

## A REFLECTION ON SPIRITUAL DEVELOPMENT OF STUDENTS AS PART OF HOLISTIC EDUCATION IN GHANA: A CHRISTIAN'S PERSPECTIVE

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### ABSTRACT

The development of students' spirituality as part of their formation was found to be important by the early missionaries who started formal education in the country. This was because they had the belief that good education is one of the pivots necessary for the progress and development of any society and nation. Education encompasses all round development of a person which embodies both the physical and spiritual aspects of life. However, of late the continuous educational reforms which has been implemented in Ghana has neglected spiritual development of students, relegating it to the background in terms of making it an integral part of the formal educational curriculum. Any education devoid of the right moral values is self-destructive and detrimental to development. The youth who form majority of the nation's population are confronted with numerous challenges and the need for their spiritual development as part of holistic education is very critical. This has brought about the continuous debate as to whether spiritual development or spirituality should be integrated into Ghana's educational system as part of students' formation. The purpose of this paper is to find out the effect of spiritual development on students' holistic education and how spirituality impact on teaching and learning. It will also consider some Christian religious practices as part of spiritual development, and how these religious expressions influence students' holistic formation.

**Key words:** Spirituality, Development, Holistic Education

### INTRODUCTION

Even though the link between education and spirituality is not easy to prove, people's experience about their encounter with divine revelation and the impact on them cannot also be ignored. The desire to find answers to issues of life and the destiny of humanity has brought about many theories about the created order and the place of humanity in life as a whole. There can therefore not be any holistic education without proper understanding of self and the purpose of human existence. This state of self-reflection has resulted in the yearning desire to develop the spiritual life of the human personality, but unfortunately spirituality as part of holistic education has not been given the needed attention.

Spirituality is a very abstract term and there are various ways in which it has been defined, but for Kirk, it is part of personal consciousness resulting in a state of wholeness, a relation which brings about the awareness of the interconnectedness of all things with compassionate attentiveness.<sup>2</sup> Spirituality Fernandes opines, connotes an intimate and personal experience, understanding of self, responsibility to self, others and the world.<sup>3</sup> Another understanding of spirituality in the opinion of Love, is the development of self that includes a search for meaning, transcendence, wholeness and purpose.<sup>4</sup> Through spiritual development one is able to develop meaning and purpose in life. Spirituality for Njoki et. al. entail a personal and intimate relationship with God for the understanding of self and the universe.<sup>5</sup> They further contend that the spirituality of a person affect the individuals daily relationship and the willingness to

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<sup>2</sup> Kirk, deVillie Robert. *Spirituality and Education; A Conceptual Analysis*. 2000. PhD Thesis.5

<sup>3</sup> Fernandes, L. *Transforming Feminist Practice: Non- violence, Social Justice and the possibilities of a Spiritualised Feminism*. (San Francisco: Aunt Luke Books, 2003), 3.

<sup>4</sup> Love, P. G. *Spirituality and Student Development: Theoretical Connections*. (New Directions for Student Service, 2001), 7-16.

<sup>5</sup> Njoki, N. Wane, Energy L. Manyimo and Eric J. Ritskes. *Spirituality, Education and Society: An Integrated Approach*. (Netherlands: Sense Publishers, 2011), 6.

engage the structures that keep ones spirit broken and create scars which fragment his humaneness.<sup>6</sup> Spiritual and spiritual identity for Gilder serve as the foundation upon which students create meaning of their world by understanding its complexities, while spiritual identity is about fashioning of values, viewpoints, ethics and principles.<sup>7</sup> Spirituality create in the individual a sense of awareness of self and create in the individual a sense of awareness of self. It invokes spiritual values in a person with the desire for something beyond everyday life.

Spirituality for the purpose of this paper is about surrendering our will to God for the greater good, which provides a sense of meaning and purpose in life for the inclusion of hope, love, respect, diversity, peace and all that make us whole.

