to influence the consciousness of people and encourage them to act and organise themselves acting through their own facilities in the field of education or the social sector. In Germany, Christian organisations and politicians have mainly targeted social life. This was valid for a social movement with the objective of creating cooperatives, which in turn serve as means of self-help for weaker parts of the population (small farms, traders, artisans, workers). This was true for workers, craftsmen and farmers’ associations, in which spiritual and ethical education was strongly encouraged. Christian organisations and politicians have greatly influenced the German economic and social order through social insurances or participation rights of workers and welfare organisations. This has promoted solidarity and social consensus. In many cases it also occurred in ecumenical cooperation.

In addition to churches and civil society organizations also state educational institutions as mass media influence people’s consciousness. New knowledge and new values occur and can cause social conflicts, for example when the younger generation has better knowledge than the older generation. Many professors experience this while using the new media and Internet-based services and technology. They often have to ask their students for assistance. In hierarchically dominated lifestyles and organizations this may call into question the traditional balance of power. Besides, the ratio of men and women will change if women receive equal educational and employment opportunities like their male counterparts.

\(^{10}\) Cf. Pope Francis, Laudato Si, 2015, Nr. 232.
Modern societies more and more turn into media societies. The media play a crucial role in the processes of change. A successful literacy process in which the population receives sufficient education in school to even understand texts in the global language “English” and being able to articulate oneself in writing, is ultimately allowing access to the largest pool of knowledge in human history. Television, radio, magazines, libraries, the Internet etc. widen the horizon of each individual. This social change is being driven by media such as radio and television, newspapers, etc. Easy accessibility and sufficient quality is a requirement for the effective use of these media. In educational processes, the qualified use of media should be encouraged. Unfortunately, also in developing countries, many young men use the internet less for education and professional careers, but rather for problematic contents like violent games or pornographic films and pictures.\footnote{Cf., Melanie Stilz, Informations- und Kommunikationszusammenarbeit in der Entwicklungszusammenarbeit, in: Hartmut Ihne / Jürgen Wilhelm (Hrsg.), Einführung in die Entwicklungspolitik, Bonn S. 338-348.}

IV. The Importance of the Political System for Change

A significant social actor, who wants to bring changes and should do so, is politics. The political system is made up of parties, government officials, parliaments and administrations. The connection between civil society and the political system is often given through political parties. In Germany, for instance, there were at first only citizens’ groups and activist organizations in the environmental area. A party was founded to take part in political decision-making, to gain influence and take part in decision making on a state level. At first they just wanted to bring the ideas of the environmental movement into the parliaments, but then they became even ready for political responsibility by taking over government offices.

Political parties are necessary for the function of a democratic system, because those who would accept to serve as candidates to take political responsibility in parliament and government need to be democratically chosen by party members. Here it is important to recruit qualified people and persons of high moral integrity. Another duty of the parties is to develop policies and programs to make it clear to the electorate, in which direction they intend to develop a country. For this purpose both, the value foundations, which are the “starting points” of a program, and the concrete proposals and measures, how to realize those goals, have to be clearly communicated. To get a majority of votes – or at least to be important enough to take part in a government – parties have to present heterogeneous groups, especially in de-facto two party systems like it is the case in Ghana.
Therefore certain compromises have to be made in parties already - between men and women, young and old, different denominations and religious groups, between urban and rural population or between different socio-economic groups, such as workers and self-employed or small business owners. A party program should furthermore cover key policy areas that are consistently linked together, so that single aspects are not contradictory. Also the objectives for the different policy areas must range within the financially possible. In election campaigns mostly more is promised than can be effectively implemented in the end. Still the promises must not be too unrealistic, like for example when both massive expansion of public spending is announced at the same time as substantial tax cuts. Election campaigns should include relevant content, by debating the question in which direction a society wants to change and what people are capable of taking as social change. Ideally, policies and programs of the parties also are connected to properly qualified people who can implement those in parliament and government.

During the time of election campaigns, parties can campaign for their candidates and programs. In the legislature, party members can mediate between elected officials and citizens. On the one hand, they can explain to the citizens the decisions made, on the other hand they can convey the attitudes of citizens to the elected officials. The ordinary party member discovers the mood of the population in the workplace, the parish, the circle of family and friends or in schools and universities. This also requires an inner-party democracy.

The elected representatives arise from the competition of the parties and will become apparent in parliaments, which then form the government or take on the task of the opposition. The latter is important in order to demonstrate factual alternatives to government policies and to prevent an elected government from abusing its power. The parliamentary majority forms a government that has the mandate to promote the common good in a country, not its own interests or the welfare of the followers of the ruling party. This is enshrined in the oath of office, which the new government and ministers in Germany have to swear. It says:

"I swear that I will dedicate my efforts to the wellbeing of the German people, promote their welfare, protect them from harm, uphold and defend the constitution and the laws of the federation, fulfil my duties conscientiously, and do justice to all. So help me God. “(Art. 56, Constitution of the Federation of Germany).

Even if a party has won elections and is thus legitimimized by the people, they must continue to listen to public opinion while implementing their program,
for instance when concerns are presented in the media and civil society organizations. They will of course strive to put their own programme/manifesto into practice, but should always also incorporate counter-arguments.

Many times governments cannot implement policies directly. Rather the government depends on the state administration for implementation. The implementation of decisions by government and parliament are not self-evident in many African societies, since the military or the police often do not obey civilian governments. Rather, politicians fear the high military and police leaders. But for a democracy, civilian control of the security apparatus is pivotal. Another prerequisite of good preparation and implementation of government decisions is a corresponding administrative apparatus. In many African countries this apparatus is not well organized, overstaffed, poorly paid or incompetent. A smaller and better paid administrative apparatus may have two advantages: qualified employees can be won who would otherwise work in the private sector, in international organizations or abroad. If the pay is low, susceptibility to corruption will be high. Wages are often so low that many civil servants are highly tempted to improve their livelihood by accepting bribes.

