

THE USE OF OUT-OF-SCHOOL ACTIVITIES

IN CLASS TEACHING IN TWO
UPPER PRIMARY CLASSES IN
NAVRONGO

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INTRODUCTION

(I)

AN ABSTRACT

This work is in two parts. Part one studies the problem and investigates into the children's out-of-school activities interpreted here to include their natural interests and pursuits and the life they live in the community out of school hours. The second part experiments with the summaries and conclusions of the investigations and puts forward their application in class teaching.

Part one begins with a study into the physical, social, emotional, moral, and aesthetic development of the children. The second chapter studies the influence they come under within the community in which they live. This is entitled: Informal Education. The third chapter is devoted to the formal education in two schools with a brief historical background in each case and through official reports, studies the extent to which children's out-of-school activities have been used in the history of the schools. The highlight of this work will be found in the closing chapter: the local aims and thoughts about formal education as conceived by the parents, the school children and the teachers of the locality.

We open part two with classroom lessons recorded in detail to see how the use of Out-of-school activities reflects the aims of those making up the community, viz the parent, the child, and the teacher. Chapter two makes use of children's evidence collected through a delightful project to reveal the nature of the qualities a teacher using children's out-of-school activities in class teaching should have.

Chapter three is devoted to show how an experimental class was organized. Once again it makes full use of the children's evidence to reveal early failures and show later success. Pupils' notes, records and other writings have been copied out exactly and no effort has been made to correct them. The last chapter entitled, Summary and Conclusions, is an attempt to model a school on the lines of the Experimental Class bearing in mind the nature of the children and the life they live in the community out of school hours.

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## INTRODUCTION

### (II)

#### THE PROBLEM

The term "out-of-school activities " is used here to refer not only to " the natural interests and pursuits of school children out of school hours "<sup>1</sup> but also to include the life they live in the community. The two cannot be separated. " There is only one subject-matter for education, and that is life in all its manifestations. " <sup>2</sup> Unfortunately "there is some gap in kind ..... between the child's experience and the various forms of subject-matter that make up the course of study."<sup>3</sup>

The work under review is an attempt to find the out-of-school activities of the upper primary school children of Navrongo, Northern Ghana; and the use of these activities in class room teaching.

Throughout the period, November 1954 - August 1959, the investigator availed himself of the opportunity of supervising teaching practice by visiting 25 town and village schools in the Wa, Tamale and Bolgatanga education districts, of the Northern Region of Ghana.

<sup>1</sup>

Out of School. Central Advisory council for education (England) Ministry of Education. H.M.Stationery Office (Reprint 1952) p.5.

<sup>2</sup>

Whitehead, Aims of Education. P.6.

<sup>3</sup>

John Dewey, The Child and the Curriculum. p.II.

In all these visits, he kept in mind a search for the aims which made parents send their children to school. He also thought of why the children themselves were in school, and what government expects of the products of schools for which it has paid grants. In almost every lesson, there was some amount of friction between teacher and pupils especially where children became interested and in a spirit of spontaneity brought into the lesson an aspect of their out-of-school activities. Where no such interest was displayed, the lesson was dull and in some cases force had to be resorted to. This lack of unity between the various subjects of the curriculum and the life of the children in the community led to the selection of the topic ' Out-of-school activities in class teaching.'

Later on, two only upper primary schools in Navrongo were used to investigate further into the problem and to see the extent to which it can be used in class teaching. A preliminary survey of the two schools showed that one of the schools - St. Paul's Primary had to tackle the problem right from start in order to win the parents to send their children to the school, and to make the children desire to stay in the school. The White Fathers who started that school were by their very rule of life bound not to neglect the child as a social being. They had to take the child as he is in his own community, and in his training, make use of his out-of-school activities; for, the founder of the White Fathers - Cardinal Lavigerie - in instructing his missionaries to Africa warned : " It is an unforgivable mistake to try and turn them into Frenchmen. I forbid you to dress them à la française; they are not to sleep à la française; they are not to eat à la française. I forbid you to teach them to read and write french. They must

learn to read and write in the language of their own country...." <sup>1</sup>

" When Principal Fraser of Achimota toured the Protectorate as government educational inspector, he found the White Fathers' institutions the best in the area, because of the strong link they had established between school and village life... This link is particularly necessary in the Northern Territories, where education ~~must~~ be closely bound up with native life if the danger of an educated African, wholly out of sympathy with the agricultural community, is to be avoided. " <sup>2</sup>

Unfortunately the White Fathers could not have their own way in what had been praised. As soon as the St. Paul's Primary School came under grants in 1933, those links which they had earlier introduced into the schools were then on being attacked by education reports as wanting. Teachers interested in these subjects : farming, brickmaking, thatching, and crafts of the people were needed. In the two schools, the reports showed that teachers lacked drive and energy. Organization and discipline in both schools had considerable room for improvement. More attention was called to native songs, drumming and dancing. Concerning practical work, one such reports reads: " Only fair, the children have ability but the teachers are not good craftsmen and do not know how to teach craft. " <sup>3</sup> School farm that used to be 20 acres in St. Paul's Primary school were reduced to sixteen and then to four plots of one and a half acres each. In the 1958 report of the second school, the farm work showed, " a small garden; it has just been sown with seeds,... The land around the school is farmed by the teachers. " <sup>4</sup>

<sup>1</sup> Donald Attwater, The White Fathers in Africa. p.4.

<sup>2</sup> F.M. Bourret, The Gold Coast. p. 104.

<sup>3</sup> Official Reports - The Navrongo School, 1945.

<sup>4</sup>. Report on the Kassena-Nankani Native Authority Day School - Balobia 1958.

The schools have now assumed a popular aim - in pursuit of academic learning, and teachers trained in conditions outside their environment. Although that part of Sir. Gordon Guggisberg's memorandum on education for the Protectorate ( Northern Ghana ) in 1925 which advocated " that the Government keep a strict control so that no inferior schools be opened, as had happened in the south." was not much carried out, yet by the same memorandum, " he wanted all teachers trained at Achimota and supervision exercised from that institution." <sup>I</sup> This policy must have led on to teachers receiving their training outside their regions and not thinking much about children's out-of-school activities.

However, the 1937 - 41 committee which examined the existing educational system in the Gold Coast ( Ghana ) and to make recommendations where necessary, did its work with representatives of all educational agencies and submitted a report that brought very much home the education needed in the present Ghanaian set up. Section 5 d (iii) of this report stated: " Courses should be planned around a central group subject....for the purpose of unifying the various subjects of the curriculum in special relation to the life of the community. "

Commenting on this, Professor L.J. Lewis in his lecture notes on Educational Development in the Gold Coast, said : " The 1937 - 41 Committee also commented on the curriculum in its report, but mainly in general terms. It was in this report that the idea of the " central group subjects " first appeared in the Gold Coast. Lack of professional staff and pre-occupation with administrative problems have hampered efforts to release the curriculum, from the traditional form. New schemes of education require fresh thinking out of curriculum

of both primary and middle schools. Conference of training college staffs May 1950 met to consider curriculum, but little in the way of practical or concrete proposals came out of it. The development of an adequate curriculum will take many years of research and experiment; this should lead to more diversity in different parts of the country than is at present. " <sup>1</sup>

Recent developments in Ghana education provided in the Accelerated Development plan ( 2, c & d )<sup>1</sup> EDUCATION IN THE BASIC skills, with the usual complementary learning deemed to be essential for children in the age-group six-plus to 12 plus. The main aim is to 'to provide sound foundation for citizenship with permanent literacy in both English and the Vernacular. '

Section IO2 of the Jeffery Report of 1952 asks for reform of curriculum and does not necessarily ask for any new subjects. This " must be accompanied by a reform of organization and of teaching method.....The first of these reforms will make possible, and the second will make inevitable, a review of the material from which the curriculum is built. And review would almost certainly lead to changes in at least two directions. In the first place, the general balance of the curriculum would be altered. The present heavy emphasis on the three R's taught in isolation from all other subjects would tend to be replaced by an emphasis on the use of the three R's in a wide range of children's activities embracing all subjects. Secondly, there would be a drastic pruning of the material at present included in the subject syllabuses. " <sup>2</sup>

It is within these comments that the investigator carried out his research and experiment.

<sup>1</sup> Prof. L.J. Lewis, Lecture notes: Educational Dev. in the Gold Coast, 1952-3  
<sup>2</sup> Jeffery report, 1952. African Education, p.20.

PART ONE

CHAPTER I

BACKGROUND STUDY OF CHILDREN

IN PRIMARY SIX

I. PHYSICAL DEVELOPMENT

Boys in any primary six class of the Kassena - Nankanni schools are not of the same age group. In Navrongo, Northern Ghana, where there are two schools with primary six, the ages of the children are such that we could have in one and the same class, boys ranging between primary five and middle form four. This gives rise to unequal physical forms. Big boys and small boys sit side by side in class.

While school records, for convenience, keep these ages around the class age of I2  $\frac{1}{2}$ , a sample study of forty children selected at random from these two classes gives the following age distribution :

|          |         |              |       |
|----------|---------|--------------|-------|
| 10 years | 2 boys  | ) Below age  | 5%    |
| 11 years | 8 boys  |              |       |
| 12 years | 7 boys  | ) Normal age | 37.5% |
| 13 years | 6 boys  |              |       |
| 14 years | 10 boys | ) Above age  | 57.5% |
| 15 years | 7 boys  |              |       |

The lack of registered birth certificates and very few baptisms at birth,

will for some time, continue to give marked differences in the physical age and build of the boys.

At home there is plenty to eat during harvesting and a few months afterwards. This period of plenty stretches from July, after harvesting the early crops, up to February in most homes. The bulk of the harvest are obtained in November and stored to cover the thin months. The staple food is millet, but groundnuts form a major supplement to the meal as a regular part in the accompanying green vegetable sauce. The farm and garden produce are at the disposal of the family though it is the father who regulates their supply.

Boys obtain their share of food from their mothers. Sometimes their elder sisters give the food to them. During the times of plenty, they like eating raw groundnuts most of the time. Roasted cobs of millet, often smeared with shea-butter are also taken between meals. Unfortunately, they do not have much to eat at will all the time. Most homes either ration their supply of millet and groundnuts, or are left practically with no food in the middle of the dry season i.e. in February; but Nature comes to their aid and gives them the extra food they wish to have. Fruit-trees begin to flower and bear fruits from January till the growing season in May. Mangoes get ripe around certain compounds, in some institutions and in the open fields. The green kapok pods are good enough to eat. Other fruits such as the dawdaw (monkey bread), shea-fruits and the baobab pods offer delicious supplements in between meals. Most of these fruits are not cultivated. They grow wild, and boys at their leisure, walk any distance to reach them. They throw stones at the fruits or climb up the trees to get at them. As boys climb and shake the branches, some

fall and break their arms.

