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The Impact of British Imperialism on Education in Ghana

*A dissertation submitted to the department of English Language in partial fulfilment of
the requirements for a Master Degree in Literature, Civilisation and Language Teaching.*

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Declaration

This work's main idea is our own initiation. We confirm that this assignment is our own work, it is not copied from any other person's work (published or unpublished), and has not been previously submitted for assessment either at Amar Telidji University or elsewhere. Other works are involved either by paraphrasing, summarising, or direct quoting; accompanied with full acknowledgments to their contributions to our research. Thus, we declare as we consider that any kind of plagiarism will result in the failure of our project.

Dedication

First and foremost, we have to thank our parents for their love and support throughout our lives. Thank you for giving us the strength to chase our dreams. Our sisters, brothers, aunts and cousins deserve our wholehearted thanks as well.

To all our friends, thank you for your understanding and encouragement in our many moments of crisis. Your friendship makes our lives a wonderful experience. We cannot list all the names here, but you are always in our minds.

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Abstract

This dissertation's objective is to examine the positive legacy left by British colonial rule on Ghana's educational system. Ghana is a vivid example of a successful educational system in Africa, due to the impact of colonialism where the British had the main influence. The three components that contributed to result in the actual education system are the indigenous education, Islamic education and Western Christian education. The most recent and influential one in the education history of Ghana is the British colonial education. The Ghanaians with their national spirit called for independence but kept following the coloniser's footsteps in matters which brought benefits to the nation. They gave a high priority to the education sector by declaring reforms and acts which were not radical but continuous to what the British had left. These acts improved the education and resulted in the development of other sectors as well. Such a model would be beneficial to some nations to help them develop, especially in the African scene.

List of Abbreviations and Acronyms

ADP: Accelerated Development Plan.

BEC: Basic Education Certificate.

CPP: Convention People's Party.

DERC: Dzobo Education Review Committee.

DFID: Department for International Development.

ERC: Education Review Committee.

FCUBE: Free Compulsory Universal Basic Education.

GDP: Gross Domestic Product.

GES: Ghana Education Service.

GOG: Government of Ghana.

ICT: Information and Communications Technology.

JSS: Junior Secondary Schools.

MA: Master's.

NAB: National Accreditation Board.

NCBWA: National Council of British West Africa.

PTA: Parent-Teacher Association.

SMC: School Management Committee.

UGCC: United Gold Coast Convention.

WASSCE: West African Senior Secondary School Certificate.

WSD: Whole School Development.

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General Introduction

The historical background of colonial topics helps to better understand present and modern issues. In this sense, the repercussions of colonialism in Africa changed the status of many countries and shaped the form of many of their vital fields such as politics, economy and education up to now. Ghana is one of the countries that came through these prominent fluctuations. This dissertation sheds light on the development of the Ghanaian education through time and circumstances. Furthermore, this work attempts to discuss the main changes in the Ghanaian educational system and the ways it fell under the terms of colonial institutions and mind-set. This topic is perceived to be relevant to our MA scope of studies which includes significant topics in African literature and civilisation. Hence, this topic was chosen in an effort to discover the impact, the means and the ways Ghanaian educational institutions adjusted to promote the colonial education. The coloniser had massive control over the African continent. Africans were deeply involved with the colonial policies, this influenced several fields including education. British colonial education is a great example of the domination of a western educational ideology over a colony. In this sense, the British established mission schools and colleges along the Gold Coast¹ to both train teachers and pupils in an attempt to simulate the British educational system.

The pre-colonial period in Ghana was believed to be based on a traditional view of life, mainly crafts and oral teachings represented by indigenous and Islamic education. By the coming of the coloniser, especially the British, the situation changed substantially. The basics of formal education were established for a more developed educational system. As a result, some Ghanaians had the process of education which produced an elite group of people. They rejected the negative aspects

¹A British colony from 1867 to 1957 on the Gulf of Guinea in west Africa, nowadays Ghana.

of imperialism and accepted the positive ones. This led to create Nationalists, the ruling group after the independence, who stood against the British imperialism but also maintained the colonial methodology in many fields including education. Such a situation led Ghana to have a good position in both African and international educational scenes.

Our objectives on the one hand are to examine the influence of the British colonial education on Ghana. In other words, to see how this educational system formed postcolonial Ghanaian identity generally and their education specifically. On the other hand, we aim to provide a general view of the Ghanaian educational model depicting the advantages which may serve other nations. Particularly, our dissertation attempts to answer these questions: How was the situation of education in the pre-colonial Ghana? What changes did the coloniser bring to education in The Gold Coast? How was the Ghanaians reaction? How did this system in Ghana turn to become one of Africa's best systems in the post-colonial era?

Many works presented the educational situation in Ghana. A. Bame Nsamenang and Therese M.S. Tchombe presented in their book, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (2011), a historical background of education, its foundation and its types in Africa where the example of Ghana is present. There are explanations of the triple education systems, the indigenous education, the Islamic education and the Western education. Moreover, the website of *Nations Encyclopaedia* provides a country study about Ghana and its educational history from the pre-colonial period to post-independence era, with explanation of the British contribution towards the educational system. In addition, John Macbeath in his report *Living with the Colonial Legacy: The Ghana Story* (2010) shows how Ghanaians' policy affected their education and what reform

acts influenced the education with a presentation of the actual system and its characteristics.

On the basis of the nature of our topic, pieces of information are presented in a chronological order. By using the historical method, both descriptive and analytical approaches are applied. Data are collected from different sources such as books, articles, videos, reports, dissertations and websites. That's for the sake of presenting the Ghanaian educational model and what characterises it.

The dissertation is organised into three chapters. The first chapter deals with the history and features of education in the pre-colonial Ghana. Indigenous education, Islamic education and the European Christian missionary education existed during this period. These triple components were characterised with their informal educational system. The second chapter describes the contribution of the British upon the Gold Coast. The British coloniser constructed the basis for a formal educational system. The process of educating Ghanaians resulted in producing the nationalists, an elite educated group, who called for independence. Chapter three shows how the post-independence government acted towards the education sector and how it lived with the legacy of the coloniser.

Chapter One: Traditional Education in Pre-colonial Ghana:

Introduction:

This chapter presents traditional education in pre-colonial Ghana. The first part of the chapter deals with the indigenous education. Different traditional kingdoms and states competed to rule the ancient Ghana. In the 12th century, Akan² people established the kingdom of Bonoman. Besides their traditional religions, some of them through time converted to Islam and Christianity due to many circumstances. Akan relied on gold mining and farm products to trade them with goods. They had many traditional languages; Akan language is the most famous among them.³ The second part of the chapter is concerned with the contribution of Islam in Ghana and its education. The spread of Islam into West Africa is marked in the 10th century because of trade and cultural contacts as marriage. The mission of Islam is that people ought to submit their will to God (Allah) and spread Islamic beliefs. Due to this process, many skills were introduced such as writing, medication and fighting techniques.⁴ The third part of the chapter tackles the aspects of Mission societies and their contribution by spreading Christianity. This was during the Mercantile Era when there were trade activities between the Akan's major sub-groups, the Ashanti and the Fanti, and the European merchants.

The term informal education is defined by A. Bame Nsamenang and Therese M.S. Tchombe in their book, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (2011), as all the knowledge,

²The major ethnic group in Ghana 40% of population, nearly 12 million people in the present time. The Ashanti and Fanti are two major subgroups.

³ ‘Akan people’, April 2011 (accessed July 18, 2017) available from: <https://www.saylor.org/site/wp-content/uploads/2011/04/Akan-People.pdf>.

⁴ ‘The Precolonial Period’, November 1994 (accessed July 18, 2017) available from: <http://www.country-data.com/cgi-bin/query/r-5197.html>.

skills, values, and attitudes that a person acquires in his/her daily life. The sources of knowledge may be the family, neighbours, markets and work.

