

# **BARAKA POLICY INSTITUTE (BPI)**

**East Legon, Accra**

## **NATIONAL STRATEGIC CONFERENCE ON MUSLIM EDUCATION IN GHANA 2016**

### **CONFERENCE REPORT**

June 2016

## EXECUTIVE SUMMARY

Education has been identified as the greatest panacea for poverty alleviation, social exclusion, underdevelopment and self-marginalization. A number of social groups including some religious communities, and the disabled in Ghana have been identified as a deprived and poor as a result of lack of educational opportunities for its members, particularly the youth. This situation is as a result of lack of holistic and cohesive educational strategic plan which enables the achievement of rapid developmental goals for such communities in the country. This national conference was organized with the view of bringing together key stakeholders and experts in the Muslim community in the area of education and development to take stock of the state of Muslim education in the country; and to collectively brainstorm and proffer realistic strategies to advance the cause of education in the community. The conference particularly focused on achievements, challenges, and the way forward for Muslim education in Ghana. In all the conference recorded forty-two (42) participants out of the 49 experts and stakeholders invited. The conference Chair was a renowned Muslim Educationist, **Alhaji Abdul Rahim Gbadamosi** and supported by a Member of the Council of State of the Republic of Ghana and a Senior Lecturer of the University of Ghana, **Dr Rabiatu Ammah**.

The specific objectives for organizing this National Conference are:

- To review the state of Muslim education in the context of national educational strategy.
- To draw up a national strategic plan for Muslim education in the country within the context of educational development.
- To collectively establish a BPI facilitated National Committee on Muslim Education in Ghana.

Three (3) core papers were delivered at the conference. These were:

1. *“The State of Muslim Education in Ghana-Achievements, Challenges and The Way Forward”* by **Alhaj Mohammed Haroon**, Northern Regional Director, Ghana Education Service
2. *“Improving Muslim Schools through Effective Educational Leadership”* by **Dr Inusah Salifu**, Lecturer, University of Ghana, Legon
3. *“The importance of Arabic Language as an examinable subject in Pre-tertiary education”* by **Mr. Abass Mohammed Umar**, Lecturer, University of Ghana, Legon

After the deliveries, conference participants were grouped into two discussion groups to deliberate on the two key conference themes: a draft of National Muslim Education Strategy; and a draft a road map for the introduction of Arabic as an examinable subject at both BECE and WASSCE levels. Group One dealt with the *Drafting of National Muslim Education Strategy* and it was chaired by **Dr. Gamel Nasser Adam**, a Senior Lecturer at the University of Ghana and a Board Member of BPI, with **Alhaji Nasaru Abdul-Rahman**, a Senior Assistant Registrar at Zenith University College, as the Rapporteur. Group Two which dealt with the *drafting of Road Map for the Introduction of Arabic as Examinable Subject at both BECE & WASSCE* was chaired by Sheikh Ishaq Ibrahim Nuamah, a Board Member of BPI; and its Rapporteur was **Mr. Yehuza Abubakar**, Director of Ibn Abbass Islamic Senior School, Tamale.

At the end of the Conference, the following are the key outcomes that need to be worked on:

1. The need for collective action to improve the quality of teaching and learning in our Islamic Schools across the country.
2. The need to adopt/ establish one model Islamic school in each of the 10 regions of Ghana to measure quality and good performance.
3. Establishment of a BPI facilitating committee to draw a national strategic plan for Muslim Education in Ghana.

4. BPI and Federation of Islamic Senior High Schools should continue to work towards making Arabic examinable at WASSCE by the 2017 examinations
5. A BPI/Islamic Education Council delegation to government to ask for the introduction of Arabic at BECE
6. BPI to collaborate with the Council of Islamic Education Unit should assemble Arabic Language experts to review a Curriculum already developed by IEU for BECE Arabic to be submitted to the Ghana Education Service.
7. BPI should help in building the capacity of the Islamic Education Unit.
8. The Strategic National Conference on Muslim Education in Ghana should be organised annually to track the implementation of conference outcomes and to set targets for the coming year.

The analysis of conference evaluation forms distributed to 35 participants suggests that the conference achieved its objectives and therefore was very successful. For example, out of the 35 respondents, 30 of the participants representing 85.7 per cent think that the conference was a high level conference. Also, 35 out of 35 of the respondents representing 100 per cent believe that the conference achieved its objectives. Moreover, all the 35 respondents think that the speeches delivered at conference was educative, informative and insightful. Additionally, 94.3 per cent think that the outcome of the conference was positive.

# 1. INTRODUCTION

## 1.1 Background

Education has been identified as the greatest panacea for poverty alleviation, social exclusion, underdevelopment and self-marginalization. A number of social groups including some religious communities, and the disabled in Ghana have been identified as a deprived and poor as a result of lack of educational opportunities for its members, particularly the youth. This situation is as a result of lack of holistic and cohesive educational strategic plan which enables the achievement of rapid developmental goals for such communities in the country. This national conference was organized with the view of bringing together key stakeholders and experts in the Muslim community in the area of education and development to take stock of the state of Muslim education in the country; and to collectively brainstorm and proffer realistic strategies to advance the cause of education in the community. The conference particularly focused on achievements, challenges, and the way forward for Muslim education in Ghana.

The conference was held on Saturday, May 21, 2016 at Silver Star Towers, Airport, Accra, between 8am-5pm; and it was organized under the theme: *“Developing the Muslim Community in Ghana through Effective Educational Leadership and Performance”*. The Plenary sessions were chaired by *Alhaji Abdul Rahim Gbadosi* , while *Dr Gamel Nasser Adam* and *Sheikh Ishaq Ibrahim Nuamah* chaired the groups 1 and 2 deliberations respectively.

## 1.2 Attendance:

The conference was attended by 45 out of 49 experts and stakeholders invited. The following is the list of personalities who participated in the conference:

1. Alhaji Mohammed Haroon, Regional Director of Education, GES, Tamale
2. Dr. Inusah Salifu, Lecturer, University of Ghana, Legon, Accra

3. Dr. Abass Umar Mohammed, Lecturer, University of Ghana, Legon, Accra
4. Mr. Salem Kalmoni, President, BPI
5. Mr. Haruna Zagoon-Sayeed, Executive Director, BPI
6. Dr. Gamel Nasser Adam, Board Member, BPI
7. Dr. Abdul Basit Aziz Bamba, Board Member, BPI
8. Mr. Adam Yunus, Program Manager, BPI
9. Alhaji Rahim Gbadamoshie, Renowned Muslim Educationist
10. Dr. Abdulai Darimani, Director, Institute of Local Government, Accra
11. Dr. Rabiatu Ammah, Lecturer, University of Ghana, Legon, Accra
12. Dr. Al-Hussein Zakariah, Faculty of Education, UDS, Tamale
13. Dr. Abass Shamsudden, Lecturer, University of Education, Winneba (Kumasi Campus)
14. Sheikh Seebaway Zakariah, Lecturer, KNUST, Kumasi
15. Sheikh Mustapha Ibrahim, Chairman, ICODEHS, Accra
16. Alhaji Mohammed Gado, Chair, Advisory Board, Office of National Chief Imam
17. Alhaji Nurudeen Issah Abubakar, Head of Academic Affairs, UDS, Tamale
18. Alhaji Naa Ali Seidu Pelpuo, Registrar, MIST
19. Mr. Amin Tijani, WAEC Headquarters, Accra
20. Mr. Mohammed Saleh, WAEC, Ghana National Office, Accra
21. Mr. Safwan Wolley, GSIER, Accra
22. Sheikh Suleiman Muzu Ag. Co-ord., Federation of Islamic Senior High Schools in Ghana
23. Alhaji Mohammed Baba Alhassan, Director, GLISS, Accra
24. Mr. Seidu Viela, Secondary Education Division, Ghana Education Service
25. Nasaru Abdur Rahman Ibrahim, Snr. Assistant Registrar, Zenith University College
26. Sheikh Mohammed Kamil, Director, AI-Azhariya School, Kumasi
27. Mr. Abdullah Musah, Head of Arabic Department, Ghana Institute of Languages, Accra
28. Mr. Mohammed Kassim, Assistant Registrar, Islamic University College, Ghana
29. Hajia Fatimatu Sulemana, University of Ghana, Legon
30. Dr. Amin Bonsu, National Chairman, Ghana Muslim Council
31. Mr. Yahuza Abubakar, Educational Administrator, Tamale
32. Sheikh Khidr Idriss, Chairman, Regional IEU Council, Greater Accra
33. Mr. Ibrahim Abubakar Amankuah, Regional Manager, IEU, Kumasi
34. Mr. Issah Alhassan Abubakar, Regional Manager, IEU, Tamale
35. Mr. Ahmed Tijani, Regional Manager, IEU, Cape Coast
36. Mr. Osumanu Issifu, Regional Manager, IEU, Koforidua
37. Mr. Abdul-Mumin A. Sampene, Regional Manager, IEU, Sunyani
38. Mr. Abu Sawedu, Regional Manager, IEU, Bolgatanga
39. Mr. Idriss Abass, Regional Manager, IEU, Ho
40. Hajia Sherifatu Abukari, Headmistress, Suhum Islamic Girls SHS, Suhum
41. Mr. Zachariah Sulemain Yeboah, Headmaster, Islamic SHS, Kumasi
42. Mr. Alhassan Abudu Basara, Headmaster, Islamic SHS, Wa

### **1.3 Core Objectives**

The specific objectives for organizing this National Conference are:

- To review the state of Muslim education in the context of national educational strategy.
- To draw up a national strategic plan for Muslim education in the country within the context of educational development.
- To collectively establish a BPI facilitated National Committee on Muslim Education in Ghana.

### **1.4 Expected Outcome**

The Conference is expected to produce the following outcomes:

- Draft of National Muslim Education Strategy.
- A road map for the introduction of Arabic as an examinable subject at both BECE & WASSCE levels.
- Formation of a BPI facilitated National Working Committee on Muslim Education in Ghana.

## **2. OPENING PLENARY SESSION**

### **2.1 Remarks by Conference Chair – Alhaji Abdul Rahim Gbadamosi**

In his remarks, **Alhaji Abdul Rahim Gbadamoshie**, a Renowned Muslim Educationist, thanked BPI for choosing him to be the chairman of conference and commended them for organizing this all important conference which, according to him, is long overdue. Commenting on the BPI President's Welcome Address, the Chair thanked the President commended BPI for achieving various successes in their advocacy roles. He stated that there is a tendency among Muslim communities that we are being marginalized but in his assertion, it is not entirely the case. Muslims should wake up and fight for their rights and inclusions in national issues and policies that directly affect them. We should continue to update and sharpen our bargaining power which is education. He also lamented about the Arabic language issue and said we should fight for its inclusion as an examinable subject at both BECE & WASSCE.

On the opening presentation by the Executive Director of BPI, the conference Chair commended the Executive Director BPI and his team for the hard work in getting a scientific and accurate data of Muslim students and their performances in various tertiary institutions. He urged BPI to do more stakeholder consultations to get some of the challenges addressed. He also thanked BPI and appreciated their untiring efforts in getting the issue of Arabic language as an examinable subject being solved.

### **2.2 Welcome Address by the President of BPI, Mr. Salem Kalmoni**

The President of Baraka Policy Institute (BPI) who is also the Managing Director of Japan Motors Ltd. Mr. Salem Kalmoni gave the following welcome address:

***Mr. Chairman, BPI Board Members Present, The Executive Director of BPI, Distinguished Speakers, Our Valued Stakeholders, Our Respected Educationists and Academics, Brothers and Sisters in Islam.***



*I greet you with the universal Islamic salutation of hope and goodwill and that is to say to all of you **Assalaamu Aleikum Warahmatullahi Ta'aalaa Wabarkatuh**. We are very grateful to the Almighty Allah for granting us this auspicious day. Indeed, it is an important day for Muslim education in Ghana, **alhamdu lillah**.*

*Mr. Chairman, Baraka Policy Institute (BPI) was established in January, 2014 as a Think Tank to promote social justice and national development through research and advocacy. We place much emphasis on issues of education with a particular focus on the underprivileged and the vulnerable. Our core concern in education has to do with access, quality, performance and relevance. Indeed, we at the BPI believe that once these facets of education are continuously and progressively addressed, our nation will see the needed rapid development it deserves. Therefore, our mission is to strive for the general wellbeing of the people especially the vulnerable in society. We do this through advocacy activities, policy analysis and the conduct of research in selected and relevant areas of national development.*

*Mr. Chairman, BPI envisions to become a nationally and internationally recognized Think Tank contributing effectively to National development in the area of education and substance abuse. In the pursuit of these noble mission and vision, BPI sees those in charge of national policy and all stakeholders like all of you present here as key partners. We know that we cannot do it alone and so we aware that we need strategic collaboration in order to achieve our core objective*

*In the pursuance of our objectives, BPI engages in research on education with particular focus on access, relevance, quality and performance. Moreover, we engage in advocacy activities in areas relating to our core objectives. Furthermore, we offer policy direction particularly on education and related matters as well as providing capacity building in the area of education.*

*Additionally, BPI is interested in working to promote the overall wellbeing of the citizenry especially those in the margins of society.*