Meat is welcome by all. Unfortunately it does not form part of the regular diet. On special occasions a boy may get meat and rejoice. Such occasions are mostly days of sacrificing to the family gods - the ancestors. Other days include marriages and funerals, durbars and feast days such as Christmas. Normally a living animal is a treasure, a property, a measure of the economic standard of the family. Seldom will it be killed for home consumption. Fowls are more often killed in sacrifice; but as the women do not eat fowls, by custom, it is the men and the boys who take all the happiness. If by accident, disease or old age, a hen, dog, goat, sheep or cow dies, the best part of it will either be sold or shared by the family. Most boys keep fowls which they term their own; but they are not free to take their eggs nor kill them. More often, fowls and eggs are given away in gifts to strangers who pay visits or <sup>are</sup> cocked for a native who may stay in a neighbour's compound for some time, during the day.

Pito, a native drink brewed from fermented millet, is loved by all. In houses where mothers brew pito, boys enjoy 'taking a sip' when they want to. Sometimes, on market days, they visit their friends and share a calabash of pito. During the dry season water is not easy to get. Boys who must draw water for the domestic animals either dig in river-beds for water or go some distance to wait at a well for its dripping water. Today, there is water-borne pipe in Navrongo town itself; but those outside its reach, somehow still feel the thirst of the dry season.

Practically all the children are not too happy about what they term : seeds of illness within the cattle enclosure of the

compounds in which they live. On entering a native house, the main gate opens into the cattle enclosure. After walking through this, one steps over a low wall into a very clean inner compound. A child commenting on this said : " The cattle and their dung bring flies into the house in the wet season, and they even enter the mouth when you speak or laugh." Another boy said : " The entrance of my house is always smelling because my father always keeps the donkeys there." Others complained that urine passed on the walls by those who enter to drink pito makes the house smell; also, cracked mud walls harbour snakes, mosquitoes and scorpions that bite them sometimes in the night.

Most boys go to bed early and get up early to go to school; but at moonlit nights, not many go to bed early. They attend native dances, marriage or funeral ceremonies in nearby compounds, or play up to a very late hour. Those that do not go out, sit up to tell or listen to stories or gossips of the day. In cold weather, they light fire outside under a tree and sit around, or light such fires in the sleeping rooms to keep them warm. They go to bed by rolling themselves in native zana mats to keep off the cold.

The environments provide plenty of playing grounds. ?

## 2. THE SOCIAL BACKGROUND

More than 80% of the boys' parents never went to school. They occupy themselves on the farm to keep their families. Each farmer has to himself, one or two acres of farm immediately around his compound. In these farms, the main crops grown - millet, groundnuts and vegetables, are for home consumption. While tomatoes, okroes, beans, pepper and spinach continue to form part of the farm produce, dry season vegetable

gardens are also maintained by some parents. Side by side with crop farming is animal husbandry. Every farmer owns a number of cows, sheep, goats and fowls. Some parents find employment during the dry season, as labourers; but the rest engage themselves on their own handicrafts such as the weaving of strips of native cloths, the weaving of baskets, and the making of hoe-handles. A few parents trade between Kumasi and Navrongo, Walewale and Navrongo, and between Bolgatanga and Navrongo. They buy foodstuffs such as millet, groundnuts, yams, fowls, shea-butter and fish and sell them. There are a few masons who were trained by the White Fathers; these continue to build. On the whole the natives build their houses during the dry season. About 47% of the parents have had some education; Of these, one-third finished the Middle school, and are engaged as clerks in the Forestry and Veterinary departments, in the medical field units, and as teachers and nurses.

Nearly every woman knows how to brew pito. For commercial purposes, 20% of the women brew pito each market day. They brew each, "two large pots every market day", comment most of the boys. These are first class pito brewers, they say. There are other women who prepare the malt out of millet and sell to pito brewers. Most of them weave baskets and mats for sale. A boy proudly called her mother the chief weaver of his area. Other women make shea-butter oil and groundnut oil for sale. Besides petty trading and household tasks, the women repair cracks in the walls of a house and plaster the walls of the compounds.

The women by common practice, live in polygamous families with the men. Though the Christians have taken to the monogamous pattern, polygamy is predominant. In the same compound, we may find the two types

of families. Usually a husband builds his own compound for his wives and children. As the children grow and marry, the father's compound is enlarged to accommodate them and their wives in different sections of it. We shall illustrate the typical living conditions with those of a boy we shall name Z, for the purpose of this work.

Z, a Kassena boy, stays in Nomolo - a section of the town, with his father and mother in a section of a compound. Within this compound are nine main rooms shared by his uncle, father's brother, and the father. The uncle has two wives and the father has three. Each woman has a room and a little inner compound together with a kitchen. His father has his own room and so has the uncle. The boys have one room. The remaining room is reserved for strangers, and for storing the farming implements. There are two big barns for millet in the outer compound where the cattle lay. Father has twenty cows and some goats and has a small number of fowls. He owns an acre of farm around the house. The mother assists him in the farm, and sells some of the produce. At times she sells the pots she makes. The boy is happy with what he terms 'his kind parents'; but he hates to see his uncle in the compound, for he often beats him or shouts at him.

### 3 EMOTIONAL DEVELOPMENT.

#### ANGER

It is typical of the Primary six boy to be angry with any one who is not one of his companions. He becomes angry when a younger brother or boy <sup>who</sup> insults him, eats his food, tears up his book or dares to put on his dress. He becomes angry especially when this younger boy follows him any time he is going out with his companions on an errand or to play. He does not like to see so many people in his

in his compound. He hates to see them coming in to drink the pito brewed there, for they make noise and send him on errands unnecessarily.

Concerning these pito drinkers, some boys said that they drink and disturb and even eat all their food at times. They always stagger about, fighting and causing trouble at times. They hate to hear them making noise even when they want to sleep.

He expresses his anger in several ways. He beats the younger brother or boy arousing his anger, or cries if he cannot beat him. Then he leaves the place for a quiet corner where he sits alone, not talking to any one until a playmate finds him and speaks with him. After about thirty minutes, he becomes normal and friendly again and goes to play. Food is always a source of anger. When it is not ready, not enough, given to, or eaten by someone, or when it is same all the time, the child is not pleased. Beating, unfounded blames and abuses from bigger boys or grown-ups; insults and mockery from younger ones; deprivation of a companion or a possession may all give rise to his anger.

Parents, especially the father, tend to beat the angry boy the more. Mothers generally pacify him with food or abuse the child. His sympathisers are his own companions - his social group. They try to please him in any way they can; but his younger brothers and sisters often sit at a little distance from him and share his grief in silence. The report below may illustrate some of the details of this emotion.

Agalba is in Primary six. When he is angry with his younger brother, he beats him and at times locks him up in the house. His anger even extends to his father when he tells him to assist those shepherds in the house to drive in the sheep and cattle every evening after school and to help them to clean the enclosure at least once a

month. He grumbles; when he does take part in driving in the cattle, he gives them as much punishment as he can, beating them and throwing stones and sticks at them to make them run faster into the compound. He grumbles all the while he is doing this, and as soon as they have all entered the enclosure, he runs away from the house to escape an immediate punishment. Each time he shows anger, his father abuses him the more; but his mother tries to keep him in the room to cool down his anger by giving him food. At the same time, other grown ups in the compound mock and laugh at him. His own social group try to make him leave the house to go out and play. Often, this group teaches him some ways of punishing his father and avoiding driving in the animals. They urge him to play with them far away from the house every evening, and come back home only when it is dark and all the animals have been driven in by the other children who do not go to school. The younger brother laughs at him and stays away from him when others make him angry.

#### FEAR

The boys of Navrongo are very much afraid of wild animals. These include elephants, lions, leopards, bush cows and hyenas though they never come across them. Seldom in fact do they see even a dead wild animal. The fear of wild animals hunts their imagination in the same way as the fear of dead bodies and ghosts. The neighbourhood instils such fears into them; for the height of fear is reached every year when millet is growing. About this time, the growing millet is 'known' to be full of them especially at night. It is also believed at this time, that mad men and neck-cutters hide in the millet farms; and boys would not even dare go out at dusk, on errands which will bring them through millet farms at night.

Among animals they see quite often, those that they fear are the chameleon, the snake and the dog. Right from infancy the fear of chameleons is known to be common to all up to later childhood and above. This is attributable to various reasons: the shape of the chameleons's head, the form of its eyes, the hardness of its skin, its movement, and its changing skin. But the nature of the fear of the chameleon is one of native belief. It is popularly believed that if the chameleon bites you and you do not bite it, your body will be changing like that of the chameleon. It is also believed that if it crosses your path, someone in your family will die.

The fear of snakes is based on two popular beliefs. It is believed that if any one touches the skin of a snake or eats the flesh, particularly of a royal python, he will become a lepper. Another belief is that a snake's legs are inside its body and that if it shows them to any one, that person will die. As a result, children are counselled not to turn over even a dead snake. One boy said that if the bone of a snake pricks a man, he will die. That, he said, was told him by his mother.

There is a certain amount of fear for the dog, especially the mad dog. Other dogs that bark persistently at night are feared; because they 'see' ghosts in the night. Out of the belief that a dog can carry a boy into the skies, quite a few boys fear it. A comment from Agalba about the dog is of interest. "A dog bit my friend and he received eight injections before he could live; therefore I do not want the bite." Another comment of a boy about why he fears the lion may be of interest. "I have read from a book that a lion was trying to eat a small boy. That makes me afraid." Boys have fear also for the graves of dead parents buried inside the house. Among

christian children, the making of juju in the house is a situation that causes fear.

#### AFFECTION

At home, mothers are the objects of affection. They feed them, wash their clothes for them and also protect them from the punishment of the fathers whenever possible. In their presence, they do all they can to please them. They speak freely and ask all sorts of questions. But outside the house, there is a secret affection to a schoolmate, who is generally a boy from the same section of the town. When they meet they speak about their own 'secrets' that never reach elders.

The least loved ones within the family are their sisters. They complain that the elder sisters often insult them and do not give them any response when they question them. They are quarrelsome and do not often give them enough food when they cook the food. They would not wash their clothes for them, nor give them millet flour when they are hungry. Second and third wives of their fathers are termed selfish and jealous for they want all things for themselves and their children alone. Uncles are not much loved either; they beat boys when they should not, they prevent boys doing what they want, they load them with work and would not help them. Besides, they are lazy and they do not work as hard as their parents. Elder brothers beat and insult them without cause, they say, and they bully them when they do not help to drive in the cattle and the hens. The younger brothers meddle with their possessions and spoil them, they are too young and are not able to play any game they would like to play. A remark such as : "I like my small brother least because he is three years old and he does not talk", is an illustration of this. Grandparents are

also pulled into the group of the least loved ones. These are fond of scolding, and do not want boys to go out with their companions but to stay at home and work. At the end of the scale of least loved ones come the fathers. Fathers force them to work while other children are playing. They punish them and sometimes they cannot be seen when the boys want them for their needs. Some of them like insulting the children's mothers and even beating them in the house. Some fathers get drunk and when they come back home, beat any body without any reason. With the exception of the mothers of other children in the same family, as already stated, no boy mentioned his mother as least loved.

#### THE CHILDREN'S INTERESTS

During school holidays and over week ends, most boys go about in their social groups. Their walks are mostly rambles into the market and the open fields.

