**MODULE FOR POST-GRADUATE DIPLOMA IN EDUCATION**

**PDE 711**

**DEVELOPMENT OF EDUCATION IN GHANA**

**DR. EUGENE YAW MILLEDZI**

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# UNIT 1: EARLY MERCHANTS AND THE CASTLE SCHOOLS

The focus of this unit is to throw light on the pioneers of formal education in Ghana. Specifically, it examines the roles of the early merchants such as the Portuguese, the Dutch, the Danes, and the British in education development in Ghana through the establishment of the castle schools. We will also discuss the problems of the castle schools. Finally, the unit will enlighten you on the impacts of the castle schools on contemporary Ghanaian education.

**Learning outcomes**

By the end of this unit, participants will be able to:

* Explain Portuguese Castle School activities at Elmina.
* Demonstrate understanding by explaining Dutch Castle School activities at Elmina.
* Explain the roles of the Danes in Castle School establishment in Accra.
* Discuss the roles of the British in Castle School establishment in Cape Coast.

## SESSION 1: THE PORTUGUESE AT ELMINA

You are welcome to the first session of unit one. As noted in the overview to the unit, it is important for professional teachers to understand the activities of the pioneers of formal education in Ghana. This session focuses on the Portuguese merchants at Elmina and their castle school activities.

**Learning outcome (s)**

By the end of the session, participants will be able to:

* Demonstrate an understanding by explaining the reasons why the Portuguese established the castle school.

**Portuguese Castle School Activities**

Generally, Western education started in the form of Castle schools at Elmina. Although the Portuguese influence on the Gold Coast, now Ghana, is seldom remembered today, Portugal was one of the first European countries to make an impact on the economic and educational life of the country. According to Graham (1971), the Portuguese were probably the first European nation to provide formal education in the country. This was done at the Elmina Castle. The initiative came in 1529 when King John III of Portugal instructed the governor at the Elmina Castle to provide reading, writing and religious teaching for African children. The medium of instruction was to be Portuguese.

As part of the instruction, the teacher was to be paid 240 grains of gold a year for every pupil he taught, up to a maximum of 15 (Graham, 1976). Unfortunately, the teacher was to receive no higher remuneration in a case where the enrolment would rose above 15. However, if a pupil died or discontinued his schooling, then the teacher was to receive a corresponding reduction in salary.

The initial attempt made by the Portuguese merchants was short lived. In 1572, four Catholic Augustinian missionaries also arrived from Portugal and attempted to revive the castle school process. They at once began work with the children. However, they faced significant challenges following their attempt to open mission stations in the Efutu and Komenda areas. Largely, these challenges emerged because of indifference and African hostility. Nevertheless, Catholic education continued in Elmina castle itself where the Portuguese vicar ran a school for mulatto children. The Portuguese’s attempt was abandoned in 1637 when the Dutch captured the Elmina Castle. Despite this seemingly failure, the Portuguese an indelible mark. According to McWilliam and Kwamena-Poh (1975), several years after their departure the Dutch writer, Dapper, counted 200 Catholic Christian mulattos at Elmina in 1650, out of a population of 2,000.

**Key Ideas**

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| * The Portuguese built the Elmina Castle which was the first place where an attempt at providing formal education in the country was made. * The subjects taught were reading writing and religion. * Teachers were engaged and paid. |

**Reflection**

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| * Can we attribute the introduction of formal education in Ghana to the Portuguese ? |
| **Discussion**   * What reasons accounted for the introduction of formal education in Ghana? * How did Portuguese initiatives in education influence your work as a teacher? |

## SESSION 2: THE DUTCH AT ELMINA

In this session, we will study the castle school system of the Dutch with specific emphasis on category of students produced by the Dutch and the differences between the Portuguese and the Dutch castle school systems.

**Learning outcomes**

By the end of this session, participants will be able to:

* Demonstrate understanding by explaining the Dutch Castle school system.
* Explain two similarities and two differences between the Portuguese and the Dutch castle school systems.

**Castle School System of the Dutch**

A little over a century later, in 1637, after the Dutch drove out the Portuguese, the Dutch West India Company established its headquarters at Elmina. In 1664 the Dutch revamped the Elmina castle school. Just like the Portuguese, they also targeted mulatto children. Basically, the aims of the Dutch were similar to those of the Portuguese, for they too wanted to help the children who had some sort of religious background or to children of mixed parentage. Just like the Portuguese, the Dutch also taught reading, writing and religion. However, in the case of the Dutch, the Dutch language was used as a medium of instruction.

Unlike the Portuguese efforts which had no meaningful influence on our present educational system, the Dutch period show a significant influence. In the Dutch period we began to get fuller accounts of the fate of few Africans who were given the chance of continuing their education in Europe, specifically the Netherlands. Most of the great buildings built by the Portuguese were taking over by the Dutch. These include the Elmina castle at Elmina and Fort St. Sebastian in Shama.

Note that the continuation of the castle school by the Dutch was in line with the Dutch Charter of 1621 (renewed in 1640) which had also given instructions for the setting up of “Christian schools” wherever they trade, in accordance with the teaching of the Dutch Reformed Church (Graham, 1976). The students from the Elmina castle schools were expected to advance in the Christian faith. Also, they were expected to be more ready to serve and work for the Dutch authorities and also be able to write and speak in the Dutch language. The best known Castle Schools on the Gold Coast included the one operated by the Dutch at the former Portuguese fortress at Elmina. As noted earlier, one of the main aims of the European trading companies, not only the Dutch, in promoting the education of mulattoes was to replenish their ever-dwindling staff and improve the efficiency.

Pause for a minute and reflect. What are these categories of castle school students who went to abroad to further their education?

Now, let us look at the categories of students who went abroad to further their education.

**Categories of Students Produced by the Dutch Castle School**

Three categories of students who were given opportunity to study abroad could be observed in the Gold Coast from the Dutch period onward. The first, which is our main concern in this model, is those educated men who returned to assist directly in the development of formal education in the country after their education. One typical person of such educated men was Jacobus Capitein, a mulatto. Capitein was sent over to Holland (now Netherlands) at the age of nine by a Dutch trader, Van Goch. After nine years schooling he entered the Leyden University in 1737 after nine years of schooling there. He graduated and was ordained as the first Protestant African priest and was appointed Chaplain to the Dutch Company at Elmina. He returned to Elmina where he made significant contribution to the Elmina Castle School. He re-established the Elmina castle school, which enrolled 45 pupils in 1740. However, it is interested to note that of the 45 pupils in Capitein’s school, only 11 were mulattoes. Therefore, the argument that the castle school system was for only mulattoes is difficult to understand. By 1747 when he passed away, the total enrolment has shot up to 400.

Jacobus Capitein was regarded as the pioneer of ‘Vernacular Literature’ due to his translation of the Apostles’ Creed into Fanti. This was highly received by the Dutch than his previous literary effort, a speech in Latin on the theme that slavery is not contrary to religious liberty (Graham, 1971). He also translated the Lord’s Prayer, the Ten Commandments and parts of the Catechism into Fanti. He survived less than five years on the coast. He met a lot of problems. Because of his colour, the Europeans did not regard his office and his own people virtually ostracised him. Being a mulatto, he was in between the two groups: Europeans and Africans. He was neither considered as full European nor African. As a result, both groups shun his company. He died at the age of thirty years.

In the second group of the castle school students who were sent to abroad to further their studies were those who returned to engage actively all forms of activities with varied fortune, including the slave trade. The third category consisted those who after achieving academic distinction in Europe return to make no contribution whatsoever to the life of their own country. One of such people was Anthony William Amo, a native of Axim who also enjoyed the Dutch scholarship to study abroad. In 1734, he obtained his doctorate degree in the University of Wittenberg and was appointed professor of philosophy and logic. He was also a counsellor of state in the Court of Berlin. After some 30 years he decided to return to the Gold Coast, specifically Axim. He made no contribution to the development of education.

Dear student, we have now looked at the castle school system of the Dutch and the categories of students produced by the Dutch castle school. From your knowledge of the first and second sessions, can you indicate the differences and similarities between the Portuguese and the Dutch castle school systems? Pause for a minute and reflect.

Close the module now. Take your jotter and write down two similarities and two differences between the Portuguese and the Dutch castle school systems. When you are done, open your module and read on ...

**Comparing the Portuguese and the Dutch Castle School Systems**

Both the Portuguese and the Dutch emphasised more on the training of mulattoes. However, the Dutch castle school system considered some children of influential Africans such as the chiefs and priests when Jacobus Capitein took over the Elmina castle school. Again, both the Portuguese and the Dutch put the teachers of the castle schools on salary. Also, the Dutch essentially promoted a Protestant type of education while the Portuguese emphasised Catholicism. In addition, whereas the Portuguese only provided castle school education in the Gold Coast, the Dutch initiated the practice of sending some brilliant pupils outside for further studies. But in the main, the education and evangelisation were of only appendices to their commercial activities.

**Key Ideas**

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| * The Dutch provided the castle school and introduced a new dimension by sending out brilliant students abroad for further studies. |

**Reflection**

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| * What are some of the features in the Dutch education that can be seen in our present educational system? |
| **Discussion**   * How did the Dutch educational activities differ from the Portuguese? |

## SESSION 3: THE DANES AT CHRISTIANBORG CASTLE, ACCRA

In this session, our attention will be focused on the Danes at Christianborg Castle in Accra. Specifically, we will discuss the Danes castle school activities.

**Learning outcomes**

By the end of this session, participants will be able to:

* Demonstrate understanding by discussing the history of the Danes castle school system.
* Explain at least one similarity and one difference between the Danes and the Portuguese castle school systems.

**History of the Danes Castle School System**

Denmark was one of several European nations which vied for West African trade between the seventeenth and nineteenth centuries. The Danes established more than thirty forts, trading lodges and plantations on the Gold Coast, and they played an important role in the development of African-European relations in the region. The Danes maintained outposts from 1659 until 1850, eventually dominating the European trade between Accra and Keta. The Swedish headquarters in Osu, now known as Christainborg Castle, was taken over by the Danes in 1657 when they drove out the Swedes and made it their headquarters. It was then enlarged and re-named Christianborg castle, and it was at this castle that the Danes castle school took place.

As a result of the expansion of their commercial activities, dwindling staff and the issues they had with African women (mulattoes), the Danes also decided to train mulattoes by establishing a castle school in Christiansborg castle at Osu, Accra. While pupils received religious instruction as part of their basic training, the primary purpose for educating the pupils was to prepare them for employment in the Danes commercial enterprises along the coast. However, getting to the end of their activities along the coat of the country, they created room for children of wealthy African merchants on the coast and relatives of some of the important local chiefs to be given opportunity to benefit from the castle school system. The historian C. K. Graham; however, observed that majority of students were mulatto children of the European castle staff and their African women.

How do you perceive the castle school activities of the Danes? Note down in your jotter how you think the castle school activities of the Danes looked like.

We trust that you have written them down. Now let us examine some of the activities of the Danes castle school system.

After establishing themselves at Christianborg Castle, East of Accra during the second half of the 17th century, the Danes also settled as traders. Apart from the Portuguese and the Dutch, the Danes also initiated some castle school education. In 1722, the first Danish castle school for the mulattoes began in the Christianborg castle.

In 1722, the Danish chaplain, Elias Svane, was assisted by David Herrn, who was the commandant of the Christianborg castle, to open the first Danish mulatto school. The aim of the founders was to bring up the children in the Christian way of life. Elias Svane, however, took the initiative. The children who attended the school were provided with skirts and caps and a soldier was employed to teach them. The Danes like the Dutch also sent out a few brilliant Africans abroad. In 1726 Svane returned home to Denmark and took along with him two mulatto children, one was his son by an African woman. He was called Frederick Pedersen Svane. The other boy’s name was Christian Protten who also received some education in Europe. Protten met leaders of the Moravian Church and by this connection, the Moravians became the first Protestant missionaries to start work on the coast. This was in 1737, but in the years that followed, all the Moravian missionaries who came to Christianborg died swiftly of fever and in 1771, the attempt was finally abandoned.

However, the castle school continued due to the effort put in by various Danish governors. Specifically, the work of various Danish governors like Jens Kiøge (1780 – 1788) and Schiønning (1807 - 1817), as well as the last Danish chaplain, the Rev. H. C. Monrad (1805 – 1809) ensure the survival of the Danes castle school at Christianborg castle.

However, the greatest contribution was made by Governor Major de Richelieu (1822 – 1825), who was also the Danish governor of the Christiansborg castle. He took part in the teaching himself. On his return from Denmark, he determined to have education and missionary work at Christianborg put on a more permanent basis and this led to the arrival of the Basel missionaries, whose schools were described by Guggisberg a hundred years later as “first and foremost as regards quality of education and character training.”

Does the Danes castle school system differ from that of the Portuguese and the Dutch? Pause for a minute and reflect.

Close your module. Write down at least one similarity and one difference between the Danes and the Portuguese castle school systems.

Now read on to find out whether you can identify the similarities and differences that exist between the Danes and the Portuguese castle school systems.

**Comparing the Danes and the Portuguese Castle School Systems**

Both the Portuguese and the Danes emphasised more on the training of mulattoes. However, just like the Dutch, the Danes castle school system considered some children of wealthy African merchants, chiefs and priests. While the Portuguese and the Dutch employed a teacher for their castle schools and he was put on salary, the Danes employed a soldier to teach the pupils. One meaningful dimension the Danes introduce was the provision of skirts and caps for the pupils, which were the uniforms used by the pupils. One can therefore say that the idea of free uniform did not start today but rather it started during the time of the Danes castle school system. On like the Portuguese, the Danes just like the Dutch, also initiated the practice of sending some brilliant pupils to Europe for further studies. However, their main aim was to to prepare the pupils for employment in the Danes commercial enterprises along the coast.

**Key Ideas**

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| * The Danes established a castle school at Christianborg * A soldier was employed to teach the children. * The governor was involved in the teaching himself and skirts and caps were provided to the pupils. |

**Reflection**

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| * What meaningful new dimensions did the Danes introduce to the Castle school system that have influenced educational system in Ghana today? |
| **Discussion**   * How similar are the Danes educational activities to the current classroom practices? |

## SESSION 4: THE BRITISH AT CAPE COAST

We have discussed the Portuguese and the Dutch as Elmina. We have also looked at the Danes at Christianborg Castle. In this session, we will look at the British regarding the castle school system in Cape Coast. Also, we will examine the contributions of Philip Quaque and the Torridzonian Society in developing education in Ghana.

**Learning outcomes**

By the end of this session, participants will be able to:

* Demonstrate an understanding by discussing the history of the castle school system of the British;
* Explain the roles played by Philip Quaque and the Torridzonian Society in the castle school system.
* Examine the contributions of the colonial school in Cape Coast to the development of education in Ghana.

**The History of the British Castle School System**

The urgent need for literate interpreters had induced the Royal African Company to set up a school at Cape Coast castle in 1694. The British set their headquarters in Cape Coast. The initiator of the school was John Chiltman but the attempt was short lived. It was renewed in 1712 by Rev. Thomas Thompson, who was a member of the Society for the Propagation of the Gospel (SPG).

In 1701 the SPG had been founded in England, with the aim of sending missionaries to the West Indies and North America. One of such missionaries was Rev. Thomas Thompson who after serving five years among Negro slaves in the plantations was asked to go to West Africa. He was appointed by the SPG to Cape Coast castle in 1751, where he stayed till 1756. He started a school in the castle soon after his arrived in 1752. Graham (1971:13) stated that “formal education as it is known today began in 1752 when one of the early missionaries of SPG, the Rev. Thomas Thompson, came to Cape Coast.

To support Graham’s statement, it had been documented that when Rev. Thompson arrived from May 13, 1752 – February 17, 1756, his four years stay was noted with tremendous educational strides. For instance, he hired a room at his own expense to begin teaching the Africans after his appeal to the chiefs failed for providing a classroom. He was the first man to attempt to bring Christian teaching from the Castle to the African community and also to make the school the nursery of the church. Monthly contributions from the salaries of the European men at the castle created the “Mulatto Fund,” from which some financial support for children was drawn.

However, this financial support was irregular and, therefore, contributions from other sources were critical to the survival of the school system. Rev. Thomas Thompson again financed his school partly by the fines imposed and paid by officers and servants of the Merchant Government in Cape Coast Castle who without justification failed to attend divine service on Sundays. Besides, Rev. Thompson might also have had financial assistant from probably the administration as well as the wealthy merchant traders and some of the chiefs whose children were in his school. The Rev. Thomas Thompson, who ministered at Cape Coast from 1752 through 1756, was reported to have depended on such revenue to support his school.