1. Indigenous Education:

Life is full of different kinds of challenges which require physical efforts and mental understandings. Indigenous education aimed to treat the physical, agricultural, ecological, political and especially socio-cultural issues. Because of the tough situation of living at that time, the main objective of this kind of education is survival. Every knowledge, skill or attitude learnt was for protection, getting food, or having a shelter. Other objectives were to teach notions about solidarity and unity in society in order to immortalise the cultural heritage of the ethnic community, preserve its boundaries and prepare the youth for adult roles. Educating youngsters includes physical, intellectual and attitudinal trainings such as games including wrestling and running beside other activities like blacksmith, carpentry, hunting, farming, cooking, dressing, drumming, dancing, marriage counselling and critical thinking. Boys and girls were taught separately because each gender has its measures of preparation to adult status. The highest point experience of the indigenous education is the ceremony of passing from childhood to adulthood.⁵ Indigenous education has certain dimensions which are clarified as follows:

1.1. The Curriculum:

In the school of life, each one learns many things including techniques values and rules. Indigenous education does not have a clear structured curriculum. There are no subjects such as mathematics, history, arts or sciences but they are found in daily

⁵A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 24-25.

life experiences. Although the curriculum is not written but it is organised to fit the children's abilities and age. Survival and social aims are the curriculum's objectives. The targeted objectives are to prepare each one for his/her occupation, political roles to be hunters, farmers, warriors or wives and mothers to carry their social responsibilities.⁶

1.2. Teachers and Pedagogic Approaches:

The first teachers and educators in the indigenous education are the parents especially the mother. They initially teach their kids Akan language (mother tongue), then followed by sanitary and aesthetic teachings. The traditional education also supports physical training. The European model programmes conscious physical training while the Ghanaian model profits from inherited skills which are found in everyday activities. These activities are presented in singing and dancing which requires body movements. However, many games like running, hunting, wrestling, swimming, canoe races and farming were organised and could be seen as conscious training. The objectives of physical trainings are to develop the character and communal spirit. For example, wrestling instils the spirit of reconciliation. Peer-group games such as mock wars teach the youth heroism, solidarity and tolerance. Both winners and losers were congratulated and rewarded which is the essence of the competition. By the establishment of laws (taboos), aspects of respect among the

⁶A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 43.

community were learnt. The laws forbade killing, adultery, disloyalty, stealing and any kind of corruption.⁷

1.3. Evaluation System:

Parents set up deliberate tests in order to know the children's level of understanding and ability to practice the acquired knowledge especially in matter of ethic concepts. The evaluation tests aimed to test honesty, cooperation, endurance, respect for others and public property. The means of evaluation were generally oral questions through conversation or observation of the children's behaviours in addition to assigning for missions then evaluate their performances and results. The responses and reactions of the youth were well analysed over time to discover their talents, abilities and characters in order to orient them in their occupational tracks. On the basis of social capacities many youngsters were put on the position of clan head. Final evaluation was planned by the elders for certain age group, they programmed inappropriate outline of activities and their duration. The managers of the final evaluation were local professional teachers with recognised experience or inherited family expertise. The process of this evaluation is initiated with an intensive training to acquire the desired disciplines then followed with the tests stage and finally with the graduation ceremony. After the final test the participants are oriented, the best ones in the theoretical output were directed to priesthood and family leadership whereas, those whom their performances were outstanding in the practical part had the encouragement to develop their skills according to each proficiency. The graduation ceremony was organised separately for boys and girls during initiation into

⁷A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 43-44.

manhood or womanhood, this involves circumcision for boys and sometimes for both genders.⁸

1.4. Epistemological and Cognitive content:

It is believed that indigenous education lacked intellectual training. However, intellectual training like reasoning is found in many aspects of indigenous education. Other sort of intellectual training is present when observing, imitating and practicing in the learning process. Atmospheric changes are observed which allow to know each season's beginning and its features. This knowledge permits the natives to prepare themselves for any phenomena such as vegetation, the water's level. These processes are parts in disciplines like Geography. Animals care and treatment had features similar to our modern veterinary sciences. The use of plants as source of food and medicine also had characteristics of now days Environmental studies.⁹

Local traditions and history were taught at all the family, clan, ethnic levels. Heroes were praised in the songs or folktales and their presence was showered on them and their rules. The most famous figure (hero) in the history of Akan people is Anansi, a fictional character who is present as a spider and sometimes as a man in all folktales as well as for stories because he is the owner of all stories. If a person wants to tell a story the first thing, he/she would do is referring it to Anansi as an acknowledgment. This character is known for the many humorous tales about him. Moreover, there are beliefs that he is the responsible of moon and sun by his existence in the sky. He is also the one who spread knowledge and wisdom among people.¹⁰

⁸A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 44-45.

⁹Ibid. p.45.

¹⁰Harould Courlander, *Ashanti Folktales from Ghana* (New York: Library University of Alberta, 1966).

There are various forms of mental drills which are associated with people or events such as childbirth or the birth of twins where such events are given special meaning and importance. During funerals people give eulogies according to the dead, it is distinctive depending on the gender, age and the status of the deceased. In addition, songs and ululations at festival had special meanings; priests and diviners managed this kind of elocution.¹¹

Children knew how to count and calculate things when they played games and learnt from folktales and songs. This helped them in constructing their houses, the designs were drawn on ground before they start building. Before finishing the construction, components are gathered piece by piece to confirm they fit and do not result a disaster. It is a sign of a well-developed architect level.¹²

All previous pieces of information are evidence that Ghanaian indigenous education demonstrates levels of intellectual engagements. It is undeniable that indigenous education was well developed although it lacked formal research and incorporation in schools' curricula. By the introduction of Islamic and Western Christian education, indigenous education system has coped with these new systems.

1. Islamic Education:

The spread of Islam in West of Africa was during the 8th century by various different means such as military expeditions, jihadists reforms and slave raids but these reached only the Northern borders of Ghana. Later on, during the 10th century, Islam entered Ghana by other means like Inter-marriages, trade by merchants, and the

¹¹A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 45.

¹² Ibid 45-46.

movements of scholars when building mosques.¹³ Between the 11th and 12th centuries some of the rulers of the Ancient Ghana kingdoms converted to Islam by the Almoravids¹⁴ which resulted in appointing some Muslims as advisers and even generals, who were literate in Arabic, to help them in ruling.¹⁵ Our concern is the contribution of Islamic education in Ghana and what addition did it brought, how this educational system worked and what its curriculum contains as disciplines.

2.1. Objectives of Islamic Education:

Islamic education has religious intentions and objectives to be reached. In Islam, God sent his message in the holy Koran through prophet Mohammed.¹⁶ The story of Humankind is mentioned from his creation to the final judgement. Rules, instructions and conditions about nearly all fields of life: society, politics and economy are detailed and well clarified in the Islamic education. Each Muslim have to be aware of all dogmas of faith in addition to values and religious matters. This kind of education seeks to lead individuals and community to respects the commands of God. Since all these previous orders are written, Muslims must be literary educated.¹⁷

¹³ Francis Acquah, *The Impact of African Traditional Religious Beliefs and Cultural Values on Christian- Muslim Relations in Ghana from 1920 through the Present: A Case Study of Nkusukum-Ekumfi-Enyan area of the Central Region*. Thesis. (University of Exeter, 2011) 128.

¹⁴ Confederation of Berber tribes who built an empire in Northwest Africa and Spain during the 11th-12th centuries. They were inspired to improve their knowledge of Islamic doctrine.

¹⁵ Cherlsoon Yim, *Understanding Islam, its History in Ghana, and an Effective Strategy to Overcome Islamic Influence in Ghana*. Thesis. (Virginia University of Lynchburg, 2004).

¹⁶ Muhammad is the prophet and founder of Islam. According to Islamic doctrine, he was God's Messenger, sent to confirm the essential teachings of monotheism.

¹⁷ A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 46.

2.2. Characteristics of Islamic Education:

Before dealing with Islamic instructions, Muslims have to know how to read and write their textbook (Koran). The Ulaama¹⁸ and the Madrassa¹⁹ are two major sub-systems for teaching Koran. The *Madrassa* is a system for teaching how to read and write Koranic verses for children. The children learn in an appropriate atmosphere, the mosque is the perfect place. They used wooden tablets to write on it koranic verses to memorises them, hour by hour, day by day, until they knew them by heart. The person responsible of teaching youngsters is called *shaykh*. The *ulaama* system is meant for adults who study under an Islamic cleric at his residence in order to become Imams. However, Males of all ages could attend these meetings. The learners are taught the Koran²⁰, Hadith and Sunna²¹.²²

2.3. The Impact of Islamic Education:

Although there were many attempts and a lot of force to spread Islam in the region, Islamic education and culture was not widespread in Ghana except for the Northern part. This might be due to the fact that it is not necessary to learn the holy Koran in order to convert into Islam. All what is needed at first are to accept the faith then learning few verses for prayers to be Muslim, learning more is a process of knowing more about Islam. Moreover, the rulers who converted to Islam used its education for political purposes. Even though Islam was introduced to the region centuries before Christianity, it was not widespread as this last. Nevertheless, aspects

¹⁸ Ulaama means the learned ones.

¹⁹ Madrassa is an Islamic religious school.

²⁰ Koran is the textbook in Islam.

²¹ Hadith and Sunna present reports describing the words, actions, or habits of Prophet Mohamed.

²²A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 46-47.

such as polygamy²³ and mystical practices²⁴ which are similar to those of the indigenous practices attracted the non-faithful. Additionally, many people adopted Muslim names, modes of dressing and their manners to overcome social problems.²⁵

3. Early European Contact and Missionary Education:

The Portuguese were the first European to land in the Ancient Ghana coast, they established the first schools (Castle Schools). Elmina is the first castle to be constructed. These schools aimed to teach mulatto children with the children of powerful rich traders and tribal chiefs. The Dutch and the Danes followed the Portuguese footsteps in their objective to westernise, civilise and convert the Ghanaian pupils into their religion, Christianity. The main aim was to translate the Gospel into the local languages. Therefore, the speakers of these languages were charged the mission of spreading the Gospel in the local languages. Pupils were taught some useful handcrafts such as blacksmithing, carpentry and sewing in workshops, in addition to reading and writing.²⁶

3.1. Castle schools:

Although there was no solid evidence on the effectiveness of the religious teaching, some actual facts still exist about the origin of the western school. Castle schools such as the one at Elmina was founded in 1529 by the Portuguese, who were the first to come to the Gold Coast at 1471. Reading, writing and Catholic religion

²³ Having more than one wife or husband at the same time.

