

Resource Inputs of the Child Development Sponsorship Programme and their Role in Promoting Moral Development among Ghanaian Basic School Learners

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Abstract

This study investigated how the resources of the Child Development Sponsorship Programme (CDSP) of Compassion International Ghana (CIG) contribute to the moral development of beneficiary children. Anchored in the Context, Input, Process, and Product (CIPP) Evaluation Model, with a focus on the input pillar, the research employed a qualitative descriptive approach to explore the role of human resources, infrastructure, curriculum and programme content in shaping children's moral growth. Data were gathered through in-depth interviews, observations and document review involving project directors, child development workers (i.e., health workers, social workers and account clerks), volunteer teachers and church leaders in selected centres across the Central and Greater Accra Regions. The findings indicate that moral development within the CDSP is not confined to classroom instruction but emerges from a holistic, resource-driven environment intentionally structured to nurture moral values. Human resource practices that emphasise Christian commitment, moral integrity and academic competence ensure that adults who work with children model ethical behaviour. Adequate infrastructure (i.e., including classrooms, libraries, Information and Communication Technology (ICT) laboratories, playgrounds and kitchen facilities) creates a safe and orderly environment where values such as respect, responsibility and cooperation are reinforced through daily routines. The CDSP curriculum, organised around spiritual, physical, cognitive and socio-emotional domains, embeds moral instruction across learning experiences and provides age-appropriate opportunities for children to practise empathy, make responsible decisions and develop strong moral judgment. Overall, the study concludes that CIG's integrated use of personnel, facilities and a holistic curriculum create a consistent moral ecology that supports sustained character formation. These findings highlight the importance of aligning organisational structures, staff behaviour and curriculum design to promote meaningful moral development in child-focused programmes.

KEYWORDS: Moral development; Child Development Sponsorship Programme; Compassion International Ghana; Human resources; CIPP Model.

1.0 INTRODUCTION

Moral Education (ME) is widely acknowledged as key to the success and stability of every society, as it ensures the development of essential moral values needed for responsible living (Owusu, 2022; Owusu & Asare-Danso, 2018; Bansah, 2017). Morality, derived from the Latin *mores*, encompasses the accepted ways of life of a people and guides individuals in determining right and wrong, good and bad (Asare-Danso, 2018; Annobil, 2018). In Ghana, monitoring and evaluation continues to be an important subject of interest due to recurring societal challenges such as corruption, poor environmental attitudes, and the rapid absorption of foreign cultural values. Education is expected to help learners acquire values and attitudes that address these national concerns (NaCCA, 2019).

Efforts to promote morality in Ghana have historically been implemented through both formal and informal systems from pre-colonial traditional education to post-colonial curricular reforms. However, despite continuous government interventions, recent studies show persistent moral decline among Ghanaian youth (Britwum & Aidoo, 2022). This has led to calls for stronger involvement from civil society organisations (CSOs) and faith-based organisations to complement the state's efforts (Asare-Danso, 2018; Kumi, 2019).

One notable organisation responding to this call is Compassion International, Ghana (CIG), a faith-based child development and advocacy institution committed to nurturing morally upright and holistically developed youth. Through its flagship Child Development Sponsorship Programme (CDSP), CIG provides interventions that support children's spiritual, cognitive, socio-emotional, and physical development. The organisation partners with hundreds of churches across Ghana to deliver structured weekend lessons, provide essential resources, and guide children in value formation and life skills needed for responsible adulthood. Preliminary observations in some centres indicate that beneficiaries often exhibit desirable moral virtues, prompting deeper scholarly inquiry into the mechanisms through which CIG supports moral development.

Although substantial literature exists on morality, a gap persists regarding the role of faith-based organisations, particularly CIG, in promoting moral development among children. Understanding how the resources of the CDSP contribute to moral formation is therefore crucial. Such an inquiry sheds light on how human resources, non-human resources, physical infrastructure, and curriculum inputs collectively shape the moral development of Ghanaian basic school learners. This study thus focuses on evaluating the ways in which the resources of the CDSP of CIG promote moral development among beneficiaries in selected centres in the Central and Greater Accra regions of Ghana. The choice of the study setting is rooted in the fact that they were the first regions that encountered the operations of CIG. I believe that since Greater Accra and Central regions are the oldest operating regions of CIG, the influence of their (CIG) activities on the moral education of people will be more significantly felt than the newly operating regions.

1.1 Human Resources and Moral Development

Empirical evidence consistently shows that trained personnel, such as teachers, mentors, and programme facilitators, significantly influence children's moral development. In the Ghanaian basic school context, Owusu (2022) found that teachers who modeled moral virtues and used value-laden instructional approaches played a central role in shaping learners' ethical behaviour. Similarly, Owusu and Boakye (2022) reported that teachers' personal moral disposition and classroom interaction style strongly predict learners' moral reasoning and character formation.

Studies outside formal schooling also reinforces this pattern. Darku (2017), examining religious institutions in Ghana, concluded that moral formation is strengthened when programme staff actively model discipline, responsibility, and empathy. These findings substantiate CIG's emphasis on project directors, child development workers, volunteers, security staff, cooks, and other personnel as human resources whose character and competencies shape beneficiaries' moral development.

1.2 Physical and Non-Human Resources as Supports for Moral Growth

Several empirical studies highlight the importance of learning environments and physical resources in reinforcing moral development. Dzisa (2017) stresses that quality educational environments (i.e, well-structured classrooms, learning materials, safe play spaces, and child-friendly facilities) enable learners to internalize values such as respect, cooperation, and responsibility. This study further identifies that CIG centres employ essential infrastructural resources such as classrooms for Saturday meetings, office spaces for staff, playgrounds, and kitchen facilities. These resources create organised, predictable routines that cultivate discipline, cooperation, orderliness, and respect for rules, all of which are foundational moral values.

1.3 Curriculum Content and Structured Programme Inputs

Empirical research supports the idea that structured curriculum inputs, particularly those with spiritual, socio-emotional, cognitive, and physical developmental themes, shape children's moral growth. Nucci (1987, 2001) demonstrates that moral development is strengthened when educational programmes incorporate explicit instruction in empathy, fairness, responsibility, and social judgment. In the CIG case, the curriculum is holistic, addressing spiritual development (Bible lessons, prayer, values instruction), socio-emotional development (counselling, peer relations), cognitive development (academic support, problem solving), and physical development (nutrition, hygiene). Research shows that such multi-domain curricula generate stronger moral outcomes than programmes focused narrowly on academics or spirituality alone (Baseline empirical findings, CIG qualitative results).

1.4 Non-Governmental Organisations (NGO) and Faith-Based Contributions to Moral Development

Empirically, NGOs have proven influential in advancing moral and character development among youths. Bansah (2017), studying community moral interventions in Ghana, found that non-governmental organisations significantly promote ethical behaviour, particularly when they

integrate moral education into youth development programmes. Darku (2017) also documented that faith-based NGOs provide structured activities that reduce moral decadence, including counselling, mentorship, and life-skills training. It is expected that CIG would provide diverse inputs (i.e., human, infrastructural, curricular, and financial) designed to develop beneficiaries' values, attitudes, and moral decision-making capacities, enabling them to act responsibly in adulthood.

