

ADVENTIST EDUCATION IN GHANA: BENEFITS, CHALLENGES AND WAY FORWARD

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ABSTRACT

This paper discusses three important aspects of education related to the Adventist understanding and philosophy of education. The first section offers a brief contextual/conceptual understanding of the biblical foundation of Education as espoused in the Scriptures. The second portion discusses education and its usefulness to mission in Ghana, while the final part addresses the challenges and ultimate limitations of Adventist education and recommendations aimed at addressing the limitations and enhancing the usefulness associated with Adventist education in Ghana.

Keywords: Biblical foundation of education, Adventist education, mission, curriculum, limitation and challenges of Education, Ghana, high school.

1. Introduction

Education is the live-wire for any individual who wants to leave a mark on society. However, true education not only prepares one for service in this world, but the world to come. According to White (2013) "True education is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (p. 793).

The main fundamental purpose of Adventist education has to do with the restoration of the student through redemption and renewal. Acquiring all the knowledge in the world without being restored to the image of one's maker is tantamount to gaining nothing. Hilde (1980) states clearly that, it is the delightful opportunity of the learner and the educator when we think of the magnitude and the grandeur of the noble work in reproducing the character of God in man. There are other tasks in education but they are all peripheral in nature. If the other efforts of

education do not add anything to the restoration of God's image in man, they are not worthwhile.

To Seventh-day Adventists, every human being is privileged to be created in the image of God. Therefore all are endowed with such powers that are akin to that of the creator of the universe. Such attributes like individuality, power to think and to do, when they are developed in an individual, they become responsible leaders who can influence character and lead organizations. Seventh-day Adventist education therefore sees true education as developing such attributes to help train students to be independent and think for themselves. By doing this, they will not always depend or reflect on other men's thought.

The task of Adventist education hits at the core value of churning out students who reflects the character of God in all the virtues as seen in a positive interpretation of His perfect law. Such students go out to the world ready to serve their society and be good models that are ready to help others to be also restored in the image of God. It must also be noted that the character of God or the image of God can be found in the one who thinks and acts, and who does not just reflect the opinions of others. Such a person will of course listen to the ideas of others, but will always make decisions and also act on principles as a result of his own cognition and his personal commitment. This is the philosophy of Adventist education.

2. Biblical Foundation of Christian Education

In understanding the role of Adventist education with the view of advancing mission of the Seventh-day Adventist church, Adventist educators and Christians in particular need to examine the foundations for Christian education biblically. In doing this the Bible becomes the most helpful and essential source for the understanding Christian education distinctively. It is therefore critical that Adventist educators' ways, thoughts, and engagements are guided by the revealed truth of God that is found sole in His word and His creation. In the midst of confusing plurality of the theories that the Christians are subjected to in the current educational world's setting, the investigation of the Biblical foundations serves as a vital standard for measuring education in the Adventist perspective.

The scriptures (both the Old and New Testaments) provide several foundations that help our understanding of education. At a face-reading of the text, these scriptural sources offer approaches that are crucial. With educators coming out of approaches or models that guide their practice and thought, most of these models remain unexamined. The challenging

aspect of these for the Christian educator is to scrutinize their models for education, to make them clear, and to blend them with biblical foundations. These approaches must aim at addressing and providing guidelines for consideration in all stages in education (past, present, and future). With this understanding in view, in the discussion that follows, the Old Testament's foundation of education is considered.

2.1. The Old Testament Foundation

The OT offers an array of historical settings in which to explore the nature of teaching and learning within Christianity. Several agents are presented in the OT who were occupied in the educational aspect of the time. These included prophets, Levites and priests, wise persons, and scribes, together with the people as a community. These agents in the educational sector had diverse purpose, material taught, mode of instruction, and the places for the institutional expression. For example, while the purposes of the prophets were to foster a relationship with God and bring liberation for God's people, their message were from a historical anticipatory perspective, with the mode of instruction mostly centered on words and symbolic actions. The school of the prophets served as the place for training and teaching.