²⁴ Tasawwuf or Sufism as the name for the inner or esoteric dimension of Islam.

²⁵ Ibid. p. 47.

²⁶ “ Overview of Education in Ghana” (accessed July 14, 2017) available from: https://www.google.dz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKewjz6IGt-sXVAhUIRhQKHUxD3wQFggmMAA&url=http%3A%2F%2Fwikieducator.org%2Fimages%2Farchive%2F3%2F37%2F20080227200726!OVERVIEW%20OF%20EDUCATION%20IN%20GHANA.pdf&usg=AFQjCNHf_sJCVjpRFgYR9Menfp4a9kW1yg.

were ordered to be taught, along with some disciplinary religious ethics. It was also proven that other European nations participated in the educational system within those castle schools, such as the Dutch and the Danish who had entire companies operating these schools. The Dutch operated castle school at the former Portuguese fortress at Elmina, and the Danish school at Christiansburg, near Accra, was the first well known schools. Ghanaian children were not granted admission to schools; except some wealthy merchants and local chief's children. The historian C. K. Graham pointed out that the majority of students were mulatto children of the European castle staff and their Ghanaian women. Despite being established for the sake of Catholic teachings; religion was not the only purpose of the schools. Their objective was also educating the youth hand crafts and skills to prepare them for European businesses and farms employment.²⁷

3.2. Schools' Funding:

Hence, going through the history of the Royal African company, K. G. Davies highlighted the presence of some financial records concerning the origins of the Ghanaian schools funding. From 1694 to 1795, many schools had been receiving financial support from overseas European Companies Headquarters. Nevertheless, this official funding could not suffice for the entire educational program; therefore, other sources had to be "exploited" such as the monthly contribution of the European companies' workers, especially parents of the school's pupil's, in addition to some fines on the pupils who missed classes without an excuse for doing so.²⁸

²⁷ "Ghana-History and Background" 2011 (accessed August 4, 2017) available from: <http://education.stateuniversity.com/pages/529/Ghana-HISTORY-BACKGROUND.html>.

²⁸ Ibid.

3.3. The Basel (German) Missionaries 1853:

The Basel missionaries focused on local interests. In Aburi, the boys' school turned up a teacher training college. Moreover, two secondary schools were founded in the Eastern region. In Ghana, a Technical Education Centre taught crafts such as shoe making, blacksmithing, and carpentry. By 1917, The Wesleyan missionaries had 176 schools with about 10000 children learning different subjects such as Geography, History, drawing, Bible Study, Geometry, Natural History, Physics, English language and other local languages.²⁹

3.4. The Bremen (North German) Missionaries 1847:

These missionaries aimed mainly to teach Christianity and separating it from paganism, it is impossible to adapt the new religion when bound with the old constrains. They taught in German besides Ewe, a local language. Many German individuals such as J.A. Zimmermann, J.A. Schlegel, D. Westermann, and J.G. Christaller contributed by translating the gospel in local languages and even writing books and dictionaries about the local languages grammar and vocabularies.³⁰

3.5. The Catholics (French/Roman) Missionaries 1907:

The Catholics priests are known also as the White Fathers, they aimed to adapt with the local conditions except for forbidden acts. They gave Christian instructions

²⁹ “ Overview of Education in Ghana” (accessed July 14, 2017) available from: https://www.google.dz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjz6lGt-sXVAhUIRhQKHUxD3wQFggmMAA&url=http%3A%2F%2Fwikieducator.org%2Fimages%2Farchive%2F3%2F37%2F20080227200726%2FOVERVIEW_OF_EDUCATION_IN_GHANA.pdf&usg=AFQjCNHf_sJCVjpRFgYR9Menfp4a9kW1yg.

³⁰ Ibid.

for those who wanted them only, the missionaries believed that this indirect method will result more truly Christian.³¹

³¹ Ibid.

Conclusion:

This chapter generally presented the key features of indigenous, Islamic and missionary education. Each of which has its special characteristics in education, at the level of methods, means of teaching/learning and objectives. The coming of the British coloniser component changed the situation radically in all aspects of life and influenced the Ghanaian people either directly or indirectly. British education influenced the existing education systems as well. There exist official schools with formal education systems in the present time that belong to Islamic organisations. Moreover, Akan language besides other local languages became government-sponsored languages.

Chapter Two: British Rule and Education in the Gold Coast:

Introduction:

This chapter is a presentation of the British Imperial-Christian education system in Ghana. The first part deals with the development of formal education during the British colonial period and how it resulted in producing an elite group who were governing the Gold Coast colony and later on called for independence. In 1874 Britain had total control over the Gold Coast, the British played the most important role in shaping the nowadays Ghanaian educational system. The colonial aimed to a developed education by building mission schools and colleges to train teachers and teach every Ghanaian boy and girl. That was based on a designed curriculum, different subjects to teach and even scholarships to British universities as a reward for the good students. The second part of the second chapter shows how the Natives reacted by both rejecting certain aspects and accepting others.

1. Early English Missionary Education in the Gold Coast:

Christian missionaries laid out the foundation of education for the British. By establishing the British Gold Coast Colony, the British intention to build up their educational system was reinforced. They saw Ghanaians as uncivilised and savages, missionaries' objective was to bring enlightenment for the salvation of Ghanaians' souls. These motives justified the British desire for trade activities and expansion. The missionaries' view toward Ghanaian indigenous education was a superiority case, there were no intention to consider the Ghanaian knowledge and culture in their educational curricula. The music, dance and habits were evil aspects for the British. Therefore, British education intended to separate the pupils from their people and culture which succeeded in most time. The Ghanaians acceptance or denial of the western education depended on the colonial attitude. The children were attracted to schools when they found sympathy rather than brutality.³²

1.1. The Wesleyan (English) Missionaries 1838-1857:

These missionaries established schools in both Accra and Cape Coast. Later on, a teacher training college was created in Aburi, a town in the East of Ghana. In 1924, this college was renamed the Wesley College and moved to Kumasi, the regional capital of the Ashanti. A nationalist reaction about teaching in English language reached the aim of teaching in local languages though the curriculum remained the same.³³

³² A. Bame Nsamenang and Therese M.S. Tchombe, *Handbook of African Educational Theories and Practices: A Generative Teacher Education Curriculum* (North-West Region of Cameroon: Human Development Centre, 2011) 48.

³³ “ Overview of Education in Ghana ” (accessed July 14, 2017) available from: https://www.google.dz/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjz6IGt-sXVAhUIRhQKHUx_D3wQFggmMAA&url=http%3A%2F%2Fwikieducator.org%2Fimages%2Farch

2. The Gold Coast as a British Colony (Government Education):

In the 19th century, with the substitution of the Royal African company with the company of merchants and the fall of the Gold coast under the official colonial control of the British government, education knew some important changes, such improvements were realised in the spread of colonial schools later in Anomabo, Accra, and Dixcove and interior Basel and Wesleyan Mission schools. Philip Quaque, originally Kweku, was another figure of the improvement of the colonial education. He was a native Fanti who was taken to England to receive education with other Gold coast children in 1754. He returned later in 1766 to be the first African ordained as a minister of the Church of England.³⁴

2.1. Education management on the Gold Coast: 1840-1957:

Government officials attempted to widen its educational system on the Gold Coast, which was seen in the signing of the Bond of 1844. This British-Fanti agreement was based on political and military collaboration between the two sides. The goal was to taint the Gold coast with British costumes and traditions. In spite of being African, pupils of the colonial educational system were forced to deal with non-African subjects and materials, for instance British geography and history were taught in Africa for African pupils as the highest examples and models in world education, as a strategy to gain the natives admiration and convert the African loyalty to their British masters.³⁵

[ive%2F3%2F37%2F20080227200726!OVERVIEW OF EDUCATION IN GHANA.pdf&usg=AFQjCNHf_sJCVjpRFgYR9Menfp4a9kW1yg.](http://education.stateuniversity.com/pages/529/Ghana-HISTORY-BACKGROUND.html)

³⁴ “Ghana-History and Background” 2011 (accessed August 4, 2017) available from: <http://education.stateuniversity.com/pages/529/Ghana-HISTORY-BACKGROUND.html>.

³⁵ Aissat, Djamila, and Yasmina Djafri, *The Role of Colonial Education in Retrospect: The Gold Coast Case in the Era of Imperialism*. Thesis. (Mostaganem: University of Abdelhamid ibn Badis, 2011).