Navrongo market comes on every fourth day. On such days, distant relatives and friends meet in the market to exchange greetings and messages while doing their normal buying and selling. Boys find their way into the market without any intentions to buy or sell. In most cases, they meet companions to play or just 'see' the market. School attendances are often affected by the market days. There is never a social occasion so loved as the market-day. At times there is drumming and dancing and even lads and lasses meet to form new acquaintances.

The open fields to them is a natural rambling ground. Boys roam about all day in the fields looking for animals and birds in the dry season or following cattle in the wet season. During these

rambles they indulge in recreations of all sorts. With catapults or bows and arrows, they play at shooting plants and animals. They hunt lizards and mice and roast them in the fields. They wrestle or play at cards in open places, and they fish and swim by river-sides. At nights they stroll to compounds where there is drumming and dancing and on Friday and Sunday nights, they attend cinema shows at the training college.

Besides the social groups that normally move about, each boy ~~almost~~ keeps a friend in whom he confides. Although there is always one among the group who takes hold of any new situation when it becomes necessary, yet this particular friend is generally older than the boy and he may either be in the same class or in the middle school. These special friends were described as famous, strong and big by some of the boys. Only a few would trust their parents with their emotional and social problems. A father, commenting on this said: "Up to primary three, he has confided and sought guidance from me; but now I do not know the one to whom he goes." A mother expressed her concern in this when she said: "I do not know why my child no longer tells me the people who beat him outside this house. Sometimes I find him crying but he never tells me why."

### 3. MORAL DEVELOPMENT

Parents expect their children to be respectful and obedient. This general rule is interpreted and applied in a number of ways. The boys are expected to be obedient to their parents and their elders and to respect every one they meet. This respect is extended to their age group and to their younger brothers; but while to the elders they must be humble, they are expected to be kind to their inferiors.

This humility consists in a boy, sitting near to his parents or elders, listening to their conversation; but <sup>it</sup> does not permit him to take part in the conversation.

Boys are often cautioned by their parents not to steal nor tell lies. They are expected to be hardworking and unselfish.

The boys on the whole try to live up to them, but they find it hard to obey especially other grown-ups. Corporal punishment by parents and insults and abuses by other adults are frequent means by which their offences are corrected. Parents, however, advise them sometimes; and by stories or proverbs tell them what await <sup>their</sup> children who disobey.

#### 4. AESTHETIC DEVELOPMENT

Items of clothing such as shoes, trousers, white pairs of shorts, shirts and coats are considered beautiful by almost every child. Vehicles, the most attractive of which is, to them, the Navropio's saloon car, are next loved; in particular a car of a clerk or his bicycle is what they admire and want to have. Two-storey buildings - described as European house or Kumasi house, normally built for staffs of Government department and higher institutions are ~~also~~ admired. They appreciate also those one-storey houses in native compounds roofed with aluminium sheets and commonly called, zinc house. Glass windows and shutters; electricity, especially the street lights of the Navrongo St. John Bosco's training college, attract much of their attention. Some items of furniture such as arm-chairs, the wireless set and radio boxes are ~~also~~ mentioned as beautiful; and coloured pictures photos and statues are included in their sense of beauty.

Away in the fields, the boys' aesthetic development continues to show itself. Birds, especially the canary birds, are loved by each one. They love to see them flying to and fro over the countryside, and they love to see it in cages. They love to see the beautiful butterflies hovering over flowers that bloom in the rainy season. They are delighted to see insects and new life - green grass and wild flowers of the wet season.

The horse is the most recognised beautiful animal known; the young donkey is not much liked. It is ugly. Among birds, the one most disliked is the vulture. Earthworms and toads are not pleasant to most boys owing to their slimy skin. The queer shape of the chameleon's head and its ever changing skin give it a bad name in the matter of beauty. All things with bad odour are ugly. These include : excreta in the fields and on the floors of public latrines; the cow dung in the enclosure in the wet season and people with large sores and deformed limbs and faces ( leppers ) .

#### THE CHILDREN'S POSSESSIONS

A great majority of the children have no clothes. The school uniform is their only item of clothing. Others have the native smock, a round-neck singlet, a shirt or a cover cloth. A few have pairs of Bata sandals, cap or hats for occasional use.

It is customary for the boy to own either a goat or sheep, and a little chick or fowl with some eggs. The young goat or fowl is usually given to the boy <sup>by the</sup> mother's brother. The significance of this custom will be seen in the next chapter. The child however, is not free to make use these animals nor their young ones. It is the father who has absolute control over them. Though the child is proud

to keep them as his possessions, it is the father who directs when they are to be sold or slaughtered. But when such an order is given, it is always in the best interest of the boy. Such interests include the purchase of school uniform or books, or for transport fares or pocket money when one has to attend school away from Navrongo.

For the love of listening to the song of birds, they make cages and trap the canary birds. Often, a boy is found carrying his cage along during their rambles to the fields, to the market or to the school. Out of the dry millet stalk from which the cages are made come all types of toys at the end of the harvest. The 'kaako' musical toy is seen towards the end of October and boys rent the air from morning till night with the sound from it. Lorries and cars and hats and spectacles, all made out of the millet stalk, are found in the children's possession about this time.

#### DESCRIPTION OF THE CHAPTER

In this chapter, we have discussed the summaries of 40 primary six boys in two schools in Navrongo. The material used in obtaining the information is based on the case study investigations prepared by Mr. A Taylor and Dr. B.L.B.Kaye of the Institute of Education, University College of Ghana. They were used by the kind permission of Dr. Kaye to discover the psychological background information of the boys whose out-of-school activities are being studied in the first part of this work.

It ~~must~~ have been noticed that only boys are mentioned in the study. This is so because up till now, there are only three primary six classes in Navrongo. One of these <sup>012</sup> is in fact the second stream of the mission school and enrolls girls only. As the mission

school tends to express its own distinctive character on the children, only the boys' P.6 class was taken together with the only local council school of the area. The girls in this local council P.6 class were also eliminated for this study. The selection of the boys in these two classes were made at random but kept to a limit of twenty in each class, in 1959 for the experiments in this work. Since 1956 the investigator had organized the Kassena-Nankanni second year students to make the investigations; during the period, he also organized some teachers in the field to gather the information; and while the students and teachers were working independently with the case study guides just referred to, the investigator himself visited the two schools again and again to obtain the children's evidence through simple questionnaire. The results were brought together; the difficulties and successes were noted and used as a check for the 1959 investigations of those forty boys already recorded. In all nearly 200 boys were studied since 1956.

CHAPTER II

INFORMAL EDUCATION

The male child in the Kassena-Nankanni tribe is named by the most elderly man of the family. This is usually the grandfather or an elderly uncle of the boy. Children are not considered as belonging to the father but to the father's father. This is so because of the love to live among the past relatives. A boy is therefore named after an event or the memory of his grand-father; but there are other cases in which the name is given in connection with the circumstances surrounding the birth.

The following names are found, among the boys studied to have been made after the memory of the grandfather. Akwodi - father is still alive, ( child's birth coincided with the death of the father's father). Kwotiga - it is for my father, ( reference here is to a piece of land owned by the grandfather ). Akwotiga - I have no father. Akwoygingna - All the things belong to my father.

Other names found, do not contain the root of ' Kwo ' - father but refer all the same to some events in the life of the grandparents concerned. These names often become subjects of jokes in the mouths of teachers and children alike; yet when they are understood, they help the children in their climb towards excellence and nobility. We find that ignorance in this direction may lead a boy to write ' Dewoldason ' instead of Dewoldane - his proper name, meaning: we help each other ( in troubles ). Other names include, Boro which literally means door. Boys go about shouting, ' Pi boro '

i.e. you close the door. In all these, the bearer of the name is teased and made angry. Yet, Boro refers to the grandfather who, known to be strong in defence of his family rights, become a 'door' to the household. That 'door' would close to evil doers and open to the good-hearted. Other names such as : Abake, literally, I will not pass; Batabe - what would they say ? ; Atigase - leave it alone; Aguyire - look after the house; Agalba - the first before the others, are known. Names in connection with the nature of the child's birth are also found. A boy born with the legs first is generally called Ane. Bawa is a returned child. Wekem ( the work of God ) is so given when the parents did not expect a child due to certain circumstances of their lives.

The Kassenas, unlike the Akans, have no week-day names and therefore do not name their children after the names of the week.

#### EARLY TRAINING.

In accordance with normal practice, a child<sup>is</sup> breastfed for three years. ( Girls are normally permitted to suck up to the fourth year ). In weaning the child, the mother generally deceives the child that there is a worm in the breast and that it will escape into the child's mouth if he sucks. Normally, the mother starts to wean a child by giving him porridge mashed in water to which sugar is added; others add a small quantity of cow milk. Weaning in this way normally starts in the second year. At about the third year, if the child has not stopped, the mother may bring in other measures such as refusing to carry him about, or sleeping near him in the night. There are other parents who feel that the child stops sucking on his own and therefore needs not weaned. Such children continue to suck up to the fourth year; but some fathers are known to whip such boys to make them stop.

Parents are not very particular about bowel and bladder training. While the child is not yet walking, his bowels may be moved inside the compound. It is taken as a matter of course that the mother will remove it. At about the age of two, the mother may carry him into the cattle enclosure or the inner compound whenever the child expresses a desire to move his bowels. At three, he is always shouted upon to go outside the inner compound. By four years of age, he is generally shown a place outside the house where he may ease himself.

As regards urination, a woman referred to the lack of training in these words: " There are some people who want some children and cannot get any, <sup>why should I worry</sup> just because he wets his bed at night ? The child will stop when he has the sense to stop." Yet it is a general feeling that a child that wets his bed at night is a disgrace to his mother.

Between 12 and 18 months, the normal child starts to walk; but nearly half the children studied began walking after 24 months. A few even walked after three years. This is largely due to a disease known as ' kyare ' - a sort of diarrhoea which attacks most infants between two and three years.

**DURING EARLY CHILDHOOD** ( 3 - 5 years ) the boy's close association is with his mother. It is said that children play where they get food to eat. During these years, the mother takes care of him. She feeds him and prevents him from crying. At times, when the mother is busy, an elder sister or grandmother takes care of him. She has to see to it that the child is clean, fed, and carried about when he is tired. It also becomes her responsibility to help him speak properly and to adopt correct manners suitable to his age.

He is to be made to receive and give things with his right hand, and use language befitting a child when speaking to adults. At the same time, she should see to it that she does not make him annoyed, refuse him food or be unkind to him. She must not go out of his reach; she must be near to prevent him from taking outlasses or knives, from approaching fire, and from going near boiling liquids such as soup, oil or water. He is to be prevented from putting sticks into his mouth, nose or ears. She must not beat him hard; for a Kassena proverb says that ' a child is better than a dog ' and that, ' one does not show his power to a small child not his size!' This last saying generally refers to the bully.

Any one in charge of a child, is not to set a bad example before him; not even with the intentions of correcting him. The story is told of a Kassena woman who shouted from a compound that she would give her crying child to a hyena if he did not stop crying. Suiting the action to the words, she held the child over the wall enclosing the compound and lo, a hyena actually snatched the child away.