*Mr Chairman, since its establishment in January 2014, BPI has been working closely with the Ministry of Health to drafting and National Alcohol Policy and its Legislative Instrument (LI) to regulate alcohol consumption, marketing and sale in the country. This is being done to protect our youth, the greatest national assets from the destruction of alcohol. In this regard, BPI organized a national stakeholder conference on the draft National Alcohol Policy in December 2015. This conference was organized in close collaboration with the Ministry of Health. Again, in January 2015, BPI organized a national seminar on education titled: “Education Improvement in Ghana: Access, Quality and Relevance”. The seminar was attended by various key education stakeholders including directors from the Ministry of Education and the Ghana Education Service. BPI was also a key participant in the National Conference on Bridging the Gap between Education/Training and Industry, organized by the Ministry of Education as well as participating in stakeholder conferences on the Draft New Education Bill. We also presented a position paper to the NCTE on the conversion of Polytechnics into Technical Universities. Additionally, we write Newspaper Articles/Publications on contribute to issues pertaining to education in particular and other national development discourse in general.*

*Mr. Chairman, as a think tank which prioritize education, and coming from a Muslim background, the Baraka Policy Institute (BPI) deem it a duty to take Muslim education as our utmost priority in our educational operations in the country. We believe in the adage that says “Charity begins at home”. We understand that our public service to Ghana will not be complete without helping to shape the educational goals and outcomes of our constituency- the Muslim community. And that is why since its inception in 2014, BPI has always factor Muslim education*

*and the prosperity of the Ummah into its programmes and projects. Our major concerns regarding Muslim education in Ghana at all levels has been access, quality, performance and relevance. These values are universal values that assure impactful educational outcomes that guarantee quality life for the people.*

*Mr. Chairman, progressive communities all over the world have always given priority to education because it is a necessary process of systematically preparing the individual to become useful to himself or herself, the community, and to contribute positively to the overall national development effort. Undoubtedly, education has been identified as the greatest panacea for poverty alleviation, social exclusion, underdevelopment and self-marginalization. This national conference is being organized with the view of bringing together key stakeholders and experts in the Muslim community in the area of education and development to take stock of the state of Muslim education in the country; and to collectively brainstorm and proffer realistic strategies to advance the cause of education in the community. The conference is particularly focus on achievements, challenges, and the way forward for Muslim education in Ghana.*

*BPI's specific objectives for organizing this national conference as indicated in the conference information are:*

- 1. To review the state of Muslim education in Ghana in the context of national educational strategy.*
- 2. To draw up a national strategic plan for Muslim education in the country within the context of national development.*
- 3. To collectively establish a BPI facilitated National Working Committee on Muslim Education in Ghana.*

*By the end of this conference Mr. Chairman,, it is expected that we come out with a draft of National Muslim Education Strategy; draft a road map for the introduction of Arabic as an examinable subject at both BECE and WASSCE levels; and to form of National Working Committee on Muslim Education in Ghana whose work will be facilitated by BPI. It is anticipated that this committee will champion Muslim education in Ghana through consultations, strategic thinking and close partnership with all stakeholders.*

*On this note, let me warmly welcome all brothers and sisters to the National Strategic Conference on Muslim Education in Ghana. I also wish express my own gratitude and that of the BPI to all of you and to say to all of you that this is a duty worth doing, for we are all responsible and answerable for what befalls the Ummah.*

*Thank you for your attention and May Allah Suhhaahahuu Wat'aalaa bless us all for this effort. Wassalaamu Aleikum Warahmatullahi Wabarkatuh.*

### **2.3 A Short Speech by Sheikh Ishaq Ibrahim Nuamah on Behalf of BPI Board**

Board Member, BPI, welcomed all participants on behalf of the Board and said that, conference of this nature is long overdue. He commended the President of BPI for his sacrifice and dedication for the welfare of Muslims and prayed to Almighty Allah to give him long life and prosperity to continue his good works for Islam. He added that there should frequent meetings of this nature by bringing stakeholders to chart a positive path in solving our numerous problems.

### **2.4 Address by the Executive Director of BPI, Mr. Haruna Zagoon-Sayeed,**

The Executive Director of BPI, Mr. Haruna Zagoon-Sayeed made a presentation to depict the relevance of the conference. Below is his presentation:

***Mr. Chairman, The President of BPI, BPI Board Members Present, Valued Guest Speakers Our Distinguished Stakeholders and Experts, Brothers and Sisters in Islam.***

*Let me add my voice to that of BPI President to welcome you this important national conference.*

*We are very grateful to you for taking time off your tight schedules to be here for the sake of our*

community and country. Indeed, if we do not do it for our people, nobody else will do it for us. We at BPI believe in the power of consultation and collective responsibility in matters that affect everyone. It is an undeniable fact that the Muslim community in Ghana is largely bedeviled with poverty, ignorance, and lack of capacity to influence the very policies that affect us. This situation has made the development of our community to lag behind in almost all spheres of our lives including our spiritual development.

It is the candid view of BPI that our Muslim communities can only accelerate the pace of development only when the focus is directed at education. By this we at the BPI mean holistic and quality education especially at the basic and the secondary levels. It also means we getting access to competitive courses such as medicine, nursing, physician assistantship, engineering, law, business administration, education among other courses in both the sciences and the humanities at the university.

In a recently conducted research by BPI on **“The State of Gender Parity, Underprivileged and Minority Enrolments in Public Universities in Ghana”**, we have established that the number of Muslim students who graduate from competitive courses in our universities are abysmally low. In medicine for instance, the following figures accounts for Muslims who were inducted as medical doctors in the country by the Ghana Dental and Medical Council between 2010 and 2016. In fact these figures include all those who were trained outside the country such as Ghanaian graduands from Cuba, Russia, Turkey etc. These figures should provoke us to ask questions.

**INDUCTION OF MEDICAL DOCTORS IN GHANA (2010-2016)**  
**MUSLIM RATIO:**

<b>YEAR</b>	<b>NO. OF INDUCTEES</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
2010	297	22	7.4

2011	311	14	4.5
2012	425	27	6.4
2013	538	35	6.5
2014	500	33	6.6
2015	557	39	7.0
2016	230	11	4.8

**Source: Ghana Medical and Dental Council**

*It is clear from the above statistics that the induction rate for Muslims ranges between 4.5% and 7.4%. This is not acceptable. At least if we are assumed to be 17.6%, our educational opportunity rate must be at least 17%. We need to ask questions. Is it that our students are not offering science at the Senior High Schools? Or is it that they are not doing well in science? Mr. Chairman, we need to find answers to these questions.*

*Mr. Chairman, even our effort to establish new schools may be an activity in futility because the number of Muslim graduands in education for example is not encouraging. For example, the figures for Muslims who graduated in Education at the University of Cape Coast between 2010 and 2015 is not inspiring. The following are the figures:*

**UNIVERSITY OF CAPE COAST GRADUATION LIST**  
**COLLEGE OF EDUCATION**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<b>2010</b>	1,481	62	4.2
<b>2011</b>	1,265	85	6.71
<b>2012</b>	1,308	82	6.3
<b>2013</b>	1334	60	4.5
<b>2014</b>	1187	53	2.0
<b>2015</b>	1012	55	5.4

*The same case can be made for the University of Cape Coast flagship programme Bachelor of Commerce (B.Comm). Apart from 2011 when Muslim graduation ratio recorded 12.7%, the rest of the years between 2010 and 2015 graduation list recorded less than 9%. The following are the*

figures:

**SCHOOL OF BUSINESS (B COMMERCE)**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
2010	630	35	5.6
2011	402	51	12.7
2012	523	45	8.6
2013	405	32	7.9
2014	728	24	3.3
2015	566	43	7.4

*At the University of Ghana for example, Less than 5% of Muslims graduated in Law each year between 2011 and 2015. The following are the figures:*

**UNIVERSITY OF GHANA GRADUATION**

**LAW**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
2011	122	5	4.1%
2012	73	3	4.1%
2013	-	-	-
2014	71	1	1.4%
2015	72	3	4.2%

*It can also be seen below that between 2011 and 2015, less than 9% of Muslims graduated in Bsc Administration at the University of Ghana, Legon. The following are the statistics from the BPI research:*

**BSc ADMINISTRATION**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
2011	423	21	4.96%
2012	617	55	8.9%
2013	-	-	-
2014	930	61	6.5%
2015	1,256	91	7.24%

Mr. Chairman, even at the University for Development Studies (UDS) where we thought the graduation figures of Muslims should go above 50% of the general graduation list because of the Muslim majority in its catchment area, the situation could be better. One of the findings of BPI's **“The State of Gender Parity, Underprivileged and Minority Enrolments in Public Universities in Ghana”** research indicates that the Muslim graduation ratio in the Faculties of Agriculture, Applied Sciences and Integrated Development Studies at the University for Development Studies (UDS) between 2011 and 2015 constitute less than 50%. The following tables tell the story more aptly:

**UNIVERSITY FOR DEVELOPMENT STUDIES GRADUATION**

**FACULTY OF AGRICULTURE**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<b>2011</b>	481	110	22.9
<b>2012</b>	404	103	25
<b>2013</b>	427	71	16.6
<b>2014</b>	338	16	22.5
<b>2015</b>	116	29	25

**FACULTY OF APPLIED SCIENCES**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<b>2011</b>	290	36	12.4
<b>2012</b>	229	121	41.3
<b>2013</b>	292	73	18.9
<b>2014</b>	454	71	15.6
<b>2015</b>	119	28	23.5

**FACULTY OF INTEGRATED DEVELOPMENT STUDIES**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
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2011	1021	350	34.3
2012	1529	183	12.0
2013	1233	316	25.6
2014	--	--	--
2015	560	178	31.8

*Mr. Chairman, today, by the grace of the Almighty Allah we have about 35 Islamic Senior High Schools across the country. And these schools are spread across the ten regions of Ghana except the Upper East Region which has no single Islamic Senior High School. Just to satisfy your curiosity, the following are the names and locations of the current list of Islamic Senior High Schools in the country prepared by BPI in April 2016:*

**LIST OF ISLAMIC SENIOR HIGH SCHOOLS IN GHANA, APRIL 2016**

**GREATER ACCRA REGION**

<b>S/NO</b>	<b>NAME OF SCHOOLS</b>	<b>LOCATION</b>
1	<i>Ghana-Lebanon Islamic Senior High School</i>	<i>Kwame Nkrumah Circle, Accra</i>
2	<i>ICODEHS Senior High School</i>	<i>Asheley Botwe, Accra</i>
3	<i>Tuba Islamic Senior High School</i>	<i>Tuba</i>
4	<i>Anisa Senior High School</i>	<i>Madina, Accra</i>
5	<i>Mercy Senior High School</i>	<i>Ashaley Botwe, Accra</i>
6	<i>Al- Basar Senior High School</i>	<i>Awoshie, Accra</i>
7	<i>Lady Fatimah Senior High School</i>	<i>Adenta, Accra</i>

**ASHANTI REGION**

<b>S/NO</b>	<b>NAME OF SCHOOLS</b>	<b>LOCATION</b>
1	<i>Usmaniya Senior High School</i>	<i>Kumasi</i>
2	<i>Ibadarul Rahman Senior High School</i>	<i>Kumasi</i>

3	<i>Nurul Amin Senior High School</i>	<i>Kumasi</i>
4	<i>Ghana Muslim Mission Senior High School</i>	<i>Beposo,</i>
5	<i>Tijaniya Senior High School</i>	<i>Asokore</i>
6	<i>Sakafiya Senior High School</i>	<i>Kumasi</i>
7	<i>Al-azhariyya Senior High School</i>	<i>Kumasi</i>
8	<i>Islamic Senior High School</i>	<i>Kumasi</i>
9	<i>Tawheed Educational Complex</i>	<i>Kumasi</i>

#### ***NORTHERN REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
1	<i>Al-Sadi Senior High School</i>	<i>Tamale</i>
2	<i>Ghana- Libya Senior High School</i>	<i>Tamale</i>
3	<i>ICODEHS Senior High School</i>	<i>Tamale</i>
4	<i>Marakaz Senior High School</i>	<i>Walewale</i>
5	<i>Anbaryyya Senior High School</i>	<i>Tamale</i>
6	<i>Islamic Senior High School</i>	<i>Tamale</i>
7	<i>Al-Maktum Senior High School</i>	<i>Tamale</i>
8	<i>Abubakar Siddiq Senior High School</i>	<i>Tamale</i>
9	<i>Ibn Abass Senior High School</i>	<i>Tamale</i>

#### ***CENTRAL REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
1	<i>Nana Khadija Senior High School</i>	<i>Swedru</i>
2	<i>Siddiq Senior High School</i>	<i>Agona-Nyarkrom</i>
3	<i>Al- Ummah Senior High School</i>	<i>Kissi- near Elmina</i>

4	<i>Khulafau Rashidun</i>	<i>Ekumfi-Twaa</i>
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***EASTERN REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
<i>1</i>	<i>Islamic Senior High School</i>	<i>Koforidua</i>
<i>2</i>	<i>Islamic Girls Senior High School</i>	<i>Suhum</i>

***WESTERN REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
<i>1</i>	<i>Uthman Bun Affan Senior High School</i>	<i>Kanbuli</i>

***UPPER WEST REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
<i>1</i>	<i>Islamic Senior High School</i>	<i>Wa</i>

***VOLTA REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
<i>1</i>	<i>Ahamasu Islamic Senior High School</i>	<i>Ahamasu</i>