Therefore successful development also requires a good administration, which is well organized, operates on the rule of law and actually allocates positions by qualification. Governments in developing countries are often overwhelmed, because the large number of foreign development aid donors has very detailed planning and billing requirements. To avoid this, probably the cooperation with donors has to be reduced in number in order to avoid projects that result in an administrative overload.

V. Politicians as Actors of Social Change

In the Church’s social doctrine, it has been noted that an involvement in politics is a high-appeal and can be an excellent deed of Christian charity. Pope Paul VI. has already emphasized this political charity and in the year 2009 Pope Benedict XVI underscored it in his social encyclical “Caritas in Veritate”, No. 7 as well as Pope Francis in Laudato Si, No. 232. While the individual man – if he is not a successful entrepreneur and creates thousands of jobs – is limited in his possibilities, politicians can improve the lives of a large number of people. This service to the common good requires political virtues, which should be outlined in more detail below.

In order to realize his ambitious service for the common good, the politicians should have a variety of virtues. The first virtue is a sense of justice. A politician

13 Cf. Joachim Wiemeyer, Keine Freiheit ohne Gerechtigkeit, Christliche Sozialethik angesichts
and his party are generally based on certain lobbies. The term “parties” includes this fact, because they represent only parts of the population. However, it is wrong for them – as stated above – to only execute the interests of their own voters at the expense of other groups that did not vote for them. Rather, a sense of justice is required which results in the strife for ethical politics. Paramount for this is the rejection of bribes for obtaining benefits from politicians or parties, particularly the ‘purchase’ of votes. Methods should be sought to reach the benefit for all together (common good), not for one group at the expense of the other. Society should be understood as a “cooperation among equals for mutual advantage”, as formulated by John Rawls.\textsuperscript{14} It is essential for most African countries that society is interpreted as a zero-zero-game, meaning the success of one is a loss for others. A cooperative and solidarity point of view to organise win-win-constellations is necessary (for example a growing economy, where all people can share the economic progress).

A sense of justice also means that one wonders whether people were affected by their own policy decisions, but could not articulate themselves. In many societies there are “forgotten groups who suffer in silence” (Olson\textsuperscript{15}), because they could not organize themselves and voice their concerns publicly. Such groups include, for example, women who have experienced violence by their husbands. In Europe it included children, who were victims of violence or sexual abuse in children’s homes or boarding schools run by the church. Migrants, young people and future generations as well as persons living abroad, that are affected by political decisions, are not directly represented in the political process. There is therefore a dire need of politicians with the above mentioned sense of justice.

Another political virtue is truthfulness. All Citizens of a country are sovereign. A politician is engaged by them for the common good, where their interests are to be included. Citizens cannot take far reaching political decisions themselves, thus politicians are the “decision commissioners”, who must truthfully inform their clients. Politicians must not lie to voters and deceive them, but rather truthfully inform them. However, it also requires appropriate values on the side of the electorate. Voters must not willingly fall to delusions and themselves to be led astray rather than critically examine the manifestos and politicians’ personalities. Voters need to remember when promises were broken by politicians and draw their consequences in future elections. There are some cases, where politicians, particularly office bearers must not reveal certain knowledge, but such secrecy demands are clearly to be defined. For example

globaler Herausforderungen, Freiburg 2015, S. 148-150.
in the monetary area: If you have to carry out a revaluation or devaluation of a currency on a weekend when the markets are closed, a politician who is planning this could allow speculators unjustified profits by early information and is therefore ethically not allowed to give such information. The same applies, for example, for the conversion of foreign debts. Also in the field of national security there is legitimate secrecy. But as a rule, voters and for that matter citizens are to be inform truthfully and completely about the relevant political issues.

The third political virtue is *temperance*. In the political controversy there are often intensive clashes. Such struggle is of fundamental importance, because the objective of the discussion is to find tools and goals to design social change. However, this must not mean that political opponents are regarded as enemies who must be fought with all legal and possibly illegal means. Rather, politicians of competing parties are persons, who give priority to other goals and tools for the design of society or, for instance, keep themselves more competent. For Catholics it is legitimate to engage in various political parties. The Pastoral Constitution of the second Vatican Council exhorts the politically committed Catholics, not to take the church authority in claim for their political decision and not ever to select a specific political movement and impersonate it as singular Christian and Catholic. This takes respect for Christians in other political parties for granted (Gaudium et spes no. 43). Already the observance of this postulate leads to moderation in the political struggle.

The moderation in the political struggle also means that one is always willing to look for compromises with others. Own ideas cannot just be enforced on others. At least friendships as well as recognition and respect can develop between supporters of competing parties. This attitude also means that one respects and recognizes election outcomes – even when the results show a small margin – and then admits handing over power to other parties. In a national crisis, it may be required that you work across party lines between the opposition and government. This can only work if previously no deep contradictions and personal enmity have been raised. Because of the ethnic divides, this factor has not really worked in many African nations. The tendency is to run down the opponent, because of the ethnic differences.

A fourth virtue is *bravery*. This means that a politician, who has made himself acquainted in substantive issues and is convinced that a certain political action for the welfare of the people is important, stands up for those beliefs. This also still applies when media, public opinion or social groups and opinion polls say that this political stance is unpopular. In such situations, principled politicians will not abandon their convictions for search of popularity, but rather fight
and advocate for them. This can also mean that ruling politicians and parties have to risk a defeat in the next election. Policies must not lead to a standstill because one is shy to initiate change, which is recognized as necessary.