LATER CHILDHOOD. In the early part of this stage, at about the age of six, boys come directly under the influence and training of the father. <sup>while</sup> "among the Tallensi there is very little social differentiation between them as yet," (I) Though among the Kassenas one may find a girl following shepherds, this is an exception where the father has no son. At this age, the boy does practically

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(I) Fortes, The Web of Kinship among the Tallensi. p. 190

undertake any job with his father, until he comes to know his own duties and responsibilities. It is normal at this age for the child to visit his mother's brother who gives him a little fowl or goat. Where this is not possible, the father gives him the fowl or the goat. This is done to help the child begin a sort of personal bank account since any of his father's belongings which he may help to increase become family property to be shared after the death of the father. At the same time, the Kassenas have a proverb which says : ' Deceive a child before you put your hand inside his bag.' This is an inducement to the child to begin his early training and life with a purpose.

In the child's poor attempt to rear his chicken or goat, the father shows him how to do it. He takes him out into the fields to show him how to dig up white ants for his chicken as well as his father's fowls. He shows him how to take care of the goat. This he does by taking the goat out to be tethered near where a little grass or bush can be found, and to give it water in the evening. Eventually the boy takes over the responsibility of looking after the father's fowls and goats. He opens the fowls in the mornings and sees to it that they are all in at nightfall. He takes the goats out each morning and sees to it that they are well tethered. Then he goes for white ants for the chickens that are at home. Towards evening, he goes for a pail of water and brings in the animals for a drink of water. He then sees to it that they are all driven inside the compound for the night.

At about the age of seven or eight, he follows his elder brothers out into the fields all day as a shepherd-in-training. The father sees to it that he has food, mostly groundnuts or millet

which he places in a bag hanging over his shoulder. With this and a club in hand, and perhaps a play thing - a whistle (wooden) or a catapult, he is an exact picture of a shephred. The life of a shepherd is not a very pleasant one to him at this stage, especially if he has no elder brother with him. Again and again, one finds him all alone, crying. Often he is asked by the elder shepherds to guard the cattle while they go off to play. He is to prevent the cattle from entering people's farms; but when for no reason known to him, a cow strays into a farm, he stands by and cries; unable to control the situation. Sometimes one of the cows, especially the calves, strays off into the wrong direction and in his attempts to bring it into the fold, he rather runs after it crying, causing it to stray farther away. Under such circumstances, he is at the mercy of the older shepherds. They may shout upon him, or one or two may beat him. Sometimes he may find himself face to face with an angry farmer into whose farm the animal had strayed.

Once the investigator came across a little boy aged six crying by the wayside. This child entreated him to carry him home on his bicycle; but a group of older shepherds appeared in the distance shouting : " Don't take him away; he is a shephred." The boy complained that they had eaten his food and had beaten him. When the bigger boys were questioned, they said that he was learning to be a shephred. Before leaving the scene, the bigger boys told him to wait for them as they were going to bring him some fruits. Incidents of this kind are many.

During the dry season, when there is no more farm for the cattle to stray into to graze and to trample down growing plants, the shepherds stay at home. At this time, the boy in this early part

of later childhood, is seen playing about around the compound and in the neighbourhood, running after lizards and crickets. When the farming season starts, he is with the father in the farm hoeing and tilling the ground.

Between the ages nine and twelve, boys are still under the influence of the father; this time, a second influence lays control over them. This is the influence of companions. Most of the time, they are out in the fields as shepherds with cattle. Often they take their cattle where they meet as companions and together they play, they wrestle, they fish and they swim. Petty stealing of farm produce or of eggs and fowls are often indulged in. They share all kinds of secrets which seldom reach the ears of the parents.

This is the time the father begins to have difficulties with the boy; yet he is to take care not to force him to do his work. He is to take care not to give him what is too difficult. He is not to bring pressure upon him in his attempts to dissuade him from following bad companions, stealing, fighting and telling lies. It is in any of these that a boy, not staying with his father may run away from him, or from his parents and go down to the South - popularly known as 'Kumasi'. A local proverb says that 'a guinea fowl chick says he has been following the fowl for nothing but he knows his real mother'.

The father strives to train the boy to be of good behaviour. He gives him a piece of land to grow his own crop, often it is ground-nuts. At the same time, he makes him assist the family on the farm. He shows him different kinds of plants and soils. The boy has to co-operate with the father and the father has to help him to overcome his difficulties. He shares his sorrows and discusses with him some

problems of the family. Finally, it is the father's duty to build him a room in the compound, and to get him a wife when he is of age.

TRAINING GROUNDS. There is no indication of any training grounds or organization set aside for the training of the growing lad. Like the Tallensi, the Kassenas have no age sets or initiation schools. "A person grows up and receives his entire education at home. If he practises a craft, such as leatherwork, or is a diviner, his home is his workshop and consulting place."<sup>(1)</sup> Informal groups however, exist through the formation of companions within various sections of the town. Through play and imitation, such groups learn to sing native songs, to beat drums and dance, to wrestle, to hunt with bows and arrows and to tell stories.

Where no such groups meet, they learn about their locality through contacts they make through visits and rambles, and at home. Visits are frequently made to places of interest; to wedding celebrations and to funerals where there is much drumming, singing and dancing. After the evening meal, it is the normal practice to gather round the fire - especially in the cold season and talk together. Parents and other adults in the compound discuss social matters, political careers of chiefs and people as well as affairs of their ancestors in war and in peace times. When present, the child gets to gain his knowledge that way. Where the children are not expected to listen to the discussions, they are sent away to go and play in the moonlight or to go to another section of the compound to make their own fire and tell their own stories.

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(1) Fortes, The Web of Kingship among the Tallensi. p.16

The following verbatim reports from parents illustrate some details in which the family traditions and trade are passed on to the boy as he grows.

1. " As I am a trader of animals and hens, I allow him to follow me wherever I go. I make him follow me to the market to sell the hens; we all sit together selling them. I show him, and let him watch how I measure the weight of the fowl as I hold it in the hand. Also, I make him listen to how I speak to the customers. After he has seen me doing these for several days, I will send him with an amount of money to go to the market alone to buy fowls. When he does that, I will examine the fowls and give the prices of each and let him take them to another market to sell them. I will test him in this way, the second and third times. If he is able to make some profits, I will then give him some amount in addition to what he has so that he can continue with the trade."

2. " I am a diviner. When my child is very young, he sits and watches my performances. As he grows older, he is given a chance to participate in those acts. He carries the fowl when I want to sacrifice to the gods; he carries the bag containing the 'fairies'; he fetches the different kinds of roots which are ground and mixed in order to produce poison or medicine. By the time I will be old, I shall give him the power to perform these acts."

3. " The child sits down and looks at me as I carve. In this way, he learns how to make the wooden handles for hoes."

4. " As I am a leather-worker, I have to show the child how to work on the leather; as for farming, he will have to be so by himself

5. " I teach him ( the customs and traditions ) by showing him the examples of others. I tell him about people who did not follow the practices of our first fathers and the harm it brought to them. I also keep on telling him about the customs and traditions through my advice to him from time to time. He also learns about them from the other members of the family. "

6. " I teach him how to farm, how to keep poultry, and how to draw water for the fowls and the goats. He will always go with me to the farm to learn how to hoe by looking at me. All family traditions are passed on to him by his elder brothers, sisters, and relatives through conversation, imitation and practice. "

In children's play, this incident was recorded :

A young boy, aged about five was at play with another child playing besides him. The boy had before him, sticks broken pots and empty bottles. He pretended he was a trader and was heard saying : " I am my father. When I grow my father will give me some hens to take to the market and sell."

Parents correct their children often through stories and wise sayings (proverbs). At times the children ask other members of the family for the meanings of some of the proverbs they hear from the parents. Some of these sayings are also picked up from the market and from native drinking compounds. Sometimes they pick them up from the conversation they overhear from their parents or from others outside their homes. They listen and observe keenly the manner in which their parents speak, and also the way they use idiomatic words to express their dignity.

The following proverbs are closely related to the upbringing of children.

I. To bring up one wise child is better than bringing up

a hundred fools. ( It is worthwhile to complete one small act, than to attempt a number of incompleated deeds ).

2. We cannot take cow dung and throw at a cow. ( Here the child is admonished to see the uselessness of trying to show his father something about which he thinks the father knows nothing.)

3. Water does not run to the opposite direction. ( No matter what one is, he cannot be greater than his father.)

4. It is because of cooked beans that the stone gets some butter. ( A child is given a reward or pardoned because of his parents.)

5. The owner of a hump knows how to lie on it. ( Others may complain of one's children; but it is the parent alone who knows how to deal with them.)

6. The boy who refuses to be sent cannot get the old woman's soup to eat. ( A child who refuses to carry out people's orders, cannot enjoy the best part of their blessings.)

7. One child cannot kill a lizard. ( One cannot boast of having a child if he has only one. )

8. A young bush pig should not laugh at his mother's tooth which prevents her from drinking water from a hole in a stone. ( One should not laugh at the misfortune of another while he is still a child.)

9. A chick that walks near its mother gets a thigh of a grasshopper. ( Little boys stay with their mother on account of food.)

10. A man who does not obey orders begets no child. ( Without the virtue of obedience, a man fails to get the courage he needs to keep a wife and beget children.)

II. The monkey says that if you want to know your friends, put your tail in fire and see who will take it out.

( This is an admonition to children to help one another. )

I2. If you are not at home, all your goats will deliver males.

( Children do the undesirable when father is not at home. )

I3. No one buys a cock to crow in another man's house.

( We never show our power or authority in some one's house. )

I4. You do not pass the short man to slap the tall man.

( Through your children some one will do you good or evil. )

I5. When the ashes are cold, dogs go there to play.

( Now that the father is old or dead, the children are doing what they like. )

#### INFLUENCE OF TRADITIONAL BELIEFS AND CUSTOMS.

A child's life is much influenced by traditional beliefs and customs. Paganism has still a hold on quite a majority of the inhabitants. Ancestral worship is often practised in compounds where christian families may be living. It is usual however to find some compounds in which the christian spirit prevails; it is in these compounds that one may be wary in applying all of the totems and taboos described below.

A first born is forbidden to enter his father's barn, and he is not to put on any of his father's clothes, while the father is alive. As he grows, he is forbidden to sleep in the same room with his parents. He is allowed to visit his mother's brother's house fairly frequently; but the youngest sibling may not be so permitted. While he may also attend funerals, the youngest child may not be allowed. Such bans imposed by taboo and custom, are protective measures. Steps

have to be taken to keep the eldest child under control and to keep the youngest one from being touched by the evil eye or spoiled with too much favour from the mother's relatives. A boy does not grind millet on the grinding stone in a room; He is not allowed to do this even in play; for a man ought not do a woman's work as he is expected to grow and keep a woman to do the domestic duties.