The OT is divided into three main categories the Torah, the prophets, and the writings. In the educational aspect of the Torah one sees the discovery of that which is binding upon the faith community. The writings represent how the norms of faith relate to particular questions and daily issues associated with the individual. In most of the writing, there is the requisition of wisdom to relate faith demands to particular contexts. In the prophets, the words of God's prophets explore the social dimension of faith and decry breaches in faithfulness both within and beyond the faith community. The prophets served as the social educators of their times, and they disclose God's passion with their timely and tactful words that deal with and hopefully restore the community, nation, and their rulers (Pazmiño, 2008). Thus it can be seen that each section of the OT is educational and useful for educational reflection and practice in the present-day contexts.

2.1.1. *The Pentateuch.*

In Pentateuch, education is highly emphasized. Right at the beginning where is reported with man created in the image of God. Man is placed in the Garden of Eden where they are first instructed by God Himself with the garden serving as the classroom and nature as the learning materials (White, 1952). Ellen G. White points out that "the education in the Garden

of Eden was to be a model throughout eternity" (White, 1952, p. 18). This shows the importance God places on education.

Through the generations in the Pentateuch, God in the book of Deuteronomy outlines the ways to effectively carry out teaching and learning as a community. This in a way serves as guidelines or model for the coming generations to follow. God's message through Moses in Deut 6:1-2, 4-9, explains the exhortation of the people of Israel to commit to memory the activities of God's throughout their history, to teach the commandments of God, and, also to eschew, love, fear, and to serve God wholeheartedly. The principal focus of the message in Deut 6 is parents and their crucial role in education. Notwithstanding the numerous influences found in the educational section currently, parents are still the primary educators who actively or passively determine what influences their children. Thus, the need in offering helps and equips parents to serve effectively in the roles as educators and trainers in their respective homes. They are also assisting the young ones in the choice of other educational influences that confront the lives of their children. In Deut 6, the context shows that the people of Israel to remember and to teach. This teaching is to be carried out in the home. The students are to learn the commandments of God and to relate their faith in Him. The passage shows that faith in God is related to all aspects of life. Wherever and when people of faith, and parents and children interact, there is an occurrence for Christian education. However the interaction should be carried out in a deliberate, systematic, and sustained manner (Cremin, 1977).

Also Deut 30-32 outlines critical insights for understanding the character of Christian education. In the present educational system where multiplicity of educational philosophies are taking over the biblical principle, Christian teachers and educators can humbly gain strength and intelligibility by taking into consideration the insights shown from some passages in the book of Deuteronomy. These are Deut 30:11-20; 31:9-13; and 31:30-32:4. These passages helps to understand what and education should be. Deuteronomy 30:11-20, for example, emphasize the need to remain obedient to the teachings and commandments of God. This can be seen as a contemporary solution to the Christian education efforts in defining what truth is. The passage tells of the renewing of the covenant that seeks to challenge the people of Israel to remain faithful and also portrays resultant effect of disobedience of God's Law and teachings and its associated warnings. In Deut 31:9-13 the people of God are admonished in an educational sense on the importance of reading and hearing God's Law. Christian education thus seeks to encourage all people in doing and choose right path and also emphasize the living of a spiritual life.

2.1.2. *The Prophets.*

The prophets section of the OT portrays the prophets as the social educators of their times who call the people, the nations, and their leaders to be accountable for their actions. They convey God's passion for justice and righteousness in the community and nations. The people of the faith community are examined and evaluated for the values and character espoused towards God and their neighbors together with the way they live both individually and as a community. The prophets through their teaching and prophecies brought messages contained in anger, of hope, and in courage as a response to the livelihood of the people. For example the prophet Ezekiel highlights the distinctive role of the Levites in teaching and impacting the people the way of the Lord. In Ezek 44:33 the prophets indicate that "They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean." While the role of the prophets were to set an agenda for the nation in the public sphere as well as the area of social ethics, that of the Levites' were to teach and instruct in the ways applicable to personal, familial, and religious or cultic ethics (Pazmiño, 2008). The prophet Micah shows this point as modeled in his message in Micah 6:8 which state "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." The works of righteousness, mercy, and justice covers all of life and include the political, economic, and social dimensions. The prophets are God's mouthpiece that speaks of His precepts and ways for all the people and also they brought the actions of the people under judgment, condemnation, and commendations daily. God's commands and instructions are made unambiguous in the teachings of the prophets, who presented God's message to the people and the students (school of the prophets) both in the city square and other places of instruction.