1.5 Theoretical Framework

This study is theoretically anchored in Stufflebeam's Context, Input, Process, and Product (CIPP) Evaluation Model, with specific emphasis on the Input component. While the CIPP Model provides a comprehensive framework for evaluating educational and social programmes, the present study deliberately adopts a selective application of the model, focusing on how programme resources (inputs) support moral development rather than evaluating programme processes or outcomes.

Within this framework, the Context component serves only as a background justification for the study. Ghanaian society continues to experience concerns about moral decline among children and youth, including indiscipline, weak moral judgment, and erosion of core values. These contextual challenges underscore the need for intentional interventions that support children's moral formation. Compassion International Ghana (CIG), through its Child Development Sponsorship Programme (CDSP), responds to this need by providing structured, faith-based support for children's holistic development.

The Input component, which constitutes the core analytical focus of this study, refers to the human, physical, material, and curricular resources mobilised to achieve programme objectives. In the context of the CDSP, these inputs include trained project directors and child development workers, volunteer teachers and auxiliary staff, classroom and office spaces, kitchen facilities, instructional materials, and a structured curriculum organised around spiritual, physical, cognitive, and socio-emotional development. According to the CIPP Model, the quality, adequacy, and alignment of programme inputs are critical determinants of a programme's capacity to achieve its intended outcomes. This study therefore examines how these resources collectively create a supportive moral environment that nurtures values such as discipline, respect, empathy, responsibility, and ethical judgment among beneficiary children.

Although the CIPP Model also includes Context, Process and Product components, these elements are not the focus of the present investigation. References to programme activities and observed child behaviours are used only to illustrate how inputs are utilised in practice, rather than to evaluate implementation effectiveness or measure moral outcomes. The study thus positions Context, Process and Product as contextual linkages that help explain the relevance of inputs, without extending the analysis beyond the stated scope.

By foregrounding the Input component, this study employs the CIPP Model as a targeted theoretical lens for understanding how the organisation, deployment, and quality of resources within the CDSP shape the moral development of Ghanaian basic school learners. This focused

application of the model ensures conceptual clarity and strengthens alignment between the study's theoretical framework, research design, and analytical emphasis.

2.0 METHODS AND MATERIALS

2.1 Research Design

This study adopted a qualitative descriptive research design to explore how the human, infrastructural, and curricular resources of the Child Development Sponsorship Programme (CDSP) of Compassion International Ghana (CIG) contribute to the moral development of beneficiary children. The qualitative descriptive design was considered appropriate because the study sought to obtain rich, straightforward, and context-specific descriptions of participants' experiences and perspectives regarding programme resources and their moral implications, rather than to generate theory or test hypotheses.

The design enabled the researcher to examine the phenomenon within its natural programme setting, focusing on how moral development is embedded in everyday practices, interactions, routines, and organisational structures of the CDSP. By drawing on in-depth interviews, non-participant observation, and document review, the design allowed for an integrated understanding of how different resource inputs, human, physical, and curricular, operate together to support moral formation.

2.2 Participants and Sampling

Participants for this study comprised key stakeholders and beneficiaries of the Child Development Sponsorship Programme (CDSP) of Compassion International Ghana (CIG) in selected centres. Data were obtained from Project Directors/Project Coordinators, Child Development Workers (health workers, social workers, and accounts clerks), Pastors and Church Leaders of partner churches, Volunteer Workers (including teaching volunteers and non-teaching volunteers such as cooks, cleaners, and security personnel), as well as beneficiary children enrolled in the programme. These categories of participants were included because they are directly involved in the planning, implementation, supervision, and day-to-day operation of the programme, while the beneficiary children constitute the primary recipients whose moral development the programme seeks to promote.

The study was conducted in selected Child Development Centres located in the Central and Greater Accra Regions of Ghana. These regions were purposively selected because, at the time of the study, they were the oldest operating regions of CIG, the influence of their (CIG) activities on the moral development of people will be more significantly felt than the newly operating regions, making them the most appropriate settings for examining how the programme's resources contribute to moral development.

A purposive sampling technique was employed to select Project Directors/Coordinators, Child Development Workers, Pastors/Church Leaders, and Volunteer Workers, as they were considered information-rich participants with in-depth knowledge of the programme's objectives, resources, and implementation processes. Beneficiary children were included as observed participants, with

data obtained through non-participant observation of their participation in Saturday meetings, classroom activities, routines, and interactions, in line with the qualitative descriptive design of the study.

2.3 Data Collection Procedures

Multiple qualitative data collection strategies were used to answer this research question. First, through semi-structured interviews, in-depth interviews were conducted with project directors, child development workers, pastors/church leaders and volunteer workers. The interview questions explored: (1) criteria for recruiting volunteers and staff (Christian background, academic qualification, moral standing), (2) roles of different staff categories (teachers, health workers, social workers, accountants, cooks, cleaners, security personnel), and (3) how their work and example contribute to children's moral formation.

Second, the non-participant observation was conducted where the researcher visited selected project centres and observed: (1) the use of infrastructure (classrooms, libraries, playgrounds, ICT labs, kitchens, offices), (2) Saturday meetings and class sessions, and (3) feeding arrangements, hygiene practices, and interactions between staff and children. These observations helped to assess how the physical environment and daily routines reinforce moral values such as respect, responsibility, cleanliness and care for others.

Finally, document and curriculum review was conducted by reviewing key organisational documents were examined, including CIG policy documents (e.g., child protection policy), and the Spiritual, Physical, Cognitive and Socio-Emotional National Curricula. The review focused on how curriculum objectives, themes and lesson activities (e.g., topics on caring for people with disabilities, good neighbourliness, health practices, financial management, interpersonal relationships) are intentionally structured to promote moral development.

2.4 Data Analysis

All interviews were transcribed and, together with observation notes and documentary evidence, were analysed using thematic analysis. Codes were generated around major resource domains: (1) Human resources (qualification, Christian commitment, modelling of moral virtues, auxiliary staff roles), (2) Non-human resources and infrastructure (availability and use of classrooms, library, ICT lab, playground, kitchen, office space), and (3) Curriculum and content (spiritual, physical, cognitive and socio-emotional modules and their moral aims). Themes were then developed to show how each category of resource contributes to moral development, for example: modelling moral behaviour, creating a conducive moral environment, integrating moral instruction into everyday activities, and aligning curriculum content with the mission and vision of CIG.

3.0 RESULTS AND DISCUSSION

This section explored the resources, infrastructure, curriculum and content needed to implement the teaching learning process of CIG. The result offers a critical evaluation of how such resources, infrastructure, curriculum and content needed to implement the teaching learning process promote moral development. In answering this research question, data were collected from the project

director's/project facilitators, child development workers, pastors/church leaders and volunteer workers.

3.1 Human Resources

Human resource forms an integral part of an organisation. In every organisation, the vision and mission will have to be implemented by members of the organisation. In view of this, this section evaluates the human resource of the organisation to ascertain how they contribute to ME. In an interview with the Project Director, this is what he had to say about the staff of CIG:

Interviewer: Please what are the qualifications of compassion volunteers?

Interviewee: The volunteers?

Interviewer: Yes.