For holistic education, there have been many ways by which it has been defined in extant literature. Rinke defines it as a functional modern education that focuses on the whole teaching-learning situation, and varies the teaching learning strategy to meet the needs of the learner, teacher and the situation in an effort to attain educational outcomes greater than the sum of their parts.<sup>8</sup> Miller is of the opinion that holistic education as a philosophy of education is based on the premise that each person finds identity, meaning and purpose in life through connections to the community, natural world and humanitarian values such as compassion and peace.<sup>9</sup> Development is the process of gradually becoming bigger, better, stronger or more advanced.<sup>10</sup> Again, development is the gradual growth of something so that it becomes more advanced and stronger.<sup>11</sup> Holistic development however encompasses emotional, intellectual, social, interpersonal, moral and physical growth and maturity.<sup>12</sup>

The human being for Jones can be described as having two identities; the lower nature which is visible and knowable, and a higher nature which is invisible and beyond normal mental abilities.<sup>13</sup> The need for an educational system that can respond to the total development and needs of humanity and the society cannot be overemphasized, therefore the continuous development of education resulting in various reforms to produce an expected outcome. Educational development, Stefan opines must support and improve the quality of teaching, curriculum design and appropriate learning experiences.<sup>14</sup> The development of education is therefore a continuous process that must respond to change and be proactive in engaging curriculum for which the spiritual development of students cannot be grossed over. Development in education helps to facilitate a transformation in teaching and learning by helping institutions to be robust, evidence based and student centered, as well as enabling educational centers to function effectively as teaching and learning communities.<sup>15</sup> Holistic Education therefore need to develop all the aspects of the students' life so that they can become fully functional human beings and experience balanced development at the age of responsibility.

Having considered the different explanations given by various scholars about spirituality as an important aspect of human life, but has been ignored in seeking holistic education, what will be followed is to develop a strong case for the involvement of spiritual development as part of holistic education.

## **THE CASE FOR SPIRITUAL DEVELOPMENT OF STUDENTS AS PART OF HOLISTIC EDUCATION IN GHANA**

From history, humanity has been going through momentous changes with respect to environmental change, dwindling natural resources and opportunities for young people which pose great challenges to development and the content of education. Schools play a crucial role in shaping a child's character through both visible and invisible means. Visibly, students are taught a curriculum based scientific principles that value logical reasoning and emphasize individual achievement, competitiveness,

<sup>6</sup> Njoki, N. Wane, Energy L. Manyimo and Eric J. Ritskes. *Spirituality, Education and Society: An Integrated Approach*, 10.

<sup>7</sup> Gilder M. C. 'Spiritual development as a component of holistic development in higher education' (2011), 3. LSU Masters Theses, Louisiana State University. <https://digitalcommons.lsu.edu/gradschool/2391>

<sup>8</sup> Rinke, W. J. Holistic education: An answer? *Training and Development Journal*, 39(8),1985,67-68

<sup>9</sup> Miller J.P. Equinox: Portrait of a holistic school. *International Journal of children's spirituality*. Volume 21, 2016. Issue,34,

<sup>10</sup> Longman Dictionary of Contemporary English,2002,429

<sup>11</sup> Oxford Advanced Learner's Dictionary,400

<sup>12</sup> Eberhardt, D. and Dalton, J. C. Fostering student spiritual development through selected student affairs practice. In B. W. Speck & S. L. Hopps (eds.), *Searching for spirituality in higher education*. New York, NY: Lang Publishing, Inc., 2007.

<sup>13</sup> Jones. *What Does Spirituality in Education Mean?* 7-8.

<sup>14</sup> Stefan, L. What is Staff and Educational Development? In P. Kahn, P. & Baume D. (eds.). *A guide to Staff Development*, 2003, 9-23.

<sup>15</sup> Jeanette, M. *Educational Development in a Nutshell*. York University,2015, April 13-15,359