Dear student, we have now looked at the history of the British castle school system. From your knowledge of this, can you explain the reason why the castle schools received some funding from the European merchants? Now pause for a minute and reflect.

Close the module now. Take your jotter and write down one reason for the funding of the schools. When you are done, open your module to see whether you are right.

It was not unusual that the schools received some funding from the company secretariats overseas since the schools were seen as an avenue to produce qualified personnel that will cater for the commercial interest of these trading nations and to ‘civilise’ and Christianise Africans. A major contribution that Rev. Thomas Thompson made was his initiative in sending out of the country three African boys to England in 1754. These boys were Philip Quaque, Thomas Caboro and William Cudjoe. As Rev. Thompson departed in 1756, his school was also closed but Quaque’s return to the country was a hope since he took over the task of continuing Rev. Thompson’s school in the Castle. Among the three students, Philip Quaque was the one that emerged as a teacher, catechist and schoolmaster between 1766 and 1816 at Cape Coast.

Now let discuss the work of Philip Quaque.

**Philip Quaque and Castle School Education**

Philip Quaque (1741 to 1816), sometimes referred to as Philip Quacoe, was born in Cape Coast and was named Kweku. He was said to be the son of Birempong Cudjoe, a successful caboceer (chief) of Cape Coast, and was educated by Rev. Thomas Thompson, the first missionary from the SPG, who arrived in the Gold Coast in 1752. He opened a school in Cape Coast for the town’s children, and since he wanted to train teachers for his school, he sent Philip Quaque, Thomas Cobbers and William Cudjoe to England in 1754 to be educated. The three students were educated in England at the expense of SPG, under the care of Mr. Hickman, a schoolmaster at Islington, London.

However, Thomas Cobbers died in 1758, while William Cudjoe suffered a mental breakdown and died in 1766. Philip Quaque fared better. Philip Quaque was soon after transferred to the care of the Rev. John Moore who lived at Charterhouse Square in London, where Philip was taught for seven years. Moore stated that Philip Quaque “has rewarded my labours by improving in every branch of knowledge necessary to the station for which he was designed.” These remarks plus the occasional Latin phrases which Philip often used in later years in his letters indicate that this school was more ambitious than the normal parish school of the time. In London, Quaque studied theology and in 1765 was ordained in the Church of England. Phillip Quaque was the first African to be ordained as a minister of the Church of England. The same year, he married Catherine Blunt, an English woman, and the two returned to Cape Coast in 1766. Quaque returned as a “Missionary, Catechist and Schoolmaster to the Negroes on the Gold Coast with a salary of £50 per annum.”

After visiting Anomabu, he decided to open a small private school for mulatto children who were growing in large numbers in his own room in the Cape Coast Castle. The only black children who might also have attended this school from the outside were probably children of wealthy Africans. The pattern of education was based on the English charity school system of Islington. Quaque gave religious instruction and taught reading and writing; arithmetic was taught only when the children could read very well.

Philip Quaque’s education and religious works did not, however, prosper well due to his inability to make any conversions in the Fanti language. He also experienced difficulty connecting with the natives. He married twice more, these times to African women, and in 1784 sent his two children for education in London. By 1774 he had only baptised 52 persons, few of whom were Africans. He moved to the Royal African Company’s Metal Cross Fort at Dixcove, near Cape Three Points in the Western part of the Gold Coast, for eight months, but here too he had small success. Between 1766 and 1789 the enrolment swung from 0 to 16. The enrolment was as follows: 1770 = One pupil, 1772 = No pupil and 1775 = two pupils.

The Cape Coast School aimed at training clerks for the “Public Office.” By 1797 there were three African “writers” working for the Committee of Merchants in the Cape Coast, and these are believed to have passed through Quaque’s School. The school was maintained jointly by the Committee of Merchants and the SPG through its committee in London. Success of the Cape Coast School dwindled intermittently as finance was a problem. Somehow, the Torridzonian Society of 1787 formed by a group of officers in the Company of Merchants was preliminarily a social club, became interested in teaching mulatto children rudiments of the Christian religion, reading, writing and arithmetic. As a result of this interest, the society supported the Castle school by feeding and supplying school uniforms, and books. This support was augmented by some funds from the British Parliament’s Annual Grants to the forts.

Did Philip Quaque face any other meaningful challenges in his educational and missionary activities? Note down in your jotter some of the meaningful challenges encountered by Philip Quaque.

Now let discuss the activities of the Torridzonian Society and some of the challenges encountered by Philip Quaque.

Before reading on the Torridzonian Society and some of the challenges encountered by Philip Quaque, compare what you have written with the challenges below.

**The Torridzonian Society**

Later, responsibility for the maintenance of the Cape Coast castle school was entrusted to a local educational authority called the Torridzonian Society which was formed in the Cape Coast in 1787, and to which Quaque belonged. The main aim of this society was to improve the school and transform it into a good boarding school. Under the society’s direction, the school introduce school uniforms for its pupils. The Torridzonian Society played a very important role in providing Philip Quaque with the necessary fund. Indeed for their contribution Philip Quaque’s school would have ran to a halt but Quaque’s school still encountered some difficulties. Some of the challenges the school faced include:

* There was an African indifference attitude towards the school,
* There was a break in communication between him and the Missionary Society’s Committee. During a period of twenty-two years, from 1773 to 1795, the committee only wrote to him twice,
* The Castle authorities were not willing to help the school,
* When Quaque died in 1816, his salary was even in arrears of £369,
* This was the period that saw the Anglo-Dutch War of 1780 which led to the defeat of the British at Elmina the following year. The Napoleonic wars were also being fought and the total effect of these wars was to damage trade and commercial activities in the colonies,
* The state of perpetual unrest in the country at that time, arising out of tension between the British authorities in the Castle and the local inhabitants, and
* Finally, the conflict between the people along the coast; and the wars between the Ashantis and the Fantis made it difficult for many of the people to enrol their children in Quaque’s school.

Pause and reflect on the status of Quaque’s school after his death. What do you think happened to the school? Also, what was the role played by the merchants and the British crown regarding the colonial school at Cape Coast? Now read on to answer the questions raised.

**Contributions of the Colonial School in Cape Coast**

When Philip Quaque died in 1816 the Merchants kept the school running through the engagement of other people. There is information that the Company of Merchants voted money to hire one Charles Williams as master of the Cape Coast School. Mr. Williams arrived on the Gold Coast in 1815 and reopened the company school at Cape Coast after the death of Philip Quaque. Schools were also opened at Anomabo, Accra and Dixcove, and a total of 70 students were attending classes at the facilities by 1822.

In 1821, the British government abolished the Company of Merchants and its forts and placed these assets under the government of Sierra Leone. Hence the Castle school had been renamed “The Colonial School” and it flourished under the new government of Sir Charles MaCarthy, the Governor of Sierra Leone, who became responsible for the Gold Coast Forts as well. However, the 1820s was a period of conflict between the British and the Ashanti (Asante) kingdom to the hinterland. Between 1815 and 1820, all the major European establishments sent emissaries to the Ashanti capital of Kumasi to negotiate increased commercial relations. However, disagreements between Ashanti officials and the British led to the war of 1823-1824, in which the newly appointed Governor of the Cape Coast, Castle Sir Charles MacCarthy was killed.

Later in 1826, the joint forces of the British, the Danes, and their local allies fought the Ashanti army in the plains of Accra. While trade into the interior certainly suffered from the conflict, historians are not specific on the extent to which the political instability affected the state of education at the castles.

However, Joseph Smith of Cape Coast, became headmaster of the colonial school in 1829. He received active support from George Maclean, from 1830 to 1843, who was the president of the Council during the short period in which the British government handed back the forts to the merchants. According to McWilliam and Kwamena-Poh (1975), Smith and Maclean must be credited for the final establishment of the colonial school as an educational force and for laying the firm foundations of Cape Coast’s reputation as an educational centre. When the British Crown resumed control of the forts, Smith continued to serve; it was on this occasion that Lieutenant-Governor Hill on taking over from Maclean tried to persuade the Colonial office to increase the teachers’ salaries. The proposed figure for that of Joseph Smith was from £54 to £100, which was turn down. This influenced Smith to resign shortly after.

As part of the mechanism to stop the conflict between the British and the Ashanti kingdom, there was a treaty in 1831 that renegotiated relations among the warring parties. As a result, two Ashanti royal youth, Owusu Ansa and Owusu Nkantabisa, were sent to Cape Coast as a sign of the kingdom’s commitment to peace. The boys were schooled at the colonial school and were later sent to England for a Christian education. It is not surprising that the Dutch, who had competed against the British from their post at Elmina, also sent Akwasi Boakye and Kwamina Poku (also from the Ashanti royal house) to the Netherlands in the mid-1830s to be educated.

The school’s enrolment at the Cape Coast Castle School rose to 200. Some of the people produced by the colonial school include King Joseph Aggrey of Cape Coast who championed the Fanti Confederation, Joseph Smith also of Cape Coast, who became headmaster of the school in 1829 and George Blankson of Anomabu who in 1861 became the first pure African member of the Legislative Council. The Fanti Confederation formed in 1867 was the first movement of self-government that combined African and British ideas. By 1841 some 110 students were reported to be attending English schools on the Gold Coast.

In this session, you have learnt about the British at Cape Coast. Specifically, you have learnt a brief history regarding the castle school activities of the British. Also, you have learnt about the activities of Philip Quaque and the Torridzonian Society. We also bring to the fore, the activities leading to the colonial school at Cape Coast and its achievement.

**Key Ideas**

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| * The urgent need for interpreters made the British to establish the castle school in cape coast. * The SPG played a significant role in the Cape Coast castle school. * Brilliant Africans including Philip Quaque were sent to England for further studies. * The school faced financial problems. |

**Reflection**

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| * Which specific examples can you draw from the Cape Coast castle school system in order to become a better practitioner? |
| **Discussion**   * How did the Cape Coast castle school contribute to the current education practice? |

## SESSION 5: PROBLEMS OF THE CASTLE SCHOOLS

You are welcome to the fifth session of the Development of Education in Ghana course which focuses on the problems of the castle schools.

**Learning outcomes**

By the end of this session, participants will be able to:

* Identify and explain the endogenous problems encountered by the castle schools.
* Examine the exogenous problems encountered by the castle schools.

**Endogenous Problems**

Endogenous problems are problems that are caused by internal forces. In other words, they are difficulties and challenges that have no apparent direct external cause. Mostly these are problems that are caused by the local people or people living in African. As indicated earlier, the castle school systems were almost the same the only major difference was the languages. The first endogenous problem they encountered was the African indifference attitude towards the schools and the merchants. The schools came along with the ideas of monotheism and individualism which go against the African way of life such as communalism, weism and polytheism.

Furthermore, most of the pupils were mulattoes and the teachers were whites or mulattoes. This situation causes a lot of dislike for the merchants and the schools. Most of the Europeans and the mulattoes with lighter complexion perceived the Africans as uncivilised which made them to treat the black Africans differently as compared to their own. Also, the conflicts between the local people particularly that of the Fantis and the Ashantis made it difficult for the castle schools to enrol many children. In addition, the wars among the various European merchants in the country particularly that of the Anglo-Dutch war of 1780 caused a lot of problems to the castle schools.

Another problem cause by internal force was the inability of the teachers to speak the local language. This made it difficult for the local people to trust them and to even understand them. They were not able to communicate well as expected. Also, the African was to be converted to the Christian religion thus religious teaching was provided and the Bible was to be interpreted into local dialects. So urgent was the need for literate interpreters that the Royal African Company which was the trading company set up in the Castle a school in 1694 that could enable the Africans have the skills in Bible interpretation. Although this school was short-lived, it really showed how serious the need was to interpret the Bible into local languages to convert souls from paganism to the Christian religion.

Furthermore, most of the Europeans who were teachers of the schools were faced with health related problems such as malaria. The environment was not conducive to their liking. This problem created room for the governors or leaders of the merchants to be changing frequently which created an inconsistency in the activities of the castle schools. Lastly, the schools depend totally on the merchants and the colonial governments for sponsorship and supports. This was as a result of the poor nature of the Africans at that time with regard to finance. The salaries of the teachers were taking care of by the Europeans. Due to their sponsorship of the castle school systems, they were able to determine it mission and purpose which was largely to produce personnel for their commercial activities. Also, the curriculum of the castle school systems was largely the culture of the Europeans instead of that of the Africans which help in boosting the indifference of the Africans.

Can you think of other problems faced by the castle schools that are caused by internal forces?

Write down one of such problems that have not been dealt with here and explain it. Bring your answer to our online lectures for discussion.

Now let us discuss on the other set of problems that confronted the castle schools.

**Exogenous Problems**

Now let read on the other set of problems that confronted the castle schools. Problems of the castle schools were not only restricted to endogenous ones, others were caused by external forces. Problems that are caused by external forces refer to as the exogenous problems. The first external force that causes a major problem to the castle schools was the break in communication between the schools and the castle authorities or the merchants, and also the un-cooperative nature of the castle authorities. Getting to the end of the life of the castle schools, the colonial governments and the merchants who were in charge of sponsoring the schools became uncooperative. This was so because the cost of running the castle schools in the 18th century was mainly a subsidiary function of the merchant companies. Therefore, it was not a surprise when their sponsorship and funding was irregular. This caused a major problem to the schools since they could not raise capital somewhere to pay the teachers. Not surprising, the teachers’ salaries were in arrears. Funding and sponsoring was one of the major external problems the castle schools faced.

Also, the Europeans merchants showed some level of indifference towards the mulattoes who were teachers of the castle schools. They were regarded as people with half percent parentage as compare to those with full percent parentage. As a result, most of the financial difficulties encountered by the castle schools with regard to funding and sponsoring occurred when the mulattoes and Africans began teaching and heading the schools.

We have come to the end of this session. In this session, you have learnt about the problems of the castle schools, both endogenous and exogenous problems. Some of the problems discussed include funding challenges, African and European indifferences, and conflicts between Africans and the Europeans.

**Key Ideas**

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| * The castle schools faced both internal and external problems. * The majority of the pupils were Mulattos. * The Europeans could not communicate in the local languages. * There was break in communication between the schools and the castle authorities. |

**Reflection**

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| * How can the break in communication between your school and education authorities affect your work as a teacher? |
| **Discussion**   * What are the internal and external problems that prevent you from doing your work effectively as a classroom teacher? |

## SESSION 6: IMPACTS OF THE CASTLE SCHOOLS ON CONTEMPORARY GHANAIAN EDUCATION

We will conclude this unit with session six which focusses on the impacts of the castle schools on contemporary Ghanaian education.

**Learning outcomes**

By the end of this session, participants will be able to:

* Explain at least two positive impacts of the castle schools on contemporary Ghanaian education.
* Explain at least two negative impacts of the castle schools on contemporary Ghanaian education.

**Positive Impacts of the Castle Schools**

Though the castles were built mainly for the purposes of trade and defence, with education in the castles a mere footnotes to the European commercial enterprise, the castle schools made some modest impact. Our discussion so far show that the origin of Western or formal education in Ghana dates back to the humble beginnings of the castle schools. The castle schools served as the “melting pot” for formal education with its attendant literacy and numeracy in the country.

Dear student, what do we mean by castle schools serving as melting pot for formal education? Pause for a minute and reflect.

Close the module now. Take your jotter and write down your understanding of that. When you are done, open your module. Now continue reading …

Castle schools served as the melting pot for formal education because these schools served as a means through which all forms of education in the country were brought together as one and used to educate and socialise pupils with one form of education. In addition, the Ghanaian community composed of many different cultures. The schools also served as a place where people of different ethnic groups were brought together to assimilate and so be socialised with one culture. This created room for the country to produce people whose focus was more Ghanaian based than ethic based.

Furthermore, the castle schools helped to debunk the idea of formal academic knowledge as being the preserve of the white man. The academic attainments of Ghanaians like William Amo and Philip Quaque helped remove the wrong impression Europeans held about the academic ability of Africans. For example, Philip Quaque was able to obtain an M.A. from the University of Oxford. Also, William Amo was able to obtain his doctorate degree in the University of Wittenberg and was appointed a professor of philosophy and logic. The castle schools also produced the first outstanding Ghanaian scholars who championed the political, economic and social development of the country. Notable among these was George Blankson, the first African member of the Legislative Council. Also, the leaders of the first nationalist movement, the Fanti Confederation of 1867, came from the Cape Coast Castle School.