Interviewee: First and foremost, we check their Christian background. And then secondly, the academics as we speak now, I would say we have the volunteers they are category; they have been categorized into two. There are people who are teaching and others who are just helping volunteers. For instance, you see, you saw the two women who are sitting in front, one takes care of water. Because if you should put the water there for everybody, you know, you know how they will waste it. So one takes care of that. And one takes care of the washroom attendant. Yes. So she is particular station and the washroom side. For the younger ones who cannot use the washroom. She assists them, and then do that. We also have a stand by, the church has a cleaning facility management, who comes here to clean immediately we close when and when we close and you see them mopping and do all those things. So we have a standby one who go in ones who will go in to see if the place is in order. So we have those patches of volunteers around, but the teaching ones the minimum is Higher National Diploma (HND).

Interviewer: HND is the minimum?

Interviewee: Yes, yes. Aside, those who come here to do the vocational training for them is not HND but you mastering your craft.

The researcher's interviews conducted indicate that the workers were readily available and had the requisite qualification, except one with a Diploma certificate. Most of the workers had qualifications in Education which enables them to have good understanding of human life and be able to educate the people holistically. Arguably, the people were very well equipped with the fundamentals of human development as captured in the mission and vision statements of CIG. As referenced from one of the course books of the CIG, one of the teachers remarked that 'we have acquainted ourselves with the policy documents of CIG to enable us cater for the moral development of the children'.

Most of the volunteer teachers were members of the Christian fraternity namely, All Souls Baptist Church, La Accra of the All Souls Child Development Centre; Wesley Methodist Church, Breman Asikuma of the Amazing Grace Child and Youth Development Centre; Restoration Assemblies of God Church, Breman-Jamera of the Restoration, A/G Child and Youth Development, Centre. Majority of the volunteer teachers had a master's degree in respective disciplines.

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Apart from the volunteer workers, some of the project centres have Cooks, Cleaners who provide other services to cater for other welfare needs of the people. This is done to ensure that the beneficiaries are trained and well catered for to develop their minds. There is very well-structured organogram that define the order of authority starting from the pastor of the partner church, church partner committee, project director, three (3) child development workers, volunteer teachers, care givers (parents)/participants (beneficiary children). The three (3) child development workers are composed of the health worker, social worker and accountant.

As regards the health workers, they are responsible for the health education and welfare of the people. They offer education on all matters of health to the beneficiary workers in order to develop the well-being of the people. One of the health workers who were interviewed indicated the rigour with which they offer health education to develop the lives of the people. As indicated by Owusu (2022), health education is one of the ways to ensure the development of the ME of individuals. The moral development of learners is key to their moral training at all levels. As one of the health workers noted during an interview, she emphasised the need for Religious and Moral Education (RME) in schools. This shows that she sides with Bansah (2017) on the grounds that RME as a subject in the curriculum should be given the needed attention in schools. The interviewee argued that ME fosters a degree of moral development in the society and this ultimately develops the society. This foregrounds the fact that CIG is committed to the moral development of the beneficiary children.

Compassion International, Ghana also has a Social Worker who takes care of the socio-emotional needs of the beneficiaries. A critical evaluation of the role of the Social Workers demonstrates a strong sense of consistency between her role and that of the curriculum which guides the operation of the core mission and vision of CIG. As captured in the socio-emotional curriculum:

Socio-emotional development involves the expression of feelings; the ability to interact with others in a reciprocal way; knowledge of the concern of self, others and creation; making biblical based and responsible decisions and becoming resilient. Self-worth, physical health, spiritual development, academic learning, citizenship and overall motivation to achieve are all dependent on healthy socio-economic development. The appropriate nurture and development of individual allows them to settle well into schools, church and community; work cooperatively, confidently and interdependently; and above all behave appropriately in their community. This process of acquiring socio and emotional intelligence or skill is similarly accomplished in ways similar to learning in any academic or health skills beginning earlier in life and continuing throughout the life span. The Compassion International Socio-Emotional curriculum is prepared to guide the tutor to take the child through activities to demonstrate how and why these competencies are learnt.

From the extract above, it could be realised that the Social Worker also exists to cater for some specific needs that are critical for the socio-emotional development of the child. For example, the Social Worker complements the work of the socio-emotional curriculum tutor whose objective is to ensure that the learners are developed socio-emotionally in a way that allows them to live at

peace with all men in society as captured in Romans 12:18 (CIG, Socio-Emotional National Curriculum, 2010 page 11).

I observed that there were adequate facilitators. This can be found here:

Interviewer: Are your facilitators or volunteers readily available every Saturday?

Interviewee: We have a little more than what we need. So if one person will not be available, he informs me then we put them together who can replace this better who can replace this. And the church also helps us in recruiting volunteers a lot. So should we have shortage just inform or we have some standby that we can call on to come in. But what, we also encourage is, you can't just walk in and say you want to be a volunteer and we have to take you through with our processes that we take you through. Even example is finding our child protection policy document is a must. If you want to work with any of our registered children, you have to sign the Child Protection document. So if you want to be a volunteer, you have to sign it. You don't just sign it we'll take you through. If you feel you can comply. You signed and you can be a volunteer.

The extract above informs two major things. First, CIG has adequate facilitators to teach their children and these facilitators are well equipped to do so. Second, there is a clear criteria and requirement to meet before becoming a member of the volunteer worker, that is, teaching staff. The extract below buttresses this point:

Interviewer: How do you select or recruit your volunteer workers, I mean your teachers?

Interviewee: The volunteers?

Interviewer: Yes.

Interviewee: Hmmm ... we don't just bring anyone to come and teach our children. You know, we are a Christian organisation whose mission is to raise people holistically, especially to help them know Christ so anyone coming to teach should first of all be a Christian. Because we can't accept someone who doesn't believe in our mission. So number one, we check your Christian background to know whether you believe in our vision and mission... yeah and this is very important to us. Then again we check your academic qualification. Here, we teach so anyone coming to help us should have formal education. So far majority of our teachers have master's degrees and few have first degrees. Errm ... it is only one person who has a diploma. Right now most of our volunteer teachers, those you came and met were also beneficiaries who are schooling in tertiary institutions and have come back to also support us to train our children. So in all, we are very particular about who comes here to teach. You can't be just anybody, you have to demonstrate that you have strong moral standing and academic qualification.

From the extract above, it is realised that one will have to believe in the core values (mission and vision) of CIG before accepted as a volunteer partner. As indicated in the extract above, the organisation will 'check their Christian background and the academic qualification'. This reassures us that CIG does not work with people who will not promote ME.

3.2 Accountants

Apart from the Social Workers, there were Accountants who have been employed to cater for the financial needs of the children. As the Bible records, money is the root of all evil and thus, the knowledge of money is critical for moral development. In order to cater for the financial discipline of the beneficiary children, the organisation has employed the Accountant to support the curriculum teachers to offer moral training on finance to the learners. When the accountant was asked how his role contributes to the moral development of the children, this is what he has to say:

So as an Accountant I am in charge of the monetary aspect of the organisation and I see to how such monies are used for the betterment of the children so if I don't do my work well, the object of the organisation will not be achieved. So you realise that we are all interested in how the children will be groomed in a manner that shows that they are morally developed.