materialism and objective knowing.<sup>16</sup> It is however surprising that spiritual ways of knowing, that include subjective and intuitive knowledge are not acknowledged as valid forms of representations. Spirituality in education is best conceptualized when the individual teacher get in touch with his true self through contemplative practices and spiritual disciplines.<sup>17</sup> In ideal conditions, children are born into a family and they derive their sense of place from the family, therefore proper parental education gives children a good foundation for development.<sup>18</sup> Most schools help students to develop critical thinking, rationality, logic and reasoning, but modern education need to balance the work of the mind together with the development of the heart and body.<sup>19</sup> By encouraging spiritual approach for education, we are enabled to envisage a transcendental horizon for teaching, scholarship, training and pastoral care to students.<sup>20</sup> This makes spirituality an important dimension of human well-being and a unique power that creates a harmony between physical, psychological and social dimensions. Spiritual well-being is one of the dimensions of well-being which causes the integration of the other dimensions thereby encompassing two existential and religious aspects.<sup>21</sup> By weaving spirituality into education and knowledge creation discourses, educators and learners can foster spiritual growth while strengthening the connections among the learner, knowledge and schooling.<sup>22</sup> Spirituality is very important to the lives of many people therefore valuing the spirituality of students and teachers means valuing the uniqueness of individuals, regardless of race, gender, sexuality and ability.<sup>23</sup> Spirituality has been silenced and marginalized as a discourse or embodied knowledge in the academia. In the business of this never-ending search for liberation, there is no time for what people consider as spiritual which is “other worldliness and esotericism” and of little value.<sup>24</sup> The spiritual quest is however inherently part and parcel of liberation and resistance, as well as a vital part of society and the search for holistic learning. It is a search for guarding visions and values within this world and for the many people who occupy this planet, therefore bringing about personal empowerment, transformation and good relationships. Understanding the inner life, students experience a sense of what is sacred that emerges from their own process of self-realization.<sup>25</sup> Adult and children are enriched when they have space to experience complexity and simplicity, giving and receiving, of which spirituality is often connected with these experiences. Spirituality brings out the experiences of awe, wonder and mystery, and students have difficulty in explaining these emotions that often accompany these experiences in their teens.<sup>26</sup> When educators deny spiritual knowing, either through a lack of awareness or the ability to engage with students on a spiritual level, their teaching practices can become destructive rather than liberating. Such students are denied spiritual intelligence which give an awareness of ultimate values, meaning, peak experiences, a feeling of transcendence and heightened awareness.<sup>27</sup>

A person’s spirituality has a bearing on the intelligence, for it has the capacity to shape the understanding and world view of a person. This is affirmed by Mayer who is of the opinion that spiritual intelligence has to do with the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment.<sup>28</sup> The spiritual development of a student therefore has a bearing on his reasoning and intelligence which also affect learning outcomes. Spiritual education concerns the quality of thinking, one’s relationships, a sense of worth and well-being.<sup>29</sup> Spirituality therefore link thinking skills to personal reflection and well-being. Children who are restricted in their expression are left without the support and encouragement they need to meet their full potential. Spirituality in education therefore help students in

<sup>16</sup> Biggs, J. *Teaching for Quality Learning*. (Maidenhead, Berkshire; SRHE and open University Press. 2003), 124.

<sup>17</sup> Kirk, deVillie R. *Spirituality and Education: A Conceptual Analysis*. 2000. PhD Thesis.10

<sup>18</sup> Rafii, G. The role of Prayer on Physical Health. *Qom Univ. Medical Science Journal*. 2010, 66-73

<sup>19</sup> Omidvari, S. *Spiritual Health, its Nature and the Instruments Used*. *Iran J Psycho Clinic Psycho*. 2010:16(3), 29-33.

<sup>20</sup> Omidvari, *Spiritual Health, its Nature and the Instruments Used*, 23-33.

<sup>21</sup> Parker, P. J. Teaching with Heart and Soul; Reflections on Spirituality in Teacher Education. *Journal of Teacher Education*, 2003.

<sup>22</sup> Paloutzian, R.F. and Park, C.L., *Handbook of Psychology of Religion and Spirituality*. 2<sup>nd</sup> ed. (New York; Guilford Publications: 2005), 34.

<sup>23</sup> John, B. *Teaching for Quality Learning*. (Maidenhead, Berkshire; SRHE and open University Press. 2003), 128.

<sup>24</sup> Andrew, W. *Spirituality and Education*. (New York: Rutledge. 2000), 43.

<sup>25</sup> Andrew, *Spirituality and Education*, 50.

<sup>26</sup> Kirk, deVillie. *Robert. Spirituality and Education*, 20-21.

<sup>27</sup> Sisk D. and Torrance, E. P. *Spiritual Intelligence: Developing Higher Consciousness*. (New York: Creative Education Press, 2001), 153.