2.1.1. First Education Ordinance:

The first Ordinance was passed in 1852 by Governor Hill in order to develop the situation of schools in Ghana including other life fields, by passing extra taxes on the natives for more better learning conditions, especially after the increasing number of Ghanaians' pupils number resulting in the crucial need for more funds. Although, all these efforts, the government still had problems with the Ashanti in the north region of Ghana.³⁶

2.1.2. Second Education Ordinance:

The second ordinance, which took place in 1882, was more successful than the first one and created two types of schools on the Coast, the Government financed and the assisted (private) schools. The first were financed entirely by government funds, but the later depended on public donations. Again, this ordinance failed to reach the wanted goals, due to problems of language communication and program organisation. This led to the birth of the 3rd ordinance in 1887 which was confessed to have had positive influence over the school's curriculum and teachers' practical activities on pupils. The colonial government was urged to appoint a board of Education which could manage the whole Coast school system. This was sensed in the General Act of the Berlin Conference on Africa, where education was considered as an important civilising mission to Africa, as a result, Rev. Sutter of the Fourah Bay College in Sierra Leone became Inspector of Schools in the Gold Coast Colony, mainly because Sierra Leone was considered as a highly developed educational pole after Europe.³⁷

³⁶ Djamila Aissat, and Yasmina Djafri, *The Role of Colonial Education in Retrospect: The Gold Coast Case in the Era of Imperialism*. Thesis. (Mostaganem: University of Abdelhamid ibn Badis, 2011).

³⁷ Ibid.

The Gold coast experienced a devastating state in the educational sector which led The Phelps-Stokes Commission on Africa to interfere urgently. Their 1922 and 1925 reports contained harsh criticism for the local government for not giving a great portion of interest and intentions towards the development of local education. As a result, the colonial government was forced to start a basic program for developing the schooling system, hence a local committee was formed to study the situation of education on the Gold Coast as an action to fix things in the right way. This led later to the foundation of the government training centres for teachers and the establishment of secondary schools.³⁸

The British colonies Secretary of State in 1923 appointed a committee to manage education in the colonies, including the proposed act of government supervision over all educational institutions (public or private) through appointed local committees, as well as enhancing the good willing natives interest into education funding, emphasising the legitimate right for religious and secular subjects, technical education plus training of native students and teaching staff to match the needs of the territories. Finally, production and use of textbooks was mandatory as much as education for girls was.³⁹

A Gold Coast with a strong educational system was a prerequisite for Governor Gordon Guggisberg especially since the current one could never sustain the future requests and factors to transfer to the modern era. Hence, he emphasised the issue of funding for learning and training institutions, in addition to the exigency of education for boys and girls. As a result, he initiated a serious set of advantages and developmental programs which had a major influence in constructing a solid, skilled

³⁸ Eric Asare, *The Impact of British Colonisation on the Development of Education and Physical Education in Ghana*. Thesis. (Leicester: University of Leicester School of Education, 1982).

³⁹ Ibid.

manpower of the people of the Gold Coast. Besides Government College at Achimota, which was established in 1924, other schools such as Adisadel College, Aggrey Memorial College, Mfamtsipim School, Wesley Girls School, Ghana National College, and several institutions in the Akuapem and Kwahu regions were a further successful result of the reforms. Statistics from the "Gold Coast Report on Education for the Year 1951" pointed out that around 300,000 students were enrolled in schools, including primary and middle schools, teacher colleges, and secondary schools. this number was insufficient, since the total population was around 5 million, therefore the needs of the country required more educated people for a better post-independence era.⁴⁰

3. The Reaction of the Natives:

3.1. The Reaction of Ashanti Towards Colonial Education:

In The 1820s, negotiations about commercial interests led to the ignition of war between the British and the Ashanti kingdom, especially since the envoys that were sent by Europeans to Kumasi failed to preserve the peaceful agreements aligned with the native's interests. However, the 1831 peace treaty between the Ashanti and the English permitted the admission of two Royal Ashanti youths in England to receive Christian education. Nevertheless, efforts failed to open schools in the Ashanti interior territory throughout the nineteenth century. The Ashanti feared the dissolution and the extinction of the local traditions and values because of the new western educational style. Schools were used as centers to spread Christianity, teachers were trained to teach it and books were published in the Akan language. By 1841 around

⁴⁰ Samuel Adu-Gyamfi, et al. *Educational Reforms in Ghana: Past and Present*. (American Research Institute for Policy Development, 2016) 158-172.

110 students were attending English schools on the Gold Coast and the western education system became more associated with Christianity.⁴¹

3.2. The Contribution of Education to Nationalism in the Gold Coast:

During the last decades of colonialism, the situation changed to more acceptance of certain points with the rejections of other aspects.

*One of the greatest mistakes of the education in the past has been this, that it has taught the African to become European instead of remaining African. This is entirely wrong and the Government recognizes it. In future, our education will aim at making an African remain an African and taking interest in his own country.*⁴²

This quote reveals the situation and the rationality in which Ghana lived in its last years of the colonial period and the early independence years. The growing number of the African intellectuals was paralleled with a growing feeling of pride and high self-esteem, as well as the growing resentment of the western life style and western custody over the local government, despite some native loyalty and appreciation for the colonial presence which was considered by many African scholars as a treason to the Ghanaian independence quest.

⁴¹ "Ghana-History and Background" 2011 (accessed August 4, 2017) available from: <http://education.stateuniversity.com/pages/529/Ghana-HISTORY-BACKGROUND.html>.

⁴² Sir Gordon Guggisberg, governor of the Gold Coast in 1920. Quoted from "Africa – A biography of the continent" by John Reader.

African intellectuals, like Ngũgĩ Wa Thiong'o, believed that local authors should not write in English because they are contributing to the expansion of, and dependence on, the English language. In addition to their belief that English plays a numbing effect in restraining the African literary prominence on a global scale. So, the solution was to use African languages in every educational work, especially since "*English is not an African Language*", as described by Wa Thiong'o himself.⁴³

Nevertheless, these fears were legitimate, since the British officials embraced an imperial turn, by signing pupils in boarding schools in which African identity and culture were subjugated, since they were considered as evil. The other problem was the quality of this system graduates, who were passive intellectuals, rather than brilliant authentic producers, for they were more formed and educated to become government employees rather than writers. That is why education had a prestigious theme since it meant British jobs, high ranks and rich life style, whereas the rest of the population suffered poverty, ignorance and illiteracy.⁴⁴

Since colonial era, Ghanaian education was a mixture of borrowed transfers from English and other states systems, such as USA and Japan. It was attributed to "educational transfer and adaptation", which had great influence on Ghana's development. The models of education that were transferred in Ghana during colonial times include the church missions also named as Mfantipim School, the British colonial government's Achimota School, the junior and senior secondary school introduced by Provision of National Democratic Congress, and from which the British colonial Achimota prototype gained a great portion of interest from the Ghanaian elite, despite the church model being the first to be transferred from England. It was

⁴³ Ngũgĩ Wa Thiong'o, interview on BBC World News. July 23, 2013 (accessed August 04, 2017)

⁴⁴ "Back ground history of education in Ghana", Jun 29, 2008, (accessed August 04, 2017) available from: <http://politicalpola.wikifoundry.com/page/HISTORY+OF+EDUCATION+IN+GHANA>.

traced back that the Ghanaian elite accepted quickly and adapted the English model into their given society. However, these educated pioneers have had their intellectual achievements beyond the borders of their homeland language and culture, in other words, English was the tool of their studies and success. Hence, their order and commitment was to the English language. The curriculum at Mfantshipim School was also an issue, since it contradicted the principles of cultural nationalism. Where it was designed to bridge the gap between the transferred type of education and the Ghanaian cultural renaissance, which works against the nationalist Ghanaian model of a pure and authentic Ghanaian type of education. Nevertheless, the medium meant for creating the new Ghanaian secondary school, interestingly rather implemented the colonial based church models and stressed on colonial language (English). The Mfantshipim model however, was simple and direct, it was a kind of a long-term reform of the entire secondary educational system in Ghana to make it more modern and simulating to the Ghanaian socio-cultural context. Regardless of its principles, Governor Sir Frederick Gordon Guggisberg confesses that Achimota was the “*First Educational Research Station planted by our Colonial Empire in Africa*”.⁴⁵

Toward the end of the nineteenth century, a sufficient number of educated Ghanaians protested and disapproved the political system and its prejudiced practices, especially the one that appointed all council members merely through the governor. The 1890s Aborigines' Rights Protection Society was organised by some educated elite in the city of Cape Coast to protest the land bill that gave legitimacy to the confiscation of public lands by the colonial government.⁴⁶

⁴⁵ Samuel Adu-Gyamfi, et al. *Educational Reforms in Ghana: Past and Present*. (American Research Institute for Policy Development, 2016) 158-172.

⁴⁶ “Decolonization and the regaining of Independence”, *Encyclopaedia Britannica*, n.d. (accessed August 18, 2017). Available from: <https://www.britannica.com/place/western-Africa/Decolonization-and-the-regaining-of-independence#ref516447>.