Much is forbidden at mealtime. One is not expected to talk during meals; it is said that food is 'king', it is god-giving and one must humble himself in its presence. Some families do not allow any one to mention the name of the cat while at meal; others do not speak of the moon and for this reason take their supper before the moon comes up into the sky. Some compounds will leave the food alone if a cat passes by and others will do likewise even when the name is mentioned. The cat is a totem to most families and its presence in a compound at those times augurs ill omen to the people.

The natives also prescribe the sort of meat that should not be eaten. All agree that the squirrel should never be eaten. This arises out of a story by which to this day the descendants of Kambongona will not eat squirrel meat. (I) The squirrel is said to have given help to this ancestor of Navrongo, Kambongona and the natives are thus requested to respect the animal. Mention has been made of the taboo placed on those who may eat the flesh of the snake - especially the royal python. In addition to this, the crocodile is not to be eaten. A child is never allowed to beg or eat food from any compound in which the parents are not intimate.

Custom lays down that a child should not be brought up at the flat house where the parents sleep at night during the hot

(I) Parsons, Legends of Northern Ghana. p.3

weather; he should not sleep there either, as ghosts may remove him in the night. He is forbidden, under pain of death to sit on the mound or heap of stones on which the father sacrifices to the gods. He is not to sit on the mortar for it weakens the body, they say. He is not to sit in the threshold as the deceased owner or member of the compound may push him down and kill him if they desire to enter the house that moment. Boys are not allowed to enter the room set aside for the ancients - the ghosts of the departed ones. It is forbidden for any one to lie down on his back during rain; for the lightning will kill him if he does. He is not to look at the moon for a long time or else he will die from the objects the moon may show him. He is not to whistle at night and during the harvesting of millet,<sup>(1)</sup> since whistling is the language of devils during those times and may bring in evil upon the harvest. It is believed also that a boy below 16 years never courts a girl for he will never grow if he does so. A child who disobeys his parents will, it is said, be beaten by his own children, and deserted in his old age.

#### HOME OFFENCES AND THEIR TREATMENT

Children recognise their own offences of disobedience and accept punishments given as a result by their relatives. Generally they are very willing to be punished by their own fathers for their home offences. They accept punishments for failing to carry out their share of household duties. The fathers beat them; they instruct the mothers not to give them food. Sometimes they get them to spend more than the normal time over the work left undone. Where the offence is great, a father may tie up the limbs of a boy

and after whipping him, refuse him food for some hours. A father once gave his boy such a punishment because the boy fought a man and threw stones at him breaking his head. For refusing to farm, a father made his boy perform that duty from morning to afternoon.

All these will be accepted from the father except where the child recognises that the father drank some pito and was beating him without cause.

Where children refuse to go on an errand, any relative may make him do it by shouting upon him; but the boy will not accept any other punishment from him. However their bigger brothers may beat them for offences the father may give on the spot if he were available. The uncles are not at all popular in giving them any punishment. It has been mentioned that no one buys a cock to crow in another man's house, and the children know it too. Once a boy who had been asked to drive away from the field hens eating groundnuts, fell asleep. His uncle who was nearby, beat him. This child later on disagreed with his uncle for beating him. He said it was not his fault that he slept. Curiously enough, his companions agreed with him that it was only a mistake that the boy slept, and that the uncle was wrong; and they did not say anything when asked if they would have accepted the punishment for the same offence from the father.

Punishment by beating is quite frequent during the early part of later childhood; but it is seldom given during the period preceding adolescence. A father commenting on this said: "If you beat those modern children, you rather make matters worse. Leave them alone; but stop giving them things which you give to the rest of the children."

Comments from other parents went on like this:

".....When he refuses to take the cattle out, a promise of guinea fowl next christmas will make him willing to do it.

".....If he loses a cow in the fields, send him back to find it; if he fails, let him not come back to the house that day."

Asked who punishes a boy, a mother replied : " A man trains a boy to take his place in the future; but a woman trains a girl to behave well towards young men so that she may get a good husband to marry when she grows." A father proudly said : " I, the father and no one else. I sometimes tie him to a pole in the room and thrash him very well."

#### DESCRIPTION OF THE CHAPTER

The chapter now closed has been of particular interest to the investigator since he was seconded from St. Augustine's College Cape Coast to the St. John Bosco's College in Navrongo. Earlier in Cape Coast, he had collected a number of the Akan native beliefs which he gave to Mr. J.H.Mketsia of the Sociological Department at the University College in 1953.

Right from the time he faced a people whose life and thought were not as he was used to in the south, he began to make his own research into the situation. This gave him confidence and delight to carry through his work with ease.

Since he could not speak the language from the start, he kept a constant companionship of a native retired army sergeant whose is intelligible in both English and Akan. Through this man, he contacted a varied number of parents in the town and in the villages. Then, under a very sociable White Father, Rev.Father J.Morin, he organized a group of educated young men and women in the area and

started a series of social services in 1955. Soon the investigator had been known to many and with the retired sergeant always at his disposal, he was carrying out social and religious work among the natives. The christians thought of him as one going round bringing to life, dead <sup>to</sup> souls. Pagans alike invited him to talk with them and help them improve themselves. In all these, he never left a compound nor a group of people without learning something about them. In one of such visits, he came in contact with a sorcerer also styled 'land owner.' This man called at least three meetings of his villagers to meet the investigator and listen to him. In these talks, they raised the question of school for their children; and as an educator, he discussed with them their ideas about education. But as he could not build a whole school for them, he succeeded in bringing to the later meetings a priest and a politician who were both interested in the situation. ( Some of the ideas will be discussed in the fourth chapter of this section.)

To make sure that his material had been quite representative, he organised groups of Kassena students in the college, and together they contacted parents using interview guides he had prepared with the advice of his tutor during the 1959 January study course at the University College, Legon.

Due to his previous contacts and collections, he found that some of the students were not detailed enough. He felt that they were either not collecting the information or that the informants were with holding some information. Later, he discovered that Capt. R.S.Rattray had made a similar remark. " The experience indeed - which is not uncommon in these parts - of having information withheld or facts deliberately misrepresented, is instructive and interesting." (I)

The fault was in the approach of these students. They selected parents they were very familiar with in other to get the easy way. This rather proved difficult for (i) the parents often talked more of their friendly relationships and ignored details of the study. (ii) In some cases, the student had to do some job or out of custom, buy the relative some pito. These were reduced to a minimum when the approach was made first through contacts with children at school, who later introduced the students as their new friends to their parents. One student reported as follows : " When I was asking the questions, a time came that the father was frightened. He stopped me and said : I should know that we are all Kassenas and we are in the same Navrongo, so if there was something that I was doing in other that his child may be sacked, I should leave."

Some had language difficulties too and as they themselves could not fully comprehend what they were doing, they were recalled. The old sergeant was brought to them in the class room where he gave them his personal experiences about Dr. Aggrey of Anamabu. This over, he kindly consented to play the part of the parent. The students put to him the some of the questions in Kassem. Where he could not understand, he referred it to the investigator, who told him what was actually required; then he gave the correct rendering of the vernacular to be used. This was followed with trial questioning from the compounds around the college. The investigator listened to some of these and in one of them, the interviewee was a little worried and said that he was being asked the same questions again and again. The questioner explained that they were alike, but for different ages; and so he cooled down and answered the rest of the questions. Finally, when they had become familiar with it, they conducted the main work with success, marked with gifts of fowls and eggs from the parents interviewed.

### CHAPTER III

#### FORMAL EDUCATION

##### THE HISTORICAL BACKGROUND

The first school believed to have been started in Navrongo was by the White Fathers in 1907. When they arrived there in 1906, they 'acquired acreage at the end of the village and constructed a small school, a small clinic, a small house, and a small chapel, all made of reeds and mud and looking like crude toys. Their first contacts with the people were failures.' (1) Navrongo at the time was a military base; one of those 'military expeditions (that) went north to quell the disturbances which slave raiders from the surrounding areas were causing.' (2)

The first school was not a real school in which the pupils received primary instructions, but rather a sort of technical school where they could learn carpentry, masonry and gardening. During these, they had small courses in the vernacular and in English. The lessons were mainly practical ones in farming, weaving of cotton, the making of bricks, and building of walls as well as the cutting down of trees to make planks. The military officers at the time urged the chiefs to send as many children as possible to the school; but not much was done about this. Those that attended often ran away. Sometimes soldiers were commissioned by the officers to bring in pupils; but they ran away as soon as they were able. These first attempts broke

(1) Glenn D. Kittler, The White Fathers, p.226

(2) F.M. Bourret, The Gold Coast, p.86

down during the first world war.

In April 1926, through the efforts of the District Commissioners and the chiefs, the White Fathers were able to open a formal primary school with an entry of twenty four boys and two White Fathers as the teachers. But the attendance was very low. After the first week, it fell to eight and then to four. The school had to be closed down on two occasions for a week's duration each time. After a meeting of chiefs with the Commissioner, 79 boys were enrolled the next day. But these were not all suitable. By the end of that year, several of them had left the school for various reasons. Fifteen had returned home to look after cattle, two had ran away to Kumasi, two had been taken home by their parents, six had been stopped because they were too old and unable to learn. Of the number that started the course in 1926, records (I) show that only two actually completed their course.

To keep the children in school, the staff enlisted the services of a native to keep order and to repeat lessons with the boys. The textbooks were written by the Fathers themselves in the vernacular, Kassem. Those works were found to be 'excellent' by the acting commissioner of the Northern Province at the time.<sup>(2)</sup> During seeding time, the boys were sent home to help their parents on the farm and the school closed down for holidays.

It is of interest at this stage to see how the boys were made to go to school. It is said that the White Fathers and the District Commissioner often approached the chief to it that boys were sent to school. The chief in turn, would call upon the sub-chiefs

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(1) Admission registers and Log Book of St. Pauls' Primary school,  
Navrongo

(2) The School Log Book , " " " "

and ask them to send a certain number of children from their respective areas to school. But no one was willing to send his child to school. The sub-chiefs told their headmen to enter compounds and carry out the order. It is said that these men beat the people and carried the required children to school; and once a child had been chosen from a compound to go to school, the head of that house had to see to it that the child really went. The father of any child who ran away from school was himself punished. In this way, some children had to go to school under pressure. They often went after they had been beaten or refused food at home. It is said that boys without parents were sent to school. Some of the chiefs on their own sent their own children to the school; but in general, it is said, that boys who were not clever enough at home were sent away to school. The clever ones stayed at home to tend the cattle and farm. Some of these clever ones had to pretend to be foolish and stupid and with that they found their way to school.

By 1930, this school had grown a full school with classes I, 2 and 3, and standards one to four. The standard classes were housed separately and called the Senior School. In that year the number at re-opening was 94 and by the following week, it had risen to 104 children with 69 boys and 35 girls. The school was then organized under the following officers: A captain, five counsellors, and a committee each for games, garden and the food store. The Senior School was in fact run as a seminary to train future priests for the church; but it still continued to teach circular lessons to all pupils from class three who wanted to continue their education.

In 1931 a trade school was attached to the Navrongo school. The Fathers started this with ten boys who would have left the school

and gone to the bush. The object was to give them such a manual training as would make them earn their living by a trade - brick laying. The pupils of this trade school attended classes between 8 and 9 a.m. for Arithmetic that suited their work. They went out from 9 to 12 noon, and from 2 to 4 pm for English classes. They ended the day at 5 p.m.