***BRONG AHAFO REGION***

<b><i>S/NO</i></b>	<b><i>NAME OF SCHOOLS</i></b>	<b><i>LOCATION</i></b>
<i>1</i>	<i>Istiqama Senior High School</i>	<i>Wenchi</i>

***Source:*** Baraka Policy Institute (BPI), April, 2016

*Mr. Chairman, as indicated earlier, the number of Islamic Senior High Schools we currently have is a massive success in our effort as a community towards education. However, the challenge is how we can ensure that all these schools are of top quality and performing well.*

*How do we get the needed infrastructure and the requisite leadership to ensure excellent academic performance?*

*Mr. Chairman, BPI recently conducted a research dubbed “**The Distressed and Underprivileged Schools Intervention Project (The DUSI Project)**”. This research project selected three (3) public Islamic Senior High Schools in the country and audited their physical infrastructure, leadership effectiveness and academic performance. The key objective for this project was to sample the strengths and weaknesses of our schools to enable us to profile them for governmental and NGO interventions as the case may be.*

*The three (3) schools selected for the 2015/2016 DUSI Project were as follows:*

- ❖ Islamic Senior High School, Kumasi, Ashanti Region*
- ❖ Islamic Senior High School, Wa, Upper West Region*
- ❖ Islamic Girls Senior High School, Suhum, Eastern Region*

*Mr. Chairman, it may interest you to know that we found that the three schools face with the same challenges. All the 3 schools have challenges with infrastructure which includes lack of adequate classrooms, lack of accommodation for teachers, lack of standard library stocked with relevant textbooks, lack of Modern Science Laboratory, adequate dormitory facility for students, inadequate water supply for both students and staff among others. In one of the schools, the office of the headmistress is located at the one of the girls’ dormitories. And in another, some students sleep outside as a result of inadequate dormitory facilities.*

*Mr. Chairman, brothers and sisters, these inadequacies affect academic performance.. In this particular research, we found that the 3 schools have good leadership who are very dedicated to the cause of the schools; and yet the unavailability of facilities is hampering consistent good academic work. The Heads of the schools and their staff are working against all odds to improve*

*the academic lots of the schools. We think that the schools have potential to perform better if the needed quality is applied.*

*The following are the last 3 years academic performances of the 3 selected school in English, Core Mathematics and Integrated Science:*

***Analysis of WAEC Results of Participating Schools (2013-2015)***

***ISLAMIC SENIOR HIGH SCHOOL, WA - 0100105***

<b><i>SUBJECT</i></b>	<b><i>YEAR</i></b>	<b><i>CANDIDATES SAT</i></b>	<b><i>CANDIDATES WITH PASSES BETWEEN A1 – C6</i></b>	<b><i>PERCENTAGE %</i></b>
<b><i>ENGLISH</i></b>	<b><i>2013</i></b>	<b><i>790</i></b>	<b><i>439</i></b>	<b><i>55.5</i></b>
	<b><i>2014</i></b>	<b><i>309</i></b>	<b><i>91</i></b>	<b><i>29.4</i></b>
	<b><i>2015</i></b>	<b><i>255</i></b>	<b><i>81</i></b>	<b><i>31.7</i></b>
<b><i>CORE MATHEMATICS</i></b>	<b><i>2013</i></b>	<b><i>790</i></b>	<b><i>114</i></b>	<b><i>14.4</i></b>
	<b><i>2014</i></b>	<b><i>309</i></b>	<b><i>18</i></b>	<b><i>12.6</i></b>
	<b><i>2015</i></b>	<b><i>255</i></b>	<b><i>18</i></b>	<b><i>7.0</i></b>
<b><i>INTEGRATED SCIENCE</i></b>	<b><i>2013</i></b>	<b><i>790</i></b>	<b><i>472</i></b>	<b><i>59.7</i></b>
	<b><i>2014</i></b>	<b><i>309</i></b>	<b><i>46</i></b>	<b><i>14.8</i></b>
	<b><i>2015</i></b>	<b><i>255</i></b>	<b><i>52</i></b>	<b><i>20.3</i></b>

***Source: WAEC/BPI DUSI Project***

***ISLAMIC GIRLS SENIOR HIGH SCHOOL, SUHUM -0020204***

<b>SUBJECT</b>	<b>YEAR</b>	<b>CANDIDATES SAT</b>	<b>CANDIDATES WITH PASSES BETWEEN A1 – C6</b>	<b>PERCENTAGE %</b>
<i>ENGLISH</i>	2013	357	272	77.3
	2014	167	80	47.9
	2015	229	219	95.6
<i>CORE MATHEMATICS</i>	2013	357	357	100
	2014	167	164	98.2
	2015	225	001	1.7
<i>INTEGRATED SCIENCE</i>	2013	357	355	99.4
	2014	167	155	92.8
	2015	225	194	86.2

*Source: WAEC/BPI*

**ISLAMIC SENIOR HIGH SCHOOL, KUMASI - 0050116**

<b>SUBJECT</b>	<b>YEAR</b>	<b>CANDIDATES SAT</b>	<b>CANDIDATES WITH PASSES BETWEEN A1 – C6</b>	<b>PERCENTAGE %</b>
<i>ENGLISH</i>	2013	557	434	77.9
	2014	456	119	45.0
	2015	609	441	72.4
<i>CORE MATHEMATICS</i>	2013	557	556	99.8
	2014	456	456	100.0
	2015	608	000	00.0
<i>INTEGRATED SCIENCE</i>	2013	557	324	58.1
	2014	456	451	98.9

	2015	608	365	60.0
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**Source: WAEC/ BPI DUSI Project**

*Mr. Chairman, Arabic is important language for every Muslim. In most of our Ibaadah (worship) we use one form of Arabic or the other. This stresses the significance of the language to every Muslim. Our schools and I mean our Islamic school be it at basic or secondary level must offer Arabic to all students irrespective of the programme one is offering. It is on this premise that BPI is passionate about the introduction of Arabic as examinable subject at both the Basic Education Certificate Examination (BECE) and the West African Senior School Certificate Examination (WASSCE). The recent letter written to Al-azhariyya Islamic Senior High School in Kumasi by both the GES and WAEC to the effect that the school can offer Arabic in the WASSCE is very exciting news. Subsequently, BPI has been meeting with both the leadership of WAEC and the GES to see how this opportunity can be actualized and also extended to all Islamic Senior Schools. Again, on May 2, 2016, BPI met with almost all heads and directors of the Islamic Senior High Schools in Ghana at Kumasi to discuss how all of our schools can take advantage of this dispensation. BPI is working hand-in-hand with the newly formed Federation of Islamic Senior High School in Ghana to ensure that the schools and their candidates are adequately prepared for the exams as we pursue the process for the floating of the subject at next WASSCE registration. Mr. Chairman, we are pushing that every Muslim child attending an Islamic school should have the chance to study Arabic and write it at WASSCE regardless of the programme one is pursuing. By this, the students will commit themselves in learning the language. Currently, the WAEC international WASSCE time-table allows for this arrangement. For example, the 2016 WASSCE time-table had Arabic written at a date that does not conflict with any programme or subject.*

**THE WEST AFRICAN EXAMINATIONS COUNCIL**

**WEST AFRICAN SENIOR SCHOOL CERTIFICATE EXAMINATION FOR SCHOOL CANDIDATES, 2016  
PROVISIONAL INTERNATIONAL TIMETABLE**

DATE	PAPER CODE	SUBJECT/PAPER	DURATION	TIME (GMT)
Monday, 22 <sup>nd</sup> February to Thursday, 24 <sup>th</sup> March, 2016	S7073 S7083 S7103 S7113 S7123 S7133 S7143 S7153	Basketry 3 (Project Work)* Ceramics 3 (Project Work)* Graphic Design 3 (Project Work)* Jewellery 3 (Project Work)* Leatherwork 3 (Project Work)* Picture Making 3 (Project Work)* Sculpture 3 (Project Work)* Textiles 3 (Project Work)*	6 hours a day for 5 days for each paper	Date and time for each paper will be arranged by the Council.
Friday, 11 <sup>th</sup> March, 2016	S7023 S7033	Foods and Nutrition 3 (Practical) Planning Session Home Management 3 (Practical) Planning Session	1hr 1hr	08.30 hrs. – 09.30 hrs. 11.30 hrs. – 12.30 hrs.
Thursday, 24 <sup>th</sup> March to Tuesday, 15 <sup>th</sup> April, 2016	S7013 S7023 S7033 S7054 S3013 S3043	Clothing and Textiles 3 (Practical) Foods and Nutrition 3 (Practical) Home Management 3 (Practical) Music 3B (Performance Test)* Arabic 3 (Oral) French 3 (Oral)	2hrs 30mins 3hrs 3hrs 30mins 15mins 40mins	Date and time for each paper will be arranged by the Council.
Tuesday, 29 <sup>th</sup> March, 2016	S3012 S3011 S5083 S5203	Arabic 2 (Essay) Arabic 1 (Objective) Health Science 3 (Alternative to Practical Work) Health Education 3 (Alternative to Practical Work)**	2hrs 50mins 1hr 45mins 1hr 45mins	08.30 hrs. – 10.30 hrs. 10.30 hrs. – 11.20 hrs. 14.00 hrs. – 15.45 hrs. 14.00 hrs. – 15.45 hrs.
Wednesday, 30 <sup>th</sup> March, 2016	S6053 S6053 S6153 S6153 S7213 S7213 S6093 S6093 S7032 S7031	Electronics 3 (Practical) Electronics 3 (Practical) Basic Electronics 3 (Practical) ** Basic Electronics 3 (Practical) ** Painting and Decorating 3 (Practical)** Painting and Decorating 3 (Practical)** Woodwork 3 (Practical) Woodwork 3 (Practical) Home Management 2 (Essay) Home Management 1 (Objective)	3hrs 3hrs 3hrs 3hrs 3hrs 3hrs 3hrs 3hrs 1hr 1hr	08.30 hrs. – 11.30 hrs. (1 <sup>st</sup> Set) 12.00 hrs. – 15.00 hrs. (2 <sup>nd</sup> Set) 08.30 hrs. – 11.30 hrs. (1 <sup>st</sup> Set) 12.00 hrs. – 15.00 hrs. (2 <sup>nd</sup> Set) 08.30 hrs. – 11.30 hrs. (1 <sup>st</sup> Set) 12.00 hrs. – 15.00 hrs. (2 <sup>nd</sup> Set) 08.30 hrs. – 11.30 hrs. (1 <sup>st</sup> Set) 12.00 hrs. – 15.00 hrs. (2 <sup>nd</sup> Set) 08.30 hrs. – 09.30 hrs. 09.30 hrs. – 10.30 hrs.

Here is the summary of Islamic Senior High Schools candidature for Arabic for the 2017 and 2018 WASSCE:

REGIONS	NO. OF SCHOOLS	CANDIDATURE		TOTAL NUMBER
		2017	2018	
<b>GREATER ACCRA</b>	5	340	364	704
<b>ASHANTI</b>	9	1778	1983	3761
<b>NORTHERN</b>	8	1081	1120	2201
<b>CENTRAL</b>	2	75	90	165
<b>EASTERN</b>	2	66	83	149
<b>WESTERN</b>	1	88	87	175
<b>UPPER WEST</b>	1	150	170	320



<b><i>VOLTA</i></b>	<i>1</i>	<i>48</i>	<i>52</i>	<i>100</i>
<b><i>TOTAL</i></b>	<b><i>29</i></b>	<b><i>3620</i></b>	<b><i>3949</i></b>	<b><i>7569</i></b>

*Also, the process of consultations must begin for the introduction of Arabic at the BECE. Government pays Arabic teachers at our basic schools and yet the subject is not examinable at the BECE. Making the subject externally examinable will motivate our students both at our basic and senior high schools to learn the language in competitive spirit and attach importance to the subject.*

*Therefore, it is the candid view of BPI that our Muslim communities can only accelerate the pace of development only when the focus is directed at education. By this we at the BPI means holistic and quality education especially at the basic and the secondary levels. It also means we getting access to competitive courses at the university such as medicine, nursing, physician assistantship, engineering, law, business administration, education among other courses in both the sciences and the humanities.*

*Mr. Chairman, brothers and sisters in Islam, all the afore-mentioned imperatives make this conference a crucial one. It can be deduced from the objectives of this conference that we are going to engage in **a strategic thinking** regarding the education of the Muslim in Ghana. Our deliberations, as indicated by the conference expected outcome, should produce concrete outcomes that will inure to the benefits of Muslims in Ghana in the area of education. This is not only a national duty but also a religious responsibility.*

*May Allah bless our efforts.*

*Thank you. Wassalaamu Aleikum Warahmatullah Ta'aalaa Wabarkaatu.*

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## **2.5 First Plenary Session Interventions**

**Hajia Sherifatu Abukari**, Headmistress, Suhum Islamic SHS, was allowed to throw more light on why their Core Mathematics paper in May/June 2015 WASSCE examination was cancelled or the school got only 1.7%. That was where the issue of IDPS was raised. According to her, she made follow ups to WAEC several times and was told that their problem had to do with the IDPS. BPI had been entreated to take up the issue and assist the school to get back their right results since the BPI according to WAEC official will start in 2016.

**Mr. Zachariah Suleiman Yeboah**, Headmaster, Kumasi Islamic SHS, also narrated similar problem with their Core Mathematics paper in May/June 2015 where the school scored 18% and were told of the same IDPS problem.