Another positive impact of the castle schools that we can talk about is the development of our local languages, which have become a permanent feature of our present system. This could be traced to the pioneering work of products of the castle schools. Pioneers like Jacobus Capitein (Fanti), Christian Protten, Owusu-Ansah (Twi) and Nkwantabisa (Twi) prepared the ground for missionaries like Laing (Fanti), Zimmermann (Ga), Westermann (Ewe), Christaller (Twi), Schlegel (Ewe) among others who studied and developed the Ghanaian languages.

Close the module now. Take your jotter and write down the various activities that are currently happening in our schools and are comparable to the castle school activities. Discuss your answers with your course mates during our break up group discussion.

Another positive impact of the castle schools on contemporary Ghanaian education can be linked to the various parallels between education as provided by the castle schools and contemporary education. These include the following:

* Prominence of religion in the school curriculum;
* Start and closure of the school day with religious activities: hymns, prayer;
* School assembly, marching to the classroom;
* Wearing of school uniform;
* Supplying of free textbooks and stationery;
* Study of Ghanaian language;
* Concentrating more on bookish (academic) pen-pushing type of education; and
* Efforts at sending brilliant students abroad for further studies and offering of scholarship.

Another parallel factor to consider is the elitism in education. The castle schools were reserved for mulatto children and a few children of wealthy and influential Africans who were perceived to be more civilised. The schools were not open to all. These could be compared to expensive preparatory and international schools today, and the character of some educated people who see themselves as more civilised than others because they are more westernised than others. That is, they behave like the west with regard to their dressing, family structure, eating habits, mannerism, dancing and walking styles and the way of marriage. This also includes the way they cry, laugh or die.

However, one may argue that education and learning of European culture and the resultant alienation from traditional culture can be seen as a double-edged sword as it also brought with it teachers, accountants, doctors, engineers, lawyers, politicians etc who contributed to socio-economic and political development of the country in diverse ways. It also helped in reducing, criminalising or eradicating obsolete and negative cultural practices.

Dear student, can you identify some of the out-dated and negative cultural practices that castle schools have helped in eradicating or criminalising? Pause for a minute and reflect.

**Negative Impacts of the Castle Schools**

As indicated earlier, the too much concentration on bookish (academic) pen-pushing education was seen as a negative impact since the African, philosophically, was not familiar and comfortable with that system of education. Also, w**hite colour crimes and modern form of unemployment is seen as the product of castle school systems. This is so because the African philosophical basis for educating people was based on the idea that** knowledge, skills and attitudes imparted to the learner should be relevant to the immediate socioeconomic activities of the learner. This shows that to the African, education is for utility value which provides for immediate induction into real life in the society. This is evident in the fields of agriculture, building, fishing, iron smelting, canoe making, dancing or child rearing in most rural communities in Africa.

Therefore, certain programmes and courses our students are exposed to can be perceived as non-functional to the Ghanaian community and for that matter are bound to bring unemployment into the community. The African system of education focuses on learning by doing and not bookish pen-pushing education. For example, the best way to learn basket weaving is to weave a basket; the best way to learn farming is to farm; the best way to learn cooking is to cook, the best way to learn how to teach is to teach and so on. This is what we refer to as active learning. This form of education is seen in the technical and vocational training courses and programmes

In addition, the castle school system was perceived to be an anti-African thing because (a) it devalued African traditional religion and social institutions e.g. extended families, (b) it ignores increasing inequality within and between groups, and (c) it was not a neutral system as it suggested since it allocated more resources including prestige to those who participated in it. The castle school system mainly benefited small, local elites (those at the top). Currently we can see that the resources of the country benefits small highly educated group (tertiary education) more than the larger less educated group (secondary education or less).

What other negative impacts of the castle schools come into your mind? List both the positive and negative impacts of the castle schools, and think about how the negative impacts can be narrowed or eliminated by policy makers and implementers.

In this session, you have learnt about the positive and negative impacts of castle schools on contemporary Ghanaian education. The discussion shows that castle schools system has significant positive impacts on contemporary Ghanaian education and also there are many parallels regarding today’s education practice and that of the castle schools. However, there are other negative impacts that arise as a result of castle schools. In all, we can say that the positives of castle schools on contemporary Ghanaian education outweigh the negatives.

**Key Ideas**

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| * The castle schools have both positive and negative effects on the education system. * The features of the castle schools can be seen in our present education system. |

**Reflection**

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| * How do the positive and the negative effects of the castle school influence your work as a teacher? |
| **Discussion**   * What impacts do the castle school have on the current education system in Ghana? |

# UNIT 2: THE CHRISTIAN MISSIONARY PERIOD AND EDUCATION DEVELOPMENT

The focus of this unit is on the activities of Christian Missionary and their effort to promote formal education. Specifically, we will look at the Basel missionary society, the Wesleyan missionary society, the Bremen mission and the growing mission activities in the South. You will also learn about the educational activities of Muslim missionaries.

**Learning outcomes**

By the end of this unit, participants will be able to:

* Discuss the roles of the Basel Mission in education development.
* Explain the contributions of the Wesleyan Mission to education development.
* Demonstrate understanding by explaining the Bremen and growing mission activities in the South.
* Discuss the educational activities of the Muslim missionaries.

## SESSION 1: THE BASEL MISSIONARY SOCIETY

In this session, we will discuss the roles of the Basel missionary society in education development. Specifically, we will first of all focus on the history of the Basel missionary society, their activities related to schools, schooling and attempt at teacher training.

**Learning outcomes**

By the end of this session, participants will be able to:

* Demonstrate an understanding by explaining the history of the Basel missionary society.
* Explain the contributions made by the Basel missionary society to the development of schools and training of teachers.

**History of the Basel Missionary Society**

The first Basel missionaries arrived in Ghana a few years before the Wesleyans. The Basel Mission was mainly a German society with its headquarters at Basel in Switzerland. The Basel Missionary Society came to the Gold Coast at the request of the Danish Governor, Major de-Richelieu of the Castle at Christiansburg in Accra. The main purpose of the request was for the missionaries to start missionary and educational works in the schools which the Danes had established in and around the castle. However, the Basel mission society suffered grievous losses. In December, 1828 its first missionaries of four: Holwarth, Salbach, Jaeger and Heinze arrived in the country and opened a school and started their educational activities. Within three years all were dead. Three others volunteered and arrived in March 1832. Two of them died by July the same year and the survivor; Andreas Riis was also down with severe illness suspected to be fever. However, Andreas Riis was timely saved by a native doctor.

In March, 1835 Riis moved to Akropong-Akwapim on health grounds. Three more missionaries, including a woman who later became Riis’ wife were sent to help Riis in 1837. However, the two men died within a year. Riis contributed tremendously to open the way for the enterprise of spreading the Gospel and formal education among the native people. The society decided to continue its work in Ghana so to as Riis, after some leave in 1840, was willing to return (McWilliam, 1962). Riis had to leave Ghana and the Basel Mission after getting himself involved in Akwapim politics of which he aroused the indignation of the Danish authorities at Osu-Accra.

**The Basel Mission, Schools and the Attempt at Teacher Training**

The Basel mission opened its first boys’ school at Akropong-Akwapim in 1843 and one for girls in 1847 which was later transferred to Aburi in 1854. In their belief in the usefulness of boarding schools, the Basel mission opened such schools at Akropong and Christianborg between 1845 and 1850. Some of their early schools were at Osu (1843), Abokobi (1854), Kyebi (1861), Anum (1864), Ada (1867), Begoro (1876) and Nsaba (1891). In 1881, the Basel missionaries made serious attempts at missionary and educational work in Kumasi. They were able to reach Attebubu and Nkoranza in 1895 and opened a Basel mission station in 1896. The mission had to its credit 92 schools in 1889 some boarding and some day, with the total enrolment of about 2,500 children. Study subjects included English, Reading and Writing, Twi or Ga, Arithmetic as well as bible study. Geometry, Natural History, Physics, Geography, History, Drawing, Bible Study, Craft Instruction and Singing Practice were also taught. Those in upper classes who were interested to go to the Basel Seminary studied Greek and Church History. By 1898, the number had increased to 154 schools with enrolment of 4,984 children.

Even though the main purpose of the Basel mission was to Christianise the locals; however, thy ended up putting much premium on education because they realised that the easiest way to Christianise the locals was to target the youth through education. As the saying goes, catch them young and they shall be yours forever. Also, the Basel mission realised that girls’ education was important as boys. The mission at first met great opposition over their goal of girls’ education, as might be expected. By 1917, the Basel Missionaries had 176 schools with 10,000 children of which some were boarding schools scattered throughout the country. Training of girls was a priority so that there was a ratio of one is to about three boys as against one girl to six boys in government schools and seven in Wesleyan schools.

Again, the Basel missionaries realised that any effective system of education depends on the supply of trained teachers. Consequently, they started a seminary at Akropong-Akwapim in 1848 to train teachers and catechists. A second one was opened at Abetifi in 1898; however, in 1924 it was merged with the seminary at Akropong. Trainees were given a two-year course in the teachers’ training school. Thus the Basel mission remained the only body providing teacher education until 1909 when the government entered the field of teacher training and opened the Accra Training Institution.

One of the Basel principles in education was that training must not be confined to academic subjects only. The Basel Mission laid ample emphasis on practical education. For the Basel, the spade was as important as the bible, therefore,industrial education was at the core of their curriculum. They established technical schools at Akropong, Osu, Aburi and Abokobi. A Technical Education Centre was begun in Christianborg, Eastward of Accra, where students could take courses in carpentry, blacksmithing, joining, bookbinding and shoemaking (McWilliam & Kwamena-Poh, 1975). It was a three-year course established at the local schools. These opportunities created room for graduates of the school to be self-supporting. Also, there was a general improvement in standards of living in the country, particularly in house building.

This shows that the Basel mission included in their curriculum an intensive programme in agricultural and manual instruction. By the 1890s the Basel Mission had already been providing sound practical education with all schools having a small farm attached and the pupils being required to grow crops. Agriculture was made a compulsory subject at the Akropong Training College. A model farm was established at Abokobi. The Basel mission introduced new crops such as coffee, cocoa, pineapple, mango, pear and cocoa-yam.

The Basel mission also emphasised vernacular education. For while the Wesleyan Missionaries were encouraged to learn the vernacular, the Basel Missionaries made it a condition for the missionary work they undertook. For this reason, Andreas Riis and his colleagues started learning the Twi soon after their arrival. When Riis moved to Akropong, he continued and wrote a book in Twi even before he opened a school. Later on, the Rev. Johann G. Christaller in 1859 translated the four gospels into Twi. He also translated into Twi the New Testament in 1864, the Psalms and Proverbs in 1866 and the whole Bible in 1871. He also compiled a Twi dictionary. The Basel missionaries also encouraged their church members to assist to produce books in Twi for use in schools and by adults Zimmerman also translated into Ga the gospels and later wrote a Ga grammar and dictionary.

The Basel Mission which later became known as the Presbyterian Church opened a Secondary School at Krobo Odumasi some 50 miles north of Accra. Within a month of its opening, there were 18 boys on the roll and a staff of three trained and certificated teachers. The fees were £24 a year. Apparently therefore, the Basel mission by 1873 had put in place an educational system of six years’ primary education, four years’ middle school with technical and agricultural education as part of the curriculum. By 1890 a remarkable system of technical education had also been put in place.

**Key Ideas**

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| * The Basel mission played a key role in primary, secondary, industrial and teacher education in Ghana. * They also placed emphasis on female education. * A systematic system of education was put in place by the Basel mission. |

**Reflection**

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| * What lessons have you drawn from the Basel mission educational activities that can positively influence your work as a teacher? |
| **Discussion**   * How did Basel mission educational activities influence the current educational system in Ghana? |

## SESSION 2: THE WESLEYAN MISSIONARY SOCIETY

This session highlights on Wesleyan missionary societies’ activities regarding education development in Ghana. We will first look at the activities of the Society for the Propagation of the Gospel (SPG) and a history of the Wesleyan missionary society. We will conclude this session with a discussion of Wesleyan missionary activities related to schools and their attempt at teacher training, among others.

**Learning outcomes**

By the end of this session, participants will be able to:

* Explain at least two roles played by the Society for the Propagation of the Gospel (SPG) in education development in Ghana.
* Explain the contributions of the Wesleyan missionary society with regard to schools and the training of teachers.
* Explain the monitorial system introduced by the Wesleyan mission.
* Explain the contributions made by the Wesleyan missionary with regard to vernacular development.

**The Society for the Propagation of the Gospel (SPG)**

The SPG was a Church of England missionary organisation active in the British Atlantic world in the 18th and 19th centuries. SPG was founded in 1701 by Reverend Thomas Bray and a small group of lay and clerical associates (Diffendal, 1974). The society sent Anglican clergymen and religious literature to Britain’s colonies, supported schoolmasters and the establishment of new churches, and lobbied for a more expansive place for the Church of England in Britain’s burgeoning empire. In total, the SPG supported more than four hundred overseas agents in the 18th century. The SPG launched the first British missionary programme in West Africa beginning in the 1750s.

The SPG was one of the earliest missions to have started Christian missionary works in Ghana. The SPG missionary and educational works started with the arrival of Rev. Thomas Thompson at Cape Coast in 1752. Another SPG minister who continued the works of Rev. Thomas Thompson was Rev. Philip Quaque. He worked mainly in Cape Coast where he later evolved into the Anglican Church and its areas of operation were Accra and parts of Eastern and Western regions (Ampadu & Mohammed, 2006). As indicated earlier under the British castle school system, the SPG created a good foundation for the Wesleyan missionary society to build on. Now let explain the activities of the Wesleyan missionary society briefly.

**History of the Wesleyan Missionary Society**

The Wesleyan Missionaries from England came to the Gold Coast at the instance of a product of the Cape Coast Castle School, one William de-Graft who had settled at Dixcove as the leader of a Christian study group. The members requested for Bibles from the society. This message got to the Wesleyan missionary society in England through a certain Captain Potter. He offered a free passage in his ship to any missionary the Society wished to send. Accordingly, the Rev. Rhodes Joseph Dunwell landed at Cape Coast on New Year’s Day, 1835.

The Wesleyan Methodist Mission began work in the Central Region of Ghana. After arriving into the country, Rev. Joseph Rhodes Dunwell, the first Wesleyan Missionary to arrive in Cape Coast, found that there was an excellent school of about 140 boys who were good at reading and writing. He however decided to establish a school in the Mission House where he lived. He employed an African teacher on a £3 a year and two or three assistants who were also paid in cloth. However, the Reverend Joseph Dunwell, died within six months of his arrival in the country and so did his successors Mr. and Mrs. Wriggley and Mr. and Mrs. Harrop.

In spite of these setbacks, the mission persisted in carrying out its work. The situation, however, improved with the arrival in Cape Coast of Rev. Thomas Birch Freeman, the son of an Africa father and an English mother, in January 1838. Having lost his wife within six month after his arrival, went on himself to spend 52 years in West Africa.

Prior to his arrival, the Methodist mission had inherited a number of schools established by the English and the Society for the Propagation of the Gospel in Cape Coast and other places like Dixcove and Anomabu. Rev. Thomas Birch Freeman spread Wesleyan educational activities beyond the coast to Ashanti region and Nigeria. The Wesleyan mission, which later evolved into the Methodist church, became well established in Cape Coast, Anomabo and Saltpond. Rev. Thomas Birch Freeman (1809 – 1890) worked mainly in Cape Coast and later extended the Wesleyan educational and missionary activities to Mankessim, Dixcove, Accra and Kumasi.

**The Wesleyan Mission, Schools and the Training of Teachers**

The Wesleyan missionaries started schools in Accra in the Greater Accra Region and in Cape Coast in the Central Region. Further work was extended toward the inland during the time of Thomas Birch Freeman from 1838 – 1857. Freeman spent about a year consolidating the work in the existing schools before he made two journeys to Kumasi where he was welcomed by the Asantehene. During his second journey in 1841 – 1842 he went with Owusu Ansah and Nkwantabisa and was given a plot to establish a mission but no permission to open a school in Kumasi. He then went with de Graft to Badagry, leaving him there to found a mission among the Yorubas in Nigeria. Returning to Ghana he continued his work for the Wesleyans until 1857.

In 1857, Freeman resigned from the Wesleyan mission because of a disagreement over the Society’s Committee over financial policy. He was appointed by the governor as Civil Commandant of Accra and lived to see his effort bear fruits before his death in 1890 at the age of eighty-one. By 1880 under his successors, the Wesleyan mission had more schools than any other body, 83 with an enrolment of over 3,000. In 1883, the Wesleyan school at Cape Coast admitted the boy who was to be its most illustrious son, James Kwegyir Aggrey.