By this time there had not been any official report on the school, but Government officials visited the school often. In 1929 Mr. D.J.Oman, the Director of Education and Mr. A.G.Fraser visited the school. Mr. Oman commented on the school as follows : " I was very interested in the work being done here and in the stress laid on the teaching of the vernacular. The mission has had a long uphill fight but good results are now in evidence and should give encouragement to all concerned." (1)

" I was particularly pleased to see the children in the kindergarten classes and I am sure that the sisters will soon make as great an impression on the young children as other sisters have done in schools in the Gold Coast. I wish them every success." (1)

Bourret in 'The Gold Coast' refers to principal Fraser's visit in 1929 and in referring to the legislative Council Debates (1929) 'Governor's Address' p.51 writes : " When Principal Fraser of Achimota toured the Protectorate as Government Educational Inspector, he found the White Fathers' institutions the best in the area, because of the strong link they had established between school and village life." (2)

(1) Log Book, St. Paul's Primary School, Navrongo. dated 26th April 1929.

(2) Bourret, The Gold Coast, p.104.

The school life included past time and recreational activities among which were monthly outing to the Kulnaba river where the children had swimming, hunting and games of all sorts. This period was also found to be of value to the standard four boys in their study of local geography. The seminary and the convent had concert in common on Empire days and other days.

In 1932 the school reopened with 300 pupils on roll. This school then had a number of departments which included the kindergarten, the convent for the girls, the boys school and the Senior School called the seminary.

The school had its first official report in 1933. By this report, it earned a grant for the first time under Rule 53, and the seminary became a separate institution without a grant. The school was approved and placed under six classes with the following enrolment:

|              |            |                 |            |
|--------------|------------|-----------------|------------|
| Class one .. | 45 pupils. | Standard one .. | 16 pupils. |
| " two ..     | 23         | " two ..        | 17         |
| " three ..   | 24         | " three ..      | 15         |

The school had a total of 140 of which 49 were boarders. The teachers included one Rev. Brother, three local teachers, and two Rev. Sisters.

Until 1935 the school continued to have its long vacation in May, June and July - the planting season; and the school commenced with the new year in July; promotions being made at the time.

The 1935 report criticised this in these words : " This change has led to a good deal of confusion and is likely to lead to more when annual statistics are required, so that the manager is advised, while retaining the long vacation in its present place to return to the old school year...." The report went on to say that, "the changing of the long holidays to the planting season had probably been of help to the

parents of the children, but it had completely precluded any possibility of an adequate school farm." (1)

The report of 1938 mentioned craft work as having received greater attention. The services of a local cloth weaver had been employed. Up till now the school had suffered from lack of staff trained African staff. Unfortunately the one African teacher who was academically speaking probably the ablest of the three did not like the work and had only agreed to do it under pressure from his family. It was in 1939 that a teacher trained by the mission took over class one. During this time, a small farm for the infants was started. Since 1937 the school kept and maintained a large farm 20 acres in size. Three pairs of bullocks and two labourers were permanently on the big farm and the boys of the junior school also worked on it.

The small farm for the infants was used in demonstrating all the practices carried out on the big farm to the boys. (In 1951 the farm was reduced to 16 acres on the advice of the Agriculture Department.) The crops grown on the farm included early millet, late millet, guinea corn, groundnuts, green peas, coleus, potatoes, cowpeas, bambara and Dagatti beans. At the end of a year, a portion of the seeds were distributed to the children who asked for them.

Crafts in the school included : cloth and belt weaving, the weaving of straw mats and straw hats, calabash designing, clay modelling and basket weaving, the making of cages bows and arrows, and the construction of hoe handles.

In 1942 it was recommended that the school be made, " a purely Kassena school (except, temporarily, the central standard three) and sending the Nankanni pupils to Bolgatanga."

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(1) Report on Navrongo school, 1935.

(2) Report on Navrongo school, 1942.

Later reports on the school considered the need to have trained teachers that knew how to develop the musical and artistic talents of the children as well as their love for crafts. Attention was drawn to native songs drumming and dancing, and to masonry and thatching.

On the 24th of January 1951, a new school entered the scene. This was the Kassena-Nankanni Native Authority school - Balobia. It was opened at the N.A.Court 'B' Navrongo with a pupil teacher - ex college. The children at the time were 16 - all of which except three, were recruited from Navrongo town. These three however were all within the radius of three miles from Navrongo town. " The children, 9 Nankannis and 7 Kassenas, appear to be well selected. The medium of teaching is Kassem which all the boys understood." (1) With the beginning of this school, the Navrongo School was referred to as the mission school, and registered as the St. Paul's Primary School.

Balobia school started as a half entry school; but soon, the enrolment figures reflected the great awakening of interest in education in the area. With the beginning of its second year, the District Council turned it into a full entry school of 46 pupils per class. Even this did not satisfy the demand.

" The permanent building which was occupied on June 4, 1951, is the standard Day school classroom cum office and a store block, built in laterite painted in cement and roofed with asbestos sheets. It is airy and full of light, and stands on a high ground about a mile off Navrongo and about 100 yards away from the main road to Bolgatanga"(2)

Four years later the Chana Mirigu Local Councils turned out their 'foreign' children summarily from their schools because they

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(1) Report on Kassena-Nankanni Native Authority Day School - Balobia 1951

(2) Ibid.

they could no longer maintain boarding schools. Balobia was then presented in 1955 with a ready made primary six from Chana and faced with this fait accompli, the store room was hurriedly converted into a most unsatisfactory classroom. Demand for places in primary one continued to be heavy and several boys who were seeking admission to the local council school, from the mission school because they were unable to pay for their books were no longer tolerated. The report of 1954 stated that those boys "and five or more seen in primary three should be sent away for the class is already full strength." (I)

While the school was receiving full assistance, and was well equipped, reports on the school showed a number of deficiencies. Tables and other equipments were in short supply due <sup>to</sup> want of repairs. Organization was becoming difficult due to large classes. These however, were permitted according to various letters of District Education Officers. One such class was as high as 50. Reports about late coming and unnecessary absence from class by all teachers had to be checked. It became necessary to warn that teachers exert themselves and be alive to their various responsibilities, and duties. Head teachers were asked to be vigilant in their supervision.

Balobia school which began as a school for Navrongo children, now caters for children for all parts of Ghana. These children include sons and daughters of traders, civil servants and farmers; yet the great majority of them are Kassenas. With regard to funds, Balobia school had much advantage over the mission school. Until July 1956 when the Mission school became assisted in the same way as Balobia, Balobia had all its books and stationary, equipment and craft materials and textbooks paid for by Government; but the Mission school had to charge fees to supplement mission funds for the

for the education of the children. The actual assistance became effective after December 1956 as this letter from the Regional Education office in June 1956 showed :

" The Mission Primary schools to whom this letter is addressed will become assisted in the same way as local authority schools with effect from first July 1956. This means that all books and stationery, equipment, craft materials and text books will be paid for by Government and no further fee is to be charged to pupils for any of these items after December 1956." (1)

By the close of 1958, St. Paul's had developed into a two full entry schools for boys and girls with one head teacher. The buildings consisted of four three classroom blocks with two offices and all the buildings were in a good state of repair. The teachers of the boys' stream as well as enrolment of the school were the same as Balobia. There the teachers were 3 certificate 'B' and 3 pupil teachers, but while the head teacher had a class in addition to his duties, that of St. Paul's Boys was in charge of the two streams but without a class. There were excess in primary one and in the two upper primary classes of Balobia, and the school building was 'one laterite chapel type' (2), containing four classrooms, the office and the store; and a cement block of two classrooms for primaries 5 and 6. The report of 1958 continued to say that one door and two windows had no hinges and the classrooms had no picture rails. The supply of children's books and materials were satisfactory in Balobia but 'inadequate, extremely dirty and others worn out' in St. Paul's. Playing fields, compounds and sanitary conditions were considered available, neatly kept and satisfactory in St. Paul's. But in Balobia, parts of these were considered neglected and dirty. (1) letters and files. Ref NO. I78/V/2I. (2) School Reports 1958.

With reference school garden and farm, the 1958 report of one of the schools had this to say. " There is a small garden. It has just been sown with seeds; it should be fenced. There is also a small millet farm. The land around the school is farmed by the teachers." (I) Organizations in both schools were just fair; but in the general remarks, Balobia was noted to be catering for pupils from all parts of the country and styled a national school; " Much good work could be done if the teachers pulled their full weight". (I) The concluding report of St. Paul's called for more practical work to be done in Arithmetic, and that lessons in general subjects be followed with practical work. In general the report of St. Paul's concluded with, " Discipline in the school is rather weak. .... It is hoped a considerable improvement will be noticed in the level of attainment of discipline and organization of the school on the next visit." (1)

#### DESCRIPTION OF THE CHAPTER.

This chapter has been a heavy one. The purpose has been to find out from start the extent to which the children's out-of-school activities have been used in the history of each school. This has been practically nil in the later history of both schools although St. Paul's made full use of them in its early history.

The investigator collected his material from different sources. He interviewed an old White Father who has been to Navrongo since 1930 and has had contacts with the first priests. In addition to this, he interviewed two former pupils of the very first schools. Added to these, he organized students to use interview guides with parents. The history of the schools since 1926 was obtained through school records made available to him by headteachers, managers and district Education Officers (I) Official School Reports of Navrongo schools, 1958.

CHAPTER IV

SOME AIMS AND THOUGHTS ABOUT  
EDUCATION

In this chapter we shall bring out the aims of education as conceived by the parents, by the school children, and by the teachers of the locality. Quite a lot of parents express their <sup>views</sup> frankly as to what they like and dislike about education. They have their ideas about the educated elements of the community, and are able to form an impression of the ideal educated man. With this ideal in view, they are ready to discuss their educated sons and to offer suggestions concerning their training.

On account of the following reasons, parents are ready to send their children to school :

1. Schools make people speak the White Man's language
2. People who have been to school are able to get work and money.
3. They do not do hard work and yet they receive large sums of money.
4. They are able to know and speak about things far away.
5. They have knowledge which makes them free in all difficulties.
6. They know so well, that they cannot be cheated.
7. Schools make them receive places of importance and recognition.
8. Schools make them wiser and independent.
9. Those that go to school are healthy and well dressed, and they live in beautiful houses.
10. Schools make them charitable, able to look after their parents and to help their little brothers to be educated as well.

From their These problems make parents dislike school :

1. Teachers beat their children too severely.
2. School children tell lies and deceive their parents too much.
3. Schools aim at abolishing the ancestral worship.
4. Teachers tell the children to go to church and not to make them help the parents in catching chickens for sacrifices.
5. Schools encourage children to go after women when they grow.
6. Bigger boys beat the smaller boys at school.
7. Children are sacked without any previous information to parents.
8. Some children fail to pass their final examinations and then return home to depend upon their parents again.