The fifth political virtue is prudence. Prudence or wisdom means first of all that a politician makes himself knowledgeable in the pending problems. In many political decisions, different alternatives are possible and these must be thoroughly weighed to consider their possible consequences. Therefore, a politician has to learn about the details and consequences of the pending decisions. A parliamentarian for example can not be competent equally in all matters, he must specialize in individual areas and in other areas rely on other members of his party and on his parliamentary group colleagues who have greater expertise in the concerned field. Also in enforcing policy objectives, wisdom is required. This means that one cannot “run one’s head against the wall”. Rather the preparation of actions should be done wisely to achieve the set goals. If the facts allow, wisdom can mean that one is moving only gradually, where tension exists between the probable acceptance of the population measures which need to be implemented after thoroughly examining that they are really in the public interest.

Politicians must see the limits of their actions, as policies may initiate and promote processes of change in society or economy, but fail to reach the hearts and minds of economic and social actors. Therefore politicians should also be aware of the limits of their actions and opportunities.

Although all policy is to serve the common good, they are also designed as a means for the acquisition of political power. Power purchase, power use and retention of power, play a significant role in political life. Thus politicians must not succumb to the temptation for power for its own means and for the sole benefit of the one who wields the power. Rather the exercise of power needs to be informed by religious belief and values attached to that. In the Eucharistic celebration, the observance of Sunday, or periods of prayer and meditation, Christians (especially Christian politicians) can realize to the limits of their actions. They can prevent a situation whereby their whole life is only ruled by politics. Politics can degenerate into an addiction, when politicians have nothing any more than their busy schedule. That is why pastoral care for politicians is also an important pastoral task for the church.

Final Remarks

Serious social problems require social, societal and political change. Without conversion processes, humanisation of society is impossible. Because not every change is a positive development in ethical terms, it requires ethical reflection
and social discussions. To lead change processes in a right direction, there is need for functioning political institutions and especially clever politicians with moral integrity. The social doctrine of the church encourages people to stand up for the common good, even in parties and political offices. It is the duty of the faithful and the church officials to encourage and accompany them.
Introduction

There is no doubt that development and change are closely interrelated. It needs to be recognized that development is a process, hence putting this topic into perspective, it demands a historic guidance. In doing so, it will place us on a spectrum that will inform us of our position in the past, present and the future.

The growing sophistication of the Ghanaian populace and the demand for poverty reduction and enhancing livelihoods continue to be high on Ghana’s transformation agenda. As such, Ghana has joined the global debate in including citizens’ voices as a component for the development agenda after the MDGs target date of 2015. A topical area that has engaged the civil society, the media and local citizens generally is the issue of political accountability of both local and national representatives as a panacea to reduce proclivity for corruption as well as fighting poverty in Ghana. Corruption, whether real or perceived, has become the norm in Ghana today and it grievously affects national development. This has been exacerbated by the discovery of oil in commercial quantities in the year 2007 and the production of oil from the Jubilee Fields in December 2010, despite the heightened expectations of Ghanaians for accelerated economic growth and development.

The current trends and new challenges imply the need to rethink about a new brand of politics in Ghana, identifying new approaches and set new priorities for future Ghana. This discourse will focus on examining Ghana’s decentralization touted as the nation’s development strategy and the oversight functions of parliament whether they will be able to respond to the new brand of politics of strengthening political accountability for development. The approach taken involves evaluating legislative and institutional framework of local government and legislature in Ghana. In this regard, reforms to unlock their potentials that can facilitate meaningful change for development in Ghana are proposed.

Ghana – Historical Perspective

Ghana has an estimated population of 25.5 million. It was the first country in Sub-Saharan Africa to gain independence from the British government
on March 6, 1957 under Dr. Kwame Nkrumah and the Convention People’s Party (CPP) government. After the overthrow of Nkrumah’s CPP government on February 24, 1966 in a coup d’etat by a group of Ghanaian soldiers and police officers led by Colonel Akwasi Afrifa and Lt. Gen. Emmanuel Kotoka, Ghana was controlled by a succession of both democratic governments and military regimes until January 1993 when the Fourth Republican Constitution was promulgated.

Before that, Ghana had experienced the second and the third republics, although both short-lived, during the period of 1966-1992. During that time, Ghana had its longest serving military leader, Flt. Lt. Jerry John Rawlings who ruled in that mode for about eleven years. This same leader retired from the military to contest for elections and J. J. Rawlings became the first two-term president of the Fourth Republican multi-party elections held in December 1992 and 1996 respectively. Altogether (as a military and civil ruler) President Rawlings governed Ghana for 19 years.

Since January 7, 1993, Ghana has been operating under the 1992 Constitution. The Constitution creates a hybrid presidential-parliamentary government structure with three distinct centres of power, the executive, legislature and the judiciary. The Executive power is vested in the President whilst the Constitution gives to Parliament representational, legislative and oversight functions. The constitution also guarantees an independent judiciary.