The Wesleyan mission also attempted to provide technical, agricultural education in the same fashion as the Basel mission. But this aspect of education was secondary to the pure academic type of education. A maiden attempt to provide agricultural education was made by Rev. Thomas B. Freeman when he established and developed the Beulah farm near Cape Coast. Freeman took his initiative because of his conviction that the school, like the church, should inject into its members a sense of value for industry and agriculture. The pupils who worked on the farm were instructed by teachers from Cape Coast schools. Although by 1852 more land had been acquired by Freeman, the experiment did not last long. A second major attempt was made by Rev. W. H. Thackeray in 1841 at Dominase. He established the Dominase experimental model farm with the intention of encouraging Africans to develop in pupils the interest for Agriculture. Though this farm became a resort place for many Europeans it also did not thrive.

In the 1880s another Wesleyan minister, the Rev. Kemp tried to re-organise teaching in two days schools at Cape Coast and Accra. Each school consisted of an Upper and a Lower Division. In the Upper Division, advanced subject like Technical Drawing, Elementary Science, Household work, Bookkeeping and Industrial subjects were taught. The subjects taught in the Lower Division were Reading, Writing, Arithmetic as well as Needlework. In 1892, Kemp also opened a Technical Boarding School at Cape Coast to train pupils in the handicrafts.

The Wesleyan mission society saw education of the girl-child as a significant factor in the development of the society since an educated girl-child could grow up to face the challenges of the fast-changing world. In view of this idea, the Wesleyans also opened a girls’ school at Cape Coast in 1835. There were 30 girls who were taught by Mrs. Wriggley, the wife of a Wesleyan minister. It has been said that perhaps to her belongs the honour of opening the first important school of Domestic Science for girls in the Gold Coast.The aim of the girls’ school was to offer girls training in reading, writing, sewing, and house-keeping, and more especially, in moral and spiritual development. On Mrs. Wriggley’s death some five months after starting the school Mrs. Elizabeth Waldron took it over. She taught the girls Reading and Sewing. Some four years after starting the school she had forty girls there, and by 1840 they were eighty. In the same year, another lady called Mrs. Barnes was teaching Reading and Sewing to 20 girls at Anomabu, whilst one Mr. Martin was also running a successful school of 20 girls (and 60 boys) at Accra.

The Wesleyans also opened the first girls boarding school in Ashanti on a rainy morning on 11th March, 1930 by Lady Slater, the wife of the then Governor of the Gold Coast. The Asantehene, Nana Prempeh I, and the Asantehemaa, Nana Konadu Yiadom, graced the occasion. The school complex was to serve a dual purpose: a hostel for female students of Wesley College, and also a demonstration school for female trainees of the college. The female trainees were also to assume responsibilities for the training of the young girls, thereby becoming their mothers.

However, there were certain difficulties in the way of girls’ education. Many parents needed the services of their daughters at home. Many fathers also seemed to prefer bride-money which they could receive when their daughters were being given away in marriage; added to this was the prestige which their daughters would bring them on marriage. It was largely to get around these difficulties that the educationists in the colony did their best to board, feed and clothe the girls.

From the very beginning, the Wesleyan mission also realised the need to train teachers to assist in their schools. However, their mission was not systematic as that of the Basel mission.

Why do you think it was necessary for the Wesleyan mission to train teachers for the schools? State any two reasons in your jotter for discussion.

Regarding teacher education, the Wesleyan mission established a ‘Theological Seminary’ at Accra in 1842 to train teachers, but the venture was abandoned as a result of the death of the first Principal of the institute, Rev. Samuel Shipman. The seminary started with two students, John Ahoomah Solomon and William Hanson. The seminary was abandoned after 1851 as a result of the death of Shipman in 1843 and partly due to the fact that the number of students never exceeded six. The output of the school was hopelessly inadequate to meet the demands of an increasing number of Wesleyan schools. As a result, the mission had to look for another means of training teachers in the 19th century. One of them was to train teachers abroad. In line with this new direction, Wesleyan teachers were trained abroad especially at Fourah Bay in Sierra Leon.

In 1918, the Wesleyan mission established a Teacher Training College in Aburi, a town in the Eastern Region of Ghana. The school was originally built for girls. The purpose of the college was to train teachers and catechists. By the following year after its establishment, 24 students were in attendance. At the end of 1923, it was reported that there were 26 students in all; five, twelve and nine students were under training to become ministers, teachers and catechists respectively. However, there was a staff of three in the college. The college was moved to Kumasi, the Regional Capital of the Ashanti Region of Ghana in 1924 and renamed Wesley College. Tafohene Nana Dankaba donated a site for construction of the new college. On November 22, 1922, Sir Gordon Guggisberg laid the foundation stone and in March 1944, he declared the Wesley College in Kumasi officially open.

What other attempts do you think the Wesleyan mission made to solve the problem of shortage of teachers in their numerous schools established in the country? Write your answer and also write on other steps that you think could have been used to solve the problem of teacher shortage in the schools. Bring your answers for discussion during online meetings.

**The Wesleyan Mission and the Monitorial System**

In trying to solve the problem of shortage of teachers in the various Wesleyan schools, the mission introduced the monitorial system. According to Graham (1971), Thomas Birch Freeman, a Wesleyan minister at Cape Coast, pleaded that the appointment of monitors could help solve the problem of the shortage of teachers. Between 1842 and 1846, the Wesleyan mission alone increased the number of its schools, including the boys’ and girls’ schools at Cape Coast, from eight boys’ schools and three girls’ school to twenty and four respectively with a total enrolment of 673 boys and 162 girls. And about 60 teachers of mixed quality were in charge. This situation created room for significant need for the mission to improve the existing teachers’ ability and to supply more teachers for the various schools.

In the quest to quell this problem in the large towns such as Cape Coast, Accra and Anomabu, the church members were urged to choose the most promising boys as monitors who could then be trained to become teachers. These boys were to be given small wages of about two dollars a month for their work. By this system the mission was able to establish many schools. This in-service training system introduced by Freeman created room for pupils not to leave the schools prematurely in order to earn a living in the stores of merchants and petty retail traders. The monitorial system appeared to have answered well the purpose for which it was introduced. Quite apart from it being cheap, the monitorial system introduced became an avenue for character training and an opportunity for monitors to become pupil teachers who could later become qualified teachers. Freeman’s eagerness influenced him to employ more monitors in the Wesleyan schools than were necessary. James Kwegyir Aggrey was one of the pupils known to have been a monitor in the 1880s in the boarding school run by Rev. and Mrs. Dennis Kemp. At age 15, Aggrey started his first teaching job.

The Wesleyans established the Wesleyan Secondary School, now known as Mfantsipim, in 1876. It had an initial intake of 17 boys, offering tuition in both secondary and teacher training education. By the end of the year, the number had increased to 28. In 1904, John Mensah Sarbah, a foundation student of the school, and his friends, not satisfied with the performance of the school, which had been re-named Wesleyan Collegiate School, floated the Fanti Public School Limited. A year later, the new company established a high school, and named it Mfanstipim, literally meaning the foundation stone of Fantis, with its motto: Dwen Hwe Kan (Think and look ahead), coined by Mensah Sarbah.

The rivalry between the new and old schools, while sharing limited resources, made the Methodist Mission to step in and amalgamate the two schools. The new institution adopted the name Mfanstipim, and its motto: Dwen Hwe Kan. By 1910 it had 91 students. During this year it moved into new buildings in Cape Coast town. The present site of the school was acquired in 1925. The Wesley Girls High School, Cape Coast, an educational institution for girls, was also established and named after the founder of Methodism, John Wesley. This was done in 1935. However, the primary section of the school was established in 1835 by Mrs. Wriggley.

Pause for a minute. We hope you have followed the discussion so far. Now after knowing the operational areas of the Wesleyans, we want you to state and write some of the local language they developed and those that developed them in your jotter for face-to-face discussion.

**The Wesleyans and Vernacular Development**

The Wesleyans paid attention to vernacular development. In 1859, they began to translate a number of Twi books obtained from the Basel missionaries into Fanti for use in their schools. By 1870, the Rev. T. Laing, a mulatto minister, had produced the first primer in the Fanti language to be used in the schools. By 1885, an European minister called Cannel had started compiling a Fanti Grammar. At the time that he was headmaster of Mfantsipim School Rev. Cannel helped produce a number of publications which included: Fanti Reading book for beginners (1884), a joint work by him and the Rev. A. W. Parker; Fanti-English Dictionary (1886), a joint work with the Rev. Isaac Anaman, an African minister; Fanti translation of John Bunyan’s Pilgrim’s Progress (1886), which he wrote jointly with the Reverends R. Hayfron and S. R. Attoh-Ahumah. In 1888 the Rev. A. W. Parker also completed his Fanti translation of the New Testament. The Rev. Carr translated St. Mark’s Gospel into Fanti in 1871.

The Wesleyan Missionaries from England came to the Gold Coast at the instance of a product of the Cape Coast Castle School, one William de-Graft who had settled at Dixcove as a trader. Rev. Thomas Birch Freeman spread Wesleyan educational activities beyond the coast to Ashanti region and Nigeria. The Wesleyan Mission, which later evolved into the Methodist church, became well established in Cape Coast, Anomabo and Saltpond. Rev. Thomas Birch Freeman (1809 – 1890) worked mainly in Cape Coast and later extended the Wesleyan educational and missionary activities to Mankessim, Dixcove, Accra and Kumasi. The Wesleyan mission established a Theological institute in Accra in 1842 to train teachers, but the venture was abandoned as a result of the death of the first Principal of the Institute: Rev. Samuel Shipman. They also introduced the monitorial system in other to help solve the problem of shortage of teachers in the schools built by the Wesleyans. Efforts were made by the early Christian missions to encourage girls to go to school. They placed emphasis on the 3Rs – reading, writing and arithmetic (Ampadu & Mohammed, 2006).

**Key Ideas**

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| * The SPG played a key role in the Wesleyan educational activities in Ghana. * Attention was focused on primary, secondary and teacher education. * Efforts were made to study the local languages. * The Wesleyan introduced the monitorial system. |

**Reflection**

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| * How did the efforts of the Wesleyan missionaries to promote teacher education influence your work? |
| **Discussion**   * How significant did the Wesleyan mission contribute to educational development in Ghana? |

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## SESSION 3: THE BREMEN MISSIONARY SOCIETY

In this session, we will learn about the activities of the Bremen missionary society. Understanding the activities of these missionaries in education development of Ghana will lay the foundation for you as practitioner to understand and appreciate the role of the missionaries in our education sector of the country.

**Learning outcomes**

By the end of this session, you will be able to:

* Demonstrate understanding by explaining the history of the Bremen mission society in Ghana.
* Explain at least two contributions made by the Bremen mission society to the development of education in Ghana.

**History of the Bremen Missionary Society**

Much of this mission’s work was concentrated among the Ewe speaking people (McWilliam & Kwamena-Poh, 1975). The Bremen Missionary Society came from the city of Bremen in Northern Germany. This society was a Presbyterian Christian organisation that was based in Bremen. It was formed on April 11, 1836 to unify missionary work in North Germany. Reverend Johan Hartwig Bauer was the first Inspector and he established a school for missionaries in Hamburg.

The Bremen Mission started their activities in the Gold Coast in November 1847 when they sent a group of missionaries led by Rev. Lorenz Wolf to start work at Peki Blengo in the trans-Volta area, the present day Volta Region of Ghana. At that time Peki Blengo was not part of the Gold Coast. This was done at the invitation of the chief of the place. After the death of three of Wolf’s companions two others were sent to help, but early in 1851 ill-health forced Wolf to return to Europe and the other two were not able to carry on the work. Wolf died on board ship.

The Mission’s activities at Peki had to be abandoned due to tribal wars at the area and also Peki was far from the coast. As a result, the missionaries had to direct their attention to Keta, another Ewe speaking area along the South East coast. Therefore, the next attempt of the Bremen mission was made in 1853 at Keta. Some three years later, they were able to open a station at Waya and another at Ho in 1857. By 1881 they had established themselves in six out-stations. From here onward, the missionaries began to extend their activities inland. Their major contributions were felt in Togo, rather than in the Gold Coast (Ghana).

What do you think will be the language of instruction in the schools established by the Bremen mission society and their curriculum? Write down your answer for discussion.

**Contributions of the Bremen Missionary Society to Education Development**

On education, their activities were similar to that of the Basel Mission. They emphasised on trade instructions particularly in building. The Bremen Missionary educational curriculum emphasised technical and vocational education as well as the development of the local Ewe language (Ampadu & Mohammed, 2006). At the main mission stations there were seven-class schools. In 1890 the mission established a seminary at Amedzofe from which teacher-catechists went out to open single-class village schools. By the close of the 19th century, the Bremen mission had opened up 20 schools attended by 591 children. Nevertheless, this seemingly modest success had been paid for with terrible loss of life, for between 1847 and 1894, no less than 64 missionaries and their wives had died. By 1906 there were about 3,000 pupils attending Bremen schools, including its few schools in the Gold Coast.

In the schools, Ewe teaching was permitted. Apart from German, no other European language was allowed. The missionaries’ aim was to separate Christian communities from pagan influences. The reason was that traditional beliefs were regarded as the work of Satan. Having realised that the African religion, art, music, and other social activities were very closely connected with each other, the German missionaries concluded that unless the existing social activities were banished, the Christian faith could not replace the beliefs. As a result, school children were trained as mainly Christian citizens, which separated them from local citizens.

Not only did the German missionaries work as a group to improve education in Ghana, but also there were outstanding individual contributions. These individuals were J. A. Zimmermann, J. A. Schlegel, D. Westermann, J. G. Christaller. The first Ewe grammar was published by Schlegel, *“Schüssel zur Ewe-Sprache”*in 1857. This achievement was followed by that of Westermann. Westermann produced an “Ewe Dictionary”, in 1905. Other series of books produced by the same author were: “German-Ewe” in 1906; “Ewe Grammar” in 1907; English-Ewe Dictionary entitled “Gbesela” in 1922 and “Ewe-English” Dictionary in 1928.

**Key Ideas**

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| * The Bremen missionaries focused their activities in the Volta region. * Significant contributions were made regarding primary, secondary, and teacher education. |

**Reflection**

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| * How did the efforts of the Bremen mission to promote education in Ghana influence the teaching and learning today? |
| **Discussion**   * Discuss three contributions of the Bremen mission towards educational development in Ghana. |

## SESSION 4: GROWING MISSION ACTIVITY IN THE SOUTH

In this session, we will examine the growing mission activities in the South, with specific focus on the Roman Catholic, AME Zion and the Anglican missionary societies.

**Learning outcomes**

By the end of this session, participants will be able to:

* Explain the contribution of the Roman Catholic missionary society to education development in Ghana.
* Explain the contributions made by the A.M.E. Zion missionary societies to the development of education in Ghana.
* Explain the roles played by the Anglican church in the development of education in Ghana.

**The Roman Catholic Missionary Society**

They were originally the first missionaries to start work in the Gold Coast in 1482, when they came with the Portuguese merchants, but their attempt failed after the Dutch had forced them to leave in 1637. In 1880, a major attempt was made to revive the Catholic faith in Ghana when two French missionaries: Father Auguste Moreau and Father Eugene Murrat arrived at Elmina and succeeded in laying a solid foundation for Catholic missionary and educational activities. They started at Elmina and later spread to Amissano, near Cape Coast and then Keta. They found an African called John Ashanti, later named as baptism James Gordon Marshall. He sometimes acted as their interpreter, served at Mass and later became one of the first Fanti catechists at Elmina. Without him the early Catholic missionary could not have done much at that time.

The Roman Fathers later began to find a house which could be used as a school. On Father Murrat’s death, Father Moreau started a school with five pupils. By the end of the year there were 150 boys who were taught by Father Moreau, James Gordon and later by an Irish Brother. The boys were taught English, Reading, Writing and Arithmetic in addition to Religious Instruction. Because Father Moreau had already written the first Fanti Catechism, it was possible to teach it in Fanti so that the pupils could easily understand.