Parents expect their sons who have been to school to be, in order of importance, one of the following personalities :

- (a) To be a 'big man' - this idea of 'big' is interpreted to mean a man with fabulous wealth especially money.
- (b) To be a teacher. The first real job they want their children to undertake is teaching.
- (c) Next they think of their children becoming clerks in general and in particular,
- (d) Agricultural instructors. Some have the desire to see their sons as
- (e) Government agents ( at the time of the survey.) Very few expect their sons to be -
- (f) Doctors or (g) Priests. Only one man expressed in bold terms his desire to see his son be (h) a farmer. He said:  
" He should become a farmer like myself when he finishes school."

To sum up the aims of education, variously expressed, they were asked to show the qualities that show that a man is truly educated.

From their answers, the ideal educated man is known to be :

A hard working person with high knowledge; full of manners, friendly and helpful to all; and who looks after his parents, buys them cloth and food, and gives money to them and to ~~the~~ other members of the family.

When later on the parents were interviewed to find out if their children in school grow up to be the ideal educated man, the following replies reflected and deepened their aims of education.

1. Not all our children that leave school do their duty; they create their own way of life. They pass out of school and do not care about God and about their parents. When they get money, they drink and forget the christian life. They fall into bad company and copy their ways. ( To check up on this neglect of christian life, the investigator conducted a survey of the educated christians working in the area and found that of the 120 educated men and women contacted, only 51 are still practising their religion. Most of these practising ones are the teachers.)

2. Further replies and comments came from others as follows :  
Some educated men feel their own importance and despise the illiterates; they forget their families and do not visit them; and they deceive them that they do not earn anything. They prefer to do what is good for themselves and not their country; they do smoking and drinking, and spend all their money on clothes. They even run into debts so that it is useless for the parents to ask them for any money. Some even go as far as to steal when Council employs them, and either end in prison, or run away with the taxes collected. ( Note: At the time of these investigations, there had been several misappropriations of money in the local and district councils. Five clerks had been

jailed in this connection, and one had ran off to the French Territory with about £200 ; this being amount mostly paid in taxes. All these incidents took place within 1957 and 1958.)

To close this section on the parents, they put up the following suggestions when asked how teachers should train their children.

Teachers should direct the children to help the parents when they should help them. They should themselves know the brothers and sisters of the children they teach so that they may direct them to respect their relatives and help them when they grow. They should know that the child who goes to school is not better than the child at home; therefore they should tell them, when the children come back from school, to assist those at home in driving in the cattle sheep and goats. Many of them return from school and will not help. They should not force parents to give clothes to children at school while those at home have none. They should know how the children behave towards their elders and their friends especially on their way to school.

Teachers should teach them the traditional occupations and customs of the people. They should discuss with their parents so as to find out what they really do at home; this will help them to know what our children do not like. Parents should not be despised at all. And they should not beat the children too much. When the children are far away from home, they should encourage them to write to their parents asking of their health, and telling them about work in school. Most of the children are liars: they always come home to tell lies that their teachers ask them to bring this and that, taking away much of the little that we have, and leaving the rest practically

without any. The teachers themselves must inform parents about their children who are weak. It is not good to keep such a thing till the end when a parent comes to hear that his child has failed. This makes us wonder why they should fail. They should teach them so that they do not fail their examinations.

If possible, teachers should know the children's minds to know what they will do when they leave school. Some of them do not do the right thing after school. Teachers have been training the children to be good to us and to the community; but only a few now-a-days succeed. They prepare them in handwork such as hat weaving and knitting, and gardening; if at all our children fail in school, they should be able to help us earn a living with these things taught to them at school.

#### CHILDREN IN SCHOOL - THEIR AIMS AS THEY EXPRESS THEM

Children in the upper primary schools had Questionnaire to answer. Though none of the questions asked directly for their aims, yet it is quite clear that they have knowledge of why they are in school. In this respect, they would not spare any one in whom they find what is contrary to what they expect. The results of the questionnaire showed that their aims centre around the teachers, jobs they hope to undertake in future, and about themselves.

#### THE TEACHER'S PERSONALITY AS A FACTOR IN CHILDREN'S AIMS IN SCHOOL.

Most boys express their likes and dislikes about school in the personality of the teacher. Boys are happy when the teacher is teaching and they can very clearly understand him. It is a joy to them when the teacher readily comes to their side to help them

individually out of their difficulties such as : showing them how to correct their mistakes, answering their questions gently, and telling them that they can be good and great persons someday. When he gives them readers to read and supplies them with some of the school materials, they become happy. They are also pleased to see the teacher playing games of all sorts with them. ( a boy stated that he does not like a teacher who is always quiet; indeed he added that the sight of such a teacher frightens him.)

On the other hand, they will be angry with the teacher or even refuse to co-operate in the class work if the teacher fails to understand them, and to assist them. If he fails to give them individual attention, or plays with others while the rest are busy, and, above all, if he fails to teach them, they become really angry. ( A detailed study of this personality of the teacher in the eyes of the children will be seen in chapter two of the second part of this work.) A case was reported during the investigations about a primary five teacher who slept at his table in class because he was drunk with pito. The children took the law into their own hands that afternoon, and after closing the doors and windows, pulled the teacher on to the floor and beat him up. When the head teacher later came to the scene, the children complained that the teacher always slept in class and will not teach them anything.

When the children find a teacher beating a boy, shouting upon him or abusing him, they become frightened; for they say they do not know why. Dislike again sets in when a teacher marks a child's work all wrong or gives him 0 out of a full marks of 10, especially in the Arithmetic lesson. There<sup>are</sup> some children who do not like gardening and they turn this on the teacher, complaining that he does not tell them why they should go there to work.

THE LESSONS AS FACTOR IN CHILDREN'S AIMS.

A close study of the pupils' favourite and least favourite lessons reflects much of their desire to be in school. Each of the forty pupils studied, gave his favourite and least favourite lesson. Counts were taken in each case and for each school and the following table built up.

| FAVOURITE LESSONS | ST. PAUL'S BALOBIA |    |             | LEAST FAVOURITE LESSONS | ST. PAUL'S BALOBIA |    |             | TOTAL NO. | DEGREE |
|-------------------|--------------------|----|-------------|-------------------------|--------------------|----|-------------|-----------|--------|
|                   |                    |    | TOTAL SCORE |                         |                    |    | TOTAL SCORE |           |        |
| English           | 17                 | 14 | 31          | English                 | 1                  | 2  | 3           | 33        | 28     |
| Dictation         | 3                  | 10 | 13          | Dictation               | 2                  | 3  | 5           | 18        | 8      |
| Writing           | 2                  | 8  | 10          | Writing                 | 2                  | 1  | 3           | 13        | 7      |
| Nature Study      | 5                  | 3  | 8           | Nature study            | 3                  | 1  | 4           | 12        | 4      |
| Reading           | 2                  | 3  | 5           | Reading                 | -                  | 1  | 1           | 6         | 4      |
| Religion          | 4                  | 1  | 5           | Religion                | -                  | 1  | 1           | 6         | 4      |
| Hygiene           | 3                  | 1  | 4           | Hygiene                 | 3                  | 1  | 4           | 8         | 4      |
| Arithmetic        | 11                 | 8  | 19          | Arithmetic              | 6                  | 10 | 16          | 35        | 3      |
| Singing           | 3                  | 1  | 4           | Singing-in solfa.-      | -                  | 1  | 1           | 5         | 3      |
| Gen. Subjects     | 3                  | 1  | 4           | Gen. Subjects           | 2                  | -  | 2           | 6         | 2      |
| Poetry            | 1                  | -  | 1           | Poetry                  | -                  | -  | -           | 1         | 1      |
| History           | 5                  | 2  | 7           | History                 | 4                  | 2  | 6           | 13        | 1      |
| Geography         | 5                  | 3  | 8           | Geography               | 6                  | 3  | 9           | 17        | -1     |
| Drawing           | -                  | 5  | 5           | Drawing                 | 4                  | 2  | 6           | 11        | -1     |
| Vernacular        | 2                  | 2  | 4           | Vernacular              | 5                  | 2  | 7           | 11        | -3     |

NOTE: (1) NO. refers to the number of times the lesson is mentioned.

(2) 'DEGREE' refers to the extent to which the pupils really appreciate the lesson. This is obtained by subtracting the number of times the lesson is given as least favourite from the favourite lesson.

Quite a lot of interesting conclusions can be drawn from the table. Most children go to school to learn English. Of all the lessons Arithmetic is mentioned most; yet very few - less than 10% of the children; really appreciate and understand it. (Some investigations in this subject appear necessary.) The boys find comfort in most of the mechanical subjects such as dictation writing and spelling. Much is required to be done in those subjects that trains their thinking; But these very subjects e.g. Geography and history come so very down the scale. Drawing, in which much of their imagination and artistic talents are to be exercised, does not appeal to them. Nothing in the table really shows that the boys think much about their own environment. The position of their venacular at the bottom of the scale calls attention of any one interested in the topic for this work - the use of out-of-school activities in school. And the absence of gardening, handwork and centres of interest give room for some concern. One may very well say that the children at school have aims far different from life.

#### CHILDREN'S ATTITUDE TOWARDS THEMSELVES AS A FACTOR IN THEIR AIMS IN SCHOOL.

The attitude of children towards themselves in school reflects the purpose for which they are in school. The school is a meeting ground for some companions. There boys meet their friends and enjoy their company. Together they do things in common; they play together, eat together and study together. Some boys consider the school as an escape from the hard work at home.

Yet, somehow some boys are not too happy when they arrive at the school. Some of the boys are bullies. The class prefect is the first on this list. 'He has no work,' write some of them, 'and his business is to see to it that the boys do not talk. He is

the biggest boy. The teacher chose him. He is troublesome and bad. Practically, his business is to beat the boys, and so are the other big boys, they complain.

While in class, they would be angry if the <sup>other</sup> children in class talk while the teacher is teaching. Some children get worried when others ask foolish questions. The fear here, is that the teacher might punish the whole class.

THE DESIRE TO BE A-GROWN-UP-IN -A-JOB  
AS A FACTOR IN CHILDREN'S AIMS IN SCHOOL.

The children like their parents, keep in mind future aims for being in school. These centre around the sort of jobs they think about; but the jobs are interpreted in terms of being 'a big man' in Navrongo. To them the 'big man' in Navrongo in the order of importance are the following:

(a) A teacher. Over half the children express the wish to be teachers. Among reasons given, we find that teaching is the job that makes them speak English very well.

(b) Clerks. Under clerks generally, they include : nurses, agriculture officers, education officers, police officers, ministers of parliament, and drivers. Among reasons given are : to get lots of money for less work; to have money for work not hard; to get a car.

A pupil's comment in this connection was, " I want to finish school in time so that Government would give me money and I would buy my dresses and go to drink plenty of beer." Other reasons included : to dress well and eat nice food - European type; to stop going to do farm work; to live in European type of houses; to be able to ride in luxurious cars and to have about 6 to 7 wives.

AIMS OF EDUCATION  
AS CONCEIVED BY THE TEACHERS.

The teachers' aims were obtained from two main sources. From a questionnaire to the teachers in the area, and from class lessons observed by teachers-in-training especially briefed for that purpose.