Ghana’s democracy has been classified as a hybrid of the Westminster parliamentary model and the American presidential model. And this is supported by Article 78 (1) of the 1992 Constitution which states that:

„Ministers of State shall be appointed by the President with the prior approval of Parliament from among members of Parliament or persons qualified to be elected as members of Parliament, except that the majority of Ministers of State shall be appointed from among members of Parliament. “

The framers of the constitution opted for this system as a way to cure a phenomenon that was witnessed in 1979 where Dr. Hilla Limann’s government budget was thrown out by parliament, ostensibly seen as very powerful. However, the new system also has had its challenges. Debate against the hybrid system of government suggests that parliament is increasingly becoming less effective in its oversight role. For example, it is argued that some members of parliament on the majority side will appear soft in dispassionately critiquing the government so as to catch the eye of the presidency for a ministerial appointment. Again those members who have been appointed as ministers appear to be performing executive functions other than the parliamentary thus reducing their effectiveness in monitoring the executive.
Despite that, Ghana has been touted as a shining example of the few successful cases of democratization and good governance in Africa (Constitution Review Commission, 2009). Ghana has held six largely successful elections since the return to multi-party democratic rule in 1992. Three of those elections (2000, 2008 and 2016) resulted in a political turnover, involving a switch in power of the sitting government and the largest opposition party. According to Huntington (1991), Ghana’s case qualifies for what he refers to as democratic consolidation as the polity passes the “two-turnover test”. It is to be noted that the 2008 general elections was the most closely fought elections in the history of Ghana resulting with a winning margin of only 0.46 per cent after a second round of voting and a last contest in one of the constituencies, the Tain constituency, that did not participate in the second round of voting.

In the same vein, apart from the 1988/89 local level elections that ushered in the current decentralization policy reforms in Ghana, there have also been six local level elections in all the District Assemblies between 1994 and 2015. It is significant to note that the sixth local level elections had delayed for about a year due to a Supreme Court ruling against the Electoral Commission that resulted in the postponement of the local level elections that would have been conducted in December 2014. Unfortunately, some of these local level elections have produced very low voter turnout. For example, the 1994 and 2002 local elections recorded a national average of only 29.3 and 33.1 per cent respectively. Reasons for the low voter turnout have been attributed to a number of factors including the unattractive nature of the local level elections as well as the non-involvement of political parties in the elections formally.

**Challenges for Ghana’s Decentralization in a Changing World**

Ghana embarked on a comprehensive programme of decentralization policy reforms in 1988 as our local government development policy. This was subsequently incorporated into the 1992 Fourth Republican Constitution which marked Ghana’s transition to multi-party democracy. With the Fourth Republican Constitution, the move towards decentralization is linked to the current democratization movement, which is concerned with bringing government closer to the governed. Ghana’s decentralization, which is devolution or democratic, refers to a system of governance where responsibilities and functions are assigned to local governments, with some resources transferred from the centre to carry out these functions. As Ahwoi (2010:5) put it, “in Ghana’s decentralization programme, local authorities are the destinations of the decentralized functions; and the programme seeks to transfer functions and powers in a programme of political decentralization; to transfer skills and competencies in a programme of administrative decentralizati-
on and decentralized planning; and to transfer means and resources through a programme of fiscal decentralization”. The 1992 Constitution of Ghana and the Local Government Act (Act 462) of 1993 affirmed and institutionalized the Local Government structure as Metropolitan, Municipal and District Assembly (MMDA). We currently have at 216 such assemblies (MMDAs).

The membership of the MMDAs is made up of the Chief Executive who is appointed by the President, 70 per cent of members who are directly elected; not more than 30 per cent of all the members appointed by the President; and the Member(s) of Parliament representing constituencies in the district. The MMDAs are officially designated the highest political, administrative, planning, budgeting and rating authority. This implies that they have political, executive and administrative powers. Elections at the local government level are state-sponsored, non-partisan and conducted by the Electoral Commission of Ghana in every four years. Most scholars including Ahwoi (2006) and Ayee (2008) writing on local government in Ghana posit that since 1988 Ghana has witnessed a significant increase in grassroots governance. This is because of the implementation of decentralization policies where authority to plan, make decisions, and manage public functions has been transferred from a higher level of government to lower level such as the MMDAs.

However, critics of decentralization have argued that despite extensive strides of devolution of authority and resources to local governments, decentralization has achieved little in improving service delivery or reducing poverty. Focusing on urban areas of developing countries, Mitlin (2000) comes to the conclusion that decentralization has failed to meet many of the expectations of large sections of the population. Clearly, giving authority to local governments that are not accountable to the local population may not improve outcomes. Rather, it may create powerful incentives for local elites to capture the local political process and divert public resources to match their own aspirations instead of that of the broader community. Agrawal and Ribot (1999) aptly state that “it is only when constituents come to exercise accountability as a countervailing power that decentralization is likely to be effective”.

The trends presented above are essential for understanding the conditions in which Ghana's decentralization functions at present. A new brand of decentralization policy is therefore needed so as to combine decentralization with political accountability of local actors that will respond to the expectations of society in which it functions.
Parliamentary Oversight Function

Pursuant to Article 93 of the 1992 Constitution of Ghana, there shall be a Parliament of Ghana in which the legislative power of Ghana is vested and shall be exercised in accordance with the Constitution. Apart from that, a critical function of Parliament is the overseeing function of the executives which gives the responsibility to the legislature to monitor, evaluate or scrutinise the executive arm of government.

What this means is that Parliament as representation of the nation is required to exercise this overseeing function on the executive so as to constrain executive power, detect and prevent abuse, arbitrary behaviour and unconstitutional conduct on the part of the executive and public agencies thereby ensuring constructive use of power. This is performed through the Select Committees in pursuant to Article 103 of the 1992 Constitution. Specifically Articles 103 (3) and (6) state:

“Committees of Parliament shall be charged with such functions, including the investigation and inquiry into the activities and administration of ministries and departments as Parliament may determine, and such investigation and inquiries may extend to proposals for legislation”………..” and the Committee appointed under this article shall have the powers, rights and privileges of the High Court or a Justice of the High Court at a trial”.

From the above, it may be said that the function of the legislature must not stop at just making laws for the state; it should extend to ensuring that the laws that are made are implemented in accordance with the intent of the legislature. This understanding constitutes the bedrock upon which “oversight” (the overseeing function) is built. Some of the oversight tools include debates, hearings, vetting and approval of executive appointments, budget enquiry, committee of enquiry and demand for agendas.