In due course, the Elmina School moved into a new house. There were 140 boys and 40 girls under Father Pellat, a Frenchman who later asked some of the best pupils to be in charge of the new stations opened at Agona, Shama, Breman Akyini and Adjina. On the suggestion of the Rev. Moreau two Sisters of Our Lady of the Apostles (OLA), Sister Ignatius, an Irish woman, and Sister Potamienne from Switzerland, came to Elmina to take charge of school and dispensaries and to bring Christianity to the African women. They started a girls’ school in March 1884 with 26 pupils. The Catholic Mission also started the first kindergarten in the Gold Coast at Elmina. The Roman Catholic also laid some emphasis on practical education (i.e. agriculture and trade training). They provided instruction at Saltpond, Cape Coast and Elmina in woodwork and bookbinding.

The second contribution was made by Sisters of Our Lady of Apostles (OLA) and Father of the Society of African Missions who were very instrumental in the missionary works in the Volta Region. The Catholic Mission established a large number of school and in 1890 extended its work to the former Trans Volta area in the eastern corner of the country where it opened a school at Keta. It subsequently opened about 50 stations each with its own village school in the districts around Ho and Kpando.

The third dimension was the contributions of another Catholic Missionary group called “the White Fathers.” They became known as the white Fathers because of the white robes they wore. They entered the country from Algeria through the Sahara desert and were responsible for the introduction of the Catholic faith and education in northern Ghana, especially in the upper regions. In the North, the Catholic settled at Navrongo. Two of the missionaries who had arrived from Algiers met Governor Rodger at Nakong, in the Navrongo district in January 1906 to negotiate for their stay in the North. They established missions and schools including St. Francis Secondary School at Jirapa for girls. Unlike the other missionaries, whose aim was to convert the natives, the White Fathers aimed at adapting to local conditions except to vice and error. Another aim was to give Christian instruction to only those who asked for it. Among services rendered were health and education to the people. The priests believed this indirect approach could produce more truly Christian results.

**The African Methodist Episcopal (A.M.E.) Zion Mission**

An Afro-American Mission from the United States of America, the A.M.E. Zion Mission, is the fifth mission to participate in these early educational ventures in Ghana. The missionary and educational work of the A.M.E. Zion mission society in Ghana began at the coastal town of Keta in the Volta Region of Ghana in 1898, when Bishop John Bryan Small, (an African-American and often referred to as the father of Zion Methodism in Ghana), appointed Rev. Thomas Birch Freeman, Jr. of the Methodist Church to open and organise the St. John A.M.E. Zion Church and School, the first in the country. This was to become the pattern of the grand design of the society to meet the spiritual, educational and vocational needs of the communities in which it came into contact with. The opening of the church and school at Keta faced insurmountable problems of finance, accommodation and opposition from the local fetish priests. However, with financial assistance from Bishop Small as well as material and moral support from the Nyaho Tamakloe family and Christian Jacobson, Rev. Freeman, Jr. was able to make an impact on the spiritual and moral life of the people of Keta.

His successor Dr. Drybald Taylor, a Fanti from Anomabu in the Central Region of Ghana but who spoke Ewe and Ga fluently, carried the work further by acquiring a permanent classroom and church building on a plot of land donated by Chief Joachim Acolatse. From its humble beginnings at Keta, the A.M.E. Zion mission was able to spread to almost all the nooks and corners of the country. For example, in October 1903, Rev. Dr. Frank Atta Osam Pinanko opened the Varick Memorial A.M.E. Zion Church and school at Cape Coast. By 1914, the mission had three assisted schools.

The society also sent some Ghanaians to the United State of America to be trained for the work in Ghana. Notable among them was Dr. James Kwegyir Aggrey, who graduated from Livingstone College, the Church’s institution in North Carolina in 1902 to become the first African Vice-Principal of the Achimota College. Although this practice has not been sustained for a long time, it, at least, enabled those A.M.E. Zion missionaries who did not have the opportunity to attend Livingstone College to learn from their colleague graduates of Livingstone College. The evolution of the A.M.E. Zion Church in Ghana shows the close collaboration that has existed between the Ewes and Fantis in missionary and educational work, a practice that has continued to this day.

**The Anglican Church**

The Anglican Church has existed in Ghana for well over two and a quarter centuries. Cape Coast was the setting for the great experiment and explorations in education, in the country in the 18th century. The Society for the Propagation of the Gospel (SPG) was a missionary organisation of the Anglican Church which was considered as the second to missionary society to start work in the Gold Coast in 1752, when the Rev. Thomas Thompson, set foot on Ghana to “Propagate the Gospel”, having been given the expressed Orders “to make trial with the natives and to see what hope there would be of introducing among them the Christian Religion”. Rev. Thomas Thompson laboured earnestly and almost single-handedly in the field, under trying and difficult conditions, for four years, from 1752 to 1756, when he was invalidated home, broken in health. The early attempts of the society failed.

The activities of the SPG in Ghana were revived in 1904. Since Philip Quaque’s time, the society had sent no missionaries to the Gold Coast until 1904 as indicated. Six years later the society opened St. Nicholas School at Cape Coast, which is the ancestor of the present Adisadel College. In addition, there were three assisted primary schools by 1914. The society’s branch in this country was known as the English Church Mission, but as with other Christian bodies, the word ‘Mission’ was dropped with the changing times and we now have the Anglican Church.

The SPG also emphasised on girl-child education. Girls’ education was given a great impetus by Bishop Aglionby as well. In 1926, the Order of the Holy Paraclete (OHP) in response to an invitation from the Bishop sent out an advanced party of three members who arrived in the country that year and started a girls’ school at Cape Coast. Thus, began the exciting story of the establishment of what became known as the Convent of our Lady and Saint Monica’s with Sister Dorothy as the presiding genius. The fructifying results of this grand experiment in girls’ education locally are seen in the St. Monica’s Training College, originally established at Cape Coast in 1930 but transferred to Ashanti-Mampong in 1936, and St. Monica’s Secondary School established also at Ashanti-Mampong in 1949. These institutions reflect the importance that the Church, then as now, attaches to girls education alongside that of boys in the country.

In 1937, Bishop Aglionby was able to prevail upon the government of the day to release a plot of land nearby for the building of a girls’ school, in Accra. On this land, he built classroom blocks with a bungalow attached. The outcome was the Bishop Girls’ School taken over and run by the OHP. The idea of establishing this girls’ school was to serve as a complement to the Bishop Boys’ School which the Bishop had earlier opened also in Accra. Bishop Aglionby was, for all practical purposes, a strong and resourceful Bishop to reckon with. As already indicated, his time marked a happy period of development and expansion in education at various levels. The strides made in the field were however enhanced by the fact that many of the projects were initiated, undertaken and financed largely from the Bishop’s own resources. And whenever the need arose the Bishop paid out the salaries of the teachers from his own stipends. That the education and training of the youth of the country was dear to Aglionby’s heart was clearly evidenced by the zeal with which he pursued the educational programmes of the Church with fruitful results.

In those days, the Bishop combined his diocesan work with education, and served as General Manager of Schools. This involved him in regular extensive trekking to the remote parts of the country on evangelical work and to acquaint himself with problems and difficulties facing those schools and the teachers as well, and seeking solutions to them, financially and otherwise. Now these educational responsibilities have been delegated to what is known as the Anglican Church Educational Unit.

**Key Ideas**

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| * The catholic missionary society contributed significantly to educational development with regard to primary, secondary and teacher training. * The A.M.E Zion mission began their educational work at Keta. * The A.M.E. mission society also sent some Ghanaians to USA to be trained as teachers. |

**Reflection**

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| * How did the growing mission educational activities influence your work as a teacher? |
| **Discussion**   * Discuss three contributions of the Catholic mission to educational development in Ghana. |

## SESSION 5: MUSLIM MISSIONARIES EDUCATIONAL ACTIVITIES

In this session, we will discuss the educational activities of the Muslim missionaries in Ghana.

**Objectives**

By the end of this session, participants will be able to:

* Demonstrate understanding by explaining the history of the early Muslim missionaries.
* Demonstrate understanding of the orthodox Muslims contributions to education development in Ghana.
* Explain the contributions made by the Ahmadiyya Muslim missionaries to the development of education in Ghana.

**History of the Early Muslim Missionaries’ Activities**

Islamic religion was introduced into West Africa in the 11th century AD and by the 14th century, Islam had reached modern day Ghana. The faith had penetrated from North Africa along the old trans-Sahara trade routes. The Mande Dyula traders, who came into contact with Islam, spread the religion and associated educational practices to northern Ghana down to Ashanti region. The Mande traders came as far as Salaga, Bono, Techiman and eventually Kumasi to trade and brought the religion with them. Ghanaians living in those areas at that time accepted Islam.

Let us now explain the means through which people were educated by the Muslim missionaries.

Qur’anic schools, which in Ghana came to be called ‘Makaranta’, were the bedrock of a system of Islamic education that flourished in pre-colonial Ghana. This form of education was modelled on the educational practices of the Prophet Mohammad and his companions. Qur’anic schools have as a central and defining feature a focus on memorisation of the Qur’an through teaching children to pronounce and recite the Qur’anic text according to an accepted recitation style. In doing so, these schools also impart some literacy and, in some cases, numeracy skills to students. At higher levels, they taught lessons on Islamic jurisprudence and philosophy. This form of education largely focused on reading, writing, Muslim law and the memorising of the holy book. In most cases, the medium of instruction was the local language of the area or Hausa.

According to McWilliam and Kwamena-Poh (1975), when the British arrived in the North of modern Ghana, they found a number of Qur’anic schools of the type which still continue to give Muslim children the traditional Islamic instruction. In southern Ghana, two Muslim schools, one at Ekroful and the other at Kroboase, were receiving grant-in-aid from the government from 1898 onwards. A third one was found at Ekotsie in the following year. All these identified Qur’anic schools in the south were situated north of Saltpond and were attended by Fanti children. However, by 1907, they had all closed down. Islamic education is slightly different from African traditional education and the king of formal education provided by the Christian missionaries.

There are a number of Muslim missions or Islamic groups in Ghana: the Ahmadiyya, Tijaniyya, Sufi turuq, Qadiriyya, Shiite and the Ahlus Sunna Wal-Jama’a. However, prominent among them in terms of educating members and Ghanaians is the Ahmadiyya mission. Other major Islamic groups like the Suni and Shi’ah Muslims have been in existence since 1922 and they have also contributed in educating members and Ghanaians. However, their contributions were not significant as compare to that of the Ahmadiyya movement. Traditional Islamic education continued without interruption or major change until the arrival of Western powers and influence, which ultimately resulted in the colonisation of the Gold Coast.

Can you describe the kind of education provided by the prominent Muslim missionaries in the country?

**Orthodox Muslims and Islamic Education**

The orthodox Islamic education has three main levels: elementary, secondary and tertiary. Islamic education was open to all but most especially to Muslim males. It was not based on the ability to pay fees because every Muslim scholar has the pious duty to pass on what he has learnt from the Holy Qur’an and other Islamic texts to the younger generation. The course content was the Tafsir and the Hadith. The instructional approaches were rote learning which involved mass recitation of aspects of the Holy Qur’an, explanation of aspects of the Holy Qur’an done at the higher level and the reading and commentary of the Holy Qur’an (Ampadu & Mohammed, 2006).

**Contribution of the Ahmadiyya Muslims to Education Development**

The first attempt at combining Islamic teaching with Western type of formal education came not from Orthodox Muslims, but from the Ahmadiyya movement. This movement originated in India in the time of British rule, and reached many British colonies along the coasts of Africa through Indian traders. Its followers differ from other Muslims, and indeed from all Christians, in believing that Jesus after his crucifixion preached in India, and that Jesus and Muhammed were both reborn in the person of the founder of the movement (McWilliam & Kwamena-Poh, 1975, p.47). The founder of the movement, Mirza Ghulaam Ahmad (13 February 1835 – 26 May 1908), was an Indian religious leader and the founder of the movement in Islam.

The Ahmadiyya Muslim education was introduced into the country in 1921 with its headquarters at Saltpond in the Central Region of Ghana. The first school of the movement was opened two years later. They adopted the educational approaches of the Christian missionaries: primary level, secondary level and tertiary level. The course content was the combination of Islamic education and that of the Western education and technology. A small number of primary and middle schools followed in Southern Ghana and Ashanti, and in 1957 its secondary school in Kumasi received a grant from the government for the first time.

**Key Ideas**

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| * Orthodox Islamic education has three main levels: primary, secondary and tertiary. * The Ahmadiyya movement was the first to combine Islamic teaching with Western type of education. * The Ahmadiyya movement adopted educational approaches of the Christian missionaries. |

**Reflection**

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| * How did Orthodox Islamic education differ from Christian missionary education? |
| **Discussion**   * What significant role did Ahmadiyya movement play in educational development in Ghana? |

## SESSION 6: EVALUATION OF THE MISSIONARY EDUCATIONAL ACTIVITIES

We will conclude this unit with a session dealing with the assessment of the missionary educational activities in Ghana. The missionary enterprise and its impact on Ghana can best be described as a “Mixed-blessing” or a “mixed bag.” This is because their activities yielded both positive and negative impacts.

**Learning outcomes**

By the end of this session, participants will be able to:

* Explain at least three positive contributions of the missionaries.
* Discuss at least two negative impacts of the activities of the missionaries.

**Positive Contributions of the Missionaries**

Firstly, it is an undeniable fact that the missionaries were the pioneers of elementary, secondary as well as technical and teacher training education in the Gold Coast. It may therefore be concluded that they introduced literacy and numeracy in the country. And the importance of a literate population or citizenry in the social-economic and political development of a nation cannot be underestimated. The contribution of the mission bodies to basic school education was quite phenomenal. By the beginning of the 19th century basic schools in the country were predominantly mission schools sponsored and managed by various church missions. According to McWilliam and Kwamena-Poh (1975), by 1880 there were over a hundred of mission schools scattered throughout the country.

The missions also attached great importance to the provision of secondary school education. For instance, the first secondary school in the country, Mfantsipim was found by the Wesleyan mission in 1876. Others include Wesley Girls High School, Adisadel School, St. Augustine’s college, and the Odumase Krobo School established by the Wesleyan, Anglican, Catholic and Presbyterian missions respectively.

The role of the missionary bodies in teacher education is also highly commendable. The first known teacher training college in Ghana, Akropong Presbyterian Training College, was established in 1848 while in 1924 the Wesleyan mission also established the Wesley College in Kumasi.

The missions, notably the Basel also paid attention to technical, industrial or vocational training. They set up industrial institutions and workshops to train carpenters, masons, blacksmiths, goldsmiths and book-binders etc. added to this was the promotion of agricultural education.

Another significant missionary contribution was the fact that, not only did they establish schools, but also they set up educational units to effectively supervise and manage the schools. Up to date we have these units (e.g. Methodist, Presbyterian, Catholic educational units) actively involved in the educational enterprise.

One other major contribution of missionary education was their pioneering role in the scientific study and development of local Ghanaian languages. They translated the Bible and wrote books in the local languages, as well as built up collections of proverbs, folktales, songs etc. most of which would otherwise have been lost by now. They also introduced vernacular in the curriculum and used vernacular as the medium of instruction in primary schools.

Both the Christian and Muslim missionaries were determined to evangelise Africans to believe in monotheism and education was an inseparable part of the evangelistic method. The conversion of Africans into Christians or Muslims have been phenomenal and the holy books (Bible and Qur’an) have been books of tremendous influence in the lives of Christians, Muslims and non-religious people alike, particularly with regard to moral or character training.

Christianity and Western education have together contributed to the liberalisation of the mind and spirit of the African and are therefore partly responsible for the social and political revolution of modern Ghana. For instance, scientific thinking, which was introduced, has helped in curbing the high incidence of superstition.

Also, the missionaries helped to raise the standard of living by introducing healthier and better housing, drinking wells and new crops such as mangoes, pears. They also encouraged the production of commodities for export or for sales locally. For example the Basel missionaries first introduced the cultivation cotton in the Gold Coast it is also on record that one Rev. Simon Suss first manufactured palm kernel oil in 1861 and suggested its export.

The missionaries also assisted by promoting good health among people. This they did through the provision of health services, notably, the building of clinics and hospitals. A notable example is the Agogo Presbyterian Hospital.

The missionaries also promoted trading activities in the country. For instance the Basel missionaries were believed to have founded a Trading Company in 1859 which is said to be the predecessor of the modern UTC.

One of the greatest of missionary contributions is that they provided Ghana with leaders who came to assume responsibility in our nation building. Political leaders like Dr. Aggrey, Dr. Kwame Nkurmah, Dr. K.A. Busia and J.B. Danquah could all be said to be products of missionary education. It is expedient to conclude by saying that the missionaries laid the foundation for educational development in the country for the colonial and post-colonial governments to build upon. Thus missionary education has significant impact on our present system of education.