Although the teachings of the prophets were not always pleasant and welcoming to the intended audience, they continue to point the people to the way of the Lord. Amidst the hatred and persecution sometimes, the prophet showed love and concern to the people and God's message on how to impact the community positively on the matters concerning God and His ways. This calls for the need for Christian education to be tactful in handling issues of the social, political, and economic consequences to the community while showing great faith in God and His message intended for the people. A significant consideration of the prophetic educator currently is the demonstration of love in confronting hearers, realizing that care is necessary to deal with others in their sinful and destructive ways and nature.

2.1.3. The Writings.

To understand education from the perspective of the OT, a concept that emanates from the writings portion is that of wisdom. It can be seen as the embodiment in the writings. Wisdom can be seen as intensely practical, resulted in successful living, and applied to the heart. In the book of Daniel, wisdom is a projected as a gift for the edification of God's people. It is a special gift bestowed on people by God who is the source of wisdom. People with this gift have the responsibility of sharing them with others in the community of faith. Their duty is to develop effective plans and to prescribe advice for successful teaching and learning which will intend affect the livelihood of the community. Knowing that God imparts wisdom, and people are dependent on this grace for any claim to wisdom, when it is not in tune with God's truths and His revelation, then it becomes questionable. Education in its entirety should be centered on God and must see Him as the source. Therefore educators must integrate every aspects of knowledge with the revelation of God.

The writings section of the OT show that Christian education should exert significant impacts on the lives of the people who are taken through educational purposes. It should help them to wrestle with the practical consequences of the truths deliberated or impacted. Thus, the aim of education should be to seeking that the academic aspect deals with the whole being where the mind of the individual is separated from ideologies and rationales that claim to be faithful to Scripture and God's revealed truth. Also the educators should exhibit and prove that they have acquired the gift of wisdom from God. They need to be evaluated in this regard. They should know that they are to account for the gift of wisdom to God on how they use God's gift in sharing their insights. The educational model that only emphasize student directed learning may not present ample opportunities for an educator's wisdom to be shared with all. The writings attest the need for contextualization of the norms and values that affect the lives and manner of the community.

2.2. The New Testament Foundation

The NT presents a variety of insightful thoughts and understanding regarding the tasks of teaching and learning as a foundational aspect of education. Throughout the NT Jesus is portrayed as a model educator and teacher wealthy of emulation. He introduced His disciples who were considered His students to a new educational pattern. This can be seen as a little bit different to the OT prototype. After the training and learning process He presents an opportunity and guideline to the disciples to as well train and educate other which is explicitly stated in Matt 28:16–20.

The purpose of this training is to enable other persons to become obedient disciples of Jesus Christ. They are tasked to the teaching of Obedience to God and the teaching of responsibility for all to become disciples of Jesus. In this educational setting however a promise of the very presence of Christ, together with his authority to empower his disciples to disciple others, in the home, the church, the classroom, or the wider community is given. "The purpose of making disciples is totally dependent on sharing the content of Jesus's own teachings, those truths revealed by God with direct implications for life" (Pazmiño, 2008, p. 35).

Also in the NT all religious and civil leaders of the communities were considered teachers. These people included the bishops, elders, apostles, deacons, prophets, women, members of the church, and even several individual who were brought within the circle of teaching of Jesus. The idea in this was for every person to be a teacher (Giles, 1989). The frequent use of the Greek terms *presbuteros*, *episkopos*, and *diakonos* helps to understand this aspect. *Presbuteros* means leader or ruler and stresses the pastor's spiritual authority (Titus 1:5; 1 Peter 5:1). *Episkopos* means "overseer or foreman" this is the function of the pastor as policy maker, which policy must be based upon scripture and the concept of grace (Phil 1:1; 1 Tim 3:2, Titus 1:7). *Diakonos* means "minister" but is usually transliterated 'deacon' (1 Cor 3:5; Col 1:7, 23).