These protests however, did not stop at the Land bill demands; they led later the central and essential claim for independence. But regardless of their inferiority, ruling wise, their role was crucial since they were a nexus of revolutionary activity at which all layers of society met and all native opinions agreed upon.⁴⁷

In 1920, the National Council of British West Africa (NCBWA) was created to assert political solidarity between intellectual nationalists of the area, their core appeal was to appoint Africans to higher civil government positions as well as the call for a greater African participation in the councils of the West African British colonies, Even though the delegation had a universal echo concerning worldwide subjugated minorities, it served only the interest of the African intelligentsia. Consequently, these nationalists sworn allegiance to the British crown and they approved the extension of British political and social practices over Africans.⁴⁸

In 1925, a constitution was passed by Guggisberg, to create provincial councils of elected chiefs to participate as members in the legislative council. This appeared as a positive step towards the dreamed Ghanaian self-rule, but in reality Guggisberg main concern was to protect the British interests. That's why he nominated only the chiefs, leading to the discontent of the intellectuals who believed in a conspiracy between the chiefs and the British government in return for this latter's support, which led to the fall of provincial councils under the total control of the colonial government. Nevertheless, the gap between the two Ghanaians sides began to narrow by the end of the 1930s. Hence, strife for more representation continued. African managed newspapers have had a major part in calling for broader representation of Ghanaians in the government, especially in the late 1930s; changes

⁴⁷ “Decolonization and the regaining of Independence”, *Encyclopaedia Britannica*, n.d. (accessed August 18,2017). Available from: <https://www.britannica.com/place/western-Africa/Decolonization-and-the-regaining-of-independence#ref516447>.

⁴⁸ Ibid.

in the Council, however, had to be paralleled with changes in the political principles in England.⁴⁹

The 1946 constitution paved the way for extra seats in the legislative council for Asante for the first time. Even this was a huge step towards independence; the British intentions were purely imperial, seeking wealth and raw materials of the Coast to strengthen their weak economy. Hence, thinking of placing power in the hands of the locals was nonviable until these later expressed their discontent by rioting in early 1948 over social, economic and political troubles and financial issues of the Ghanaians.⁵⁰

Nevertheless, with the admission of Ghanaian natives into an important decisive authority, Ghana had reached a sufficient political maturity that was not available in the whole continent. But in spite of the hinted free destiny, the constitution did not, grant full self-rule. Executive power remained purely British in the person of the governor, to whom the legislative council was responsible. Therefore, the constitution faced exasperation, despite being praised at first. The World War II had a tremendous impact on the Gold Coast life. Veterans returned to a country beset with inflation, unemployment, and weak economy. Teachers and intellectuals, who have served in the war as British soldiers, were either killed or handicapped leaving a huge shortage in the educational system, despite the growing number of the educated Ghanaians, thanks to a solid colonial education entity. Rural development, especially in education, was to be soon implemented.⁵¹

⁴⁹ “Decolonization and the regaining of Independence”, *Encyclopaedia Britannica*, n.d. (accessed August 18, 2017). Available from: <https://www.britannica.com/place/western-Africa/Decolonization-and-the-regaining-of-independence#ref516447>.

⁵⁰ Ibid.

⁵¹ “History of Education in Ghana”, (accessed March 30, 2016), available from: <https://articles.ghanagrio.com/articles/ghana-history/26240-history-of-education-in-ghana.html>.

As a result, most of West African universities were post-world war 2 establishments. But these thrusts of development were themselves a further aggravation of Ghana's dependency and cultural imitation of the West. Hence, Self-rule became the slogan. Kwame Nkrumah's slogan: "*seek ye first the political kingdom, and the rest shall follow*". Implementing that independence is a prerequisite for a decent life for all Ghanaians.⁵²

⁵² "Decolonization and the regaining of Independence", *Encyclopaedia Britannica*, n.d. (accessed August 18, 2017). Available from: <https://www.britannica.com/place/western-Africa/Decolonization-and-the-regaining-of-independence#ref516447>.

Conclusion:

British educational system had implement desires and imperial reasons which worked hard to turn Ghana into a local African version of Britain, by pushing the natives to reject their own identity and substitute it for the modern British culture, resulted in the production of westernised natives in order to serve Britain. However, the foundation of formal education with the passing of several educational reforms and ordinances have served the Ghanaian society and the nation's development. Educating Ghanaians produced conscious educated youth who are aware of the situation. These intellectuals had the spirit of love to their nation. Thus, they accepted what are beneficial for them and rejected what are against their pride. In this sense, they adapted the Western education and policies and called for independence.

Chapter Three: Post-independence Era, Following the Colonial

Legacy:

Introduction:

On March 6, 1957 Ghana became an independent country when Britain relinquished the Gold Coast and Ashanti region after the elections. In fact, Ghana is the first independent African nation which came out of colonial occupation. Kwame Nkrumah and the nationalist party had a strong will to work hard with serious determination to elevate the life standards of every Ghanaian, including education, to better standards. We're shedding the light in this chapter on the attempts of the Ghanaian officials to develop their educational system, and how they preserved the British legacy, while keeping loyalty to their mother nation interest. This chapter tackles mainly these points: Kwame Nkrumah and education, the most important educational reforms and a description of the present education. President Kwame Nkrumah was well educated and prepared for the mission of leading the nation. The nationalists knew that education is the key success to develop the country, they aimed to make education compulsory and free for all children. Many reports and reforms focused on making education featured with the appropriate measures and qualities. The final part of the third chapter clarifies the present education system in Ghana with a given example of primary and secondary schools.

1. Kwame Nkrumah and Education:

Kwame Nkrumah had a character of a leader, this was built through the educational process he had and the engagement in different organisations and political positions. He was born in 1909, in Nkroful, Ghana, he spent nine years at the Roman Catholic elementary school. In 1930, he taught at Roman Catholic junior schools in Elmina, after he has graduated from Achimota College. In 1939, he got his Master's degree at Lincoln University in Pennsylvania in the US where, he was influenced by the socialist ideas and Marxism. He started his political experience as a president to the African Students' Organization of the United States and Canada. In 1945, the organisation of the 5th Pan-African Congress in England was led by him. After two years, he became the general secretary of the United Gold Coast Convention (UGCC) when he returned to Ghana, where he held general meetings, riots and manifestations against the presence of the British coloniser. But the members of the UGCC had divided into a group supporting the popular Nkrumah and the other opposing his ideas. This resulted in the foundation of the new Convention People's Party (CPP) in 1949, this political party insisted the need for local self-government through positive action only. In 1950, peaceful protests, strikes, and civil mutiny were held against the British coloniser. These actions resulted in the rise of the nationalist tendency in Ghana, making Nkrumah very popular especially with his Africanisation policy. New schools, better roads and more jobs were available. Finally, Ghana was the first African colony to gain its independence. In 1960, Kwame Nkrumah became the first president of Ghana.⁵³

⁵³ “Biography of Dr Kwame Nkrumah”, *Modern Ghana*, 2009 (accessed August 8, 2017) available from: <https://www.modernghana.com/lifestyle/1094/16/biography-of-dr-kwame-nkrumah.html>.

Dr Kwame Nkrumah had all his attention and care for primary education, since it is the launching platform of higher levels of education. Hence, in 1960, he introduced free, compulsory primary and middle school education, powered by good teachers. All these contributions were made to elevate the level of scientific and technological research as a mean to push the economic wheel as fast as possible, which means some better life standards for Ghanaian people. One of Nkrumah's administration greatest achievements was the establishment of a Ghana Education Trust to support the rapid expansion of secondary schools and technical education, in addition to the 1961 Act, which aimed at achieving Free Universal Primary Education and eventually made education compulsory and free.⁵⁴

2. Educational Reforms:

The Ministry of education, which is the core institution responsible for early education management, was mandated to legislate laws and policies regarding the planning, curriculum development and supervision of the pre-university education. The Accelerated Development Plan 1951 had brought some drawbacks upon the standard of education at the Basic and Secondary levels. The difficulties that faced education and the ADP were the reason behind the formation of the Kwapong Review Committee in 1966 which recommended the creation of the continuation schools.⁵⁵

According to the World Bank records of 2004, the education system in Ghana was one of the best in Africa until the late 1970s, when things begun to turn the wrong way. Consequently, some commissions were established to investigate the causes

⁵⁴ Isaac Owusu Nsiah, *Political and Historical In-depth Analysis: Nationalism and Independence in West Africa (Africa). (1897-1939); 1945 –Independence*, December 7, 2015, (accessed August 16, 2017), available from: <https://www.modernghana.com/news/660211/political-and-historical-in-depth-analysis-nationalism-and.html>.