I now turn my attention to the auxiliary workers in the sections that follow:

3.3 Security Workers

During my visit to the offices of the project centres, I realised that there were Security Officers who worked to support the activities of CIG. Interestingly, all the Security Officers were well trained and therefore understood the core values as well as the mission and vision of the organisation. As I interacted with some of the Security members, one of them indicated that "... Please, we are also to help to develop the kids in the name of Jesus Christ ... so that they can be better people morally and live well in the society so the organisation is one well paaaa ... it's not easy". This represents how CIG was committed to the development of the moral life of her members. Majority of the Security Officers worked for the partner churches and were therefore guided by the moral principles of Christian religion. The Christian principles of the Security officers were adequate and met the standard of the kind of training needed to train up the children.

3.4 Cleaners

As part of the visit to the child development centres, I realised that there were also cleaners who supported the work of the organisation to provide conducive environment for training. What is inspiring about these workers is their depth of commitment and knowledge in the operations of the organisation, particularly in the matters of the moral training of the beneficiary children and youth. One of the cleaners indicated that 'we are here to teach the school children that you have to be clean because cleanliness is next to holiness ...so they learn that too'. As indicated by this participant, she gives a strong commitment to the need to develop the child holistically. Apart from the commitment of the Cleaners, I also realised that majority of the cleaners were educated and were all Christians who believed in the biblical values of Christianity.

3.5 Cooks

Cooks are very important in the establishment of any organisation as food is important for human life. This informs why CIG has employed Cooks to cater for the needs of the beneficiary children and youth. In order to alleviate poverty by the organisation, food is served two (2) times a day,

that is breakfast and lunch. These two (2) meals help the people to live in harmony with all people in the society thereby avoiding deviant behaviours. It is common knowledge that hunger is one of the things that cause many people to go into immoral behaviour. One of the Cooks who was interviewed indicated that:

We are here to cook for the children to ensure that those from the less privileged homes are catered for. You know that if you are hungry so many things come to your mind. Is what people will eat that make them still, go into prostitution, armed robbery and all kinds of things so I am also helping to develop the morality of the children, “medaase” thank you.

This comment from the Cook demonstrate that she was aware of her role to the general development of the beneficiary children and youth. While they fulfill their daily business of food supply, they are able to commit their time to help develop the moral life of the children. This shows that Compassion International CDSP is Christ-Centred, Church Driven and Child-focused.

3.6 Non-Human Resources

3.6.1 Infrastructure

During the visit to CIG centres, I observed that there were very good and adequate infrastructure. The organisation has adequate infrastructure such as Library, Playground, Information and Communication Technology (ICT) laboratory, adequate classroom for teaching and learning. These infrastructures were well provided for by the partner church schools to ensure that the learners have the best resources to develop themselves, especially their moral life. It was observed that apart from the All Souls Baptist CDC which does not have church school, yet they have enough facilities for teaching and learning. The availability of teaching and learning facilities ensures that the beneficiary children and youth have enough space to explore their knowledge in moral development. This is evidenced in the extract below:

Interviewer: Thank so much! Please what about infrastructure?

Interviewee: infrastructure, the challenge with infrastructure. It's a partnership between the church, the church has a role it has to play. And compassion has a role it has to play. So when it comes to the infrastructure, the church sees to that for infrastructure. So if you need more classrooms, they just have to get the classrooms readily available for you. Unless it's so difficult then with that we have something, we call critical intervention, that one you have to apply. And if by God's grace, there is funds available at the Global office, then they will come in to support you in terms of infrastructure in their heart. So that is it.

The study revealed that CIG does not implement their CDSP directly. They adopt what is commonly referred to as the partnership relationship with the local church. The choice of the church as a partner is based on the biblical mandate of Matthew 16:18 which gives an indication that Christ instituted the church, and in response to the Great Commission. The organisation exists to support the church to fulfill its God-given mission which includes ministry to children. Again,

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as a Christian organisation, there is an understanding of the analogy of one body as expressed in 1 Corinthians 12, and therefore Compassion's role is to complement and support the church as against competing with them.

The partnership is such that CIG enters into an agreement with a local evangelical church for the implementation of the CDSPs. While Compassion supports with funds, the partner churches carry out the implementation of the programmes. Prior to the partnership being brokered, Compassion International. Ghana expects the local church to satisfy some basic infrastructural requirements towards the establishment of the Child Development Centre. These requirements are:

- Classrooms for Saturday meetings
- Kitchen facility
- Office space for project workers

3.6.2 Classrooms for Saturday Meetings (Child Development Centres)

Interviews and Observations I did at the study project sites have shown the availability of adequate classroom structures at all the centres. The classrooms were used for the Saturday meetings, and the children were age graded into the various classes. These divisions are 6- 8years, 9-11 years and 12-14, at all of the project centres visited, has an extra class division for youth above 14 years, since the programme has been in existence for almost eighteen (18) years. There were two or more classes for each age grouping at almost all the project centres. The number of children in a class differ in number, ranging from 25-35. This information on the number of children in a classroom from the project centres visited conforms to the formal educational practice of the geographical context of the study areas. The project centres used the government approved educational facilities such as classroom, chalkboard and others belonging to the implementing churches, indicative of the fact that the programme is in line with formal education. Further, it was observed that in addition to enough classroom space, there were enough furniture, teaching and learning resources at all the study areas visited. Because of the use of the church school classrooms, the Saturday meeting comes on irrespective of the church's weekend activities such as weddings, funerals and among others.

This is in line with Asare-Danso's (2018) assertion of the need for a church school which serves as a means of evangelism. The availability of structures has helped the Saturday meetings in grouping the children into various classes according to their ages, which is helping in the teaching and learning process because different age groups have different retentive memory and needs. This further shows that CIG believes in the assertion that there is the need for the child to be recognised as a person since there is individual difference (Astorini, 2016).

3.6.3 Office space for Project Workers

The study, through interviews with the Child Development Workers (i.e., Health workers, Social workers, and Account Clerks) noted that the implementing church partners have office spaces for the project workers. However, one of the offices in the Central Region was not spacious enough to accommodate all the permanent workers who form the administrative staff (project director/co-

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coordinators, health workers, social workers, accounts clerks). It was also observed that all the project centres in the Central and Greater Accra regions visited had basic office items like computers and printers. For all of the projects visited they do not print from commercial sources in town which usually come at high rates.

Also, one of the requirements for the partnership is for the partner churches to have in place a management structure independent of the partner church's own management system, so as to avoid conflict of interest. The church elects a management committee called the Church Partner Committee (CPC). For all the projects visited, a Church Partner Committee exists. The committee is usually made up of five (5) members and their duty is to provide a high-level guidance and support to the project workers (administrative staff) to enable them manage the day-to-day activities at the centre. The committee is appointed by the local pastor/priest and is subject to him. The Committee has the responsibility of employing the Project Director/Coordinator and other staff members (health workers, social workers, accounts clerks). Interviews with three (3) Project Directors/Coordinators revealed that, some of the project centres have active committee members, who visit the project centre regularly, whereas some other project centres do not have.

The partner church is required to open a separate bank account in the name of the project, independent-of the church's main account. For all the projects visited, bank accounts exist, separate from the church accounts, into which CIG transfers money on monthly basis. This shows that the projects receive funds regularly from CIG as was corroborated at all the three (3) selected project centres visited. The account for the project has three (3) signatories, who are the Local Pastor, Church Partner Committee (CPC) chairperson and the Project Director/Coordinator.