**Negative Impacts of the Missionaries’ Activities**

The work of the missionaries was not an unmitigated blessing. Their worst fault lay in the condemnation of African culture. Everything African attracted derogatory remarks or terminologies such as pagan, barbaric, crude and primitive. The terms also included animism, idolatry, among others. This uncompromising attitude undermined the African or traditional Ghanaian culture as they generated inferiority feeling amongst the local people. This in no small measure retarded African culture and spiritual development. What is worse, the few converts and educated elites were indoctrinated to develop hatred for their own culture. Thus the educated became completely alienated from his society. This is greatly responsible for the present “African dilemma” and the “copy-cat” attitude of our youth today.

Again, by the establishment of separate community which was known as ‘salem’ for the converts and the educated the missionaries succeeded in undermining the social cohesion or unity of the African. That is why now some Africans, usually highly educated people, are now practicing individualism instead of weism and nuclear family system instead of extended family system.

Thirdly, it could be said that, the missionary education laid too much emphasis on the 3Rs (reading, writing and religion) or liberal education to the neglect of technical and vocational oriented education. The schools ended up producing people fit for only clerical and paper and pen work (i.e. people of white-shirted mentality). This also undermined traditional African education system with its enviable emphasis on functionalism, imitation, participation, observation, internalisation and utility. Consequently, missionary education somehow tended to promote unemployment, a feature which was almost absent in traditional Ghanaian society.

Finally, the end result of the missionary educational endeavour was that certain ethnic groups had educational advantages over others and today have come out better equipped for leadership in many fields in today’s complex society than others. Also, since missionary influence was mainly confined to the coastal and southern districts, it brought about social and economic development in the country. The activities of the missionaries in the country also created a vertical social gap between the people of the south and north of the country. This is a gap created as a result of formal education.

**Key Ideas**

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| * Missionary activities have both positive and negative effects. * They were instrumental in providing elementary, secondary and teacher education. * On the negative aspect, everything African was condemned. |

**Reflection**

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| * How did missionary educational activities influence your work as classroom   practitioner? |
| **Discussion**   * Examine the roles of the missionaries regarding educational development in Ghana. |

**UNIT 3: COLONIAL GOVERNMENT AND EDUCATION IN GHANA**

In this Unit, we will examine efforts made by the colonial government in promoting education in Ghana.

**Learning outcomes**

By the end of this Unit, participants will be able to:

* State at least three reasons why the British colonial government delayed in participation in education.
* Explain the provisions of the 1852 Education Ordinance.
* Explain the provisions of the 1882 Education Ordinance.
* Explain the provisions of the 1887 Education Ordinance and show how it failed.
* Examine the roles of Pickersgill Rodger with regard to education development in Ghana.
* Explain at least three reasons for the failure of technical and agricultural education under the British colonial government.

## SESSION 1: REASONS WHY THE COLONIAL GOVERNMENT DELAYED IN PARTICIPATION IN EDUCATION

It is important for professional teachers understand the activities of the colonial government and western education in Ghana. This session examines the reasons for the delayed intervention of the British colonial government in education development.

**Learning outcomes**

By the end of the session, participants will be able to:

* Explain at least three reasons for the delay in colonial government’s participation in education development.
* Identify and explain at least two aims of colonial education in Ghana.

**Reasons for the Delay in Colonial Government’s Participation**

The European merchants who started with the castle schools and the missionary societies were those that participated in the formal education system until the radical intervention of Sir Gordon Guggisberg. Any meaningful government’s participation in the provision of education was during the time of Guggisberg. All that the colonial government did was policy guidelines in the form of education ordinances issued to guide the missions in their educational activities. Within this period the various missionary societies in Ghana run education according to their respective philosophies, level of manpower available, as well as the availability of material and financial resources. The colonial government was silent over the educational activities of the missions then. The non-interference of the British colonial government in Ghana at the period under review could be attributed to the following factors:

What were the reasons for the delay in colonial government’s participation?

1. The Government was not a committed one; it was a merchant company whose association with the natives was purely trade relations. Also, religious interest preceded political interest at this early British contact in Ghana. For instance most of the missionaries settled along the coast of the country for pure evangelical work. Education was seen as a latent function to their missionary activities.
2. Also, the home government of the merchants was not itself participating in education. In Britain educational provision was in the hands of the churches and private people. It was decentralised such that the religious and private organisations were allowed to establish and run schools on their own. The same attitude was upheld by the colonial authority in Ghana. Hence, the British merchant government did not see anything wrong with a government not providing education. In fact, Britain passed her first Education Act in parliament as late as 1870.
3. The castle schools and the mission schools provided the personnel the merchants needed. The merchant government was not certain of her stay in the country. For the Danes and the Dutch left in 1850 and 1872 respectively.
4. Finally, the Ashanti wars were a bother to them. Example: the death of Sir Charles MacCarthy in 1824. Financial factor was also one of the reasons for the delay in colonial government’s participation. The British colonial government in Ghana was not ready to interfere on the establishment and management of schools early because of the cost effects.

After the delay in participating in the Ghanaian education, the colonial government eventually became involved in educational development. What were the purposes for the colonial government participation? Pause for a minute and reflect. Now write down two of the aims that you think influenced the colonial government to participate in education. Let’s discuss your answers.

**Aims of Colonial Education in Ghana**

It is significant to note that the colonial education was purely elitist, utilitarian and conservative. It differed slightly from that of the missionaries. The aims of colonial education were as follows:

* To produce low level manpower that could be cheaply used as interpreters, messengers, artisans and clerks;
* To produce some indigenous youths who could help the rural farmers in planting, harvesting and processing some needed cash crops which were exported to Europe as raw materials to their industries; and
* To produce semi-literate citizens that could conform and be absorbed as instruments for actualising the British philosophy of colonialism.

**Key Ideas**

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| * The colonial government delayed in participating directly in education because it was not committed. * The missionaries have been providing education in the country. * The government was not sure of it stay. * The aim of colonial education was to produce low level manpower. |

**Reflection**

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| * How did the aims of colonial education influence the current educational system in Ghana? |
| **Discussion**   * What factors accounted for the colonial government delay in participating in educational development in Ghana? |

## SESSION 2: 1852 EDUCATION ORDINANCE

In this session, our attention will be focused on the 1852 Education Ordinance where emphasis will be placed on its provisions, and the causes of its failure as well as the significance of the ordinance.

**Learning outcomes**

By the end of this session, participants will be able to:

* Examine the provisions of the 1852 Education Ordinance.
* Explain at least two causes of the failure of the 1852 Education Ordinance.
* Identify at least two significance of the 1852 Education Ordinance.

**Education Ordinance of 1852 and its Provisions**

The Education Ordinance of 1852 was the first legislative past under Governor Stephen John Hill. The purpose of this ordinance was to provide better education for the inhabitants of her majesty’s forts and settlements on the Gold Coast. This ordinance was the starting point of a defined relationship between the colonial government and the missionaries. The year 1852 may be regarded as the high-water mark of projected government activity in the field of education.

In that year a meeting of the governor and the principal chiefs of those territories lying between Ashanti and the coast resolved itself into a Legislative Assembly and authorised the collection of a poll tax of one shilling per capita. This was to finance the general improvement of the territories, including the provision of education that could lead to the establishment of a better educated class of African. It was also to be devoted to the extension of the judicial system, in affording greater facilities of internal communication, increased medical aid, and in such other measures of improvement and utility as the state of social progress may render necessary. The funds were to be utilised in this manner after the payment of stipends to the chiefs.

**Provisions of the 1852 Education Ordinance**

The provisions are captured as follows:

* Teachers were to be trained by a married European couple, Mr. and Mrs. C. J. Vinall to go out to open district schools. They were to be on a combined annual salary of £200.
* The curriculum was to include technical education.
* There was to be established a board of school visitors (Inspectors). Rev. C. S. Hassles, the colonial chaplain at the time, was appointed superintendent and inspector of schools in 1856.
* There were to be provision for girls’ education.
* The whole scheme was to be financed by an annual amount of one thousand pounds (£1000) from the poll tax. The poll tax ordinance enjoined every adult citizen to pay one shilling as tax (Ampadu & Mohammed, 2006).
* Grant-in-aid was to be given to the only government schools in Cape Coast and Accra but not the missions.

**Causes of the Failure of the Education Ordinance of 1852**

There are a number of reasons for the failure of the 1852 ordinance. However, the prominent ones are as follows:

* The provisions in the ordinance were too premature and over ambitious since the people of the Gold Coast Colony were not politically mature to accept the provision on taxation for education. For example, the local people of the Southern parts of the Gold Coast were angry with their traditional authorities for going into an agreement, concerning tax payment, with the British without any consultation with the subjects. For this reason, they, at a point stopped paying the tax all together.
* Lack of funds: the collection of the poll tax which was intended to finance education was unpaid. There was poor patronage because most of the residents were poor and could not afford it. The little paid was misapplied and embezzled as a result of weak monitoring system.
* Mrs. Vinall, who was to take charge of the girls education died and the ill health of Mr. Vinall made him leave the country.
* The Ashanti wars of 1873 – 74 disturbed the British government. For example, the chiefs of the coastal states felt that the British were not providing enough protection for them against the marauding Ashantis who were constantly harassing them. One of the ways the chiefs reacted to this lack of adequate protection from the British was to call on their subjects not to fulfill their tax obligation to the colonial authorities. This also contributed to the failure of the Poll Tax.

**Significance of the Education Ordinance of 1852**

Although the education ordinance failed, a small number of teachers were trained and sent out to open schools in Eastern and Western Wassaw and Akyem districts. It was the first and the last systematic attempt by government to enter educational field directly through provision of schools. Therefore, it served as a guide to subsequent legislations in the education system of the country. As a result of all the problems associated with the Poll Tax Ordinance, the Ordinance was finally scrapped by the colonialists in 1861; however, it introduced the populace to the idea of taxation and paying for education.

**Key Ideas**

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| * The 1852 Education Ordinance was the starting point in the defined relationship between the colonial government and the missionaries. * The 1852 Education Ordinance failed because its provisions were over ambitious. |

**Reflection**

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| * How significant did the 1852 Education Ordinance contribute to teacher education in Ghana ? |
| **Discussion**   * Discuss the factors that contributed to the failure of the 1852 Education Ordinance. |

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## SESSION 3: 1882 EDUCATION ORDINANCE

In this session, you will learn about the education ordinance of 1882. Specifically, we will discuss the provisions of the ordinance and failures of the ordinance. Finally, the significance of the ordinance will be highlighted.

Learning outcomes

By the end of this session, participants will be able to:

Explain the provisions of the 1882 Education Ordinance.

* Explain at least two reasons that caused the failure of the Education Ordinance of 1882.
* Explain at least two importance of the Education Ordinance of 1882.

**Education Ordinance of 1882 and it Provisions**

Due to the failure of the 1852 ordinance, the Education Ordinance of 1882 came into being to ensure a continued control of education by the colonial government. The general situation that was prevailing at that time influenced the Legislative Council under the chairmanship of Governor Sir Rowe to pass the Education Ordinance of 1882 for the promotion and assistance of education in the Gold Coast and Lagos Colonies. The ordinance concerned Lagos too because the latter was jointly governed with the Gold Coast, till 1886, when Lagos was made separate colony and protectorate. The other British West African colonies, namely, Sierra Leone and the Gambia were provided with similar ordinances.

In view of the increase in the mission schools, after 1874 the government began to give money for developing its schools to the missions as grants. For example, in the early 1880s the Wesleyan, Basel and Bremen missions shared a grant of £425 among themselves. The methods and management of the various missions differed significantly due to differences in their philosophies. As a result, the British government felt it was time to introduce throughout the West African settlements a uniformed system on which grants could be fairly based. The ordinance was therefore passed for the promotion and assistance in the Gold Coast and Lagos colonies.

The provisions of the ordinance are captured below:

* A general or central Board of Education was established.
* It also made provision for the establishment of a series of local boards to assist in the administration of the grants-in-aid system wherever these were deemed desirable.
* An inspector of schools was to be appointed who was to be responsible to the Board of Education. As a result the Rev. Metcalfe Sunter, principal of the respected Fourah Bay College in Sierra Leone, was appointed as inspector of schools in the Gold Coast colony.
* Freedom of parents as to religious instruction of their children;
* Grants were paid to schools which would admit pupils irrespective of religious affiliations.
* The training of teachers was to be improved.
* There was to be established industrial schools at each of the important towns in the colony.

**Failure of the Education Ordinance of 1882**

* The organisation and administration of education in the Gold Coast, Lagos, Sierra Leone and the Gambia were too much for the Board and the Rev. M. Sunter.
* The inspection reports of the inspector of schools did not favour the ordinance. In his report the Rev. M. Sunter described the ordinance as “unworkable and ridiculously complicated”
* The report was bitterly critical of the way in which mission teachers were forced to subordinate their teaching to their work as catechists.
* The report also criticised the Basel Mission for teaching in vernacular, a thing the inspector, Rev. M. Sunter described as never likely to become of any practical use in civilisation.
* Both the board of education and the local board was a direct importation of English board of education and the school boards. These carbonised arrangement or importation was not suitable for Ghana. For instance in England then, there were different administrative units which made it suitable for school boards to function. But it was not so in Ghana. Hence, the board system was unsuitable for the schools.
* The government could not establish the training college because of lack of funds.

**Significance of the Education Ordinance of 1882**

The importance of the 1882 Education Ordinance does not lie in any changes it brought but in the legal recognition it gave to the partnership between the government and the mission.It also brought out a regulatory body to monitor and control the excesses of the various Christian mission schools. Further, it encouraged expansion of schools as well as government establishment of schools, and the admission and education of helpless children. Lastly, it gave opportunity for the establishment of industrial or technical school and teacher training institutions.

**Key Ideas**

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| * The 1882 Education Ordinance sought to bring about a uniform system. * It was passed for both the Gold Coast and Lagos colony. * It made provisions with regard to improvement in the training of teachers. |

**Reflection**

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| * How did the 1882 Education Ordinance influence the current educational system in Ghana? |
| **Discussion**   * Explain the factors that contributed to the failure of the 1882 Education Ordinance. |

## SESSION 4: 1887 EDUCATION ORDINANCE

This session focuses on the Education Ordinance of 1887. Also, we will look its provisions, as well as the causes of the failure of the ordinance. We will conclude this session with a discussion of the consequences of the education ordinances of 1882 and 1887.

**Learning outcomes**

By the end of this session, participants be able to:

* Explain the need for the 1887 Education Ordinance
* Explain the provisions of the Education Ordinance of 1887.
* Examine the causes of the failure of the 1887 Education Ordinance.
* Explain the consequences of the education ordinance of 1882 and 1887.

**The Need for the Education Ordinance of 1887**

In 1887 a new ordinance was proclaimed when Lagos was separated from the Gold Coast colony in 1886, and was given its own education ordinance. That is, the education ordinance of 1887 was passed for the Gold Coast colony alone. The education ordinance of 1887 was passed when Sir Bradford Griffith was the Governor. This ordinance was supposed to take care of the major limitations of the 1882 ordinance. Thus, in this ordinance, the government called for improvements in the school curriculum, teacher certification, and practical education for pupils. It also set the standards by which private schools might qualify for assistance.

The education ordinance of 1887 was a cautious but practical and articulated one that laid down certain basic principles which have become the foundation of educational policies of Ghana. Also, the 1887 ordinance gave a definite direction to the educational system with the amendments it brought. The major ones concerned the missionaries’ role in the management of the administration of all non-government schools, in the sense that the mission men had become the managers of these schools. They had to replace the local school boards, set up by the previous ordinance. The Board of Education was not only maintained, but it was also charged to set forth the inspection of school, and to provide certificates to teachers as well. The Board was also empowered to lay down rules for grants-in-aids.

**The Provisions of the Education Ordinance of 1887**

The provisions are capture below:

* There was to be established under the ordinance a newly constituted Board of Education to replace that of the 1882 ordinance.
* A Director of Education was to be appointed.
* Two types of primary schools were to be recognised. i.e. Government and Assisted Schools. The assisted Schools were those run by non-governmental bodies. These were mostly mission schools.
* Schools were to be set up for all children, regardless of race or religion.
* The curriculum was to include technical, vocational and agricultural education.
* Educational rules were set up to guide education. E.g. the payment by result. Six Shillings were supplied to each pupil who would pass in the 3Rs, but they would lose two shillings every time they failed in one subject. The schools could get grants for optional subjects such as Elementary Science, Bookkeeping and Singing. **To qualify for government assistance the following conditions were to be met.**
* The schools should admit all pupils irrespective of religion, race or creed.
* The average enrolment should not be less than 20.
* Teachers in the schools should obtain the Board of Education’s Certificate.
* Subjects taught should include Reading and writing of the English Language, Arithmetic, and Needlework for girls.
* The schools should open their doors for inspection.