**Dr Abdul Basit Aziz Bamba**, Board Member, BPI, stated that he is ready to offer legal his assistance to the affected schools and therefore, they should contact BPI to provide full details of their engagements with WAEC so that full legal action would be taken against WAEC.

**Mr. Amin Tijani**, A Senior Staff of WAEC (Headquarters), took time to explain in details what IDPS is all about and how it works and stated emphatically that, its implementation is in May/June 2016 WASSCE examinations and not 2015. So he entreated all those schools having problems with their results and was told it has to do with IDPS to contact his office through BPI to look at their problems once again.

### 3. PRESENTATION OF PAPERS

#### 3.1 First Presentation

The first presentation was delivered by **Alhaji Mohammed Haroon**, Northern Regional Director of the Ghana Education Service. He spoke on the topic: *The State of Muslim Education in Ghana – Achievements, Challenges and the Way Forward*. Below is the presentation:

*MR. CHAIRMAN, All Protocols observed, ASSALAM ALAIKUM*

*It is a great privilege given this unique opportunity to speak to the topic “The State of Islamic Education in Ghana; Achievements, Challenges and the Way Forward”. In doing so I would like to look at this topic as follows;*

- ❖ What Islamic Education is,*
- ❖ Historical antecedents of Islamic education in Ghana,*
- ❖ The current state, (Basic, Secondary and Tertiary)*
- ❖ Achievements*
- ❖ What challenges Islamic education faces and*
- ❖ Would conclude with the imperatives for quality Muslim education or the way forward.*

#### **WHAT IS ISLAMIC EDUCATION?**

*Many attempts have been made to define Islamic education. According to Muhammad et’ al (2012) Islamic/Muslim education is the nurturing of the physique and the spirit on the basis of the Islamic religion which leads to the formation of the Muslim personality that possesses religious values originating from the Quran and the Hadith.*

*In discussing the tremendous benefits that can be derived from the Islamic Education Enterprise, UNICEF (2003) explains that the most effective of it all is the holistic education well equipped with employable skills. It maintains that enhancing Islamic education stands to boost the image of Islam by contributing to the preparation of students with the needed knowledge in community development and national growth.*

*Islamic Education also refers to the religious education in which the person studies religious knowledge, starting with the Qur'ân and matters of worship like purification, prayer, Zakâh, fasting and Hajj. He may also learn other matters like the etiquettes of eating and drinking, Islamic dress, family relations, business transactions, criminal law, and inheritance. This is what is called Islamic studies.*

*The term 'Islamic Education' can have a broader meaning, embracing knowledge in general in a framework where the teacher, the student, the school, and the syllabus all comply with Islamic values and teachings. In this environment, the student learns whatever he needs to learn of reading, mathematics and the various sciences. The syllabus will include a generous amount of coursework devoted to Islamic studies. Moreover, the syllabus would not include any texts that contradict with Islamic beliefs and teachings. For example, in studying Biology it should not be said that nature is the Creator of life. Likewise, in talking about eating behavior, it will not be said that the left hand is preferred to the right. It should not be taught that relationships between the opposite sexes are permissible before marriage. USAID/Ghana in a study of Islamic Education in Ghana identified four main categories of Islamic schools namely:*

- ❖ *The Traditional Qur'anic Schools,*
- ❖ *The Arabic Schools*
- ❖ *The Arabic English Schools and the*

❖ *Islamic Education Unit Schools (USAID/Ghana, 2007).*

*For the purpose of this paper, I will be dealing mostly with the Public integrated schools under the Islamic Education Unit*

## ***HISTORICAL ANTECEDENTS OF ISLAMIC EDUCATION IN GHANA***

### *A. Efforts at Establishing Islamic Unit Schools for Muslims in the North.*

*It is generally believed that Islam was first introduced in Northern Ghana in about 1680 through Mande or Dyula (Known as Wangara) traders. By the end of the eighteenth Century it had made significant impact in the Dagomba and Mamprugu Kingdoms. Islam later spread to the Asante Kingdom and later to other parts of Southern Ghana.*

*It is reported that some Ashantis embraced Islam as early as 1771 to 1801 during the reign of Otumfuo Osei Kwame. This is supported by the statement that one thousand (1000) Muslims lived in Kumasi, the capital of Ashanti under the leadership of one Imam Muhammed Al-Ghamba (Baba). The Ashantis who accepted Islam had their dresses adorned by muslims supposedly to guarantee protection from bullets ( Antwi, 1992)*

*Early Islamic Schools known as the ``MAKARANTAS`` or “MAKARANTUM” accompanied the introduction of the Islamic faith in Northern Ghana. As the faith grew, so did the Makaranta Schools. Children were mostly taught the Quran, Hadith and Fiqh (Islamic jurisprudence) and the Biography of the Prophet (S.A.W) known as ‘Seerah’.*

*At the early stages of its introduction, Islamic classes were held mostly at either backyard of the Mallams, the forecourt of the Local Mallams or in the mosques. Study periods varied; that is,*

*early morning or late evening. Study materials included the local slate (alo), the local ink (tadabo), the local wooden pen (al-qalami) and the cane known as 'barazim'*

*Being wary of the possible intrusion of other cultures, these Quranic Study Centres were established as measures of protection. When Secular education was later introduced, most Muslims refused to patronize it because they saw it as "the handmade of Christianity to serve the primary needs of evangelism".*

*Moreover, the attitude of a few Muslims who had Secular Education did not help matters. Some of these first generation of Muslims who benefited from Secular Education either lost a great deal of their Islamic values or ended up being converted into the Christian faith. Some of them added Christian names to their original names. They were therefore not accepted as role models for Muslim parents because they thought Christianity had taken over them. Consequently, later attempts to get Muslim children to enroll into secular Schools were frowned upon by parents. The cumulative effects of these factors led to the entrenchment of the "MAKARANTA" school Systems. Sequel to the factors enumerated above, most Muslims still had some reservations in accepting and accommodating the Free Compulsory Education Programme that was later introduced in early 1950s as part of the Accelerated Development Plan for Education. By the early 1960s most public schools in Muslim dominated communities were either abandoned or closed down due to low patronage.*

*Until around early 1972, in order to forestall these conservative tendencies by Muslim parents, the then Northern Regional Directorate of Education under Mr. J.S. Kaleem (Later Nyankpalalana Kaleem), recruited some Arabic Instructors for some Secular Schools.*

*In spite of the foresight of Mr. Kaleem, Makaranta or Quranic Schools were increasing in enrolment to the detriment of enrolment and stability of pupils in Secular schools. When Mr R.M. Yakubu later took over the Regional Directorate of Education, he entered into negotiation with proprietors of Quranic schools on the issue of Secular Education vis-à-vis the Quranic school type of Education and their relevance to the realities and development of Ghana as well as the improvement of the quality of life of Muslims.*

*At the instance of Mr. R.M. Yakubu and some enlightened Muslim leaders of the North, the Government adopted a New Policy on Education for Islamic/Muslim Schools in Ghana in 1973. Under this policy, proprietors of Quranic Schools were persuaded and encouraged to add secular subjects such as English, Mathematics and Science to their school Curricular. This was piloted in four Schools in the North (Nuriya Islamic Institute, Ambariyya Islamic Institute, Nuri-Islam and Nahada Islamic Institutes). These schools were later absorbed into the Public School System in the 1972/1973 academic year, transforming it from Makaranta stage to Madrasat. Secular teachers were posted to the schools with the approval of the then commissioner of Education Mr. Owusu Fordjuor. When Mr Y.W. Abroakwa succeeded Mr R.M. Yakubu in 1973 he helped in no small way to consolidate the gains made. He was later succeeded by Mr Benyako who deepened arrangements in favor of the formal inauguration of the Nuriyya Education Unit which later became Islamic Education Unit which is all encompassing. The proprietors who first accepted the posting of secular teachers were*

- ❖ Alfa Yussif Ejura who founded and controlled the Anbariyya Islamic Institute.*
- ❖ Sheik Ziblim Zakaria, the proprietor of Nuri-Islam*
- ❖ Sheik Basha Ibrahim Iddris of the Nuriya Islamic Institute*

- ❖ *Sheik Umar Mohammed who established the Nahadah Qur'anic Schools. They were later joined by Ustaz Shaltoot Ibrahim, the proprietor of Ulum-Deeniyat Islamic Qur'anic schools*

*B. Efforts at Establishing Islamic Unit Schools for Muslims in the South.*

*In 1986, the National Service Secretariat through its Community Improvement Unit (C.I.U) carried out a survey of Quranic schools in the Nima - Mamobi Area. The survey team led by Mr. Charles Abugre met a number of proprietors including the Director of the Islamic Research Centre, Sheik Umar. As expected, some of them resisted the change whereas others were eager for it.*

*The National Service Secretariat came out with a programme known as the Islamic Education Project and succeeded in converting some Quranic schools into English Arabic Schools. The programme started in Accra with sixteen (16) schools*

*Nima nine (9)*

*Mamobi, three (3)*

*Abeka two (2)*

*Accra Newtown one (1) and*

*One (1) in Adabraka.*

*National Service personnel were posted to these schools to teach English, Mathematics and Science.*



*All these untiring efforts were strengthened by yet another new support from Alhaji Rahim Gbadamosi and Mr Robert Ajene, both Regional Directors of Education for Northern and Upper Regions respectively. Culminating in the inauguration of the Islamic Education Unit, on 6th July 1986 by the then P.N.D.C Secretary for Education, Dr. Mohammed Ben Abdallah. There is therefore, no gain saying that the establishment of Islamic Schools in Ghana and later being adopted as public schools has helped in bringing secular education to Muslim children Nationwide.*

*Muslim Education further got a boost from Alhaji Gbadamosi's idea of awarding certificates to qualified Arabic instructors which made them employable under the Islamic Education Unit to teach with the secular teachers. Therefore, by 1987/88 the English Arabic school system spread rapidly with about one hundred and forty-nine (149) primary schools, Seventeen (17) Middle schools and forty-nine (49) Day Nursery schools.*

**CURRENT STATE OF ISLAMIC EDUCATION IN GHANA.**

*The state of Islamic Education today in Ghana has seen marked improvement in Access and Management. However, in the area of quality a lot needs to be done. From the table below, a look at Muslim Education in two Regions in Ghana depicts the growth in access and progression.*

**Access (Islamic Education)**

<b>REGION</b>	<b>NUMBER OF PUBLIC E/A BASIC SCHOOLS</b>	
	<b>1970s</b>	<b>2016</b>

<i>NORTHERN REGION</i>	<i>4</i>	<i>635</i>
<i>GREATER ACCRA</i>	<i>13</i>	<i>53</i>
<b><i>TOTAL</i></b>	<b><i>17</i></b>	<b><i>688</i></b>

*Source: Regional Education Office, Tamale/EMIS*

## ***MANAGEMENT***

*Even though there is more room for improvement in the Islamic Education in Ghana, there has been some improvement. Management has moved from the individual Proprietor management to a well-structured administrative Management Unit spanning from National through Regional to District Levels.*

*There are also recognized structures such as National, Regional and District Islamic Councils supporting the Management of Islamic Education.*

## ***QUALITY***

*When it comes to quality of Islamic Education one indicator that is not encouraging is performance using BECE results as a base. This calls for concerted efforts of all stakeholders to stem the tide. Let me share with you findings of a study conducted by Northern Network for Education Development (NNED) an NGO on the performance on BECE of Islamic Junior High Schools as compared to other Units in Tamale Metropolis.*

***BECE Results of Islamic Education Unit JHS as compared to others in Tamale Metropolis***

<i>Year</i>	<i>Islamic Education Unit (Cand)</i>	<i>No. Passed</i>	<i>Catholic Unit (Cand)</i>	<i>No. Passed</i>	<i>Ahmaddiya Unit (Cand)</i>	<i>No. Passed</i>
2010	845	202 (23.9%)	782	370 (47.4%)	245	58 (23.6%)
2011	888	243 (27.4)	806	334 (41.4%)	349	42 (23.6%)
2012	1,037	222 (21%)	688	259(37.6%)	301	43 (14.2)
2013	543	105 (19.3%)	416	164 (39.4%)	164	209(12.1)

***Source: GES, Tamale Metro, 2014***

*The fact-finding team that came out with this trend attributed the poor performance to several factors such as weak supervision, reduced contact hours and teachers hiding in Islamic schools to play truancy using Arabic/Quranic instructions as excuse.*

***Senior High Schools***

*At the Senior High school level Muslim education is catching up fast with the secular schools. The tables below are indicative of progress of Muslim education in Senior High School level. It is projected that by current enrolment figures in the schools, the candidates who will be writing their West African Secondary School Certificate Exams (WASSCE) in 2017 and 2018 may be writing Arabic language as a subject for each of the ten regions.*

***GREATER ACCRA REGION***

	<b><i>CANDIDATURE</i></b>
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<i>NAME OF SCHOOLS</i>	<i>2017</i>	<i>2018</i>
<i>Gliss Senior High School</i>	<i>160</i>	<i>144</i>
<i>ICODEHS Senior High School</i>	<i>40</i>	<i>55</i>
<i>Tuba Islamic Senior High School</i>	<i>22</i>	<i>30</i>
<i>Anisa Senior High School</i>	<i>60</i>	<i>80</i>
<i>Mercy Senior High School</i>	<i>58</i>	<i>55</i>
<b><i>TOTAL</i></b>	<b><i>340</i></b>	<b><i>364</i></b>