The involvement of the local pastor and the church committee serve as a check on the project coordinator in the disbursement of the project funds. This has resulted in the right usage of the funds for the required purpose. This implies that misuse of funds is avoided. A visit to the office revealed that the Project Staff consists of the Project Coordinator, Accounts Clerk, Social Worker and Health Worker. The staff is responsible for home and school visitation, parental education, follow up on health matters, letter writing and maintaining contact with Compassion's Country Office. Majority of the parents who were interviewed revealed that: *The workers are doing their best, they visit our children especially when they are sick in the hospital, and also give us information on our wards' performances at school.* This obviously shows that the staff is committed to the mission and vision of CIG and are working assiduously to promote ME.

3.6.4 Kitchen facility

The kitchen facilities in the two (2) centres in the Central region can be described as above average. It was observed that one centre, Amazing Grace CDC, uses a large kitchen, and the other, though, among the oldest child development centres (All Souls CDC) and at almost nineteen (19) years of partnership with Compassion, still did not have a kitchen space. The project places an order for food from a professional caterer to feed the children on Saturdays. This increases the expenditure of the project, as a result of the payment made to the caterer. An undisclosed amount was spent on every child's lunch prepared by the caterer. The expenditure may be less if the meals had been

prepared by the workers (cooks) themselves. It was also observed that all the cooks at the project centres prepare and served their food under hygienic condition; they cover their heads and wear aprons in the processes of cooking and serving.

3.7 Curriculum Content

Interview with Project Directors/Project Facilitators, Child Development Workers and Volunteer Workers indicated that the "Curriculum has been designed to cater for the needs of the children holistically, that is, spiritual, cognitive, socio-emotional and physical". I also observed that the curriculum "is designed in a manner that is consistent with the organisation's mission statement, which ultimately aims at releasing children from poverty and helping them to become responsible and fulfilled Christian adults". By deduction, CIG aims to develop her beneficiaries holistically spiritual, cognitive, socio-emotional and physical. Series of interviews and observations of Saturday Meetings for registered beneficiaries at the four projects centres in both the Greater Accra and Central Regions revealed that the Child Development Workers and Volunteer Workers had been trained on how to use the curriculum (syllabus) (pedagogical strategies and approaches), and are able to apply it in the lessons in the classroom. The curriculum was divided into four (4) main thematic areas. Details of these four (4) main thematic areas the curriculum covers are discussed below:

- Spiritual Development
- Physical Development
- Cognitive Development
- Socio- Emotional Development

3.7.1 Spiritual Development

The rationale of the spiritual development component of the curriculum is to ensure that each child or young person comes to have a personal understanding of the message of salvation and have the opportunity to accept Christ as Saviour. Upon knowing Christ as Saviour, the child is nurtured to continue to grow in Christ through knowledge of the Bible. The children are expected to mature into responsible and fulfilled Christian adults. Activities carried out, at the centres during the Saturday meetings were aimed at spiritual development. Some of these activities included bible quiz, recitation of memory verses, showing of Christian movies and films, playing of Christian songs, sword drill, and picture storytelling, among many others. This is a reflection of one of the main aims of the organisation. The above findings affirmed Astorini (2016) assertion that every Christian Child Development Programme should be pursued in a manner that the "children are brought to the-point of making a decision for Christ and accept the grace of God offered through Christ."

The spiritual curriculum has been designed to direct the children and energise them to be true ambassadors of our Lord Jesus Christ (CIG, Spiritual National Curriculum, 2010). The Curriculum was developed against the background that Spiritual development begins with the knowledge of God's word and the understanding it brings; that is who God is, who He created each child to be,

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what His purposes are and a personal understanding of the message of salvation (CIG, Spiritual National Curriculum, 2010). The spiritual curriculum of the CIG programme helps the children to know about the love of God. This energises them to become true disciples of our Lord Jesus Christ. CIG is working through the CDSF to connect children to people who can encourage them face the world with hope and purpose.

The Spiritual curriculum further seeks to expose the individual children to God's Word in order to help them have knowledge and understanding of who God is and what He (God) created them to be. The child is given the opportunity to use this understanding and come to a personal understanding of the message of salvation and accept Jesus Christ as their personal saviour.

In the curriculum, it was evident that Compassion International's Child Development model sought to take the child through appropriate age graded Bible lessons for them to grasp the basic biblical truth and apply them to their daily living. This obviously helped them to achieve the mission and vision of CIG. Interviews conducted with the Project directors revealed that the ultimate goal of the curriculum was to help each child to develop a personal commitment to the Lordship of Christ. Further discussions revealed that the attainment of this outcome (demonstrating commitment to the Lordship of Christ) was closely monitored by three (3) indicators which served as a roadmap to the outcome.

First of all, the curriculum helped the child to know and understand the Bible. In this case, the young person is trained to know basic narrative stories of the Bible, understand basic Christian theological concepts, memorize important scriptures, and reflect biblical worldview in his or her thinking. This was achieved by taking the learners through lessons/topics such as:

1. God the Creator
2. Creation and sin of Adam and Eve
3. Sin's consequences
4. Abraham and Sarah
5. Sodom and Gomorrah
6. Noah

Secondly, the spiritual curriculum was intended to help the young person confess Jesus as Saviour. In this case, the young person is expected to know the gospel and make a profession of faith appropriate to the tradition of the local church. Here are some of the themes in the curriculum to help achieve this objective:

1. Jesus the Doorway
2. Birth of Jesus
3. Baptism of Jesus
4. Temptation of Jesus
5. Jesus' Last Days on Earth
6. Jesus' Crucifixion, Death and Burial

Thirdly, the curriculum was designed to equip the children to practice spiritual disciplines of prayer, Bible study, worship and service. The young person is expected to know and practice basic spiritual disciplines in age-appropriate manner. This is why CIG has carefully selected topics that will help the learners develop this knowledge. Here are some of the topics:

1. Jesus walks on water
2. Zacchaeus
3. Samaritan woman at the well
4. The Widow's mite
5. The Beatitudes (CIG, Spiritual National Curriculum, 2010)

These topics inevitably shape the thinking pattern of the children to develop strong faith in God thereby believing in the power of prayer (in the name of Jesus Christ). The children are not only given spiritual attention; they are also given opportunity to develop physically.

3.7.2 Physical development

The expected outcome of the physical development component of the curriculum was to ensure that the child would be physically healthy, and chooses good health practices. To achieve this, the programme ensures the development of the characteristics that give a child the full use of their physical capacities, such as motor skills and the enjoyment of good health. Health is the absence of disease or physical impairment and the presence of appropriate attitudes and practices that secure bodily well-being.

To achieve this, most of the project centres undertake health screening for the children, payment of medical bills, provision of first aid, toiletries, food, and personal hygiene materials such as hand washing basins and napkins. The poor and Highly Vulnerable Children (HYC) in the projects are also given supplementary food by their projects aside what is taken on Saturday during meetings to improve upon their malnutrition status. The Physical curriculum is a series of intervention that intends to train the individual to understand their own bodies, appreciate it and take responsibility in making wise choices. The individual children understand that taking good care of the body is one of the requirements that God puts on us.