Admittedly with the exception of the Appointment and the Public Accounts Committees of Parliament who sit in public, much of the oversight work of other Committees of Parliament are not known to the public. However, this function of Parliamentary oversight is very important. An example is the work of the Public Accounts Committee (PAC) of Parliament.

According to Order 165 (2) of the Standing Orders of the Parliament of Ghana, the PAC shall be assigned the examination of the audited accounts showing the appropriation of the sums granted by Parliament to meet the public expenditure of the Government and such other accounts laid before Parliament. Significantly, the Chairperson of the PAC is selected from the minority in parliament and this may be seen as a function of the opposition control over the ruling government.
Here I would like to cite one of the PAC reports for emphasis. The report of the Public Accounts Committee on the Report of the Auditor-General on the Management of Petroleum Funds for the period May 2011 to December 2012 comes to mind. In this report it was observed that pertinent documents in support of funds into the Ghana Petroleum Holding Fund (Holding Fund) as well as disbursements made from the Fund for the first four liftings were not readily available for audit. The committee also observed that computations undertaken to validate amounts on invoices and documents received from third parties were not put on file. The Committee invited officials of the Bank of Ghana and the Ministers of Finance and of Petroleum as witnesses and answered questions relating to the issues and queries raised by the Auditor-General in his report and on issues of general public interest. The recommendation from Parliament has given credence to the establishment of the Public Interest and Accountability Committee (PIAC) that was inaugurated in September 2011.

The PIAC is established under Section 51 of the Petroleum Revenue Management Act (Act 815) to monitor and evaluate compliance with the Act by government and other relevant institutions, provide a platform for public debate on spending prospects of petroleum revenues and provide an independent assessment on the management and use of revenues. The Committee is mandated by law to publish a semi-annual and an annual report by the 15th September and 15th March each year.

Although the establishment of PIAC as a mandatory institution to provide independent assessment on Ghana’s petroleum revenue and use is a laudable good governance principle, they face resource constraints. This, among others, resulted in the late publication of 2013 Annual Report. It must also be recognized that whilst the function of parliamentary oversight remains very important particularly by way of ensuring that the executive is accountable to Parliament, the question still remains as to how parliament sanctions the Executive and its agencies if they fail to ensure that policies announced by the Executive and authorized by Parliament are actually delivered to the satisfaction of the needs of the citizenry of which the Parliament represents. Not only that, as popular within the 4th Republic, many a time the minority in parliament observed helplessly that there are wastages that are being perpetuated by the executives and facilitated by its Ministers, but they employ the mantra of “the minority always get their say, whilst the majority will always get their way”.

Moving forward, there needs to be a policy change to ensure a more efficient parliamentary oversight in Ghana.
Recommendations for a New Brand of Policies for Ghana

We cannot gloss over the fact that gains that we have chalked as a nation are only modest. Ghana attained a lower middle income status barely five years ago and a reported significant reduction of poverty. However, as alluded to earlier, corruption is gradually becoming endemic in our system which requires an urgent need for a new brand of policies to arrest this cancer. Effecting such a change in our political practice is necessary for national development.

There are four key constraints which could weaken political accountability of both local and national actors in Ghana as a means for sustainable development if not addressed swiftly:

1. With regard to our local government system in Ghana: First, in enhancing political accountability within the decentralized local government institution in Ghana, the state must take a centre stage. This is not to suggest that Ghana should (re)centralize or the District Assemblies must be put under direct presidential authority. Rather it necessitates some amendments in the local government laws and the legislative instruments that established the DAs. A very critical issue is that we need to revisit the provisions in the Local Government Act, Act 462 (1993) that prescribes the appointment of DCEs by the President, the 30 per cent government appointed Assembly members as well as the non-partisanship local level elections. This will then pave the way for the election of MMDCEs and DA members elected based on their political inclinations. And therefore afford all possible opportunities to the people to participate in decision-making at every level in national life and in government as espoused in Article 35 (6d) of the 1992 Constitution.

2. With regard to the establishment of financial courts for prosecution of institutional infractions that emanate from the reports of the Public Accounts Committee of Parliament on the Reports of the Auditor-General. It must be noted that as at the last sitting of PAC in June 2015, this recommendation was accepted by the Chief Justice for the establishment of financial courts in Ghana. In tackling this, there is also the need for continuous skills development of the members on the Committee. It is however instructive to acknowledge that some capacity building support has already been provided by STAR-Ghana and GIZ.

3. With regard to strengthening institutions such as Public Interest and Accountability Committee and Committees of Parliament so as to play
effective oversight functions on the executive and its agencies. There is also the need for committed funding for the activities of PIAC so that they could fulfil its core mandates of providing space and platform to the public to debate priority spending from the petroleum funds. Doing so will present an opportunity for governments to polish their shadowy image and potentially turn public opinion in their favour.

4. On the issue of the hybrid presidential-parliamentary system of governance, there is no doubt that it poses a challenge to the overseeing function, particularly when bordering on corruption and conflict of interest. This may be cured by strict separation of the three arms of government. And it is based on the reasoning that the legislature under the presidential system enjoys a relatively higher degree of separability and independence from the executive than under the hybrid system. However, this may be a long term policy change because under Ghana’s law, the Executive which has the responsibility as the primary initiator of this change is the prime beneficiary of weak oversight. And therefore the Executive may not be motivated to initiate that change that would enhance Parliaments oversight potentials. Under this circumstance, we may have to count on an alert citizenry, civil society organizations and the media to champion the policy change.