<sup>28</sup> Mayer J. D. *Spiritual Intelligence or Spiritual Consciousness? International Journal for the Psychology of Religion. Special issue: The spiritual intelligence*, 10 (1), 47-48. s

<sup>29</sup> Bigger, S. Spirituality as a process within the school curriculum, 9, no. 1, 2003, 1-2.

acknowledging the importance of values such as sacredness, respect, compassion and the connection between them.<sup>30</sup>

For education to become inclusive of spirituality, educators must take responsibility and challenge both themselves and their teaching practice to confront ideologies and systems that hinder genuine individual expression. Transformative learning is an ideal tool to examine personal beliefs, feelings and assumptions. It enables one to engage in critical reflection aimed at creating a more inclusive, discriminating and autonomous perspective.<sup>31</sup> Reflective experience is important for transformative learning since it helps to examine socially constructed beliefs and assumptions as the only type of reflection that can truly lead to transformation. It is important that educators move away from unilateral, rigid thinking and open themselves up to the possibility of creating meaningful relationships with students which is rooted in honesty and compassion, and these can be achieved when they acknowledge the spirituality of those students.<sup>32</sup> The role of the educator in supporting the spiritual development of children is to show what they already know who they are, while teaching them what they should know and become according to the purpose of God.

Having looked at the relevance of spirituality as part of our educational system, we will again consider from the biblical context the need for spirituality to be inculcated in the educational formation of students from a Christian's perspective.

### **BIBLICAL BASIS FOR SPIRITUAL DEVELOPMENT AS PART OF STUDENTS' FORMATION**

The Bible serve as source for the boundaries which God originally set for humanity to establish or give expression to a relationship between the human and the divine through religious reverence in thought, feeling or act.<sup>33</sup> Human spirituality encompasses the need for care, love, sense of security and responsibility, therefore spiritual development formed part of the training of the children of Israel to live by the standard of God. This development lent more emphasis to instruction in the Law and the Levites were responsible for teaching people statutes that the Lord has spoken to them through Moses.<sup>34</sup> The primary teachers of children were the parents, with the family serving as the primary learning centre of the children and knowledge was passed through generations using the oral tradition. The Israelites on numerous occasions were instructed by God to teach their young ones their experience with God when they moved from Egypt to the Land of Canaan. The purpose for instructing the people the ways of the Lord was for them to live right so that it may go well with them and their descendants. The Israelites were to be diligent in teaching their children lest they forget to learn to fear the Lord all the days of their lives.<sup>35</sup> For Horton the office of priest and prophet began to emerge with written literature developed from the rich oral tradition within the Hebrew culture, and education was focused on teaching, reading and writing. The prophets were considered as teachers in the community since they were considered as channels through which Yahweh could speak.<sup>36</sup>

As the role of the priest and prophet as teachers declined, the role of the scribe emerged, who were given the sacred task of transmitting and interpreting the laws given then by Yahweh thereby guiding religious thought and education.<sup>37</sup>

The religious tradition as seen in the home provided many teachable moments for the young Jewish children with festivals and feasts being prominent opportunities for children to ask questions and learn.<sup>38</sup> The pedagogy was shaped to train children and the nation to be holy before God. As soon as the child could read, he was given parchment rolls with particular passages on them to read aloud and memorize which were considered the basic ones which teaches the essence of Levitical Law.<sup>39</sup> Education was a constant and powerful force in Israel homes and society, even though the content and form changed

<sup>30</sup> Kirk. *Spirituality and Education*, 30.

<sup>31</sup> Kessler, R., *The Soul of Education; Helping Students find Connection, Compassion and Character at School*. (Alexandria: Association for supervision and Curriculum Development, 2000), 50-54.

<sup>32</sup> Kessler, *The Soul of Education: Helping Students find Connection, Compassion and Character at School*, 58

<sup>33</sup> Richardson, *Spirituality Formation in Corporate Worship*, 530

<sup>34</sup> Laurie, S. S. *Historical survey of Pre-Christian Education*. New York; AMS Press. 1970; 86

<sup>35</sup> Horton, David. *The Portable Seminar*. (Michigan: Bethany House, 2006), 673-674.

<sup>36</sup> Charles, Ed. *Wycliffe Bible Dictionary*, 497-499.

<sup>37</sup> Charles, eds. *Wycliffe Bible Dictionary*, 499-500.

<sup>38</sup> Thomas, D. and Prete, T. *Education of the Whole Person*. 36.

<sup>39</sup> Horton, David. *The Portable Seminar*. (Michigan: Bethany House, 2006), 674-676.

depending on the needs of various times and places.<sup>40</sup> Education was therefore meant to address a need or solve problems confronting the society.