***Source data: Baraka Policy Institute, Accra***

### ***ASHANTI REGION***

<i>NAME OF SCHOOLS</i>	<b><i>CANDIDATURE</i></b>	
	<i>2017</i>	<i>2018</i>
<i>Usmaniya Senior High School</i>	<i>78</i>	<i>65</i>
<i>Ibadarul Rahman Senior High School</i>	<i>29</i>	<i>34</i>
<i>Nurul Amin Senior High School</i>	<i>35</i>	<i>55</i>
<i>Ghana Muslim Mission Senior High School</i>	<i>560</i>	<i>620</i>
<i>Tijaniya Senior High School</i>	<i>**</i>	<i>20</i>
<i>Sakafiya Senior High School</i>	<i>20</i>	<i>25</i>
<i>Azaariya Senior High School</i>	<i>56</i>	<i>64</i>
<i>Islamic Senior High School</i>	<i>1,000</i>	<i>1,100</i>
<i>Tawheed Educational Complex</i>	<i>-</i>	<i>-</i>
<b><i>TOTAL</i></b>	<b><i>1778</i></b>	<b><i>1983</i></b>

***Source data: Baraka Policy Institute, Accra***

**NORTHERN REGION**

<i>NAME OF SCHOOLS</i>	<i>CANDIDATURE</i>	
	<i>2017</i>	<i>2018</i>
<i>Al-Sadi Senior High School</i>	<i>150</i>	<i>160</i>
<i>Ghana- Libya Senior High School</i>	<i>30</i>	<i>36</i>
<i>ICODEHS Senior High School</i>	<i>35</i>	<i>40</i>
<i>Marakaz Senior High School</i>	<i>64</i>	<i>40</i>
<i>Anbariya Senior High School</i>	<i>600</i>	<i>612</i>
<i>Islamic Senior High School</i>	<i>51</i>	<i>68</i>
<i>Al-Maktum Senior High School</i>	<i>30</i>	<i>50</i>
<i>Abubakar Siddiq Senior High School</i>	<i>121</i>	<i>114</i>
<b><i>TOTAL</i></b>	<b><i>1081</i></b>	<b><i>1120</i></b>

*Source data: Baraka Policy Institute, Accra*

**CENTRAL REGION**

<i>NAME OF SCHOOLS</i>	<i>CANDIDATURE</i>	
	<i>2017</i>	<i>2018</i>
<i>Nana Khadija Senior High School</i>	<i>15</i>	<i>20</i>
<i>Siddiq Senior High School</i>	<i>60</i>	<i>70</i>
<b><i>TOTAL</i></b>	<b><i>75</i></b>	<b><i>90</i></b>

*Source data: Baraka Policy Institute, Accra*

**EASTERN REGION**

<i>NAME OF SCHOOLS</i>	<i>CANDIDATURE</i>	
	<i>2017</i>	<i>2018</i>
<i>Islamic Senior High School</i>	<i>15</i>	<i>15</i>

<i>Islamic Girls Senior High School</i>	<i>51</i>	<i>68</i>
<b><i>TOTAL</i></b>	<b><i>66</i></b>	<b><i>83</i></b>

*Source data: Baraka Policy Institute, Accra*

#### **WESTERN REGION**

<b><i>NAME OF SCHOOLS</i></b>	<b><i>CANDIDATURE</i></b>	
	<b><i>2017</i></b>	<b><i>2018</i></b>
<i>Uthman Bun Affan Senior High School</i>	<i>91</i>	<i>110</i>
<b><i>TOTAL</i></b>	<b><i>91</i></b>	<b><i>110</i></b>

*Source data: Baraka Policy Institute, Accra*

#### **UPPER WEST REGION**

<b><i>NAME OF SCHOOLS</i></b>	<b><i>CANDIDATURE</i></b>	
	<b><i>2017</i></b>	<b><i>2018</i></b>
<i>Islamic Senior High School</i>	<i>150</i>	<i>170</i>
<b><i>TOTAL</i></b>	<b><i>150</i></b>	<b><i>170</i></b>

*Source data: Baraka Policy Institute, Accra*

#### **VOLTA REGION**

<b><i>NAME OF SCHOOLS</i></b>	<b><i>CANDIDATURE</i></b>	
	<b><i>2017</i></b>	<b><i>2018</i></b>
<i>Ahamasu Senior High School</i>	<i>48</i>	<i>52</i>
<b><i>TOTAL</i></b>	<b><i>48</i></b>	<b><i>52</i></b>

*Source data: Baraka Policy Institute, Accra*

**ISLAMIC SENIOR HIGH SCHOOLS AND THEIR CANDIDATURE FOR WASSCE  
2017 AND 2018 EXAMINATIONS SUMMARY**

<b>REGIONS</b>	<b>NO. OF SCHOOLS</b>	<b>CANDIDATURE</b>		<b>TOTAL NUMBER</b>
		<b>2017</b>	<b>2018</b>	
<b>GREATER ACCRA</b>	5	340	364	704
<b>ASHANTI</b>	9	1778	1983	3761
<b>NORTHERN</b>	8	1081	1120	2201
<b>CENTRAL</b>	2	75	90	165
<b>EASTERN</b>	2	66	83	149
<b>WESTERN</b>	1	88	87	175
<b>UPPER WEST</b>	1	150	170	320
<b>VOLTA</b>	1	48	52	100
<b>TOTAL</b>	<b>29</b>	<b>3620</b>	<b>3949</b>	<b>7569</b>

*Source data: Baraka Policy Institute, Accra*

**TERTIARY EDUCATION**

*A study of the trend of graduation of Muslims in the various courses of study in three (3) Public Universities in Ghana (Tertiary Education) by the Baraka Institute of Policy Analysis in April, 2016 reveals that there is a general low admission of Muslims in some of our tertiary institutions in Ghana. This can be seen in the tables below.*

**GRADUATION LISTS OF THE VARIOUS PROGRAMMES OF STUDY IN THREE PUBLIC UNIVERSITIES IN GHANA**

**UNIVERSITY FOR DEVELOPMENTAL STUDIES GRADUATION LIST**

**FACULTY OF AGRICULTURE**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<i>2011</i>	<i>481</i>	<i>110</i>	<i>22.9</i>
<i>2012</i>	<i>404</i>	<i>103</i>	<i>25</i>
<i>2013</i>	<i>427</i>	<i>71</i>	<i>16.6</i>
<i>2014</i>	<i>338</i>	<i>16</i>	<i>22.5</i>
<i>2015</i>	<i>116</i>	<i>29</i>	<i>25</i>

*Source: Field survey- Baraka Policy Institute*

**FACULTY OF MEDICINE AND HEALTH SCIENCE**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<i>2011</i>	<i>189</i>	<i>67</i>	<i>35.4</i>
<i>2012</i>	<i>211</i>	<i>64</i>	<i>30.3</i>
<i>2013</i>	<i>--</i>	<i>--</i>	<i>--</i>
<i>2014</i>	<i>353</i>	<i>119</i>	<i>33.7</i>
<i>2015</i>	<i>233</i>	<i>96</i>	<i>41.2</i>

*Source: Field survey- Baraka Policy Institute*

**FACULTY OF APPLIED SCIENCE**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<i>2011</i>	<i>290</i>	<i>36</i>	<i>12.4</i>



<b>2012</b>	229	121	41.3
<b>2013</b>	292	73	18.9
<b>2014</b>	454	71	15.6
<b>2015</b>	119	28	23.5

*Source: Field survey- Baraka Policy Institute*

**FACULTY OF INTEGRAED DEVELOPMENT STUDIES**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	1021	350	34.3
2012	1529	183	12.0
2013	1233	316	25.6
2014	--	--	--
2015	560	178	31.8

*Source: Field survey- Baraka Policy Institute*

**FACULTY OF BUSINESS AND LAW**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	--	--	--
2012	--	--	--
2013	491	123	25.0
2014	1335	333	24.9

2015	901	284	31.5
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*Source: Field survey- Baraka Policy Institute*

**FACULTY OF PLANNING/LAND MANAGEMENT**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	28	7	25.0
2012	734	179	24.4
2013	962	304	31.6
2014	885	252	28.5
2015	469	138	29.4

*Source: Field survey- Baraka Policy Institutes*

**FACULTY OF ALLIED HEALTH SCIENCES**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	--	--	--
2012	--	--	--
2013	--	--	--
2014	450	72	16.0
2015	233	96	41.2

*Source: Field survey- Baraka Policy Institute*

**UNIVERSITY OF CAPE COAST GRADUATION LIST**

**COLLEGE OF EDUCATION**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<i>2010</i>	<i>1,481</i>	<i>62</i>	<i>4.2</i>
<i>2011</i>	<i>1,265</i>	<i>85</i>	<i>6.71</i>
<i>2012</i>	<i>1,308</i>	<i>82</i>	<i>6.3</i>
<i>2013</i>	<i>1334</i>	<i>60</i>	<i>4.5</i>
<i>2014</i>	<i>1187</i>	<i>53</i>	<i>2.0</i>
<i>2015</i>	<i>1012</i>	<i>55</i>	<i>5.4</i>

*Source: Field survey- Baraka Policy Institute*

**SCHOOL OF BUSINESS (BCOMMERCE)**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<i>2010</i>	<i>630</i>	<i>35</i>	<i>5.6</i>
<i>2011</i>	<i>402</i>	<i>51</i>	<i>12.7</i>
<i>2012</i>	<i>523</i>	<i>45</i>	<i>8.6</i>
<i>2013</i>	<i>405</i>	<i>32</i>	<i>7.9</i>
<i>2014</i>	<i>728</i>	<i>24</i>	<i>3.3</i>
<i>2015</i>	<i>566</i>	<i>43</i>	<i>7.4</i>

*Source: Field survey- Baraka Policy Institute*

**SCHOOL OF MEDICAL SCIENCE**

<b>YEAR</b>	<b>NO. OF GRANDAUNTS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
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<b>2011</b>	-	-	-
<b>2012</b>	-	-	-
<b>2013</b>	-	-	-
<b>2014</b>	46	2	4.3
<b>2015</b>	42	1	2.4

*Source: Field survey- Baraka Policy Institutes*

**UNIVERSITY OF GHANA GRADUATION LIST**

**LAW**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<b>2011</b>	122	5	4.1%
<b>2012</b>	73	3	4.1%
<b>2013</b>	-	-	-
<b>2014</b>	71	1	1.4%
<b>2015</b>	72	3	4.2%

*Source: Field survey- Baraka Policy Institutes*

**BSc ADMINISTRATION**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE %</b>
<b>2011</b>	423	21	4.96%
<b>2012</b>	617	55	8.9%
<b>2013</b>	-	-	-

2014	930	61	6.5%
2015	1,256	91	7.24%

*Source: Field survey- Baraka Policy Institutes*

**BSc ENGINEERING**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	39	2	5.12%
2012	61	2	3.3%
2013	-	-	-
2014	48	4	8.3%
2015	80	4	5%

*Source: Field survey- Baraka Policy Institute*

**MEDICINE**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
2011	-	-	-
2012	-	-	-
2013	-	-	-
2014	430	16	3.7%
2015	350	24	6.81%

*Source: Field survey- Baraka Policy Institutes*

**BSc NURSING**

<b>YEAR</b>	<b>NO. OF GRADUANDS</b>	<b>NO. OF MUSLIMS</b>	<b>PERCENTAGE</b> %
<b>2011</b>	-	-	-
<b>2012</b>	-	-	-
<b>2013</b>	-	-	-
<b>2014</b>	69	3	4.3%
<b>2015</b>	173	12	6.93%

*Source: Field survey- Baraka Policy Institutes*

### **ACHIEVEMENTS OF MUSLIM EDUCATION IN GHANA**

*The despite the humble beginning of the introduction of Islamic Education in Ghana, integration of Quranic schools into the public education system has tremendously helped to improve access to secular education in predominantly muslim communities.*

- ❖ *Disabusing and correcting the wrong notion that secular education was a tool for converting Muslims into Christianity.*
- ❖ *With the inception of Islamic Education, Muslims are now best positioned to contribute their quota meaningfully to the socio- economic development of the Country.*
- ❖ *Provision of Islamic Education in Ghana has undoubtedly augmented the efforts of successive Governments in making education accessible and affordable to all Ghanaian children of school age.*
- ❖ *Morality has the singular power to guide a Ghanaian worker towards honesty at work and improved productivity and this is what Islamic education stands for and shall continue to work towards achieving that.*
- ❖ *Islamic Education has contributed to Religious tolerance in Ghana.*

- ❖ *Islamic Education has contribute to the human resource development Ghana, and examples abound.*

## **CHALLENGES**

*Despite all these positives, there are still so many hurdles to surpass or surmount in our quest to achieve desired educational outcomes. These challenge include:*