In Ephesians 4:11, the phrase *poimenas kai didaskalos* which means "pastor and teacher" is used to stress the join and equal work of the two. Two parts are stressed. The pastor's part refers to caring for the sheep or the people in God's church. The teacher's part refers to communicating the Word of God (Eph. 4:11). The pastor and teacher must be caring and concern not only on his department, information, and methods of teaching but to the learner who is the center of all teaching. Ephesians 4:20, 21 give an impression of the function of the pastor and teacher as a model for education. The text reads "You, however, did not come to know Christ that way. Surely you heard of him and were taught by him in accordance with the truth that is in Jesus." This shows the effort and work of the teachers and pastors in affirming the educational aspect in bring salvation and God's message to the people. It is also with the implication that Pastor/Teacher is to teach what the Word of God says. In carrying out this divine assignment, the educator must possess some qualities. This gift of teaching presupposes: (1) Human maturity; (2) Education and scholarship; (3) Self-discipline manifested in good study habits; (4) Academic and spiritual honesty; and (5) Courage to teach without being afraid of insults or threats. Thus, the model for Christian teaching in the NT, centers on the shared Christian vision and mission, as the followers of Jesus Christ seek to be faithful to the calling of God in the universe.

3. Adventist Education in Ghana

Adventist education has been playing a major role in the educational system of Ghana. It has been in the forefront of educating the Ghanaian youth not through the study of books alone but to be good citizens in this life and also the hope of eternal life. The Philosophy of Seventh-day Adventist education is carefully implemented in its curriculum to make sure the student reflects the character of God and goes out to serve society as a restored person. Adventist education in Ghana therefore seeks the development of the student by maintaining a balance of secular and religious instruction.

This system of balanced education by the Seventh-day Adventist church in Ghana has endeared its schools to the people of Ghana and it is therefore no surprise that many parents are willing to send their wards to Adventist institutions. This trend has seen many non-Adventist students attending Adventist schools and in most cases, non-Adventist out-number by far Adventist children in the schools. This situation has necessitated the usefulness of Adventist schools becoming a mission field.

4. Adventist Education as a Mission Field

Seventh-day Adventist institutions in Ghana have been implementing the church's philosophy of education in their curriculum and this has attracted many students to its schools because of the balanced of secular and religious instructions. In this vein, Adventist institutions in Ghana can become a harvest ground to win souls for God and boost church membership. To be able to attain this feat, the following measures when properly implemented will cement our institutions as a fertile mission field.

4.1. Student Affairs Department

Learning does not only take place in the classroom, it also involves the student's development of social and emotional skills, which is gained through experience. The holistic learning and development of the student should be the concern of the student affairs department. Working in tandem with the mission of the institution and to build the trust of students, the department should make students comfortable and feel welcomed. These principles should include:

1. Welcome all students into a vibrant campus community that celebrates God's love for all.
2. Ground policies, practices, and decisions in the teachings and living tradition of the church.

3. Enrich student integration of faith and reason through the provision of co-curricular learning opportunities.
4. Challenge all students to meet high standards of personal behavior and responsibility through the formation of good character and virtues.
5. Invite and accompany students into the life of the Adventist church through the spiritual programs organized by the institution. (Whitney & Laboe, 2014).

A careful and kind interaction with the students by the student affairs department is an opportunity to build friendship and also lay a solid foundation of Adventist principles which will later open an avenue for the reception of the gospel. For Adventist institutions to become a mission field, a lot will depend on the student affairs department implementing these principles.