⁵⁵ “Ghana”, (accessed August 16, 2017), available from: http://data.mongabay.com/reference/country_studies/ghana/all.html

behind the deterioration of education in Ghana. One of these commissions was the Dzobo Education Review Committee (DERC), which recommendations led later to the 1987 ambitious programmes of educational reforms in Ghana, especially since these education reforms were part of the national recovery plan that touched all aspects of Ghanaian life and which started with a restructuring of the school system, following the Jomtien Conference, a process validated and accelerated by the global agenda of Education for all. The DERC reported that the nation's educational establishment needed some renovation. So, in 1972 the ministry of education proposed an introduction of Junior Secondary Schools (JSS), leaning toward the importance of education for everyone, for all relevant professional opportunities and its importance to the national development.⁵⁶

The structure of education at that time marginalised the participation of the disadvantaged and poor. The 1987 educational reform set the following targets:

- To adopt the 6,3,3 school system rather than the 6,4,7 thus reducing pre-tertiary education from 17 to 12 years.
- Increasing school hours and numbers of trained teachers to improve the quality of teaching and learning.
- To improve education management and administration for a more efficient learning.⁵⁷

According to the 1996 World Bank chart, Education has depended always on Economy. The education funds declined from 6.4% in 1976 to about 1.0% in 1983. The status was a catastrophic where schools lacked basic and essential materials like

⁵⁶ ‘Ghana’, (accessed August 16, 2017), available from: http://data.mongabay.com/reference/country_studies/ghana/all.html.

⁵⁷ John MacBeath, *Living with the Colonial Legacy: The Ghana Story*. Report. (Cambridge: The Centre for Commonwealth Education, 2010).

textbooks, furniture and equipment. This was coupled with the immigration of qualified teachers to Nigeria and other countries in search for better life conditions. This resulted in making a gap that cannot be filled. So, untrained teachers replace the qualified teachers. Meanwhile, the growing population led to the increasing number of pupils, hence growing in class sizes and gross enrolment ratio from 80 in 1980 to 70 in 1987. As a solution, the DERC recommended new structure of education, a new policy called the Free Compulsory Universal Basic Education (FCUBE) was introduced by the Government in 1996 to guarantee that all children within the school age received free and compulsory primary education. Donors were motivated by the new policy in order to support education, for an attempt to decentralise education and emphasise the role of community participation in school management.⁵⁸ FCUBE was developed on the basis of three cost components:

- Enhancing the quality of education through teaching materials innovations, teachers' motivation and training.
- National education management and administration.
- Facilitate education access and participation primary level.

It also contributed in the introduction of School Management Committee (SMC) and Parent-Teacher Association (PTA) for the sake of enhancing communities' participation in education services. The government adopted the Whole School Development (WSD) programme that was managed by the ministry of education and funded by the United Kingdom Department for International Development (DFID). WSD came to transfer the decision-making power and control of education to districts, schools and communities. Numerous efforts were made by

⁵⁸ “*Ghana*”, (accessed August 16, 2017), available from: http://data.mongabay.com/reference/country_studies/ghana/all.html.

previous governments to match education with modern challenges, nevertheless, there exists some problems that are affecting the educational policy due to changes happening in the world, especially in science and technology. The Education Review Committee was set up by the government in 2002, chaired by Professor Josephus Anamuah-Mensah⁵⁹ to look in the structure of education.⁶⁰

The committee identified the JSS as one of the weakest nexuses within the reform due to:

- Poor teaching skills because of barren preparation to teach at this level.
- Ineffective guidance and learning orientation insufficiency in the schools.
- Lack of professional and high hours contact between pupil and teacher due to high ratio especially in some rural areas.
- Desertion of technical education at the expense of grammar education.
- Failure to enhance pupils' academic skills (reading and writing).
- Lack of criterions to guide the process of teaching learning at all levels.
- Absence of links between the Junior Secondary School (JSS) and the Senior Secondary School (SSS) curriculum.⁶¹

⁵⁹ The Director of School and Community Science and Technology Studies and the Institute for Educational Research and Innovation Studies at the University of Education, Winneba, the chair of Open Learning Exchange.

⁶⁰ Kwesi Atta Sakyi, *Is Our Educational System in Ghana Globally Competitive?*, January 20, 2012, (accessed: August 15, 2017) at <https://www.ghanaweb.com/GhanaHomePage/features/Is-Our-Educational-System-in-Ghana-Globally-Competitive-228046>.

⁶¹ "The Challenges of Ghana's Educational System – Some Reflections", July 9, 2015, (accessed August 15, 2017), available from: <https://www.ghanaweb.com/GhanaHomePage/features/The-Challenges-of-Ghana-s-Educational-System-Some-Reflections-367386>.

The committee stressed that the factors accounting for the low quality of educational delivery at the senior secondary school level were multi-faceted. These included:

- Insufficiency of teaching and learning hours
- Poor infrastructure facilities
- Lack of counselling and bad management and supervision services.⁶²

3. Present Education System:

Regardless of their economic and social conditions, every Ghanaian child has the right to benefit from primary and secondary education. The Government is the responsible mediator that insures the best quality of education in the country, as well as insuring the accessibility and availability of education to all social classes, whether these schools were government (public) schools or private schools. The actual Ghanaian funding and expenditures on education in Ghana is one of the highest in Africa and the world.⁶³

The Ghanaian Education Ministry has the authority towards education and its policy. The ministry manages many agencies including the Ghana Education Service, the Bureau of Ghana Languages, the Ghana Library Board, the National Commission for UNESCO, the National Service Secretariat, National Accreditation Board and the National Council for Tertiary Education and the Ghana Book Development Council. The Ghanaian Education Ministry is also responsible of higher education, both private

⁶² “The Challenges of Ghana’s Educational System – Some Reflections”, July9, 2015, (accessed August 15, 2017), available from: <https://www.ghanaweb.com/GhanaHomePage/features/The-Challenges-of-Ghana-s-Educational-System-Some-Reflections-367386>.

⁶³ “Almost 90% of Ghana’s Children are now in School”, April 7, 2015, (accessed August 16, 2017), available from: <https://www.theguardian.com/education/2015/apr/07/ghana-global-education-campaign-young-ambassadors-visit-ghanaian-school>.

and governmental ones. For instance, The GES is in charge of the curriculum. So far, the most important reforms and reports legislated in Ghana are as follows:

- Education Act, 1961.
- Dzobo Report, 1973.
- New Structure and Content of Education, 1974.
- Education Commission Report on Basic and Secondary Education, 1987/88
- Education Reform Programme, 1987/88.
- University Renationalisation Committee Report, 1988.
- Free Compulsory Universal Basic Education (FCUBE) Programme, 1996.
- Ghana Education Trust Fund – GET Fund Act 2000.⁶⁴

⁶⁴ ‘*Education System Ghana*’, Internationalising Education, January 2015, (accessed August 21, 2017), available from: <https://www.nuffic.nl/en/publications/find-a-publication/education-system-ghana.pdf>.