**Causes of the Failure of Education Ordinance of 1887**

* The main cause of the failure of this ordinance was the payment by result which had the following disadvantages:
* It encouraged rote learning since it incited the teachers to encourage their pupils to learn by heart, instead of developing their ability by comprehension.
* It made the school managers introduce other subjects than the 3Rs, even if they were badly taught, only for the sake of more grants. This resulted in an introduction of many subjects into the timetable.
* It created an atmosphere of hatred between educational groups, which should be working in co-operation, namely the teachers on the one side and the inspectors on the other one.
* It was unfair to the teachers as failures of pupils implied that it was the fault of the teachers. This situation developed a kind of responsibility in the pupils, who became aware that their teachers’ salaries were related to their success in each examination.
* Financial restraints also set limitations to the realisation of the provision of the education ordinance of 1887.

**The Consequences of the Education Ordinances of 1882 and 1887**

* Since the ordinances placed no restriction upon the opening of schools by any group or individuals, and such schools were not required to comply with the conditions of the ordinances, many schools existed which operated outside the grant-in-aid sector. The reason for this growth of schools was at the Missions regarded the schools as a means of propagating the gospel. So they were not interested as such in the grants which would compel them to adhere to the government policy of raising the level of teaching.
* The ordinances actually did not make the government to control the educational system as expected. For the grant-in-aid system had not been effectively supervised since there was no effective inspection system and administrative structure. The missions’ schools therefore though received grants, developed totally different school organizations and curriculum within the frame work of the ordinances.

**Key Ideas**

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| * The 1887 Education Ordinance was passed for the Gold Coast colony alone. * Its provisions included appointment of a director of education and setting up educational rules such as the payment by the result system. |

**Reflection**

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| * How would the payment by the result system influence teacher education and educational practice today? |
| **Discussion**   * How would the provisions of the 1887 Education Ordinance influence your work as a classroom teacher. |

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## SESSION 5: THE ERA OF GOVERNOR RODGER (1904 – 1910)

This session examines the era of Governor Sir Rodger with specific focus on educational development in Ghana.

**Learning outcomes**

By the end of this session, participants will be able to:

* Demonstrate understanding by explaining the educational activities under governor Rodger.
* Explain the main purpose for which the educational committee of 1908 was set up.

**Education Activities under Governor Rodger**

 Rodger was a British colonial administrator. The educational system, which the colonial officials had effectively set up in the Gold Coast under the terms of the Education Ordinance of 1887, was carried out until 1925. Even so, a couple of changes were brought over to the educational enterprise by Governor Rodger who was then the governor of the Gold Coast took advantage of the betterment of the economic release of the colony at that time to start bringing reforms to the enterprise. The recommendations provided under Governor Rodger’s reforms of 1909 included: end to the “payment by results” system, agricultural and technical education was recommended. Governor Roger began by setting up a committee in 1908, and started a Teacher Training College and a Technical School in 1909, both of them were in Accra.

As indicated earlier, the educational system that was there before Governor Rodger was criticised by members of the Educational Committee. Quite apart from seeing it as a system that produces more pen-pushers among the natives, the committee members also blamed it for its negligence of training people in the area of technical and agricultural education.

As a result, the committee members set forth rules that viewed training as a means for the development of the African character building. They also insisted that some technical, industrial and agricultural training should be made compulsory. They went further to urge the government to take care of technical education. The committee also stressed the interest that should be given to teacher training. Furthermore, the committee recommended that the system of “payment by result” ought to be prohibited. They added that the government grants should no longer be provided only after the pupils’ success at the inspector’s annual examination, but rather on the quality of teaching. These recommendations were submitted to the Secretary of State who welcomed them and encouraged their adoption. Subsequently, Governor Sir John P. Rodger took measures which were to help to achieve them locally.

In 1909, on the Committee’s recommendations and also because of the insisting missions’ demand for a teacher training college, Governor Rodger opened the Accra Teacher-Training College and appointed Mr. W. H. Barker as its first Principal. Barker admitted that his task would be so hard owing to the lack of government experience in the domain of teacher-training, and the students were generally teachers, pupil-teachers and pupils, who had passed standard VII in a primary school. The training course was based on one general instruction that was given to the Principal by Governor Rodger. The latter insisted on the development and the preservation of aspects of the African life. For this, the Principal of the College, Mr. W. H. Barker, who shared his view, said that:

*... not merely that they should be able to read and write the English language , but that they should develop the best in African custom and character for the enrichment of definitely African culture* (McWilliam & Kwamena-Poh, 1975, p.50)*.*

Mr. W. H. Barker recognised that the Europeans’ efforts in educating the Africans on the coast were only temporary. According to him, colonial education did not take up its real form until Booker T. Washington had emerged with fundamental principles about education to be adopted in Africa. Washington’s educational views encouraged practical training for Blacks at the expense of the literary one.What should be stressed here is that these views and recommendations, which were developed in the Gold Coast, were taken up later on by Sir F. Lugard, who saw that they were the bases for what he considered colonial education should be in British West Africa.

The setting up of the college seemed advantageous for the field since it provided professional training to trainees far from religious instruction. Indeed, until the establishment this college, it was the home of the mission which supplied the so-called would-be teachers with training. Their main skills were confined to moral training and preaching the gospel. Notwithstanding, with their lack of pedagogical training, they used to sit for the examinations for teacher’s certificate of the Department of Education.

The reforms of 1909 concerning teacher-training had also brought increasing government grants, which were intended to pay teachers’ salaries. In this respect, whether the teachers were working in Government Schools or in the Assisted-schools, they were earning about £20 – £30. The Government also granted them a small additional sum of about £1, 10s and £20 yearly.That was probably to motivate them and make the teaching job more attractive. IT was advanced that, until then no salary scale was fixed in the mission schools. Government school teachers were paid on scales between £36 and £210,bearing in mind that their counterparts with similar qualifications had better salaries in other jobs. It seemed that at that time teaching as a profession was not motivating because it did not offer opportunities for progress, and lacked security and status.

In this period, the teaching profession was even described as being a *dull and humdrum job*. Therefore, the young Africans undertook the teaching experience mostly for being prepared for future clerical posts. Nevertheless, Mr. W. H. Barker considered the opening of the institution of Accra a stepping stone to further educational achievements that would offer the natives to acquire education and knowledge. He also shared the Governor’s view of establishing a West African university with constituent colleges in the other British West African colonies, namely Sierra Leone and Nigeria.

In line with the recommendations of the Education Committee regarding the increasing demand for technical education, a technical school was founded in Accra in 1909. By 1909, the Gold Coast could boast of the establishment of the Accra Technical School because it was the first effective attempt of its kind in all British West Africa. It was Governor Roger who opened the Accra Technical School on August 19, 1909. The general feeling was that there was an urgent need for people, who would take up the charge of the workshops which the government had already opened. The school was mainly intended to train artisans for the major services of the Gold Coast, namely in transport and communication, Public Works, and Electrical Supply Commission. Its foremost objective was to provide the students with practical training in engineering and craftsmanship. This shows the divergence of the objective of Colonial Education which became so much evident in the Gold Coast. The first Principal of the Technical School was Mr. H. A. Wright, who served from 1909 until his retirement in 1916 when he handed over to Mr. Pickles. The latter was replaced in November 1919 by Mr. M. Mclaren who served as principal until 1913 when the school was transferred to Takoradi. When the school was first opened, it had enrolled 19 students whose number grew to 25 by the end of the first term, and reached 45 by 1913.

Furthermore, the government efforts in education in the early twentieth century focused mainly on setting up primary schools in the areas where the missionaries’ attempts did not achieve a great deal of success, partly because of a hard financial situation and partly because of the 19th century tribal wars. For instance in 1911, a primary school was started at Kumasi, and other ones were set up in the Northern territories. This made the number of Government Schools reach nine by 1914. Thus, the enrolment of the Gold Coasters’ children had witnessed a steady growth.

**Key Ideas**

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| * The era of Rodger saw significant improvement in agricultural and technical education. * It also brought an end to the payment by the result system. |

**Reflection**

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| * How successful was education for adaptation in Africa? |
| **Discussion**   * How significant were the contributions of Rodger to educational development in Ghana? |

## SESSION 6: DILEMMA OF AGRICULTURAL AND TECHNICAL

**EDUCATION UNDER RODGER**

In this session, we will turn our attention on the dilemma of agricultural and technical education, focusing on the period 1900 to 1927.

**Learning outcomes**

By the end of this session, participants will be able to:

* Examine the need for agricultural and technical education.
* Explain at least two reasons for the failure of agricultural and technical education in the era of Sir Rodger.

In 1909, after a tour of Southern USA to observe Afro American institutions, Governor Sir John Pickersgill Rodger established the Accra Technical Institute on similar lines as Brother T Washington’s Tuskegee Institute. Compared to nearby government training college, the technical institute was a dismal failure. The educated elites, especially those in Cape Coast also contributed their quota to the founding of technical and agriculture courses when Mfantsipim which was founded in 1905, Sarbah especially invited a Jamaican by name W. White from an agriculture project at Lokeja to take charge of a plantation scheme at Mfantsipim. Lack of funds and lack of interest by the students largely accounted for the failure of the agriculture scheme at Mfantsipim.

Not discouraged, the agriculture sub-committee persuaded Governor Rodger to set up a farm at Asuansi on the same line as the Aburi Botanical garden to train school leavers in methods of growing cocoa and other cash crops. The sub-committee provided then first batch of prospective young farmers. The course was for duration of three months and the prospective young farmers were given a promised two pound a month to cover boarding and lodging. The first batch deserted the farm after the first month. A second batch was selected but some of them did not even bother to report at the farm. After the failure of the Asuansi farm project, almost everybody in authority in the country accused the youth of being lazy or unwilling to work with their hands, or preferring Latin and Greek to training in technology.

**Reasons for the Failure of Agricultural and Technical Education**

1. A significant reason for their failure was financial; education was not regarded as an investment on the child. There was no free elementary and secondary education as a result education was very expensive.
2. Also, parents and students were not having much interest in such education at that time since it was far easier to obtain employment.
3. The nature of economy at that time created room for quick financial returns as a professional with academic than with a technical or with agriculture education. An example was a Cape coaster called Barnes. He was trained in England as civil engineer and returned home in 1895 to be employed at the Public Works Department (PWD). His qualification placed him above several whites in the department. But this was considered inconsistent with the colonial philosophy or the doctrines of white’s superiority: Eurocentrism to have white men serving under a black man. For that reason Barnes was dismissed and settled in Cape Coast virtually unemployed.
4. The case against technical and agricultural education was that it was less financially remunerative than academic education. Good candidates failed to respond to the government call for training in Jamaica and Ceylon for the salary scale of technician was not the same as that of clerks in the civil service.
5. It also happened that many parents frowned on agricultural training for their wards. They did not see the reasons why a ward needed ten years nor more expensive education to become a farmer themselves.

It may be seen therefore that neither the government nor the missionaries’ bodies nor the educated elites found themselves capable of creating the demand for technical and agricultural education. The government tried a scheme of training artisans in Ceylon and Accra, Horticulturalists in Jamaica but failed. The missionaries also found out that, their technical and agricultural courses were very unpopular with their pupils. The educated elites also tried to train agriculturalist at Mfantsipim and Asuansi farms but failed.

**Key Ideas**

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| * There was the need for industrial education due to the nature of the economy. * Technical and agricultural schools were set up. |

**Reflection**

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| * Why should Ghana pay attention to industrial education? |
| **Discussion**   * Discuss the reasons for the failure of technical and agricultural education during the colonial era. * Has the current educational system adequately incorporated technical and agricultural education in the school curriculum? |

# UNIT 4: THE ERA OF GUGGISBERG AND EDUCATION DEVELOPMENT

In this unit, we will discuss the efforts made by Guggisberg to develop education in Ghana. Specifically, our attention will be focused on the factors that influenced Guggisberg educational efforts as well as his sixteen principles. We will also highlight on how Guggisberg put his ideas into reality. We will conclude the unit with criticisms against Guggisberg.

**Learning outcomes**

By the end of this unit, participants will be able to:

* Explain the factors that influenced Guggisberg’s vision on education development in Ghana.
* Explain sixteen principles of Guggisberg.
* Eplain how Guggisberg put his ideas into reality
* Examine criticisms against Guggisberg.

## SESSION 1: FACTORS THAT INFLUENCED GUGGISBERG’S EDUCATIONAL EFFORT

The purpose of this session is to make you understand the factors that influenced Guggisberg to come out with his educational principles.

**Learning outcomes**

By the end of this session, the participant will be able to:

1. Explain the factors that influenced Guggisberg educational vision.
2. Discuss the need for the 1925 Education Ordinance.

**What Factors that Influenced Guggisberg Vision on Education ?**

The first major development that influenced Guggisberg in formulating his vision with regard to education development was the **Report of the Educationists Committee of 1920.** He set up the committee under Oman, the then Director of Education. The committee produced 52 recommendations and 53 suggestions. These recommendations and suggestions focused on the following:

* + English should be introduced as a subject of instruction in the primary school.
  + Vernacular should be the medium of instruction
  + Government should establish a secondary boarding school for boys to be sited east of Achimota
  + There should be quantitative and qualitative improvement in the teaching profession and its conditions of service
  + Vernacular textbooks be prepared
  + Junior and senior trade schools be established.

The second important development was the **Phelps-Strokes Report of 1922**. The inadequacies inherent in the system were observed in the post-World War I, which as a result an appeal was made by the Foreign Missions Conference of North America to the Phelps-Stokes Funds for a review of the state of education in Africa. This was influenced by the decision of the American Missionary bodies working in Africa. The chairman of the commission that was sent to Africa financed by the Phelps-Stoke’s fund was Dr. Jesse Jones and among the members was Dr. Kwegyir Aggrey. The Phelps-Stokes Commission on Africa issued reports in 1922 and 1925 in which educators were criticised for inadequately catering to the social and economic needs of the continent.

Phelps-Stokes was an American lady who provided a multi-million dollar fund to help improve the education of Black Americans among others. The Phelps-Stokes Commission visited Ghana from the United States of America in 1920 and stayed in Ghana for a short time. It was invited by the British government in London to examine the state of education for Africans in Ghana, Kenya, Tanzania and Uganda. The aim of the Commission was to assess the nature and quality of the education of Negroes both in Africa and the United States of America. Its recommendations would assist the British colonial administrators in these countries to develop education for Africans along progressive lines.

Now let us look at few recommendations and suggestions made by the Phelps-Stokes Commission. Study these recommendations carefully.

With regard to Ghana, the Phelps-Stokes Commission recommended that the colonial administration should participate fully in the educational activities of the Gold Coast. It should not leave those activities to the missionaries who had started them earlier. Those missionaries had little money and they could not coordinate and supervise the educational system all over the country. The commission also criticised the missionaries for running a curriculum which did not teach practical subjects such as agriculture and technical skills. The curriculum was mainly teaching reading, writing, numeracy, history, geography, some physical sciences and Christian education. They observed that the curriculum in the schools was too bookish and did not satisfy local needs.

Consequently, they recommended the need to bridge the gap between the schools and the community as well as laying emphasis on school hygiene, industrial and agricultural education. Also, the commission called for instructions in the mechanical operations necessary for the improvement of the condition of the mass majority of the people. This included science education and character training. The colonial government in Ghana accepted the recommendations of the Phelps-Stokes Commission.

The influence of the Phelps-Stokes Commission was quite great on the development of education in Ghana. It emphasised that the government of a country was duty bound to take the top responsibility for the education of the children of that country. Before 1925, the colonial government in Ghana had left the duty of education to the missionaries. It was only giving them some money on request to assist them, but without being committed to financing fully the education system and to the direction and supervision of education in the country. The entire initiative was given an additional dimension by the visit of Mr. J. D. Oman, a director of education to two notable institutions in the United States of America, the Hampton and Tuskagee. Mr. Oman was particularly struck with the way in which education was adapted to local needs, and by the success of co-education. Thus, Achimota became co-educational as a result of this visit.