4.2. Faith Integration to Develop a Christian Mind

Faith should be embedded within the curricular and not detached from it, to have its maximum effect on the students. The Christian worldview should be emphasized as each subject is taught and students should be encouraged to embrace such worldviews because it is from God. This is revealed through the special revelation of His Word and the revelation of our study of creation. Faculty members thus have a responsibility for guiding and presenting the curriculum of the institution, as well as respective disciplines. Therefore, our institutions depend on the engagement and formation of faculty for the transmission of mission through the curriculum, whether achieved through pedagogy or content, and they are challenged to find effective ways to inspire, support, enlist, or incentivize faculty to play an active role in doing so (Whitney & Laboe, 2014).

Zigarelli (2012) rightly stated in his article that “in any given class or chapel or student affairs program or athletic contest, the leader’s integration task is to bring together these two types of revelation in pursuit of one unified truth—to teach a theology of nursing, a theology of political science, a theology of resolving roommate conflict, a theology of sportsmanship” (p. 68). Developing a Christian mind does not come in a vacuum; it is achieved when students are given sound mental models in the classroom and then applying those models in ordinary life. The positive outcome of such models impacts positively on the mind of students.

When faith is embedded within the curricular, it sets the tone for students to be receptive to the extra-curricular programs put together by

the institution. Since their minds have been prepared already in the classroom, their understanding of the spiritual activities of the school is enhanced. Their participation in the religious programs in the school will not be to fulfill a requirement of the school, but to strive to have a real encounter with God, the one whom they were exposed to in class. The extra-curricular activities of the school that can help students to take a stand for God are discussed below.

4.3. Sabbath School

Non Adventist students should be encouraged to own a Sabbath school quarterly for their personal studies. Provisions for branch Sabbath school participation should be made so that they are actively involved. Lowe (1948) describes the Sabbath school department of the church as having membership wider than the church, because it includes any non-member who can be persuaded to come, and all ages of children and youth. He continues to say that there are no qualifications for membership, and that its main objective is to lead men, women, and children to Jesus through the scriptures of truth.

Their participation in Sabbath school services will whip up their interest as they also partake in the ensuing discussions. The more such students are part of the discussion group; the higher would be their interest in the church.

4.4. Week of Spiritual Emphasis

A week of spiritual emphasis is a good time to get closer to God. During this week, all students and faculty come together to worship God as heart touching sermons are delivered followed by a call to dedicate one's life to God. A call for baptism will be in order at the tail end of this special week targeting non-Adventist students.

Stating the importance of a week of prayer in Sahmyook University in South Korea, Bo (1992) in his dissertation states that "the week of prayer accounts for about 39 percent of the total baptisms at Sahmyook University" (p. 42). To ensure full participation by all students, the week's academic load should be lessened to ensure undivided attention on the part of the students.

4.5. Sabbath Worship Services

The Sabbath worship services in the schools should be made worshipful and meaningful. The services should be able to impact the lives of the students and contribute to their spiritual development. As students rest from their academic activities on this special day, they will realize the

importance of rest as they get closer to God. Non-Adventist students will appreciate the holiness of this day as they also partake in the Sabbath activities. Bo (1992) points out, "In four years of attending chapel services, the initial negative attitude of many students is gradually changed into a positive attitude. Hearing the gospel message, many of them make a decision for Christ" (p. 38).

4.6. Worship in Dormitories

When morning and evening worship in the dormitories are well organized and conducted by students, it brings delight and togetherness in the moments spent in group devotionals. This is the period when students, no matter their background, mutually share their joys and pains. A moment of prayer spent together assures them that they are not alone in their struggles. The support of prayer from each other is a stabilizing factor as they get to know their God more.

Bo (1992) discussing a survey on the importance of dormitory worship in Samhyook University revealed that 272 students out of 310 (88 percent) said the worship services were very important. Another 243 students out of 310 (78 percent) wanted the worship services to be in a group form. Finally, he says that a survey shows that 232 students out of 310, which is 75 percent, had religious influences in the dormitories. Worshipping in the dormitories will serve as a catalyst to get closer to non-Adventist students in explaining to them issues pertaining to the church they might not have understood as they open up because they are with close friends.