3.1 The Education System in Ghana and its Degrees:

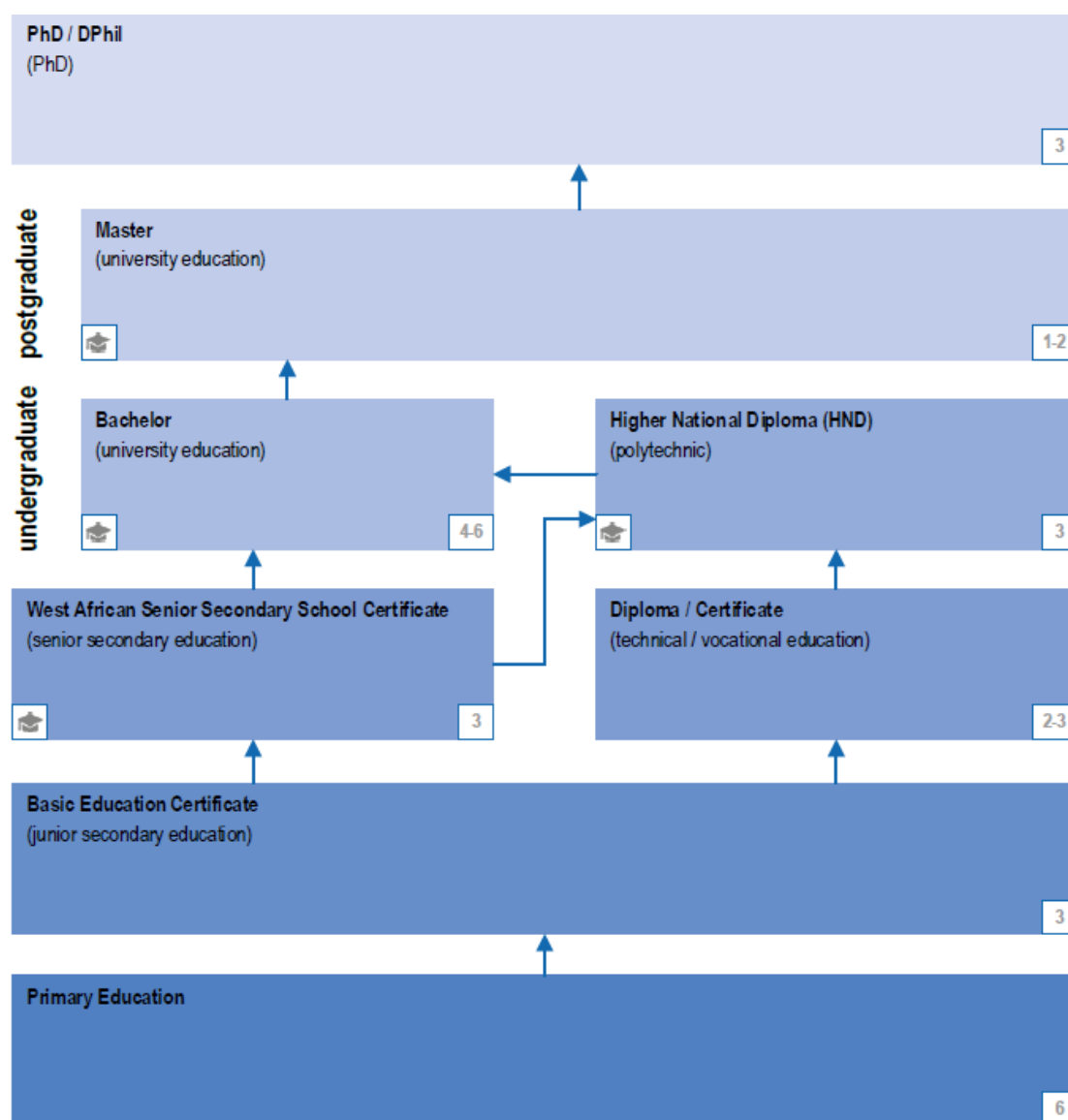


Figure 1.⁶⁵

⁶⁵ ‘*Education System Ghana*’, Internationalising Education, January 2015, (accessed August 21, 2017), available from: <https://www.nuffic.nl/en/publications/find-a-publication/education-system-ghana.pdf>.

Since 1987, the Education Reform Programme resulted in the (six, three, three, four) structure:

- * Primary education, six years. More than 12,000 primary schools.
- * Secondary education, six years:
 - Junior secondary school, three years. Over 5,500 junior secondary schools.
 - Senior secondary school, three years. Over 700 senior secondary schools.
- * Bachelor's degree (higher education), four years.
- * Master's degree programme, a year or two years.

Statistics shows also that there are more than 18 technical institutions, 21 nurse training colleges, 3 theological colleges, 20 university colleges, 6 tutorial colleges, 10 polytechnics, 6 public universities and 3 chartered private universities. That is why most of Ghanaians have the opportunity for education. Ghanaians' children are obliged to learn from age 6 to 15. English is the official language to be studied with, except for the first years of primary education where teachers use local languages to instruct the children. The academic year starts in August and ends in May.⁶⁶

3.1.1. Pre-school Education:

Pre-school education is compulsory in Ghana. It consists of crèches (from age 3 to 4) and nursery school (from age 4 to 6). In 2008, the GES declared there are more than 15000 nursery school in Ghana with enrolment of over 1.2 million children. These schools focus on language development, numbers, writing, drawing, music and dance in order to promote mental and physical health.⁶⁷

⁶⁶ 'Education System Ghana', Internationalising Education, January 2015, (accessed August 21, 2017), available from: <https://www.nuffic.nl/en/publications/find-a-publication/education-system-ghana.pdf>.

⁶⁷ Ibid.

3.1.2. Primary Education (6 years):

Children learn the first 3 years as 3-year lower primary phase and the second 3 years as 3-year upper primary phase. The curriculum aims to develop the reading, writing and arithmetic skills besides the development of problem solving abilities. Pupils learn different disciplines including English, the regional indigenous language, mathematics, biology, music, dance, handicrafts and citizenship education. There is no certificate awarded when completing primary education.⁶⁸

3.1.3. Secondary Education (6 years):

3.1.3.1. Junior secondary phase (3 years):

Pupils in this phase deal with the following disciplines: English, mathematics, social studies, integrated science, basic design, technology, religious and moral education, French, and ICT. By the end of this phase children with the age of 15 concludes the obligatory school-age years. They will get the Basic Education Certificate when passing the examinations successfully.⁶⁹

3.1.3.2. Senior Secondary Phase (3 years):

Pupils in this phase learn English, mathematics, social studies and integrated science. Optionally, they can choose other disciplines in relation to the agriculture, business, technology, trade, and general education (arts or sciences) specialisations. Pupils who succeed in the final examinations they will be holders of the West African Senior Secondary School Certificate (WASSCE).⁷⁰

⁶⁸ “*Education System Ghana*”, Internationalising Education, January 2015, (accessed August 21, 2017), available from: <https://www.nuffic.nl/en/publications/find-a-publication/education-system-ghana.pdf>.

⁶⁹ Ibid.

⁷⁰ Ibid

3.1.4. Secondary Vocational Education (2 or 3 years):

Junior secondary pupils' have the option to transit to the secondary vocational institutions which offer technical trainings. This allow them to become carpenters, electricians or tailors beside other options. At the end of the training, pupils pass traditional examinations to get diplomas and certificates.⁷¹

3.1.5. Higher Education:

Ghana's higher education is among the countries which has a binary structure. On one hand, there are the universities and on the other hand there are professionally-oriented polytechnics. The higher education in Ghana has different polytechnics, universities, university colleges, theological colleges and tutorial colleges. Each of them afford recognised degrees. These institutions and their programmes are under the supervision of the NAB.⁷²

4.1. Education Quality:

The standards to figure out the quality of education are the passing rate at the basic and secondary levels, and equipping students with the requisite skills for the labour market of the 21st century. Passing with good grades is not always a strong indication of good quality still, it is a good way to know the quality of education at the basic & secondary levels.⁷³

⁷¹ 'Education System Ghana', Internationalising Education, January 2015, (accessed August 21, 2017), available from: <https://www.nuffic.nl/en/publications/find-a-publication/education-system-ghana.pdf>.

⁷² Ibid.

⁷³ 'Education in Ghana –status and challenges ', (accessed August 16, 2017), available from: www.cedol.org/wp-content/.../Charles-Aheto-Tsegah-article.pdf.

Year	No. of Pupils (Sat)	No. of Pupils Passed	Percentage Passed%
2006	308, 383	190, 924	61.91
2007	320, 247	196, 240	61.27
2008	338, 292	210, 282	62.15
2009	395, 649	198, 642	50.21
2010	350, 888	172, 359	49.12
2011	375,280	176,128	46.93

Table 1: Passing Rate from Basic Education to Secondary Education.⁷⁴

The Table above shows the passing rates at basic education exams from 2006 to 2011. The student accomplishment in final exams is reflected in their skilled, post-graduation, professional life, work, and social mobility. Unfortunately, the passing rate is decreasing from nearly 62% in 2006 to 46.93% in 2011.

4.2. Education Expenditures:

The Ghanaian government intention to reach the Education objectives is seen in one-way in the amount of spending on education. According to the Global Partnership for Education, the government spending on education has experienced cycles of growth and decline. Ghana spends more than 6% of GDP on education, While the global average is 5%, I.e. the republic of Ghana is among the countries which has one of the highest expenditures on education as shown in the table below.⁷⁵

⁷⁴ 'Education in Ghana –status and challenges ', (accessed August 16, 2017), available from: www.cedol.org/wp-content/.../Charles-Aheto-Tsegah-article.pdf.

⁷⁵ "Ghana Expenditures on Education", updated in 2013, (accessed August 18, 2017), available from: <https://knoema.com/atlas/Ghana/topics/Education/Expenditures-on-Education/Public-expenditure-on-education>.

Year	Ghana	Senegal	South Africa	Japan	USA	UK	Denmark	Finland
2008	5.8	5	5.1	3.4	5.5	5.4	7.7	6.1
2009	5.3	5.6	5.5	n/a	5.4	5.6	8.7	6.8
2010	5.5	5.6	6	3.8	5.6	n/a	n/a	6.8
2011	6.3	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Table 2: Education Expenditure as a Percentage of GDP.⁷⁶

⁷⁶ “Ghana Expenditures on Education”, updated in 2013, (accessed August 18, 2017), available from: <https://knoema.com/atlas/Ghana/topics/Education/Expenditures-on-Education/Public-expenditure-on-education>.

The table below shows education expenditure ratios to GDP and government expenditure (GOG) from 2008 to 2011:

YEAR	2008 (GH¢)	2009 (GH¢)	2010 (GH¢)	2011 (GH¢)
GDP	30,179,000,000	36,598,000,000	46,232,000,000	57,013,000,000
GOG EXP.	9,538,244,209	8,756,146,694	11,039,923,940	13,837,325,330
EDUCATION EXP.	1,743,571,719	1,949,768,414	2,564,363,358	3,565,710,571
EDUCATION EXP as % of GDP	5.8	5.3	5.5	6.25
EDUCATION EXP. as a % of GOG EXP.	18.28	22.27	23.23	25.77

Table 3: Education Expenditure Ratio to GDP and GOG Expenditure (2008-2011).⁷⁷

⁷⁷ “Ghana Expenditures on Education”, updated in 2013, (accessed august 18, 2017), available from: <https://knoema.com/atlas/Ghana/topics/Education/Expenditures-on-Education/Public-expenditure-on-education>.