- ❖ *Unavailability of common syllabus for all Islamic Schools in Ghana. Previous efforts are yet to succeed in bringing together all Islamic schools to adopt common syllabi.*
- ❖ *Lack of common textbooks to be used in all Islamic Schools as is the case in Secular schools.*
- ❖ *The disparity of contact hours, where contact hours in majority of Islamic schools are far below the G.E.S standards. Since all students sit for common examinations, Islamic schools are always at disadvantage because of this contact hour issue.*
- ❖ *Attempts to achieve a smooth integration of Arabic timetable into the main stream timetable still remains a challenge.*
- ❖ *Lack of Arabic teacher-training centers to produce professional Arabic teachers for quality provision of Arabic education in the county. University of Education Winneba, has started an Arabic Programme and Arabic instructors are kindly advised to take advantage of that opportunity.*
- ❖ *Inability of successive Governments to recruit Arabic Instructors. The question has always been about the relevance of the Arabic Instructor since Arabic is not examinable. These are some of the salient challenges that need to be looked into.*
- ❖ *Inability of students from Islamic schools to speak Arabic.*

- ❖ *Unqualified Arabic instructors who cannot express themselves in Arabic remain a challenge.*
- ❖ *There is that perception that Arabic schools are for lazy teachers and so lazy teachers lobby to be posted to such schools.*
- ❖ *In predominantly Muslim communities we still have the challenge of girls' education. This is because of the notion that women are usually considered to be playing background roles. In Tamale Metro for instance, out of about 103 proprietors, only three are women but face stiff opposition.*
- ❖ *Early marriage is still tolerated and practiced among some Muslim dominated communities denying girls the opportunity to continue their education.*
- ❖ *It is worth noting that some Islamic Schools are poorly housed with some virtually learning in slums or under trees.*
- ❖ *Some parents are still ignorant about the values of secular education as a result give out their children for quaranic recitation, begging etc.*
- ❖ *In recent times there has been some controversial issue regarding the dressing of Muslim Students in Public Schools.*
- ❖ *The Anbariyya Education Unit which has numerous schools and thousands of school children under it is not being talked about because of the controversy over the attendance of schools on Saturdays and Sundays and not Thursdays and Fridays. Nevertheless, this Unit which kick started the integrated Islamic Education in the 1970s has contributed immensely to the human resource development of a lot Islamic scholars in Ghana.*



## **THE WAY FORWARD**

*Having stated some of the challenges that have the tendency to impede the successes we all yearn for as Muslims, I humbly put before the Baraka Policy Institute what I consider to be a realistic approach towards finding lasting solution to our numerous challenges.*

### **IMPERATIVES FOR QUALITY MUSLIM EDUCATION IN GHANA.**

- ❖ *The need to provide answers to the relevance of Arabic Instructors by ensuring that Arabic Language becomes examinable.*
- ❖ *Building the capacities of Arabic Instructors and taking steps towards establishing professional Institutions to train them, for Example, the Al-Farouq College of Education in Wenchi*
- ❖ *Encouraging the few in the System to take advantage of the Arabic studies at University of Education, Winneba.*
- ❖ *Sourcing external funding to improve infrastructure in Islamic School and to continue to build the capacity of our Arabic Instructors.*
- ❖ *Ensuring that there are common textbooks for all Islamic schools in Ghana.*
- ❖ *Development of uniform and workable Syllabi for all Islamic Schools and organizing workshop to educate Arabic instructors on its usage.*
- ❖ *A lot of sensitization need to be done to educate parents on the importance of Girls Education using role models.*
- ❖ *There is also the need for stakeholders in Education to separate devotion from Education.*

❖ *Head teachers in our Islamic Schools should practice shared leadership. This is a recommended leadership style in which the head teacher creates a platform for consultations, consensus building, participatory activities and cordial relationships in the school in order to improve learning outcomes.*

*There should also be shared accountability in the schools. That is a leadership approach whereby all stakeholders are aware of their responsibilities, respective roles and duties towards school. (GES, T.E.D 2014).*

*Head teachers in our Islamic Schools should make it a collective responsibility for the promotion of learning in schools by holding their teachers and pupils accountable for their actions and inactions. Head teachers also have the responsibility of getting all stakeholders in the schools to be accountable in carrying out their various roles or responsibilities for example the provision school infrastructure in Muslim communities.*

*This can be done by encouraging parents through P.T.A's to provide support for their Children in School.*

*Speech and prize giving days should be organized in our Islamic schools in order to showcase achievements or learning outcomes. For Example BECE and WASSCE results, class tests, teachers' innovation in fabricating teaching and learning materials (TLMS).*

*The Islamic Ummah in Ghana led by the Baraka Policy Institute should advocate for a National Policy to equalize the Thursdays and Fridays attendance of school by Muslim institutions in Ghana. That is to say that Muslim schools/institutions can attend school on Saturdays and Sundays to make up for the Thursdays and Friday's school contact hours.*

***“Do not follow where the path may lead. Go instead where there is no path and leave a trail.  
Only those who will risk going too far can possibly find out how far one can go” - T. S Elliot***

## **CONCLUSION**

*To conclude, I will like to appeal to the Baraka Policy Institute, through its dynamic leadership to lead the crusade in mobilizing and galvanizing the energies of all Muslim/Islamic Scholars in the country to take the destiny of Education of our Muslim children in our Islamic Schools into our own hands. This is because the best thing we can give to our children as Muslims is knowledge of Islam. It is the best education and the best means to fight ignorance and drive away evil and poverty. Amir Bin Sa'id narrated that the Holy Prophet of Islam (S.A.W) said, “A father gives his child nothing better than good education” (Tirmidhi, 4977 and Baihagi). Also in Tirmidhi 217 and Ibn Majah, Abdallah Ibn Abass narrated that Allah's Messenger (S.A.W) said “A single scholar of Religion is more formidable against Satan than thousand devout people”. In the light of the above Hadith, the Islamic Ummah can support in the delivery of quality educational outcomes in the Islamic Schools by helping the leaders of the schools in checking pupils reporting late for school, absenteeism and lateness on the part of teachers and pupils, presenteeism (Teachers present in school but not teaching), poor classroom infrastructure and poor performance at both BECE AND WASSCE.*

**THANK YOU**

**ASSALAM ALAIKUM**

### **3.2 Second Presentation**

**Dr. Inusah Salifu**, a Lecturer in Educational Administration and Leadership at the Department of Adult Education and Leadership at University of Ghana, Legon delivered at the conference on the topic: ***“Improving Muslim Schools through Effective Educational Leadership”***. Below is the full speech:

*The Chair, Distinguished Guests, Respected Elders Here Assembled, Assalamualaikum! I must say I feel very elated to be part of this conference but before I proceed, let me quickly indicate that, as I am not an Islamic scholar, my submission on this occasion will be based solely on my background as an academic and a professional in the discipline of Educational Leadership. My views will therefore be hinged on secularism rather than Islamic Religious knowledge. Having said that, permit me to introduce two other concepts closely related to Educational Leadership and explain the three together before I delve into the main topic. The two concepts are; Administration and Management.*

*Mr Chairman, Respected Sisters and Brothers, it is important to look at these concepts because of the controversies and debate surrounding their usage and applications in organisations. Most importantly, there are three Schools of Thought regarding the relationship between Administration and Management. The first School of Thought posits that Administration and Management are both the same and could be used interchangeably depending on the field of application. For example, whereas in education and in security institutions, the term “Administrator” is preferred, in most business organisations, the term “Manager” is widely common. So, you hear of Bank Manager, Insurance Company Manger, etc. The second School of Thought, however, asserts that Management is a bigger umbrella within which we find Administration, meaning, the Manager is higher than the Administrator in the hierarchy of organisational authority. The third School of Thought sees the relationship between the two concepts rather in the reverse of the second School of Thought, thus making administration broader than Management (the Administrator higher than the Manager). According to the third School of Thought therefore, the Administrator formulates policies and has decisive function*

*whereas the Manager implements the policies and plays an executive function. Where do I stand, Ladies and Gentlemen? I go with the third School of Thought.*

*Now coming to Leadership! Who is a leader? Simply put, I define a leader as someone who influences his or her subordinates toward achieving organisational goals. In effect, what this means is that although it is undeniable that administrators and managers are leaders, they are so by virtue of their abilities to influence others, and if they are unable to do so, they cannot, in principle, be regarded as leaders. Leadership is therefore a very vital and an indispensable quality that should be exhibited by an administrator or a manager. Another thing worth noting is that, everybody is a leader of a sort provided the person is in a position to influence others. Leadership is therefore a concept that occurs in different contexts and shapes of human life. For example, at home, fathers are leaders just as mothers are also! In their absence, however, any caretaker is also a leader. In the school setting, leadership starts with the Class Prefect, the various school prefects including the Senior Prefect (SP), teachers, Assistant Heads up to the Headmaster or Headmistress.*

*Mr Chairman, Fellow Sisters and Brothers, coming to my topic: Improving Muslim Schools through Effective Educational Leadership, I can see two important framings in the topic; they are “effectiveness” and “Educational Leadership”. The Cambridge International Dictionary of English (1995) defines effectiveness as a noun referring to the degree to which something produces a desired result or goal. Educational Leadership, on the other hand, has been explained variously. However, a common and most acceptable explanation is that it is an art or an ability to influence teachers, ancillary staff and students, either individually or collectively to behave in a way that would bring about quality teaching and learning (i.e., the goal of the school). For the purpose of this presentation, let me indicate that I would look at Educational*

*Leadership within the context of Regional Management of our Islamic Education Units and school administration of headmasters and headmistresses of our Islamic schools.*

*Mr Chairman, going forward, it is interesting to note that, a growing body of literature has pointed out that various leadership styles of educational managers and school heads could have direct consequences on school effectiveness. These leadership styles are many, the most common ones, however, are authoritarian, laissez faire (paternalistic) and democratic leadership styles. Authoritarian educational leaders rule their subordinates with autocracy and take unilateral decisions often without consultation. These leaders believe that it is only through discipline and strict adherence to rigid principles that they could achieve administrative effectiveness. Laissez faire leaders are inclined to be paternalistic seeing themselves as “fathers”, and all their subordinates as “children”. Their principle is that, all their subordinates have human conscience and would naturally want to work without being constantly supervised and treated harshly. These leaders perceive the school as a home where only encouraging mutual respect and ties could guarantee effectiveness. Democratic leadership stylists, Mr Chairman, cede and delegate some of their administrative functions to their subordinates based on the belief that it takes unity of purpose to achieve effectiveness. They take decisions through consensus building and rule by that principle.*

*Mr Chairman, Fellow Sisters and Brothers, further to our discussion, let me add that all these leadership styles have theoretical underpinnings. For instance, whereas the authoritarian leader may be capitalising on theory “X” of the theory of human relation by Douglas McGregor, the laissez faire or paternalistic educational leader may be relying on McGregor’s theory “Y”. Theory “X”, according to McGregor, assumes that human beings are naturally lazy and would not like to work without strict supervision. This theory therefore emphasises close monitoring*

*while externally rewarding hard work and punishing inertia. In contrast, Theory “Y” rather assumes the opposite and de-emphasises supervision while encouraging job satisfaction. Ladies and gentlemen, McGregor’s theory “X” and “Y” have been further extended by another human relation theorist in the person of William Ouchi. Ouchi’s theoretical extension is theory “Z” which emphasises the well-being of subordinates. It makes a tremendous sense to argue here that democratic educational leaders are also adherents of theory “Z”.*

*Mr Chairman, it would interest all and sundry to note also that there are cutting edge theories of educational leadership that complement those I have already mentioned, and which Regional Managers of Islamic Education Units and heads of our Muslim schools may use for school improvement. These theories are many to talk about but because of time constraints, I would talk about a few including; the Least Preferred Co-worker (LPC) contingency theory by Fred Fielder, the Leader-Member Exchange (LMX) theory, Path-goal theory by Robert House, and Kouzes and Posner’s (2012) leadership theory. Explaining each of the theories briefly, the Least Preferred Co-worker contingency theory is one in which the leadership style of an administrator is fixed and measured in a bipolar scale using an instrument to find the person’s leadership orientation. It is also called a contingency model because its usage is dependent on certain prevailing conditions at a particular time. The bipolar scale is a series of numbers usually from one to eight and the administrator ticks one of the numbers to indicate which of his or her subordinates he or she has worked with least well. This theory helps the administrator to examine and make changes to his or her leadership style. An example of the bipolar scale is: unco-operative/cooperative; hostile/supportive; unfriendly/friendly. According to Fiedler, the higher the score (positive), the higher the administrator’s human relations, but when the score is low (negative), the implication is that the administrator is rather task oriented.*

*Mr Chairman, proceeding with my explanations of the leadership theories, I would now talk about the Leader-Member Exchange (LMX) theory. This leadership theory is also known as vertical dyad linkage theory. It basically describes how educational administrators see themselves as leaders working with subordinates in a group. Although, vertically, the leader is at the topmost position, the fellow tries to maintain the position through series of exchange agreements with subordinates who are essentially those below him or her in the vertical ladder. The leader works hard as an in-group member and expects those he or she is leading to emulate. Per the requirement of this theory, the leader also has to trust and share administrative duties with subordinates. Which leadership style do you think this administrator believes in? Is it the democratic or authoritarian or laissez faire leadership style?*

*Mr Chairman, Ladies and Gentlemen, another leadership theory of school effectiveness worth mentioning is the path-goal theory. The theory states that leaders' behaviour should be contingent to the satisfaction, motivation and performance of their subordinates. The theory also argues that an educational administrator's behaviour should necessarily be to support teachers' abilities aimed at compensating for their deficiencies.*