The third important development of note was the **Educational Policy for British Tropical Africa introduced in 1925.** Essentially the policy called for the adaptation of education to the aptitudes, capabilities and mentalities of the Africans with the ultimate objective of preserving in the African what in his environment as well as meaningfully integrating him into his environment.

### **The Need for Education Ordinance of 1925**

From 1922 the colonial government in Ghana accepted the responsibility of directing and financing the education affairs of the country. To make its position legal, the then government passed the 1925 education ordinance. This education ordinance spelt out the powers and procedures in the education system by the government. Under this ordinance, the Board of Education comprised the Governor, the Colonial Secretary, three nominated officials, the Director of Education, the Principal of Achimota College and four nominated African members, one of which was to be a head chief. According to Graham (1971), the Board was empowered to make specific and detailed rules regarding the control of education in the country. However, the board was not autonomous since their work was subjected to the approval of the Legislative Council. The rules laid down by the Board stipulated that all schools, both assisted and non-assisted, shall be open to inspection by the officials of the Education Department. Also, provision was made regarding the schedule of curriculum, certificates of teachers, minimum standards of attendance, among others.

**Key Ideas**

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| * Three major developments influenced Guggisberg’s educational efforts. * The 1925 Education Ordinance introduce drastic reforms in the educational system. |

**Reflection**

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| * What is the relevance of education for adaptation during the era of Guggisberg? |
| **Discussion**   * Discuss the factors that influenced Guggisberg’s educational efforts? |

## SESSION 2: THE 16 PRINCIPLES OF GUGGISBERG

In this session, we will discuss the sixteen principles of Guggisberg with specific focus on their relevance to the current educational system in Ghana.

**Learning outcomes**

By the end of this session, the participant will be able to:

* Explain the sixteen principles of Guggisberg.
* Explain how relevant the sixteen principles of Guggisberg are to the current educational system in Ghana.

**What are the Sixteen Principles of Governor Guggisberg?**

As a professional teacher, these 16 principles should be on your fingertips since most contemporary education reforms are guided by them. These principles are captured below:

1. Primary education must be thorough and be from the bottom to the top.
2. Provision of secondary schools with an educational standard that will fit young men and women to enter a University.
3. Provision of a University.
4. Equal opportunities to those given to boys should be provided for the education of girls.
5. Co-education is desirable during certain stages of education.
6. The staff of teachers must be of the highest possible quality.
7. Character training must take an important place in education.
8. Religious training should form part of school life.
9. Organised games should form part of school life.
10. The course of every school should include special references to health, welfare and industries of the locality.
11. A sufficient staff of efficient African Inspectors of schools must be trained and maintained.
12. Whilst an English education must be given it must be based solidly on the vernacular.
13. Education cannot be compulsory nor free.
14. There should be co-operation between the government and the missions, and the latter should be subsidized for educational purpose.
15. The government must have the ultimate control of education throughout the Gold Coast.
16. The provision of trade schools with a technical and literacy education that will fit young men to become skilled craftsmen and useful citizens.

**Key Ideas**

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| * The first educational principle of Guggisberg touched on primary education which serves as the foundations. * Character training should be an integral component of education. |

**Reflection**

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| * How would the educational principles of Guggisberg influence your work as a teacher? |
| **Discussion**   * Discuss how any four educational principles of Guggisberg are relevant to the current educational practice in Ghana. |

## SESSION 3: HOW GUGGISBERG PUT HIS IDEAS INTO REALITY AND CRITICISMS AGAINST HIM

The goal of this session is to throw light on how Guggisberg put his ideas into reality with specific emphasis on teacher and primary education, the language issue, as well as secondary and technical education. We will also examine criticisms against him.

**Learning outcomes**

By the end of this session, the participant will be able to:

* Explain at least two of the ways through which Guggisbergput his ideas in to reality.
* Examine at least two criticisms against Guggisberg’seducational policy.

**How did Guggisberg put his ideas into reality?**

**Teachers and Primary Education**

* There was an increase in teachers’ salaries. For example, a minimum salary scale was fixed at £100 - £180 a year for mission trained teachers. The two year post primary course for teachers was replaced by a three-year and in 1927 by a four-year one. However, the training of women remained a two-year until 1956.
* Teachers’ register was opened to register qualified teachers, both trained and old pupil teachers. As a result, most of the teachers were driven out and the government closed down some 150 ‘bush’ schools.
* Wesley College and Akropong Training College had new buildings in 1924 and 1928 respectively.
* The Government Training College at Accra was absorbed into the new Achimota.
* Teacher’s Journal came into being in 1928. This proved to be valuable source of information to teachers.

**The Language Issue**

* Vernacular was to be the medium of instruction, at least in the lower classes of the primary schools.
* English was to be introduced as a subject of instruction.
* Professor Westerman was invited to produce a script which might be used in common for the different vernaculars used in the schools (Eg. Ewe, Fanti, Ga and Twi).

**Secondary Education**

* Mfantsipim and Adisadel continued to enjoy government grants.
* Achimota Secondary School which was a co-education institution was established in 1927 as the first government secondary school. Its first Principal was the Rev. A. G. Fraser.

**Technical Education**

* An Engineering School was opened at Achimota run by C. S. Deakin for seventeen years of its life. It produced the country’s first engineers.
* Four government Trade Schools were opened in 1922 at Yendi (later on transferred to Tamale), Asunansi, Ashanti Mampong and Kibi.
* Colonial government increased funds for provision of technical education in the Gold Coast.
* Foster (1967) has noted that Guggisberg’s activities in the 1920s provided the driving force towards the development of technical education and by 1930 government expenditure on trade and technical schools amounted to just over 55 percent of expenditure for all government educational institutions. Indeed Guggisberg himself indicated that the government has probably paid more attention to technical and trade training than to any form of education.

**Criticisms against Governor Guggisberg**

T. David Williams (1964) assesses Guggisberg along certain parameters which are presented as follows:

1. The number of students in Government and assisted schools
2. Government expenditure on education
3. Female students as a percentage of all students
4. The performance of the Junior Trade Schools
5. The uniqueness of Achimota

In relation to the first parameter which focused on the number of students in government and assisted schools, T. D. Williams contended that in the ten years that followed Guggisberg’s accession to power, “enrolment” in Government and assisted schools increased by 9,835, and “attendance” increased by 13,781. In both cases, the increases represented a percentage similar to that experienced in previous and subsequent decades. He further notes that the rate of growth was in fact lower than the trend in rate during the governor’s tenure of office.

The second parameter focused on the government expenditure on education. According to Williams, total recurrent expenditures on education increased more rapidly than in most previous decades but the rate of increase was not very much greater than previously, though, the absolute changes were more substantial. Furthermore, despite the increase in grants-in-aid during the period there was no significant change in the percentage of total school income obtained from this source.

The third parameter also looks into female students as a percentage of all students to see whether proportionally there has been a significant change. Records show that there was no appreciable increase in female ratio in schools. Specifically, whereas in 1891 the ratio of female to male was 1:3.9, one finds that in 1920 the ratio in Government and supported schools was 1:4.8, in 1925, (1:4); in 1928, (1:3.5); and in the early 1930s, (1:3) as compared to the missionaries. However, the Basel mission had a ratio of 1:2.7 in 1918. For T. D. Williams therefore, the ratio was approximately the same as in 1920s and the 30s but better off in the 10s.

The fourth parameter focused on the performance of the Junior Trade Schools. Williams observed that establishment of the trade schools were very expensive in terms of the cost per student and contends that it was largely because of this that the schools were abandoned a few years after Guggisberg’s era. Their graduates were not looked upon with favour by expatriate employees. They were also not looked with particular favour by people outside the Government either.

The fifth parameter looks at the uniqueness of Achimota. Although T. D. Williams accepts that Achimota was and remains a very good school he expressed doubts whether its graduates will achieve the unique and prominent position that Guggisberg intended for them. Guggisberg intended its products to be well integrated in to their society. Unfortunately for Guggisberg, many of the products tend to be elitists. This fact notwithstanding, Achimota has supplemented government’s aim of increasing accessibility to secondary education. Williams asserted that Guggisberg failed because he only implemented the British public school philosophy into a society that was basically different. Consequently, it proved to be a superfluous exercise.

The most pressing criticism that eventually caused the school to lose its unique position was that it was too costly. Achimota School had an annual grant of £68,000 (which came up to a quarter of the educational budget of the whole country), compared with £3000 for all other secondary schools. For the period of 1920 to 1930 a sum of £607,000 was set aside for it, this amount was over 85 percent of the proposed education development expenditure during the decade. The drive to make Achimota a success affected the progress of other educational institutions. Unfortunately Achimota School reached too few people to have an overall impact on the society so mis-education still persisted.

From the press and prominent Africans, including those who were highly educated and in the Legislative Council, came strong criticisms against the ‘Africanisation’ of the curriculum. They saw this as an attempt to keep Africans subordinate intellectually. Some felt it was an attempt to give one class type of education to Africans and another to Europeans. Others went further to insist that Achimota school should concentrate on secondary education as commonly understood and that classics should be included as a compulsory part of the curriculum. With time, this stance wavered and Achimota School gained the support of some of the core critics.

**Key Ideas**

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| * Guggisberg focused his attention on primary and teacher education. * Secondary, technical as well as vocational education were also given priority attention. * The development of the local languages was also given attention. |

**Reflection**

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| * How did the effort by Guggisberg to promote teacher education affect your work? * How justified are the criticisms against Guggisberg? |
| **Discussion**   * Discuss how Guggisberg promoted secondary and technical education in Ghana. |

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# UNIT 5: THE ERA OF NKRUMAH AND EDUCATION DEVELOPMENT

This unit focuses on Nkrumah’s era and education development in Ghana. We will specifically examine the effects of the 1951 Accelerated Development Plan (ADP) on educational development. Also, we will discuss the Education Act of 1961 with specific emphasis on its relevance to the current educational system in Ghana.

**Learning outcomes**

By the end of this unit, you will be able to:

* Examine the effects of ADP of 1951 on educational development in Ghana
* Demonstrate understanding by explaining the relevance of Education Act of 1962 to the current educational system in Ghana.

## SESSION 1: THE 1951 ACCELERATED DEVELOPMENT PLAN (ADP) OF EDUCATION

In this session, we will take a close look at the ADP of 1951. Our attention will be focused on its proposals as well as the positive and negative effects.

**Learning outcomes**

By the end of this session, the participant will be able to:

* Explain the objective of the ADP of 1951.
* Explain the proposals ADP of 1951.
* Examine the effects of ADP of 1951.

**What was the main objective of the ADP of 1951?**

The main objective of this plan as provided for in the Act 1951 was to help develop a balanced system working towards universal primary education as rapidly as consideration of finances and teacher training allowed, but maintaining at the same time proportionate facilities for further education for those most fitted to receive it (Graham 1971, p. 177).

**Proposals of ADP of 1951**

1. It calls for a 6-year primary course for all children at public expense and the abolition of primary school fees by 1st January, 1952.
2. That infant Junior schools should be converted into primary schools and senior primary schools into Middle schools. The Middle schools were to considered as extension of the primary system
3. The facilities for training teachers were to increased by addition of 10 new colleges and doubling in size of the six existing ones.
4. That additional secondary schools were to be provided and some already existing non-assisted secondary schools were to be assisted.
5. That salaries for both trained and untrained teachers be reviewed and that in future all teachers in training would be treated as if on study leave and would collect their salaries.
6. It recommended increasing provision of scholarship to secondary, technical and vocational schools.
7. That the certificate ‘B’ would be used as a prerequisite for entry into the certificate ‘A’ course, except those holding secondary school certificate.
8. That four secondary technical schools should be provided. In addition, the government technical school at Takoradi should be converted. The four technical institutions were to be established at Tarkwa, Kumasi, Accra, and Sekondi-Takoradi.

**Positive Effects of ADP**

1. It led to the introduction of fee free compulsory education.
2. It brought about increases in the number of public secondary schools between 1951 – 1957 from 12 to 38. By February 1958, there were 10,143 students in secondary schools. By 1960 total enrolment had more than tripled and the number of institutions in both sectors (i.e. public and private had almost doubled. There was a simultaneous increase in enrolment in private schools by 1960.
3. The plan resulted in an increase in the number of trained teachers. By 1958 teacher enrolment had shot up to 4,055. In 1959, the colony registered, 1,800 elementary schools with an enrolment of 128,000.
4. In Trans Volta Togoland schools totaled 644 with an enrolment of 76,000.
5. In the Northern Territories there were 246 schools with an enrolment of 27,000.

**Adverse Effects of ADP**

1. It led to the opening of many schools with adhoch facilities and much temporary accommodation pressed into use.
2. There was a dilution of the teaching force.
3. Academic standards were lowered.
4. The middle schools were made to play dual roles much to their detriment. They are required to turn out pupils for Common Entrance Examination as well as Middle School Leaving Examination.

**Key Ideas**

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| * The ADP was to develop a balance system of education. * The plan resulted in an increase in the number of schools as well a enrolment. * The ADP also brought about lowering educational standards. |

**Reflection**

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| * If you are to operate under the ADP, how will it influence your work as a classroom teacher? |
| **Discussion**   * Examine the effects of the ADP of 1951 on educational development in Ghana. |

## SESSION 2: THE EDUCATION ACT OF 1961

In this session, we will discuss the Education Act of 1961. Specifically, our attention will be focused on the relevance of its recommendations to educational development in Ghana.

Learning outcomes:

By the end of this session, the participant will be able to:

* Explain why the Education Act of 1961 was passed
* Explain the relevance of the recommendations of the Education Act of 1961 to educational development in Ghana.
* Explain the significance of the Education Act of 1961.

**Why the Education Act of 1961?**

An attempt to give legal backing to the ADP of 1951 led to the passage of the Education Act of 1961. Until the passage of this Act, Guggisberg 1925 Education Ordinance constituted the main guiding rule for the development of education in the Gold Coast. The 1961 Act brought into effect many important measures which concern the powers and duties of the Minister of Education, compulsory education, local education authorities, higher institutions, teachers and the relationship between the church and the schools.

**Recommendations of the 1961 Educ. Act**

1. The Minister of Education should be given the power to make regulations, which had the force of law. These regulations concerned examinations, appointment of teachers, the curriculum, keeping school records, the admission and promotion of pupils, and the duties of school managers.
2. That the Minister should close down any school he finds unsatisfactory and dangerous or potentially dangerous to the physical and moral welfare of pupils attending it. He can order two or more schools to be united in the interest of the economy or efficiency.
3. He may in writing prohibit the use in school of a text-book or other materials used for teaching.
4. Every child who had attained school going age shall undergo a course of instruction. The Act stated further that no fee other than the one for the provision of essential books or stationery should be charged.
5. The Minister in consultation with the Minister for Local Government may appoint any local education authority and this body will be required to build, equip and maintain all primary and middle schools in the area.
6. That the salaries, terms and conditions of service and discipline of teachers shall be prescribed by the regulations. On matters of discipline the act re-emphasised the proposal of Erzuah committee of 1952 that teaching profession itself rather than the education unit should be responsible for disciplining teachers and maintaining high professional conduct.
7. That every secondary school and teacher training college except government schools were to have a board of governors established by the Minister. This was already the general practice in the rest of the country but not in the North where Guggisberg Ordinance of 1927 (i.e. Northern Territories Education Ordinance) had not provided for them.
8. That no person shall be refused admission as a pupil or refused attendance on account of religious persuasion, nationality, race or language of himself or his parents.

**Significantly all schools by the Act became government owned for the very major reasons:**

1. That, the government paid the salaries of all teachers.
2. That the managers of the schools became agents of the government. But one important effect of the Act is that it also increased enrolment at all levels. So that by the time the C.P.P. government left office in 1966 enrolment was over one million in the elementary schools.
3. But perhaps more importantly, Literacy in Ghana was embarked upon in the late 1950s by the then government with a clear ideological commitment on two fronts.
4. 1. Firstly, its purpose was to provide education to the 'mass of the people by a socialist government in fulfilment of their right to education. Mass education as it was called was therefore a priority alongside a scheme to set up a massive new education infrastructure at all levels involving fee-free, compulsory education for all school-going children.
5. Adult literacy programme was rolled out.

**Key Ideas**

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| * The Education Act of 1961 gave legal backing to the ADP of 1961. * The minister of education was given the power to make regulations . |

**Reflection**

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| * How relevant are the recommendations of the Education Act of 1961 to your work as a teacher? |
| **Discussion**   * Discus how the recommendations of the 1961 Education Act influence education in Ghana today. |

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