4.3. Public and Private Education Management:

The first post-independent government took over church schools; resulting in the centralisation of education management. In spite of the national decentralisation policy, schools' management and supervision remained weak; teachers have had no control over their classes, limited training to lead, and have no motivation to perform. Effective decentralisation, improved management and proper motivation should suffice in turning the state of education for the better. It is critical for the government to encourage and improve its tendency towards private education at all levels, since this one has an enormous importance and prospective to contribute more to the entire education system. It is crucial for government to motivate and support investments in private education as well as improving the already existing ones. In reality, private schools have always been a golden pillar of Ghana's education structure and their importance has been evolving at every stage and all levels of education, there is a significant participation in the formation of the Ghanaian education by the private sector; thus, partnership between the two sectors is the norm as the table below shows:⁷⁸

⁷⁸ “Education Sector Report 2013”, (accessed August 14, 2017), available from: <http://www.moe.gov.gh/site/reports>.

LEVEL	PUBLIC	%	PRIVATE	%
KINDERGARTEN	13,305	69	5,972	31
PRIMARY	14,112	71.1	5,742	28.9
Junior High School	8,818	70.9	3,618	29.1
Senior High School	535	64.6	293	35.4
Technical Institutions	125	54.1	106	45.9
POLYTECHNICS	10	100	0	0
UNIVERSITIES	9	14.1	55	85.9

Table 4: Distribution of Public and Private Schools.⁷⁹

⁷⁹ “Education Sector Report 2013”, (accessed August14, 2017), available from: <http://www.moe.gov.gh/site/reports>.

4.4. Mercy Centre's Private Primary and Secondary Schools:

An interview was conducted with Mr Ammar Benchaoui⁸⁰ where he answered some questions concerning his experience when he was the responsible for both primary and secondary schools in the Mercy centre in Ghana.⁸¹ At the beginning of founding these schools, Mr Benchaoui had a meeting with a committee sent by the ministry of education of Ghana where matters concerning the nature of the schools and their orientations were discussed.⁸²

Mr Benchaoui clarified that the government supported religious schools because of the morals and values they teach which develop the society. They did not support the fact of mixed genders in the schools because of its drawbacks. Like all procedures when opening private schools, the committee shed light on its conditions. The schools have to follow the curriculum and standards of the ministry of education, all pupils pay the school fees and the principle of the school is appointed by the ministry of education. Otherwise, the government does not interfere in the matters of the schools. The principle manages the schools and write reports to the ministry. The ministry is responsible of the highest percentage of the principle's salary when the centre is responsible of the rest.⁸³

⁸⁰ The director and manager of the Mercy Centre from 1998 to 2005.

⁸¹ A centre which belongs to the Direct Aid, an Islamic organisation from Kuwait. It is where a number of orphans are raised and have the process of education.

⁸² Ammar Benchaoui, personal interview, August 15, 2017.

⁸³ Ibid.

All pupils pay the fees for each trimester. The centre is responsible for the orphans' fees. Pupils from outside the centre also pay the fees, their parents are responsible for them. When a pupil cannot pay the fees, this will be the responsibility of charities or business men. The fees are meant to pay teachers and the needs of the schools.⁸⁴

The Parents' Association is the key feature of success in education in Ghana. The parents contribute with 60% in solving the problems of education. For instance, if a teacher lives far away from the school, it is their duty to figure out a mean of transportation for him/her or rent a house which is near to the school. This involvement spread awareness in people. They care about solidarity in society and support each other in every situation. Mr Benchaoui recount an anecdote about the death of one of the teachers, the teacher's residence was in a far village. So the association brought a bus and selected some pupils in order to serve in the funeral and gave to the teacher's family an amount of money.⁸⁵

The schools have their own uniform colours which are white and blue. The time table is divided in the assembly time from 7.30 am to 8.00 am (obligatory) then learning time from 8.00 am to 12.00 pm and from 13.00 pm to 15.00, pupils get a break time to eat and pray. During the assembly, pupils sing the Ghanaian anthem, then one of the teachers gives a moral. If there is a problem, the principle would declare it then gives the instructions. Some pupils get punished if they misbehave whether in the school or even in the pupil's house and family. The pupil's age and the nature of their bad behaviours are what determines the type of the punishment. Some pupils get beaten other will hold boards where the sentence "I have not done well" is

⁸⁴ Ammar Benchaoui, personal interview, August 15, 2017.

⁸⁵ Ibid.

written. The duration of each session is an hour and a quarter. The studies start from Sunday until Friday, Saturday and Sunday are weekend. A school year lasts for 40 weeks. There are national and religious holidays (Christmas). Teachers are qualified and recognised by the ministry, some teachers may have some administrative works. Besides the curriculum of government, the centre may add some subjects such as Arabic language.⁸⁶

The schools participate in many national occasions whether in competitions or festivals. Pupils practice many activities like sports and scouts. They are the responsible of cleaning the schools and its services such as planting and watering. Pupils must care about their appearance and behaviour, appropriate haircuts and clean uniforms.⁸⁷

⁸⁶ Ammar Benchaoui, personal interview, August 15, 2017.

⁸⁷ Ibid.

Conclusion:

Since Independence, the Ghanaian government was aiming to develop the education system by reforms and reports to improve the quality and adjust it with the needs of society and nation. One clear objective is to make education compulsory and accessible for all girls and boys in all over Ghana. Ghana spends a considerable amount of money in the education sector. Both government and citizens contribute and interfere to solve problems facing the education development. The policy of the ministry of education towards private schools is unique in a way which let the private schools work freely with the supervision of the government. The education works to elevate the high sense of values and morals for a peaceful life and a respectful society.

General Conclusion:

Ghana is the first country to gain its independence from the British colonial rule. It is one of the few countries which got its freedom without resorting to violence or war. They relied on being educated as their power to demand their rights. The Ghanaians' love to their nation was presented in their will, dedication and hard work to develop all sectors including the educational one. Ghanaians somehow benefited from colonialism, they rejected what is bad and negative while accepted and worked on what is beneficial and positive. Some characteristics of Ghanaians' mentality are their awareness and carefulness when dealing with serious issues. Ghanaians also inherited the English language from the British, the world's first language, which is an advantage. Although the numerous ethnic diversity with their different languages and religions, it is difficult to remember any civil war in the post-independence era. Imperialism desired to benefit from Ghana but it seems that Ghanaians were smart to benefit from colonialism.

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Résumé

Cette dissertation a pour objectif de présenter les fondements du système éducatif du Ghana et de faire l'ordre chronologique sur l'histoire à travers le temps. Cette dernière est un exemple vif d'un système éducatif réussi en Afrique, en raison de l'impact du colonialisme où les Britanniques ont eu l'influence principale. Les trois composantes qui ont contribué à l'obtention du système éducatif actuel sont l'éducation indigène, l'éducation islamique et l'éducation occidentale-chrétienne occidentale. Le plus récent et influent dans l'histoire de l'éducation de ce pays est l'éducation coloniale britannique. Les Ghanéens avec leur esprit national ont appelé à l'indépendance mais ont continué à suivre les traces du colonisateur dans des domaines qui ont apporté des avantages à la nation. Ils ont accordé une haute priorité au secteur de l'éducation en déclarant des réformes et des actes qui n'étaient pas radicaux mais continus à ce que les Britanniques avaient laissé. Ces actes ont amélioré l'éducation et ont également entraîné le développement de d'autres secteurs. Un tel modèle serait bénéfique pour certaines nations pour les aider à se développer, en particulier dans la scène africaine.

ملخص

أهداف هذه الأطروحة هي تقديم أسس النظام التعليمي في غانا وإلقاء نظرة عامة على تاريخها عبر الزمن. غانا مثال حي للنظام التعليمي الناجح في أفريقيا، ويرجع ذلك إلى تأثير الاستعمار حيث كان للبريطانيين التأثير الرئيسي. العناصر الثلاثة التي ساهمت في إنتاج النظام التعليم الحالي هي التعليم التقليدي والتعليم الإسلامي والتعليم الإمبراطوري - المسيحي الغربي. الأحداث والأكثر تأثيرا في تاريخ التعليم في غانا هو التعليم الاستعماري البريطاني. الغانيون بروحهم الوطنية دعوا للاستقلال لكنهم بقوا متبعين لخطى المستعمر في المسائل التي جلبت الفوائد للأمة. لقد أعطوا أولوية عالية لقطاع التعليم بنص قوانين وإصلاحات التي لم تكن جذرية ولكن مستمرة لما تركه البريطانيون. وقد حسنت هذه القوانين والإصلاحات التعليم وأسفرت عن تنمية قطاعات أخرى أيضا. ومن شأن هذا النموذج أن يكون مفيدا لبعض الدول لمساعدتها على التطور، لا سيما في الساحة الأفريقية.