In the post-exilic period the synagogue rose to prominence as an educational and devotional centre with services being held twice on the Sabbath, on all feast and fast-days as well as on two weekly market-days (Monday and Thursday).<sup>41</sup> An analysis of the Sabbath morning service shows that it consisted of two main divisions: one liturgical and another instructional. The synagogues was thus the first school for adults and an indirect means of education for the youth who accompany their elders on their visits to the religious gatherings.<sup>42</sup> The basic curriculum included religion, morals, manners, local history and law, however secular subjects were learned only when necessary to the understanding of the law or to the problems of daily living.<sup>43</sup> The content of higher education emphasized the virtues of charity, truthfulness, prudence, diligence and temperance, and latter other subjects in the academies.<sup>44</sup>

The need for spiritual development of students as a firm foundation for proper educational formation of students cannot be over emphasized since it formed the basis for the strong tradition of the Mission Schools in terms of human resource development. There is the need to consider one important Christian practice such as worship which form part of spiritual development that needs to be considered in our discussion.

### **WORSHIP AS PART OF CHRISTIAN PRACTICE IN DEVELOPING STUDENTS' SPIRITUALITY**

Even though Corporate Worship is not part of Ghana Education Service Curricula in schools, it plays prominent role in students' formation in some schools, especially in Mission Schools. Corporate worship is the part of personal spirituality and life in the spirit is manifested in the sincere singing of the worshipping community.<sup>45</sup> The earth is the sanctuary of God's presence and in that sanctuary we are invited to reflect on God's presence, not only in church but throughout creation.<sup>46</sup> Worship therefore is a means to help students grow in spiritual awareness, connect with the creator through creation and submit all their nature to God. Worship is a powerful forming experience for the individual and community.<sup>47</sup> It forms part of the appreciation and understanding of God's revelation to humanity. God who is Spirit, regenerate sinful man through worship and make it possible for an individual to attain true spirituality making it possible to walk by the spirit. As part of worship in developing spirituality as part of students' training help in ordering their moral values. By satisfying the spiritual needs of students they are being empowered to transform their given situation or environment.

Spirituality should facilitate transformation that produces Godly individuals and for authentic life changing to take place, and to move the believer closer to God's intended design. The person must be committed to the process of growth and spiritual maturity through worship.<sup>48</sup> Worship is central to building the spiritual life as part living sacrifice worshippers offer in seeking answers to their concerns about relationships, work and schooling.<sup>49</sup> All these dimensions of human experience interact and are interdependent which is nurtured through worship leading to the transformation of desires to form the very character of Jesus within a person. God is in Christ and known in word and sacraments through the power of the spirit, therefore the spiritual change that take place is a journey of the believer towards maturity in God with the ultimate goal of leading to spiritual reproduction which brings others to encounter the change that Christ gives.<sup>50</sup>

As transformation is expressed publicly for edification through worship, transformed and committed people are formed through spiritual maturity evidenced by selfless service and generous giving

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<sup>40</sup> Charles, eds. *Wycliffe*, 501.

<sup>41</sup> Laurie, S. S. *Historical survey of Pre-Christian Education*. New York; AMS Press,1970;86

<sup>42</sup> Finkelstein, L. *The Jews: Their History, Culture and Religion*, Volume II. Third Edition. (Philadelphia: Jewish Publication Society of America, 1960), 1258-1259.

<sup>43</sup> Cohen, A. *Everyman's Talmud*. London; JM Dent & Sons, 1961), 191.

<sup>44</sup> Wilds, E. H. & Lottich, K. V. *The foundations of Modern Education*. (New York: Rinehart & Winston.1970), 79.

<sup>45</sup> Magness, L. *You are the Temple of God; Spirituality and worship*. Leaven,vol.12,2004.239

<sup>46</sup> Magness, *You are the Temple of God*, 239-240.

<sup>47</sup> Richardson, P. A. *Spiritual Formation in Corporate Worship*. (Alabama; Sanford University, 1999), 519.

<sup>48</sup> Charles. *Wycliffe*,1823-1825

<sup>49</sup> Richardson, *Spiritual Formation in Corporate Worship*,535

<sup>50</sup> Jonathan, L. *Holy Conversation; Spirituality for Worship*. (Minneapolis; Fortress Press, 2010), 30.

to meet the needs of others.<sup>51</sup> Passion for God and people are developed with the purpose of reaching out to others with the truth of Christ. Through worship there is the anticipation that one will encounter God, commit to spiritual accountability with evangelism being a strategic component of transformation. All that have been discussed seek to enforce the critical need for spiritual development to be taken seriously in our educational system to achieve the needed outcome in students' formation and human resource development. There is therefore the need to integrate spirituality in the school curriculum to be taught in schools for the realization of students' holistic formation due to its importance.