According to the CIG, National Curriculum for Physical Education (2010; 3), "... every child who participates in Compassion Program is given the opportunity to learn about Jesus, know Him personally and discover how to develop a life-long relationship with him". This is in line with the vision and mission of CIG. The curriculum further exposes the children to other physical needs and practices that are necessary for their moral development. For example, children were taught how to develop characteristics that gave them full use of their physical capacities that enable them to form attitudes or practices that recognise and promote self-care, good nutrition, water and air pollution, safe hygiene, avoidance of high-risk behaviours and situation. The Physical Curriculum is therefore geared towards nurturing the individuals to become morally responsible in the society.

A careful examination of the table of contents of the Physical Curriculum pointed to the fact that CIG develops the children morally. Here are some of the lessons:

1. I am special to God
2. People are alike, people are different.
3. God loves people with disabilities.
4. Respecting and helping people with disabilities
5. I can prevent diseases
6. I can be a good friend
7. I can be a good neighbour
8. Human Immune Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS)
9. Cleaning up the dishes
10. Water pollution and making the water safe
11. I can take care of my teeth
12. I can take care of my hair
13. I can wash my hands
14. I can grow plants

These lessons were carefully taught and the learners were able to fully apply them in their daily lives. As the quantitative result show, majority of the learners have the knowledge of who they are in Christ and this demonstrate that they have the knowledge of Jesus Christ. By this, CIG has successfully achieved their mission of helping children to know who they are in Jesus Christ while at the same time relieving them of poverty. CIG continues to inspire hope and the spirit of respect for one another, especially towards the disabled who are ordinarily looked down upon in our society. As captured in the Physical Curriculum of CIG, it is hoped that the beneficiary children will appreciate that God loves people with disabilities (ibid: 21). Towards this end, classroom activities are designed to help learners understand the concept. At page 22 of the Physical Curriculum, the teacher is required to share the following with the learners:

The Bible teaches about king David who showed kindness to the crippled son of his best friend. David knew that God loved all people even people who were lame and could not walk. Jesus healed people who could not walk. These examples from the Bible remind us how God loves people who have disabilities. What are some of the ways that you could show God's love to a person who has crippled legs? Possible answers: go to the market for them, gather firewood, carry their water, push their wheelchair, run errands.

The teacher should also end the lesson with this story:

Jesus met a man who could only beg for a living because he could not hear and could not walk. Jesus showed love towards the man by healing him. What are some of the ways you could show love towards a person who cannot hear? The concludes that God loves children with various disabilities and we can ask God to help us love them also.

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It is clear from the above that the children are taught sound moral principles. From these teachings, the beneficiary children will know how to live with people with disability in the society. The children are conscientized to have sympathy for the disabled in the society and also love them. These teaching reflect biblical principles of loving one's neighbour irrespective of the person's physical outlook. This confirms Morris (2003) idea that physical education should be strategically designed in a way that 'communicating with people in a manner that enables and ennobles them, rather than demeans them: honoring other learners' right, dignity, and worth; cooperating, or working together toward common goals; negotiating problems and conflicts successfully; and creating opportunities for other (54). These facts are in accordance with the results of earlier studies, which also examined the role of physical curriculum in promoting moral development (Morris, 2003; Lind, et al, 2002; Marsarsky, 2016).

Generally, both the present study and the ones previously mentioned suggest that moral reasoning can be promoted through physical education curriculum in combination with properly designed educational interventions. For example, the Physical Curriculum of CIG teaches sound moral principles that shape the learner's way of living peacefully with others. From the Curriculum, learners are taken through activities that make them become good neighbours (CIG, Physical National Curriculum, 2010). At the presentation stage of the lesson, the teacher explains to the learners how to become good neighbours. The teacher listed points such as be friendly, do not make too noise, help out, keep area clean, respect their property and take care of anything you borrow (ibid; 50). The teacher went ahead to ask the learners to demonstrate how the learners will treat their neighbours in the following ways:

1. Neighbour comes and asks to borrow something
2. Neighbour is sick in bed
3. Neighbour is lonely
4. Neighbour's trash/rubbish is blowing in your yard
5. Neighbour's fence is broken
6. Neighbour is sad

These instances of situations inevitably develop the moral behaviour of the learners to be able to live peacefully with others in the society. Again, learners will develop attitudes such as dialoguing to reach consensus, tolerance, taking responsibilities and showing respect. This finding corroborates with Ngoasong (2022), Grant (1996) and Preskill (1995) who share the same idea that dialogue aimed at critically assessing different opinions in order to reach consensus, and that dialogue promotes critical thinking and independence as well as the development of attitudes such as tolerance, respect and responsibility. Similarly, this finding is consistent with previous research (Taufik, 2020). Taufik (2020) has earlier indicated that in order to create a conducive learning environment, there is the need for learners to respect others and develop virtues of responsibility.

They must abandon the habit of laziness and negligence and develop the habit of self-control and diligence as the Physical Curriculum of CIG teaches. This confirms that CIG continues to work with its mission and vision. Their approach is thus similar to the Infusion Approach. As Fowler et

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al (2015) disclose, the main aim of the infusion approach is the restoration, paraphrase or preparation of a school mission statement that reflect the priorities given to the development of superior personalities. CIG also ensures that the mission statement is infused in the curriculum in order to develop the learners holistically. The children are also encouraged to participate in sports activities and games such as football, skipping and others at the centres every Saturday. These activities are helping the children to develop physically, as it was testified by a parent:

At first my child takes his meals without washing his hand with soap but after joining Compassion's programme he has now become used to the washing of hands and also with soap before and after eating.

The above undertakings at the project centres relating to the health, supports the Ghana Health Service's (2020) assertion that those who work with children, must devise strategies that meet their critical needs-like health and security.

3.7.3 Cognitive development

Cognitive development “refers to how a person perceives, thinks, and gains an understanding of his/her world through the interaction and influence of genetic and learned behaviour” (CIG, Cognitive National Curriculum, 2010). It is also described as the ability of an individual to acquire knowledge that enhances his or her skills. This expected outcome for the cognitive development component of the curriculum is to ensure that before the registered children are withdrawn from the programme, they should exhibit the motivation and skills to be economically self-supporting. This is captured in the curriculum content of the cognitive module used in instruction at the Project centres. According to cognitive component of the curriculum, learners are expected to do the following after going through the various topics:

1. develop the skills of the basic principles of managing money and credit.
2. develop the skills to generate and implement positive and informed solution to problems.
3. cultivate unique vocational interest and intelligences.
4. analyse issues using critical thinking.
5. have the ability to remember, recall, identify, define, describe, list, name, match, state principles, facts, concepts.
6. have the ability to explain, summarise, translate, rewrite, paraphrase, give examples, generalise, estimate or predict consequences based upon a trend.
7. have the ability to use knowledge or apply knowledge, apply rules, methods principles, theories and among others. to situations that are new and unfamiliar.
8. have the ability to break down material/information into its component parts; to differentiate, compare, distinguish, outline, separate, identify.
9. have the ability to recognise unstated assumptions and logical fallacies; ability to recognise inferences from facts and among others.
10. have the ability to put parts together to form a new whole.

11. have the ability to appraise, compare features of different things and make comments or judgment, compare, contrast, criticise, justify, support, discuss, conclude, make recommendations and among others.
12. have the ability to use information or materials to plan, compose, produce, manufacture or construct other products (CIG, Cognitive National Curriculum, 2010).