**Conclusion**

Ghana’s decentralization as a development strategy as well as parliamentary oversight function are means to reduce poverty and enhance livelihoods of its citizens. These, among others, are policies for sustainable development. I focused my discourse on the two policies of decentralization and parliamentary oversight whether there is the need for a new brand of policies that will promote development.

The evidence so far suggests that there is a compelling case for change if we are to achieve sustainable development. There is therefore the need to brand Ghana. Indeed policy reforms at the decentralized local government level and strengthening institutions set up to monitor the nation’s resources particularly the petroleum industry and the Committees of Parliament are urgently needed. This will ensure political accountability of both the local and national actors and institutions. In so doing, these policy changes could help to reduce corruption, poverty and enhance livelihoods; thus promoting development in Ghana.

Finally, as a politician, I am of the conviction that Ghana is sitting on a time bomb. We need to increase citizens’ voices not only as a policy but also
political practice as a means to effect positive change towards the promotion of the common good for Ghana’s sustainable development. Above all, political will and leadership are integral to achieving those policy changes. But we ourselves must all be committed in branding Ghana.

References


LEGISLATION

Local Government Act, 1993 (Act 462)

Petroleum Revenue Management Act, 2011 (Act 815)
**Which Sustainable Change Can Development Projects Bring?**

Malex Alebikiya

The topic “Which Sustainable Change Can Development Projects Bring?”, is premised on the assertion that “Development Needs Change” which is the proposition and theme of our conference.

1. **What is “Development”?**

1.1 *What is “Development” in General?*

Development simply put connotes progress, an increase, an expansion.

For the purpose of my contribution, I will define development simply as “the process of economic and social transformation” for the betterment of mankind or humankind. This the object and business of development is the wellbeing of the human population.

To answer the question “Does development need change?”, we need to ask the question whether development, as currently pursued, has led to the wellbeing of mankind or humankind. Has it achieved our human development aspirations?

1.2. **What is “Human Development”?**

Human development is about “expanding the richness of human life”.

Human development is about a happy, dignified and satisfying life. It is as much about wellbeing as it is about empowerment and enhanced capacity, knowledge and skills. Human development is about providing all people (not some) with greater opportunities to have a reasonable and productive life. Human development is about equity, equality, social cohesion and inclusiveness; political, ethnic, religious, social, cultural, gender, disabled, the aged, young, etc.. Human Development is about an increasingly secured society.

Simply put, peace and happiness are the indicators for human development.

Human development also connotes the “now” and the “future”. The “present population” and the “future population”.

The concept and object of human development leads us to the concept of Sustainable Development.
1.3 What is “Sustainable Development”?

Human development and sustainable development are two sides of the same coin.

Simply put, sustainable development is the process of achieving human development for the current and future generations. Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their needs.

Thus sustainable development is as much about wellbeing, empowerment, human dignity, inclusiveness and human security (including the security and freedom to take your livelihood, social, religious and political decisions) for the “now” and the “future” as does human development.

We have said that development means progress, betterment and expansion of the “richness of human life”.

We have said, that expansion must touch and carry everybody, not a few. It must be holistic; meeting the material, social, political, cultural, religious and psychological aspirations – food, shelter, clothing, freedom, leisure, participation and security.

It secures these for the present and future generations.

Let us now turn to the question whether development as currently pursued has and will lead to the achievement of the above aspirations.

2. Unfulfilled Aspirations

We are all witnesses to the fact that developing countries have for many years received massive development assistance from donor countries. Further huge investments have been made by the World Bank, IMF, UN agencies such as UNICEF, WHO, FAO, IFAD, etc.. Governments of developing countries have invested very significant proportions of their revenues into agriculture, health, education, infrastructure, industry, etc.. All these with the singular objective of improving the wellbeing of the population.

While recognising the tremendous improvements in the lives and comfort of the population, from generation to generation, as a result of these investments, we cannot deny that we have failed to achieve sustainable human development and the question is: why have we failed?

In my view it is because we have summarised the whole human aspiration, wellbeing and happiness in terms of economic wellbeing. Hence we have adopted an economic growth strategy as the only means to achieve our aspirations.
3. The Economic Growth Model of Development

Economic growth is about “expanding the richness of the economy or country” in which human beings live. It is not about “expanding the richness of human life”. Economic growth assumes that expanding the richness of the economy will automatically lead to greater opportunities for all. Economic growth literally refers to an economy that is getting bigger; not necessarily one that is getting better.

To make it look good, we have found a way of dividing the richness of the country by its population, called it per capita GDP or per capita income. This however is a way of hiding poverty and inequality. We also hide squalor, exclusion; insecurity, conflicts and wars. When quizzed we blame it on population growth, technological backwardness and other excuses.

But when we are asked, whether development needs change, the answer can only be: Yes! For sure!

4. Which Sustainable Change Can Development Projects Bring?

In my discourse so far, I have tried to answer the question: What is sustainable change and for whom. My discourse on sustainable human development rather than on economic growth and redistribution approach to achieve human aspirations points to the kind of sustainable change I am thinking about.

A human development approach is people-centred and holistic. It seeks to enhance the capacity, knowledge, skills, productivity, wellbeing and security. It is empowering. It seeks to ensure that all are engaged and find fulfilment in positive and productive work.

The wellfare of the individual is intricately linked to the wellfare of the larger community or society; governed by a collective aspiration, values, norms and culture.

To this end the church and the church-based development NGOs have a lot of lessons to share and I dare say also teach.

5. The Role of the Church and the Church-Based Development NGOs / Offices

The promotion of socio-economic development, empowerment, and social justice is a Christian responsibility. It is not a choice. By targeting the rural, hard-to-reach, excluded and the poorer segments of the population with development assistance – whether it is agriculture, health, education, water, civic awareness, vocational training or infrastructure (as was the case in the 60s
and 70s) – the church is seeking to enhance the wellbeing of the disadvantaged target population to achieve equalization and equitable development.