*Kouzes and Posner's (2012) theory is the final theory I would like to explain. The theory entails five principles of leadership which are: model the way, inspired a shared vision, challenge the process, enable others to act and encourage the heart. Explaining model the way, Kouzes and Posner have claimed that titles are granted, but it is a leader's behaviour that earns him or her respect. To them, for a leader to gain commitment and achieve maximum co-operation from subordinates, he or she has to set the pace and set good examples of hard work for the subordinates to emulate. According to Kouzes and Posner, school leaders should be able to also inspire a shared vision. Based on this principle, I would advise Regional Managers of Islamic*



*Education Units and heads of our Muslim schools to lead the Units and schools based on constructive and productive dreams, and looking into the future with a solid vision as a driving force. Then also, the Regional Managers and heads should note that commitment from subordinates is not a thing that can be commanded but rather inspired.*

*Mr Chairman, challenging the process is the third principle and encourages school administrators to change the status quo if it is not working for them. There should be innovations paving the way for old ways of doing things to give way to new ways of doing things. How does this principle apply to leadership in our Muslim schools? It means the Regional Managers of Islamic Education Units and heads of our Muslim schools need to be proactive and venturing out instead of waiting for fate. They should rise up and meet challenges head-on and look outside the box to take risks.*

*The Chair, Cherished Audience, enable others to act is the penultimate principle, and it primarily emphasises delegation of authority by educational administrators to subordinates to participate in the running of schools. I think this principle aligns with the Democratic leadership style. By this principle, Regional Managers of Islamic Education Units and particularly, heads of our Muslim schools would have to encourage group synergies and individual accountability among their teachers, ancillary staff and students. They have to involve all stakeholders in decision making to ensure that they succeed in bringing about the needed improvement in the quality of classroom instruction.*

*Mr Chairman, Ladies and Gentlemen, the last principle by Kouzes and Posner is “encourage the heart”. It emphasises motivation of all subordinates by school administrators. By implication, Regional Managers of Islamic Education Units and heads of our Muslim schools need to show*

*appreciation for individual excellence and should let their followers know that they appreciate them. Just a “thank you” and a pat at a teacher’s back may be enough to motivate him or her. I implore you to institute award schemes in your schools to honour hardworking but deserving teachers, ancillary staff and students.*

*Mr Chairman, Respected Sisters and Brothers, before I take my seat, I would like to state that none of the leadership styles and theories of leadership I have elucidated is exclusively reserved as enough panacea for the numerous challenges confronting school administration in our contemporary Ghanaian education system. The appropriateness of the application of any of the leadership styles and theories to school administration, to a large extent, is hinged on the atmosphere of an educational institution in terms of the nature of teachers and students. By implication, for there to be academic improvement in our Muslim schools, there is the need for the Regional Managers as well as headmasters and headmistresses of the schools, whom I refer to as educational administrators, to explore which leadership style and/or theory is/are appropriate to their leadership contexts, and which would guarantee innovative and pragmatic ways of making their leadership more relevant and effective relative to the achievement of the goal of bringing about quality teaching and learning. For instance, a more recent framing of effective leadership has emphasised key leadership qualities such as being: visionary, transactional, transformational, instructional, inspirational, spiritual, strategic, situational analytic and self-motivational among others.*

*Thank you!*

### 3.3 Third Presentation

The third presentation was done by **Mr. Abass Mohammed Umar**, a Lecturer at the Arabic Section of the Department of Modern Languages of the University of Ghana, Legon. Mr. Umar delivered on the topic: *“The Importance of Arabic Language as an Examinable Subject in Pre-Tertiary Education”*. Below is his speech:

*Mr. Chairman, The President of BPI, BPI Board Members Present, The Executive Director of BPI, Fellow Speakers, Stakeholders, Respected Educationists and Academics, Brothers and Sisters in Islam.*

*Permit me to salute you with the Islamic perfect greeting of Assalaamu Alaikum Warahmatullahi Ta’aalaa Wabarkatuh. I feel privileged to be invited to make a presentation at this all-important conference. In my own humble opinion, I think this strategic conference on Muslim education is long overdue. I wish to thank the Baraka Policy Institute (BPI) for bracing the odds to organize such a long-awaited forum for strategic thinking in the interest of our community.*

*Mr. Chairman, I will be brief in my presentation as my topic is a straight forward one. In this presentation, I will trace the history of formal teaching of Arabic in our basic and secondary schools; and underscore the significance of Arabic to a Muslim and for that matter to our children. I will then look at the relevance of Arabic and its introduction as an examinable subject in both BECE and WASSCE, and then consider the challenges and suggest solutions.*

#### *HISTORY OF ARABIC IN PUBLIC SCHOOL CURRICULUM*

*Mr. Chairman, Arabic language has a long history in Ghana, because of its link to the religion of Islam and Muslim education. Islam was introduced into Ghana by Wangra (dyula) and Hausa traders, who, through their trading activities had established Muslim settlements in the market towns, where subsequently traditional Qur’anic schools developed to train Muslim children to read the Quran, learn the rituals and understand the rudiments of reading and writing Arabic language. That, in fact, predated the Christian-based western-styled education that was*

*introduced in early 18<sup>th</sup> century by the Europeans. With the advent of independence of 1957, educational institutions became secularized, thus, incorporating both Christian and Muslim subjects into formal educational curriculum. This later created an opportunity for Muslim students in second cycle educational institutions to register and sit for Islamic and Arabic subjects at the 'O' and 'A' level examinations, thereby according them the formal or official status, as an examinable subjects.*

*Mr. Chairman, even though Arabic remained as part of the WAEC examination syllables at the secondary education level, it has never been officially introduced as a taught subject in our secondary education system in Ghana, when at the same time, it is taken seriously in other West African sister countries of Nigeria, Sierra Leone, and Gambia, a group that constitute West African Examination Council (WAEC). As a result, many Muslim students continue to write GCE Arabic, as private candidates, through the May/June registration window. Interestingly, because of the quality of our Makaranta education at the time, Arabic became one of the subjects from which our Muslim students attained higher grades, both at the GCE Ordinary Level and Advanced Level.*

*The educational reforms of 1987 saw the introduction of Junior Secondary Schools (JSS) and Senior Secondary Schools (SSS) systems, in line with government efforts to make curricula at all levels more relevant to the economic needs of the country, reduce the length of pre-university instruction, and to improve the quality of teacher preparation. As a result, Islamic education suffered a setback, as Arabic, a major component of Muslim education, was eliminated from the syllabi, and therefore, debarring Muslim students from registering for Arabic subject for the WASSCE examinations. And it remains so till date.*

*As part of the changes in the educational structure, the formal teaching of Arabic was incorporated into the syllabi of the public basic schools with the introduction of the Islamic Education Unit in 1987. The establishment of the unit did not only bring Arabic out of the traditional Makaranta system to the main stream education, but it gave the language an official recognition in the educational system of Ghana. Furthermore, government's decision to put on its pay-roll locally-trained Muslim teachers (mallams) for their services in schools under the unit, helped, to some extent, in making Muslim education more efficient, effective, and well-organized.*

*But the question is, to what extent is the teaching of Arabic ultimately meet the religious, social, and economic needs of the Muslim community, when it remains at only the basic level? Do our pupils take the learning of Arabic within the GES scheme of work seriously at that level?*

#### *INDIVIDUAL AND COLLECTIVE EFFORTS*

*Since then, the battle to get Arabic introduced to WAEC examinations has been fought and is still being fought from various fields and fronts. Various groups and individuals have been contributing to this effort, and some have vowed not to rest on their oars until Arabic is restored as examinable subject in our education system. In their contribution to that effort, a group that called itself, 'Group of Concern Muslims', wrote a letter in 1998, to the then President of the Republic of Ghana, through the Chief Imam, to appeal for the reintroduction of Arabic Language into the JSS/SSS syllabi. The group included people in academia, like Prof. Braimah, Dr. Mohammed Salis Saeed, etc. Islamic Education Unit Council through the Upper West Regional Manager of Islamic Education Unit, Alhaji Salih Nurideen, as a way of also adding to the effort, presented a syllabus to the Ministry of Education and the Ghana Education Service for approval and subsequent implementation in the Islamic schools. Other individuals have played*

*very significant roles in this regard. The National Chief Imam has always used any opportunity that came his way to appeal to the authorities to realign the current curriculum and add Arabic to the system. Various regional imams and Muslim scholars have petitioned their local authorities for the same goal. Each and every one deserves commendation for their efforts. But one individual left no stone unturned, and battled against all odds to achieve what we thought was insurmountable. He found his own way to get the 'authorities' to finally succumb to almost thirty years of 'Muslim pressures', to get Arabic back as an examinable subject. He is none other than Shaykh Kamil. He is our current hero. And as a result the GES is considering introducing Arabic into WASSCE, and barring any hitches, our Senior High Schools can offer Arabic at WASSCE.*

*At this juncture, I wish to salute all organizations and individuals who are involved in the efforts. May God richly reward them.*

#### *RECENT DEVELOPMENT/ACHIEVEMENTS*

*Mr. Chairman, there has been some positive developments in the current efforts to promote Arabic language and its use for academic and social purposes.*

*Within a period of 5 years, more than four tertiary institutions have added Arabic programs in their curricular. Some of them have already started, like University of Education, Winneba, University of Development Studies, etc. Madina Institute of Science and Technology are about opening, with a full department of Arabic language and literature. Islamic University College has also started upgrading their undergraduate Arabic program to offer graduate and post-graduate studies. Three other Universities are also under construction, one from the Chief Imams outfit, one for Al-Huda, and the third through the effort of the indefatigable medical*

*doctor, Amin Bonsu, in addition to a couple of Arabic teacher training colleges that have also started operation. I must also add that Al Durra Institute with the world-class facilities, and hi-tech modern equipment have also opened this year, for teaching and learning Arabic from beginners to advanced levels. They are about launching Arabic teachers training courses. Mr. Chairman, a lot is happening pointing to a brighter future for Arabic.*

#### **IMPORTANCE OF ARABIC AS A MUSLIM**

*Mr. Chairman, it is important to state that as Muslims, we cannot extricate ourselves from Arabic Language.*

*Arabic plays a very important role in the religious lives and education of Muslims. Some would not have bothered to seek knowledge had it been through a language other than Arabic, because of the popular linkage of western-style education to Christian conversion. Besides that, the true understanding and practices of Islam are intricately woven into the fabric of this divine language, which is the language of the Quran. It is unquestionable that it remains the language with the highest capacity of fostering regional, national, international and global unity and understanding, in the face of multiplicity of languages.*

#### **RELEVANCE OF ARABIC AS AN EXAMINABLE SUBJECT**

*The relevance of Arabic as an examinable subject in pre-tertiary education cannot be over-emphasized. Aside its historical contributions to human civilization and education, and also as a tool through which human psyche and worldview are controlled through expression of faith, it is today an international language used for official deliberations and proceedings of international and global organizations as African Union (AU), Oil Producing &Exporting Countries (OPEC), United Nations (UN), Non- Aligned Movement (NAM), Confederation of African Football (CAF), Federation of International Football Association (FIFA).*

*Mr. Chairman, I can see two main reasons and benefits why we should push for Arabic to become examinable.*

***1. Benefits to the Muslim Arabic student***

*a. Personal Growth, knowledge and skill.*

*i. The student benefits from comparatively better facilities in government-sponsored schools, therefore equip him/her with the requisite language proficiency skills in Arabic, so that he/she can understand, speak, read and write proficiently.*

*ii. He/She functions in various socio-economic environments and adequately and fully understands cultural intricacies at the national/international levels.*

*iii. Respond appropriately to market demands.*

*iv Apply their added analytical skills to the appraisal of issues as well as facilitation of multicultural dialogue.*

*b. Career Paths*

*A professional with Arabic proficiency enjoys better chances and opportunities in various areas of his professional endeavors. He operates easily in the following sectors:*

*i. Private Sector: hospitality industry (hotel trade, catering, tourism), export/import business, ICT, banking, insurance, international finance, media, marketing, interpretation/translation, construction industry, aviation, cross-cultural desks, consultancy, advocacy etc.*

*ii. Public Sector: International Affairs, Foreign Service, Immigration and Customs, security agencies, trade and industry, education, law, energy sector etc.*

***2. Benefits to The Nation***



- i. Arabic language serves as the custodian of moral and ethical values of its speakers, because of its strong association with Islam. It, therefore, becomes a medium of Social Control and moral Management, through the religion of Islam.*
- ii. Studies and research in Arabic further widen the scope of research fields for Ghanaian scholars, thereby promotes knowledge and technology transfer, thereby help improve living condition and standard.*
- iii. Economic benefits through international businesses with Arab economic giants.*
- iv. A means of attracting social interventions through activities of religious NGOs.*
- v. International ties and solidarities are formed through language affiliations and cultural identities, and Ghana stands to gain more from powerful economies of the Arab Gulf and the Middle East, by promoting Arabic language and its use.*

## **CHALLENGES**

- 1. Logistics/Infrastructure Deficient as well as professional teachers and a unified curriculum and teaching and learning materials. Interestingly, measures are already on the way in adding more facilities to the existing ones, in the area of upgrading Arabic teachers, in addition to teaching and learning facilities for the students.*
- 2. Linguistic Discrimination/Language Prestige: Our positive attitudes impacts negatively on Arabic, just as negative ones would impact negatively on it. Sectarian violence, triggered by doctrinal differences, as well as hooliganism and other social vices among our youths are phenomena that run counter to our efforts to make Arabic attractive to those who are always looking for a cause to*