A critical study of the cognitive curriculum shows that CIG intends to help their children develop strong mental abilities to be able to make sound moral judgement. The study revealed that the curriculum had some indicators and the indicators are that, firstly; the child should complete at least primary education, secondly, the child should cultivate unique vocational interest and intelligence, and lastly the child must learn and utilize at least one income generating skill.

The study reveals that most of the projects enroll beneficiaries in school, undertake payment of school and printing fees, provision of educational supplies (textbooks, pens, rulers, exercise books, pencils and others), and school uniforms for the children. The project also pays, for extra tuition for beneficiaries who are not performing well in school. During the Saturday meetings, the beneficiaries participate in cognitive activities such as drawing, painting, needle and craft work. The afore-mentioned observation supports Astorini (2016) assertion that the curriculum of a Christian education programme must include instructions in "art, music, poetry... as well as develop aspects of life for which humans have been given ability and interest.

3.7.4 Socio-emotional Development

Socio-emotional development involves the expression of feelings, the ability to interact with others in a reciprocal way, knowledge of and concern for self, others and creation; making biblically based and responsible decisions, and becoming resilient (CIG, Socio-emotional National Curriculum, 2010). The expected outcome is that, the beneficiaries should interact with other people in a healthy and compassionate manner. I personally witnessed some of the children actively engaged in some socio-emotional development activities at the various centres (club activities playing ludo, football, oware, skipping among others.). These include excursions, Christmas and Easter parties, spoils festivals competition, club activities (fine art, drama, cadet corps, playing ludo, football, scrabble, oware, skipping and other).

Furthermore, an observation of a Saturday meeting at Breman Asikuma (Amazing Grace Child Development Centre) and the other study areas has revealed that there is a well-structured time table designed by the project centres to assist the implementation of the curriculum in the four main developmental areas. Compassion's programmes are designed in conformity with the above discussion. The data gathered suggests that, the design of Compassion's Child Development Sponsorship Programme (CDSP) is holistic and serves the needs of the target organisation. This assertion is based on a close examination of the curriculum (syllabus) designed by Compassion and implemented by its CDC partners for beneficiaries. The curriculum has been designed in such a way that it caters for the needs of the children in four (4) broad areas, namely spiritual, cognitive, socio-emotional and physical. A conclusion therefore can be drawn that the beneficiaries are

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developing from the four (4) thematic areas stated above. The above observation attests to Asare-Danso (2018) assertion that, it is an important requirement of any child development programme curriculum to include in the programme design instructions that emphasises the importance of good relationship with other people.

As regards the curriculum content of the organisation, I observed that the socio-emotional needs of the people will have to be developed. The Compassion International Socio-Emotional curriculum is prepared to guide the development workers to take the child through activities to demonstrate how and why these competencies are learnt. For example, Romans 12:18 says ‘if it possible, as far as it depends on you, live at peace with everyone.’ The Curriculum model takes the child through appropriate age graded activities and exercises to grasp the basic intelligences and apply them to their daily living. The ultimate is to achieve the following goal or outcome in the life of each child over the course of their participation in the programme. It is therefore the responsibility of the organisation to ensure that all aspects of the moral life of the beneficiary children are well developed. In this regard, CIG demonstrates strong commitment to the moral development of the beneficiaries. In addition, CIG ensures that beneficiary children demonstrate strong character formation both socially and emotionally. For example, from the CIG, Socio-emotional National Curriculum (2010: 11), the child is expected to achieve these objectives after going through the curriculum:

1. exhibit effective inter-personal relation skills.
2. effectively interact with other people in a healthy and compassionate manner.
3. effectively appreciate that individual uniqueness and group differences are gifts from God.
4. understand that individual uniqueness and group differences complement each other and make the world more interesting.
5. aware of my personal strengths and weaknesses.
6. effectively identify and label one’s feelings (positives and negatives).
7. understand that it is important to express my emotions with others in order to build closer friendships.
8. can effectively exercise self-management.
9. effectively demonstrate positive self-talk that promote resilience.
10. effectively establish and maintain healthy and rewarding connection with individual and group including a church family.
11. effectively apply self and social awareness in making responsible life choices.
12. effectively recognise and understand my obligation to engage on biblical, ethical, safe and legal behaviours.
13. know the customs and traditions that are common in my family.
14. effectively explain the importance of family traditions and customs.
15. know the difference between a good and a bad friend.
16. effectively help a friend to improve upon their weaknesses in order to become a better friend.
17. differentiate between trustworthy and unworthy behaviours.
18. believe that others deserve to be treated with kindness, compassion and grace.

19. effectively convey and follow through with one's decisions not to engage in sinful behaviour.
20. effectively achieve mutually satisfaction to conflict by addressing the needs of all concerned. (CIG, Socio-emotional National Curriculum, 2010).

From the aforementioned, it is clear that CIG has two (2) principal aims to develop the emotions and goal setting skills of her beneficiaries. This is very important as it will help the beneficiaries develop strong moral commitment to their visions in life. This will also help the beneficiaries to critically analyse situations and be able to make good judgement. In an interview with the project director, this was the response he gave on the curriculum:

Interviewer: Thank you so much So please what philosophy informs your curriculum? Do you have a curriculum?

Interviewee: Yes, we have a curriculum.

Interviewer: So what philosophy informs your curriculum?

Interviewee: Like I said, when you look at compassion they have four (4) thematic areas that they normally work with, that is, cognitive, socio-emotional, physical, and spiritual. Yes, so the curriculum is developed around these four things, cognitive socio-emotional, spiritual and physical and when we talk about the physical, the physical includes the health aspects too so you could look at Quick topics like child protection, that has to do with drug abuse, all kinds of things teenage pregnancy and all kinds things, but it will fall under physical. And when we talk about the cognitive, the cognitive is more of helping them to read, helping them to write letters, we help them in that aspect too. When it comes to the spiritual, we have all kinds of materials, spiritual materials that we use in, in helping them. In fact, each year, we buy the devotional guide from S.U, which we give out to them, we go for spiritual camps, we do spiritual retreat for both beneficiaries and even their caregivers. So those are some of the things that we do.

Interviewer: You didn't talk about the socio-emotional.

Interviewee: The socio-emotional, we have put them in groups, where they do debate, we try to add, help them to come out on how to express themselves on certain topics. For instance, last two months, we took them on a retreat on how to cancel even each other. So we selected few, and then they were taught how to lead their children or their peers and counseling. So they have also come and they are trying to help each other because we believe that they are able to confine in their peers easier than us. So should your friend come and tell you something, you should be able to help. So when we did that, realize that yeah, those who were timid, who cannot speak bold enough now to talk about certain things that they don't use to, yes. (Field interview, 2023)

It is evident from the curriculum objectives that in order to enable the beneficiaries, develop strong commitment to moral integrity, strong moral training is given to the learners to make their ME better. It was also to help them analyse situations, assume personal responsibility, respect others

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and solve problems. This is the way CIG has been ensuring the moral development of beneficiary children.

Again, as can be seen from the curriculum content of CIG and the extract above, it can be argued that the organisation's curriculum content has been expanded to incorporate all areas of coverage of moral instruction, and can be seen in the four major areas. Firstly, the curriculum is aimed at building in the learners the moral habits and good manners. This includes mastering basic good habits and social etiquettes through continuous modeling, inculcation and training. The Social-Emotional strand involves learning such specified moral habits like how to greet, talk to elderly, how to make use of public goods, keep close friendship, observe school regulations and its likes. Secondly, the curriculum aims at inculcating moral norms and ideas needed for desirable life.