If the billions of dollars that are spent annually on road expansion and flyovers, to create a modern city, were spent in access roads in the rural areas and emerging urban communities the transformational impact on the lives of all Ghanaians would have been very different.

If the billions of dollars spent on the import of tractors, combine harvesters, fertilizers and agro-chemicals for a few large-scale and rich farmers and on huge but empty grain silos in the city centres, all in the name of an agricultural modernization agenda, were spent on animal traction, and small mechanization equipment for the millions of smallholder farmers in the rural areas and on small dams for irrigation and aquaculture, Ghana would not be a net importer of food, fish, meat, poultry and agro-based industrial products. Rural households would not face chronic food deficiency and poverty and forced to migrate to the cities. In addition, we would have been conserving the environment and eco-system or at least depleting it at a slower rate than large-scale, high input agriculture does.

This is just to indicate the alternative human-centred development approach that I am talking about and about which the church and its development NGOs have proven and tested innovations. I hold the view that development is the business of the government and the church. The nature, character and content of this engagement will vary in context. In our context, I would even go further to propose that government engages and funds NGOs (and the church for that matter) to innovate and government to upscale.

I say so on the fact of development transformation and experience.

A few examples:

a. Primary Health Care which seeks to provide preventive health care in rural communities is the result of church mission rural outreach in health services.

b. The National Health Insurance is a recent example of the innovation of the church health services.

c. Credit Unionism in Africa, providing financial opportunities for low income and small and medium enterprises, is the result of the first credit union in Jirapa/Ghana, which was installed in the context of the church.

d. The expansion of formal education in northern Ghana would have probably taken a lot longer without the intervention and initiative of the church founded schools.
In my opinion the church and its development NGOs have four major roles in promoting human development and sustainable human development agenda and strategies.

1. Directly intervening to complement government efforts.
2. To partner with government to ensure that rural communities, the poor, those who are likely to be excluded for whatever reason, can access the opportunities created to improve their standard of living.
3. To demonstrate alternative and effective ways of reaching the poor and excluded with development assistance and to achieve sustainable human development for its population.
4. To demonstrate development values, norms and practices that value human life, human dignity and “the love of God for the least of His creation”.

6. Conclusion

For me, the practical and experiential advocacy role of the church and its development NGOs is development policy and practice is as important as its direct impact on the lives of the target population.

For a people-centred human development to take place we need to revisit our values, perceptions and development models. We need to revisit the economic growth and re-distribution development model. We need to revisit the concept of modernity and modernization, accelerated development instead of progressive change, individual good rather than common and societal good. We need to adopt a bottom-up rather than a top-down approach, internally resourced rather than an externally driven investment planning.

I would like to conclude my contribution to this discussion by emphasising the need for the church and its development NGOs to help our governments through joint and collaborative partnership, strong civil and citizen advocacy and above all the need to take these debates to the streets.
COMMUNIQUÉ ISSUED AT THE END OF THE JOINT INTERNATIONAL CONFERENCE

Development Needs change – How Can Change Be Achieved?

Africa continues to be confronted with numerous development challenges in spite of efforts being made within and without the continent to effect the desired change. The Catholic Dioceses of the Tamale Ecclesiastical Province (TEP) have for several decades complemented their pastoral work with initiatives and project interventions for holistic development. For more than 30 years, the TEP has partnered the Diocese of Münster in Germany in the context of mission, justice, peace and development. Through this partnership, twined parish relationships, exchange visits, and socio-economic development projects have evolved. At the same time, the Catholic Academic Exchange Service (KAAD) has for over 50 years been empowering young university graduates who are actively engaged in the service of humanity, to undertake further studies to acquire more knowledge and skills to become dynamic agents of change in their communities in Africa and beyond. KAAD strives to make its scholars reflect and develop their values and motivation – through encounter with sound faith-based thinking as well as through discussion with their fellow scholars leading to desired development change across the globe. CHANGE is a keyword of the “development discourse” and therefore of any academic institution, agency or organization concerned with “development”. According to the social teachings of the Church, development should be approached from a multi-facetted and holistic point of view – an approach that considers a bigger and complex picture of humanity, and the rest of God’s creation.

Following the global quest for development and change, different participants met in Tamale, Ghana from 18th to 22nd August, 2015 on the theme “Development Needs Change – How can Change be Achieved?” The delegates were: the Bishops and Delegates from the TEP and those from the Diocese of Münster, representatives from the Catholic Chaplaincy and Catholic Theological Faculty in Münster, University for Development Studies (UDS), KAAD, Scholars and Alumni of KAAD from Benin, Cameroon, Ethiopia, Ghana, Kenya, Mali, Tanzania, Uganda and Zimbabwe, as well as members of KAAD-Partner Committees:

Seeking to answer the questions: (1) How can concrete change be achieved? (2) Which approaches are helpful to creating sustainable change? (3) Which obstacles and mind-sets need to be overcome in the process? (4) What change
is desirable and which things should not be changed? (5) Which cultural / societal values are precious enough to be protected from change?