### **THE NEED FOR SPIRITUALITY AS PART OF CURRENT EDUCATIONAL CURRICULUM**

There is rising concern for an eroding moral heritage, a widely shared perception of serious moral decay among the nation's youth making it necessary for a call on educational policy makers to develop a curriculum that embodies the proper formation of students. The continuous educational reforms and changes in school curriculum attest to the desire for an educational curriculum that can address the present needs and future challenges of the nation. These desired changes according to Randall and Martha must be deliberately planned to result in some learning outcomes in the behaviour of learners.<sup>52</sup> The need to recognize spirituality as part of educational curriculum cannot be over emphasized. The concern for moral and spiritual development across the curriculum challenges the tasks and methods used by the teacher.<sup>53</sup> This makes it necessary for openness and change in ways of doing things which are essential for teaching and learning. The kind of curriculum method which makes room for moral and spiritual dimensions cannot be those aimed at maximum control over the students' responses.<sup>54</sup> Moreover, if the response is determined in a mechanistic process, then it is doubtful as to what degree it can be described as moral. However as students' progress from one classroom to the other, they are socialised into certain ways of responding to the environment and school curriculum.<sup>55</sup> As they acquire settled expectations of what will be expected of them as they study different subjects, the effect on their personhood will be brought into play.<sup>56</sup> Curriculum content can therefore either close out opportunities for spiritual and moral response or create spaces which are conducive for such responses to take place.

While some suggest that schools should focus on rational and empirical knowledge many Christian educators argue that beliefs and values are foundations to commitment, and therefore cannot be separated from what is taught.<sup>57</sup> There is the need for the understanding that beliefs and values have a bearing on personal commitments and actions, which are also intimately linked to, and integrated with the educational enterprise. The questions therefore of worth considering is how classroom content and procedure can affect the entire curriculum structure.<sup>58</sup> The desire of some students to attend Mission Schools, and other independent schools is an indication that beliefs and values influence educational system and choices. Again, spirituality inform believes and influence curriculum in guiding teaching and learning in schools for proper development of students' spirituality and formation. It is such believes which has informed and guided Missionary Education in Ghana.

### **CONCLUSION**

Spiritual development and experience have a bearing in all aspects of human life including education. The spirituality of a person is an embodiment of all that make an individual human and a relational being. Holistic education which is transformational can therefore become possible when we consider the student as both a spiritual and physical being and formulating educational policies to address both needs. This can be done by looking inward and reflecting deeply on the contents of one's consciousness, and by so doing one enters into the realms of spirituality. Through this approach we are able to cultivate an inner and outer way of learning by inculcating a pedagogy which takes into consideration the different experiences of

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<sup>51</sup> Jonathan. *Holy Conversation*, 34.

<sup>52</sup> Randall, K. and Martha, C. *Spirituality and Curriculum Reforms: The need to engage the World*, 2005, 90.

<sup>53</sup> Randall, K. and Martha, C. *Spirituality and Curriculum Reforms: The need to engage the World*, 101.

<sup>54</sup> Palmer, P. J. Teaching with heart and Soul: Reflections on Spirituality in teacher education. *Journal of Teacher Education*, 54 (15), 2003. 376-385.

<sup>55</sup> Palmer, Teaching with heart and Soul, 395.

<sup>56</sup> Palmer, Teaching with heart and Soul, 405.

<sup>57</sup> Bigger, S. Spirituality as a Process within the School Curriculum. *A Journal of New Thinking for Education*, Vol. 9, no. 1, 2003. 12-18.

<sup>58</sup> Jack P. Spirituality, Curriculum and Education. *International Journal of Children's Spirituality*. Vol.2, 1997.23-34

students without imposition of opinions. What is being advocated is to have the development of spirituality included in the discussion of transformative education, for the inclusion of voices and knowledge that have been silenced, so that people will be authentic to who they are as they express their experiences. It is therefore important and critical that in the desire to develop an educational system there is the need to address the needs and challenges of the Ghanaian society by exploring the connections between spirituality, society and schooling. This new ways of understanding self and relationship with the Supreme-Being will illuminate our holistic education, so that education will not be confined to the classroom or to a curriculum but be able to critically engage with the physical and spiritual challenges confronting the youth. In doing so learning will be a never-ending process, a continuous development and transformation born out of a person's spiritual experience and relationship with God and humanity.

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