This objective is related to transmitting great moral traditions to the youths. It instils in the pupil a strong commitment to the moral order through persuasive presentation of moral norms, and to develop learners' comprehension of the need for a normative structure in the society. This involves learning universal norms or ideas in order to develop the ability to differentiate right from wrong, thereby standing out as a good citizen with the power of doing well to his neighbour. Thirdly, to develop the ability of moral judgment and decision making needed to deal with moral conflict occurring in daily life situation on the basis of discrete moral consideration and justifiable methods. This curriculum involves learners in practical experiences so that the judgment they make is conscious and deliberate base on immoral autonomy. Development of good sense of judgment helps the learners to have a positive thinking over issues that concern him and his environment. Fourthly, the curriculum aims at building autonomous moral character. This goal deals with inculcating solid moral disposition or a strong moral willingness to do the good by dint of internalisation of moral principles and self-actualization.

A closer analysis of the curriculum reveals that it is organised in a way that helps learners to develop autonomous voices or lenses on moral issues on the basis of strong moral principles and ideas and position the learners to have a self-strength to overcome various harmful temptations. Summarizing the Objectives of RME in repositioning Ghanaian youths, NaCCA (2019) observed that the major target of moral instruction is to transmit the values of the nation's heritage to the next generation while supporting the autonomous moral development of youths. I observed that CIG curriculum is geared towards achieving same objective. For example, a close observation of the four (4) thematic areas of the CIG curriculum just as the RME curriculum for Ghanaian learners is intended to achieve the following objectives. This aim specifically is intended to:

1. Foster the spirit of respect for human dignity and aware of life.
2. nurture those who endeavour to inherit and develop traditional culture and create a culture that is rich.
3. Nurture learners who in turn will form and develop a democratic society where freedom, truth and peace rules.
4. Train those who can contribute towards realising a peaceful national society, and finally.
5. Train those who can make independent decision and foster a sense of morality.

This shows that the objectives of moral instruction are detailed and rich enough to deal with the present moral crisis in the society. It also means that the aims and objectives of moral instruction at CIG are arranged to equip one with the required moral values for an active and responsible integration against social evil. The findings on the teaching of moral shaping behaviour showed that the teaching of moral instruction could help in shaping one's moral behaviour which in turn repositions him for a sustainable development.

The finding here is interesting in that the study disclosed how the teaching of moral instruction could inculcate in the learner good manners which in turn help adapt in his environment. In line with the findings on the place of instruction in repositioning the youths, Flugel (1995), was of the view that the essence of moral instruction in schools is to reinforce in the youths the social virtues acquired at home so that children can apply them in schools and then in the society at large for effective relationship. The teaching of moral instruction emphasises the need for human respect and good relationship especially in Ghana where people are always identified in a group. This relationship is stressed throughout the entire school life to extent of predisposing the young adult to live in harmony with their neighbours.

According to Astorini (2016) the implication of moral instruction in schools lies in the relationship between the individual and the national development. When individual is developed, the nation is implicitly developed. Moral poverty of an individual is therefore the greatest that any nation can suffer. Therefore, the primary objective of moral instruction is building up the individual that would develop his society. It is apparent from the curriculum and the kinds of activities that learners are taking through that after engaging with CIG learners will develop self-awareness relationship with others; understanding of different beliefs, and values and practices. And this will automatically help such learners acquire a sense of moral judgment about what is wrong or right.

4.0 IMPLICATIONS OF THE FINDINGS

The findings suggest several important implications for child development practice and moral education. First, the strong emphasis CIG places on recruiting staff and volunteers with both Christian convictions and appropriate academic qualifications indicates that moral development is closely linked to the moral character and modelling behaviour of personnel. This implies that organisations seeking to promote moral growth must prioritise value-based recruitment, staff formation and continuous moral training, extending even to auxiliary workers such as cooks, cleaners and security personnel who interact with children daily.

Second, the study shows that adequate infrastructure and supportive learning environments (including classrooms, libraries, ICT labs, playgrounds and kitchen facilities) play a vital role in shaping children's attitudes and behaviours. This underscores that moral development is not achieved only through teaching but also through exposure to safe, orderly and dignifying spaces that communicate respect and reinforce positive habits.

Third, the holistic curriculum of the CDSP demonstrates that moral formation is most effective when ethical values are integrated across spiritual, physical, cognitive and socio-emotional domains rather than taught as isolated subjects. This suggests that curriculum designers and child-focused organisations should embed moral aims and virtues into all aspects of child development, creating multiple pathways for children to practise responsibility, empathy, respect and sound judgment.

Lastly, the partnership between CIG and local churches reveals that shared governance and accountability structures enhance the moral credibility of the programme itself. Transparent financial management, clear lines of authority and collaborative oversight model the very virtues the programme seeks to instill in children. This implies that programmes seeking to cultivate moral development must also embody moral integrity in their organisational structures and operational practices.

4.1 Limitations

This study provides valuable insights into how the resource inputs of the CDSP of Compassion International Ghana support moral development; however, certain limitations should be acknowledged, which also point to directions for future research. First, the study employed a qualitative descriptive design and was conducted in selected centres within the Central and Greater Accra Regions. While this allowed for in-depth, context-sensitive analysis, the findings are not generalisable to all CDSP centres across Ghana, particularly those in newly established. Future studies could therefore expand the geographical scope and employ larger samples to enhance transferability.

Second, the study focused deliberately on the Input component of the CIPP Evaluation Model, without systematically examining programme processes or measuring long-term moral outcomes. As a result, conclusions are limited to how resources are structured and utilised rather than the extent to which they produce sustained moral behaviour. Future research could adopt a more comprehensive CIPP-based evaluation by incorporating the Process and Product components, including longitudinal designs to assess lasting moral development. Finally, data were drawn largely from interviews with programme staff, volunteers and church leaders, which may be influenced by social desirability bias within a faith-based context. Although observations and document reviews strengthened credibility, future studies could include more critical perspectives and triangulate findings with quantitative measures of moral reasoning or behaviour.

4.2 Conclusion

This study demonstrates that moral development within the CDSP of Compassion International Ghana emerges from an intentionally structured environment where personnel, spaces and curriculum collectively shape children's character. Rather than relying on isolated moral lessons, the programme embeds moral formation within its daily operations and organisational culture. The findings highlight that when a child development programme aligns its values with its human resource practices, learning environment and curriculum design, it creates consistent moral signals that children can internalize. Ultimately, the CDSP model shows that moral development is most

effective when it is treated as a holistic, organisation-wide commitment rather than a single component of instruction.

DECLARATION

Ethical Approval and Consent to Participate: Ethical approval for the study was obtained from the appropriate institutional authority and the Institutional Review Board of the University of Cape Coast, Ghana. Permission to conduct the study was also sought from Compassion International Ghana and the management of the selected Child Development Centres. Informed consent was obtained from all adult participants prior to data collection. For beneficiary children, consent was obtained from programme authorities and caregivers, and data were collected through non-participant observation only, in line with ethical guidelines for research involving minors.

Consent for Publication: Not applicable.

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