4.7. Baptistmal Classes and Ceremonies

As non-Adventist students gradually come to the realization of desiring baptism, opportunity should be provided for them to learn more about Christ. It will therefore be necessary to put them into a baptismal class to receive more instructions in the doctrines of the Seventh-day Adventist church. On the other hand, those who do not desire baptism immediately but would want to know more about the beliefs of the church should also be accorded the same opportunity to study.

The baptismal ceremony for students should be solemn and appealing. White (1970) states that "give to the occasion all the importance and solemnity that can be brought into it. At such a service angels of God are always present" (p. 313). Attesting to the fact that the solemnity of a baptism can have an impact, Bo (1992) describes that many students who attend their friend's baptismal ceremony in Samhyook University tend to decide to be also baptized due to the impressiveness of the ceremony. They are always touched in the heart by the way the baptized students are welcomed.

4.8. Adventist Youth Activities

When Adventist youth activities are well organized in Adventist schools, it will have the potential of attracting many non-Adventist youth. Therefore, youth with strong leadership qualities and spirit filled should be put into leadership positions after they have been taken through proper training.

Seung (1988) making a contribution on how the youth can contribute in winning their non-Adventist friends in school says that "the Master Guide work and the pursuit of Adventist youth honors should be fostered strongly, particularly encouraging the organization of a Master Guide Club in each school. Youth, as master guides, will greatly strengthen the youth program and prepare young people for youth leadership" (p. 72). Aside giving good training to the youth, non-Adventist students should be given the opportunity to take part in such programs which will naturally get them more interested in the church.

The youth should be given the opportunity to assume responsibility for the major religious activities of the students after their training. Their closeness to their friends will remove many stumbling blocks as they reach out to their friends with the gospel.

4.9. Educational Policy of Adventist Education

The educational policy of Seventh-day Adventist (1992) states "Seventh-day Adventist's operate schools, kindergarten through graduate education, for the purpose of transmitting to students, children and constituencies their own ideals, beliefs, attitudes values, habits, and divinely imparted custom" (p. 2). These treasures imparted to students have a rippling effect on the church and society in general.

5. The Benefits of Adventist Education in Ghana

The benefits of Adventist education in Ghana have been enormous and very encouraging to the church. Prominent among them include (1) opportunities for evangelism, (2) strong Seventh-day Adventist (SDA) presence in the communities with SDA schools, and (3) opportunities to build strong SDA students for mission.

5.1. Opportunities for Evangelism

The objectives of both the curricular and extra-curricular activities of SDA schools are to foster the mission of the church. The integration of faith and learning in SDA schools is to lead students to accept Christ as their personal Savior and Lord. Adventist education prepares students for both the “this” live and “hereafter.” Evangelism, thus, becomes the focus of Adventist education. As explained above, the curricular and extra-curricular activities of Adventist education are carefully designed to gradually draw student closer to Christ.

5.2. Strong Seventh-day Adventist Presence in the Communities with Seventh-day Adventist Schools

The yearly evangelistic efforts by SDA schools in their communities have helped win more people to the church. The presence of these schools also attracts church teachers and members to leave in the communities. The changed lives of students from Adventist schools coupled with their evangelistic zeal also win others in the communities to the church. Some years after their establishments, there is an increase in the Seventh - day Adventist presence in the communities.

5.3. Opportunities to Build Strong Seventh-day Adventist students for mission

Students who got converted and baptized from Seventh-day Adventist institutions go out doing evangelism and thereby helping in increasing the number of church members and developing churches. The church also benefits financially in the sense that such graduated students have a higher employment opportunities and income which will boost the financial development of the church. When the church is financially endowed, it can afford to embark on projects that will in turn bring financial rewards to other church members.

6. The challenges of Adventist Education in Ghana

In spite of the numerous advantages for mission, Adventist education in Ghana faces some challenges. These challenges include (1) the present of non-Adventist teachers in Adventist schools, (1) inadequate innovations in offering more courses, and (3) inadequate incentives to attract qualified Adventist teachers to teach in Adventist schools.