*associate the language to our attitudes and behaviors.*

*3. Frequent changes in language policy by the government have the tendency to subject minority languages, like Arabic language to some institutional biases. It is worth to note that Arabic enjoys a unique position and status among a large section of the population, as it lies at the core of their daily spiritual and social interactions. Such policy changes must take people's sensibility into consideration.*

*Mr. Chairman, I am therefore happy that this august conference will deliberate on a road map for the introduction of Arabic as an examinable subject at both BECE and WASSCE levels as part of the main conference objectives.. I think a strategic forum such as this on Muslim education is long overdue. As Muslims, we need to position Arabic within the holistic education of our children.*

*Thank you for your kind attention and Salaam.*

## 4. GROUP DELIBERATIONS

After the deliveries, conference participants were put into two groups to discuss the two key conference themes: a draft of National Muslim Education Strategy; and a draft a road map for the introduction of Arabic as an examinable subject at both BECE and WASSCE levels

### 4.1 Conference Group One

**Topic:** *Drafting of National Muslim Education Strategy.*

**Chairman:** Dr. Gamel Adam Nasser.

**Rapporteur:** Alhaji Nasaru Abdul-Rahman.

**Members:**

Alhaji Mohammed Haroon

Dr. Inusah Salifu

Mr. Salem Kalmoni

Dr. Abdul Basit Aziz Bamba

Dr. Rabiatu Ammah

Dr. Al-Hassein Zakariah

Sheikh Seebawey Zakariah

Alhaji Nurudeen Issah Abubakar

Alhaji Naa Ali Seidu Pelpuo

Mr. Safwan Wolley

Alhaji Mohammed Baba Alhassan

Mr. Seidu Veila

Dr. Amin Bonsu

Mr. Issah Alhassan Abubakar

Mr. Idriss Abass

Hajia Sherifatu Abukari

Mr. Zachariah Suleiman Yeboah

Alhaji Abdul Rahim Gbadamoshie

Dr. Abdulai Darimani

The Chairman welcomed all members of the group and stated what their tasks are and what the group should be able to produce at the end of their discussions.

Members digested the issues with regards to the topic for discussion and finally agreed that the following should form the basis for the drafting of National Muslim Education Strategy document:

1. To do well to take comprehensive census of educational institutions within Muslim communities. This will help us to have a statistical basis of the magnitude of the educational crisis. The census should address the following specific questions:
  - How many Muslim children and youths are currently in Arabic schools?
  - How many are in English schools?
  - How many are in Arabic / English schools?
  - What is the gender distribution in enrolments?
  - Etc.
2. Conditions of the schools within Muslim communities should be comprehensively assessed and effective solutions put forward.
3. Database of Muslim pupils and students in Ghana should be created. This should give the Strategic Plan an overall picture of the extent of the crisis as well as provide the requisite background for a scientific approach.
4. A comprehensive and sustained campaign in all our Muslim communities about the importance of education and the need why we must commit our time and resources on education. Opinion leaders, Chiefs, Imams, and role models should be made go play an active part in this campaign.

5. Adoption and targeting of some Islamic JHS and SHS to serve as model schools for the future. The overall objective would be to assist such schools in a way as to make them compete effectively with their peers in the country.
6. Targeting of selected academic disciplines in tertiary institutions. The Strategic Plan should envisage adopting a policy to push as many students as possible into some strategic disciplines with the aim of preparing Muslims to occupy commanding heights in the nation's policy making and implementation hierarchy.
7. Adoption of an English reading books with an Islamic bias backgrounds, as standard textbooks in line with GES standards. Most of the reading books used are either Christian-Oriented or have contents that are contrary to Islamic teachings and practices. There is the need to highlights the urgency to initiate a programme to contract Muslim writers and publishers in Ghana to come out with alternative reading books. Publishers such as EPP Books Services and Dr. Peligah of KNUST should be contacted in that direction.
8. Adoptable and achievable way forward for funding for the Strategic Plans should be in existence. Finance is of paramount importance in the Implementation of this programme. Plan should therefore endeavor to explore all legitimate means to ensure a good financial base for this action programme on education. In view of the proliferation of Educational Funds of various categories, it is advisable for the Strategic Plan to be more innovative in this venture.
9. The Strategic Plan should envisage establishing a Teacher Training College to produce as many as Muslim trained teachers as possible. The presence of such Muslim trained teachers in public schools will contribute enormously to mitigate the aggressive Christian

evangelization crusade that is currently raging in our educational institutions. It is in this regard, that, the first Islamic College of Education / Teacher Training College established at Wenchi in the Brong Ahafo Region to be known as AL – FARUQ ISLAMIC COLLEGE OF EDUCATION should be a welcoming relief. The Strategic Plan should work towards replicating the success of AL- FARUQ ISLAMIC COLLEGE OF EDUCATION’s take off by establishing a lot of such Colleges.

10. As part of the long term plans, establishment of a University College with an Islamic orientation should constantly engages our attention.
11. There is an urgent need to get and cultivate enough political networking and leverage to achieve our aims and objectives.
12. The issue of Affirmative Action and Quota Systems for less privilege communities should engage our discussions and deliberations with policy makers. Currently, the new Education Act is in the process of being passed and we must get hold of the draft copies and make inputs in order not to be disadvantaged.
13. Islamic Education Units offices and officers should be given capacity building trainings and scientific management skills.

#### **4.2 Conference Group Two**

**Topic: *Drafting of Road Map for the Introduction of Arabic as Examinable Subject at both BECE & WASSCE***

**Chairman: Sheikh Ishaq Nuamah.**

**Rapporteur: Mr. Yahuza Abubakar**

## **Members:**

Alhaji Haruna Zagoon-Sayeed  
Alhaji Mohammed Gado  
Dr. Abass Shamsudeen  
Dr. Abbass Umar Mohammed  
Mr. Amin Tijani  
Mr. Mohammed Salih  
Sheikh Suleiman Muzu  
Sheikh Mohammed Kamil  
Mr. Abdullah Musah  
Mr. Mohammed Kassim  
Hajia Fatimatu Suleiman  
Sheikh Khidr Iddris  
Mr. Ibrahim Abubakar Amankuah  
Mr. Alhassan Abudu Basara

### **A. Arabic as Examinable Subject at the BECE**

On the introduction of Arabic as an examinable subject at the BECE level, the committee came to the following conclusions:

#### **1. A team to meet with the Ministry of Education**

BPI should constitute a team which will meet with the Ministry of Education and inform them about the need for Arabic Language to be introduced in the BECE.

The team should include members from the Islamic Education Council of which **Sheikh Basha** is the Chairman.

According to Sheikh Khidir, the second vice chairman of the Council, in meeting sheikh Basha to inform him about the move, the following key persons must be involved:

- Sheikh Arimiyao Shaibu –Greater Accra Regional Manager, Islamic Education Unit

- Sheikh Eesah Alhassan- Northern Regional Manager, Islamic Education Unit.

NB: the team should state among other things the economic benefits that could be derived from the Arabic language.

## **2. Preparation of Curriculum**

It came to light through our discussions that, the Islamic Education Council has prepared a syllabus of 141 pages which was sent to the Ghana Institute of Languages for translation into English. But due to financial constraints they were unable to complete the process. They were asked to pay Ghc 50.00 per page instead of the normal fee of Ghc 150.00 per page.

The conclusion was that, the syllabus should be submitted to BPI so that a team of Arabic scholars could be tasked to review the document and then translate It was also agreed that, the details should be removed and used as the teacher's guide and leave only the main points in the syllabus. This, according to the committee, will reduce the amount of work to be translated.

### **B. Arabic as Examinable Subject at WASSCE**

On the WASSCE level, a great success has been chalked by the approval given to AZHARIYA SHS to register candidates for the Exams. What is needed now is to capitalize on that and get all other Islamic Senior High schools approved for the Arabic exams. This initiative has already been taken up by BPI. Islamic Senior High Schools were briefed by BPI on the requirements at a meeting in Kumasi on the 2<sup>nd</sup> of May, 2016. Also, a list of candidates for the 2017 and 2018 WASSCE exams from the various schools have been submitted to BPI for onward submission to WAEC.

In view of the above, the group agreed that:



1. BPI in collaboration with Islamic Senior High School should continue to work together to ensure that the process is completed for Arabic to be examinable by the 2017 WASSCE.
2. There is an urgent need for a crash-programme for both teachers of the Arabic Language and the candidates in order to be able to prepare well for the 2017 examinations.

## **5. CLOSING PLENARY SESSION**

### **5.1 Adoption of Group Reports**

All the two groups presented their final group reports as captured in details in the above. The session was chaired by Conference Chair, Alhaji Abdul Rahim Gbadamosi. The two rapporteurs of each group read to the conference the final points agreed on at the group deliberations. The conference unanimously accepted and adopted the two reports, .

### **5.2 Nominations for National Working Committee on Muslim Education in Ghana**

The proposal to get eminent personalities for the formation of a BPI-facilitated National Working Committee on Muslim Education in Ghana to implement key conference outcomes was upheld. The conference agreed that to nominate three participants while BPI chooses four to complete a total of 7-member committee. Unanimously, the following key personalities were chosen by the conference as part of the committee. :

1. Hajia Sherifatu Bukari, Headmistress, Islamic Girls Senior High School, Suhum
2. Sheikh Mohammed Kamil, Director, Al-Azhariyya Islamic Senior High School
3. Alhaji Mohammed Haroon, Regional Director of Education, GES, Tamale

## 6. CONCLUSION

### 6.1 Key Conference Outcomes

At the end of the National Strategic Conference on Muslim Education in Ghana, the following are the key outcomes that need to be worked on.

1. The need for collective action to improve the quality of teaching and learning in our Islamic Schools across the country.
2. The need to adopt/ establish one model Islamic school in each of the 10 regions of Ghana to measure quality and good performance.
3. Establishment of a BPI facilitating committee to draw a national strategic plan for Muslim Education in Ghana.
4. BPI and Federation of Islamic Senior High Schools should continue to work towards making Arabic examinable at WASSCE by the 2017 examinations.
5. A BPI/Islamic Education Council delegation to government to ask for the introduction of Arabic at BECE.
6. BPI to collaborate with the Council of Islamic Education Unit should assemble Arabic Language experts to review a Curriculum already developed by IEU for BECE Arabic to be submitted to the Ghana Education Service.
7. BPI should help in building the capacity of the Islamic Education Unit for effective supervision and management.
8. The Strategic National Conference on Muslim Education in Ghana should be organised annually to track the implementation of conference outcomes and to set targets for the coming year.

## 6.1 Conference Evaluation

Just before the closing of the conference, BPI administered a conference evaluation questionnaires to 35 participants. The analysis made on the responses from participants suggests that the conference achieved its objectives and therefore was very successful. For example, out of the 35 respondents, 30 of the participants representing 85.7 per cent think that the conference was a high level conference. Also, 35 out of 35 of the respondents representing 100 per cent believe that the conference achieved its objectives.

Moreover, all the 35 respondents think that the speeches delivered at conference was educative, informative and insightful. Additionally, 94.3 per cent think that the outcome of the conference was positive.

Below is the feedback statistics from the conference evaluation questionnaire distributed:

### **BPI National Strategic Conference on Muslim Education in Ghana, May 2016** **Conference Evaluation Analysis:**

#### **Code 1: Level of Conference**

	<b>Frequency</b>	<b>Percentage %</b>
High level	30	85.7
Ordinary	5	14.3
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 2: Conference achieved its objectives**

	<b>Frequency</b>	<b>Percentage %</b>
Yes	35	100
No	0	0
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 3: Conference was informative, educative and insightful**

	<b>Frequency</b>	<b>Percentage %</b>
Informative, Educative and Insightful	35	100
Not Informative, Not Educative and Not Insightful	0	0
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 4: Conference structure was effective**

	<b>Frequency</b>	<b>Percentage %</b>
Yes	27	77.1
No	0	0
Could have been better	8	22.9
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 5: Outcome of the conference was positive**

	<b>Frequency</b>	<b>Percentage %</b>
Yes	33	94.3
No	0	0
Don't know	2	5.7
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 6: Time allocated to the conference**

	<b>Frequency</b>	<b>Percentage %</b>
Sufficient	12	34.3
Not Sufficient	10	28.6
Need more time	13	37.1
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 7: There was the need for the establishment of a national working committee on Muslim Education**

	<b>Frequency</b>	<b>Percentage %</b>
Yes	34	97.1
No	0	0
Don't know	1	2.9
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 8: Rating of the food and snack provided**

	<b>Frequency</b>	<b>Percentage %</b>
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Very Good	23	65.7
Good	12	34.3
Not Bad	0	0
Poor	0	0
<b>Total</b>	<b>35</b>	<b>100</b>

**Code 9: Things you did not like about the conference**

1. There was no enough space in the conference room
2. Time allocated for the presentations was not enough
3. Time allocated for the entire conference was not enough
4. Insufficient washroom
5. Like everything about the conference

**Code 10: Suggestions**

1. This is the beginning of a process which should continue
2. Follow up meetings should be organized
3. More time needed for the conference next time
4. There should be committee to supervise the development of this conference
5. Help Islamic Education Unit to develop to enable them to champion the cause of this conference.