Reflecting on various development change perspectives including academic development studies, development practice; theology and the practice of the church, political and education studies and practice;

Striving to put into practice the core values in the social teachings that emphasize human-centred development and social wellbeing,

**The Conference Recognized that:**

Africans are identified by such unique values as the love for extended family and community, hospitality, religiosity, respect for the elderly, social structures, and folklore;

Some of these positive African values are undergoing change through the influence of Christianity, Islam, globalization and social media;

Many governments have reduced development to economic growth which takes little account of the collective aspirations of the people including their dignity, security and wellbeing;

Marriage, hereby defined as a union between a man and a woman, is the building block for the family, and remains the core unit of society, and must be upheld as such;

True conversion processes, continued ethical reflections and social discussions are necessary for the realization of a true and sound human society;

The moral values of hard work, self-discipline, sincerity, humility, respect, and obedience are necessary to equip the youth with the character to succeed in life as change agents;

Our higher educational system is changing and increasingly losing focus on their core mandates, and of their responsibilities of teaching, research and outreach, based on high quality and professionalism, and therefore requires re-engineering;

There is an increase in privately funded public universities, and stakeholders must endeavour to increase their support for further development of infrastructure, quality of staff, and improved equitable access;

There is urgent need to maintain the spirit of respect, hard work, honesty and transparency in the educational sector, and to motivate teachers and school administrators to implement change based on sound ethical values;
The many Christian and other faith based MPs and political leaders need to proactively participate in politics and truly allow their religious values to reflect and have influence on their political lives and responsibilities for the desired development.

Change can be initiated by different actors and stakeholders including civil society with a voice, political parties, unions, entrepreneurs and individuals;

The Conference concludes that states, religious bodies and society at large, have the key responsibility and capacity to lead the way for a sustainable change. Religious bodies (e.g. the Catholic Church) through their social teachings and concrete models in healthcare, education, agriculture, and other socio-economic development interventions, have shown the way and must strive for the desired renewed change.

In the light of the above, we recommend those political office holders and political parties, civil society, trade unions, development partners, entrepreneurs, traditional authorities, managers of educational institutions and other interest groups and stakeholders identify with the ideals of the Church and other faith-based groups, and partner with them in the development change process.

We further recommend that Change in Africa should be facilitated using the good African values and discarding the dehumanizing cultural practices such as female genital mutilation, inhumane treatment of suspected witches/wizards, bad widowhood rites, and male chauvinism. Traditional authorities, religious bodies and the state should thus be at the forefront for the desired change;

Evangelization, mission and empowerment of individuals and communities should precede development – and thus, communities, religious bodies and development partners should collaborate in this respect;

Christian/faith-based politicians should bring their religious values to bear on the political discourse and practice by avoiding corruption, nepotism, cronyism etc.

Political parties and their leaders in Africa should stand up for the common good;

Development partners, practitioners, educational institutions and communities should collaborate in their programmes in order to optimize resource utilization;
African States and educational managers should embark on true educational decentralization and management for better education service delivery at all levels;

African states and all managers of educational institutions should drive the educational system in Africa towards quality, equitable access, developing the full potential of students, and bringing the best out of them;

The KAAD Scholars should be models of peace and true agents of favourable change wherever they find themselves.

Development needs change, and a favourable one at all levels. If the above are adhered to, together with our basic and higher educational systems critically and objectively focusing on their mandates, coupled with a true change of attitude and commitment towards time and work, we would be on the path to realizing a desired sustained change in the area of social justice, peace and sustainable development.
IMPRESSIONS OF THE JOINT CONFERENCE
At the Centre for Pastoral Formation in Tamale

Bishop Stefan Zekorn at his opening speech

Some of the Participants from KSHG and the Catholic Theological Faculty of Münster
front row: f.l.t.r.: Bishop Peter Paul Angkyier of Damongo, Auxiliary Bishop Stefan Zekorn of Münster, Prof. Agnes Apusigah (Dean Faculty of Education, UDS Tamale), Bishop Alfred Agyenta of Navrongo-Bolgatanga, Dr. Emmanuel Derbile (UDS Wa), Afua Abasa (Chairlady KASWA)
Dr. Emmanuel Derbile, Dean of Faculty of Planning and Land Management, UDS Wa

Prof. Dr. Wiemeyer and Dr. Isaac Owusu-Mensah, Konrad-Adenauer-Foundation Ghana

Officials of the Diocese of Münster: f.l.t.r.: Fr. Hans-Michael Hürter, Sebastian Salaske, Auxiliary Bishop Stefan Zekorn
Dr. Marko Kuhn and Prof. Dr. Joachim Wiemeyer

Participants of the Exchange Programme Tamale - Münster
Dr. Constansia Mumma-Martinon (Participant from Kenya), Mr. Alfred A. Ndago and Ms. Agnes Gandaa (Main Organizers of the Conference)

Hon. Dr. S. Nana Ato Arthur at his speech
Ms. Agnes Gandaa (Organizer of the Conference) addressing the Participants

Participants from Ghana, Germany, Zimbabwe, Kenya and Uganda
Front Row: (f.l.t.r.): Fr. John Katongi of Navrongo-Bolgatanga Diocese, Fr. Hürter of Münster Diocese and Mrs. Notburga Heveling of the Lay Council of Catholics of the Diocese of Münster

In Front: Dr. Martin Adokiya, Lecturer at UDS Tamale and one of the Pillars of the Conference Organisation
Bishop Angkyier of Damongo saying the Opening Prayer

Dr. S. N. Ato Arthur from Ghana and Dr. Neghist Tesfaye Belayneh from Ethiopia
Excursion to Mole National Park
Excursion to Yendi and the „Ngani-Tindang Witch Camp“
THE AUTHORS


Stephen Nana Ato Arthur, *1961 in Abrem Berase / Ghana. Master in SPRING (Development Planning) with joint program of University Dortmund (Germany) and Kumasi (Ghana). PhD in Development Studies at the University of Bonn. Member of New Patriotic Part. Was Mayor of Elmina, regional minister of central region, later Member of Parliament. Since 2017 Head of Local Government Service in Accra.