6.1. The Present of Non-Adventist Teachers in Adventist Schools

The presence of non-Adventist teachers in Adventist schools in Ghana makes it difficult to achieve maximum benefits of Adventist education. The presence of non-Adventist teachers makes it difficult to implement the Seventh-day Adventist philosophy of education to achieve the church's mission. Some of these non-Adventist teachers feel reluctant to implement the Seventh-day Adventist philosophy of education. This may result from the fact that they either do not understand or care about the Adventist philosophy of education, or refuse to implement it. Some of these teachers even discourage non-Adventist students to participate in the extra-curricular activities of the schools. Some become agents of their churches to discourage their members to become Seventh-day Adventist.

6.2. Inadequate Innovations in Offering More Courses

Moreover, most of the courses offered in SDA schools have been the traditional ones without motivation to meet the demands of changing market trends. Courses like engineering, law, courses in the sciences and technology are limited or lacking in Adventist schools in Ghana. This makes it difficult to attract more students who might be interested in these courses.

6.3. Inadequate Incentives to Attract Qualified Adventist Teachers

Motivation to teachers comes in various forms including promotion, increase in remuneration, recognition, and opportunities for further studies. When these are not provided adequately, teachers do not get job satisfaction. Teachers cannot contribute their best in such an environment. This condition makes it difficult to attract qualified Adventist teachers to teach in Adventist schools in Ghana.

7. Adventist Education in Ghana, The Way Forward

This section recommends strategies for implementation to ensure that the church derives the maximum benefits from Adventist education in its mission. The recommended strategies included (1) training and posting of more Adventist teachers to Adventist schools in Ghana, (2) educating teachers in Adventist schools about Seventh-day Adventist philosophy of education, (3) offering more courses to reflect the demands of the job

market, (4) offering motivational packages to attract qualified Adventist teachers.

7.1. Training and Posting of More Adventist Teachers to Adventist Schools in Ghana

There should be conscious efforts to train more Adventist teachers in Ghana. The Seventh-day Adventist church currently runs two of such colleges in Asokore, in the Eastern Region of Ghana, and Agona, in the Ashanti Region of Ghana. Adventist schools from the other parts of the country usually face problems of inadequate Adventist teachers because some teachers refuse postings into other regions of the country. More colleges of education should be established in the other regions of the country to ensure equitable distribution of teachers to teach in Adventist schools.

7.2. Educating Teachers in Adventist Schools About Seventh-day Adventist Philosophy of Education

Seventh-day Adventist philosophy of education is unique (White, 1952). There should be conscious efforts at educating teachers in Adventist schools about the Adventist educational philosophy to equip them do their best. Teachers in Adventist schools should be made to understand that Adventist schools exist for mission. They should be encouraged to embrace and promote the mission for which the schools exist. Regular seminars and training courses should be organized to equip Adventist teachers for their unique tasks. Adventist teachers should be encouraged to establish living relationships with Jesus and lead their students to experience Jesus for themselves. They should be encouraged to live what they teach and to be good examples to their students in Christian living.

7.3. Offering More Market Demanded Courses

Adventist schools should offer courses that would make their students demanded on the job market. The schools should survey the job market to find out the demands of companies and employers and design courses to meet such demands. This would attract more students to offer these courses that would make them find job after graduation. Non-traditional but demanded courses in science and technology, law, and engineering should be offered in Adventist schools in Ghana to attract both Adventist and non-Adventist student to Adventist schools.

7.4. Offering Motivational Packages to Attract Qualified Adventist Teachers

Motivational packages should be offered in Adventist schools to attract and maintain qualified Adventist teachers to teach in Adventist schools in Ghana. There should be consistent increase in remuneration to reflect the remuneration on the job market. Teachers in Adventist schools should also be given the necessary recognition to make them feel needed by the church. There should also be open opportunities for further studies to enable teachers in Adventist schools advance themselves in knowledge. These packages would enhance the job satisfaction of teachers in Adventist schools, and to contribute their best to their schools.

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