Nearly all the teachers agree that their best boys are those who are always attentive and obedient in class. Among other answers received, these best boys include boys that like studies and take part in class lessons. Some boys are, by virtue of their age and build, bigger and older than most of the boys in class. These are more disciplined and sympathetic; besides they have experience and can contribute sensibly to a lesson. These boys are also considered best boys. Other teachers turn attention to boys that are regular and punctual at school; to boys that are smart neat and healthy; and to boys that are always smiling, intelligent and interested in all school activities. Only two teachers referred to boys who behave well and respect their seniors. No one made any reference to the boys' activities or relations out of school hours.

Worst boys were also discussed. To the question, 'Who do you consider your worst boy,' the teachers once again turned their minds to the classroom. In this connection, they presented their worst boys as those that do not pay attention in class; those that are lazy, careless and intellectually weak; those that never answer nor ask questions in class and the bullies. The bullies were constantly fighting and beating smaller boys. The sickly boy that never pays attention in class and is always sleeping was also mentioned.

Asked whether they would like to see any changes in the school organization, 40% did not require to see any changes at all. Those who required it indicated the need to have better school activities. These activities included : extra-curricular activities such as boy scouts, Red Cross, and boys' own societies. Others asked that the school garden be improved, the school be made more attractive, and a better control for children who remain in school at noon. To make these effective, the teachers asked for effective weekly staff meetings, co-operation between teachers and an effective organization of the top class to take control of the children outside the classroom.

Teachers' special duties came next into discussion. All the teachers except one, have special duties - extra 'jobs'. They do these duties out of interest and special knowledge one may have about any of them. These duties include: taking charge of school sports, the percussion band, and the sick children - dressing their sores and sending them to the hospital; supervising children's work, and taking charge of the school garden.

The last part of the questionnaire sought to find out the motives that led on to the selection of the profession. Most answers suggest that people pick up teaching as a job when there is no other job available. Others consider pupil-teaching period as a means of earning much money and thereby becoming rich. Unfortunately those that entered the profession with those aims meet with disappointments. They soon realise that an aim which involves interest in the children and their families as well as their ~~own~~ activities, makes the teacher know the problems involved in his work. One third of the teachers chose to teach because they want to train their brothers and sisters, <sup>help</sup> and the country.

#### DESCRIPTION OF THE CHAPTER.

Much of this chapter has been described in the course of building up the chapter itself. While the various aims expressed go beyond the school, it is not a surprise that the parents will desire that their children be trained to be of use to them after leaving school. Children in school desire to see teachers be like fathers to them; they desire to see teachers help them gain more knowledge about their interests and to meet their companions in some sort of activity. Their immediate desires are out of the class room; and their future aims are still farther away from the class room. Unfortunately not all teachers see into these aims.

Most of the aims of the parents were obtained through the general meetings organised in the village in the company of the old sergeant. With the sergeant, quite a number of parents were also interviewed in their homes by the investigator. At the same time, the usual method of getting students to use their interview guides were used.

The aims of the boys were collected through the case-study investigations by the students, and through questionnaire given to the pupils whom the investigator brought to the college to fill in.

After the teachers in the two schools had been got to fill in questionnaire set to find their aims, students were organized to observe their lessons to see how far those aims were actually put into use. After some of these lessons, the investigator discussed some of the problems of teaching found in their classes and this led still on to determine what their aims in teaching are.

# A CHILD'S HOME



A typical compound -  
The home of a boy in  
Navrongo.



The entrance of the  
compound opening  
into the cattle enclosure.



The  
cattle  
enclosure.



The millet grains  
are stored in these two  
barns in the enclosure.



The low wall  
over which one steps  
into the inner compound

# CHILDREN'S FREE ACTIVITIES



Picking straw rings  
for the game of vale.



Starting the game  
of vale.



Card playing in the  
streets.



Playing the game  
sunuga fulem



Playing the game  
of kandola.

# CHILDREN'S FREE ACTIVITIES



Shooting at objects  
with bows & arrows



Wrestling



Swimming



Making toys



Making cages.

CHILDREN  
AT CLASSES



# STUDYING IN THE FIELDS



While they wait to trap a bird -



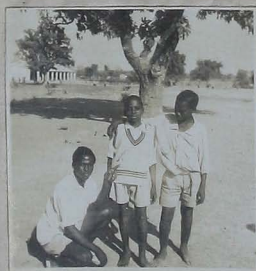
Observing the habits  
of the bird.



Examining the  
bird.



Down at work for  
creeping & other  
creatures.



With the chameleon-  
on the boy's sweater.

AT FIELD WORK



Hanging up a cage  
to trap a bird.



The bird is trapped  
for study.



Catching fish for  
a study.



After a cattle egret  
for a study



Examining an  
animal.  
(a chameleon)

# THE ZOO



The Zoo Manager (L)  
and the Y.N.C. President (R)  
visiting the Zoo.  
The Zoo Manager is carrying a cage in his R-hand.



Getting the zoo ready



The Zoo



The teacher-in-charge  
and four officers by  
the zoo



After a class visit  
to  
the zoo.

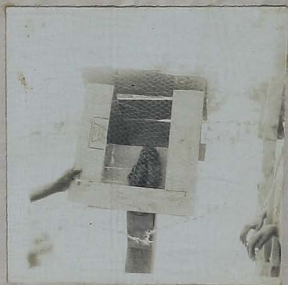
# AT THE ZOO



The Zoo Manager recaptures a bird.



The Zoo Manager and the monkeys.



An owl in cage.



A monkey at its tricks on its cage.

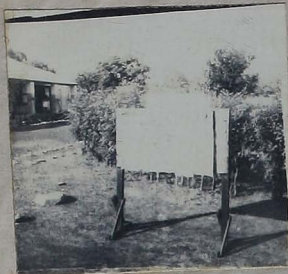


The cattle egrets



The Zoo manager holds up the Royal Python - a snake.

Some activities of the  
DAILY REPORTERS CLUB



The News Board



The Editor-in-chief



The messenger



Preparing the board.



A display by the  
four news-papers.

~~~~~

PART TWO

~~~~~

INTRODUCTION .

Part one of this work has investigated into the natural interests and pursuits of the children in two primary six classes in Navrongo. It has also investigated into the life they live in the community out of school hours.

Normally a study of this type would have ended with the end of part one; but out of his own interests arising out of his position as method master and teacher of child study, the investigator has - in agreement with Dr. B.L.B. Kaye, his tutor, included part two to show how the investigations made can be of use in Ghanaian Education. To achieve this end, the investigator directed his former student to set up an experimental class. It is necessary in this introduction to describe how this was set up and run as briefly as possible, and to leave the details of its organization to chapter three.

During his training, Mr. Joseph Adabayeri, the teacher of the experimental class showed keen interest in the extra curricula activities organized by the college. When he started teaching in 1958, his first attempts to organize the St. Paul's Primary school failed. After consulting the investigator, he started a zoo in the school in the 3rd term. He explained to the school that boys will keep their own pets in the zoo and will feed them there as they do at home. At the first meeting, they decided to be Young Naturalists, to roam about in the fields and bring birds and animals into the zoo. They formed a club and called it the Young Naturalist Club.

In 1959, the club so established itself that the boys themselves took over its control with the teacher in the background as the adviser. He created offices and engaged lots of his primary six boys. These officers brought in their peculiar interests and companions; in a short time, the Young Naturalist Club had become an instrument for a P.6 class teaching. The Zoo became the centre of all their learning.

The officers had their meetings on Mondays from 11.45 a.m. to 12.15 p.m. and all members met every Wednesday from 12.15 p.m. to 1 p.m. At these general meetings, members reported on their field study during the week and the executive put forward new proposals. But these meetings alone did not satisfy their means of expression. Some reports were long and could not be read, others had suggestions and criticisms to make but <sup>could</sup> not make them all. So they decided to form a sub club - the Daily Reporters Club. Four different newspaper groups were formed with editors, sub editors and an editor-in-chief. All members became reporters. They interviewed anyone who stepped in the school and they brought news from all parts of the town.

The interviews developed into press conferences. These were so made that almost every week either a civil servant or a native was brought into the classroom to talk to the class or be interviewed by the editors, who prepared their own questions with teacher's assistance. It is through these conferences that they gained pen-friends from a French school in Wagadugu, and also got a priest on his way to Rome to obtain for them the blessing of His Holy Father Pope John XXIII.

It is in this class that the investigator tested some of his findings, and carried out those experiments whose results will be used in these pages and especially in the last chapter of this work.

CHAPTER I

A STUDY OF CLASSROOM LESSONS

This study is to show if there is any value in classroom teaching of a knowledge of pupils' out-of-school activities. The basis of evaluation will be that of the aims of the community making up the schools, viz the aims of the parent, the child and the teacher.

The investigator, together with teachers-in-training observed the classroom teaching of both the experimental and non-experimental classes and recorded the lessons in progress. From the beginning to the end, the investigator recorded as fully as possible what was said and done; at the same time, each student observed the child he was studying and noted what he said and did. After the lessons, each child was interviewed and his comments collected. These were later collected and co-ordinated to assist the investigator in evaluating the class teaching of the two classes.

Both teachers are certificate 'B' trained; after their consent had been obtained, they both agreed to take demonstration lessons to cover a skill lesson, an informative lesson, and an appreciation lesson. While the teacher of the experimental class took Nature study, Arithmetic and poetry, the teacher of the other class took English reading, Arithmetic and singing. Though it may be considered a pity why they did not all take the same lessons, yet the nature of their selections gives an indication of the type of teaching they prefer

We shall now reproduce the lessons seen in the two classes

THE LESSONS IN THE ORDINARY CLASS

LESSON I

ENGLISH READING.

( NOTE : In these lessons, T:stands for TEACHER. A : A PUPIL. Any

The symbol A : - indicates that a pupil was unable to answer nor solve a problem.)

9.40 a.m.

T : ( To a boy giving out readers )  
Hurry up. Give them out any -  
how. Has every one a reader ?  
All right, open at page 54.  
( T goes round. Strikes a boy  
on the head, saying: Page 54.  
He returns to the front seat).

T : Last week, we finished the story  
of Mr. Box and Cox. They were  
living in Mrs. Bouncer's room.  
We saw how this quarrel ended.  
And again they were all loving  
one girl and we saw how it ended.

Now this week, we are going  
to read a new story... The king  
lived in India. As we read it,  
we shall see how interesting it  
is. This story is a true story  
.... Give one book to them, the  
boy who has just entered; and  
you where is your chair ? Those  
who have just come, open at page  
54 lesson six. Now in section  
A we have got some new words.  
Who can call these words ?

A : Describe.

T : Describe. All of you.

ALL : Describe.

A : Mere ( T. rubs bb and writes  
describe.)

A : Fifty

T : Fifty ( Writes fifty on bb.)

T : Adiyier have you opened at the  
correct page ? Next, you.

A : -

A : =

A : Event

T : Event. All of you. ( ALL: event)

T : Now we have got four words on the  
bb. Who can make a sentence to  
show that the fellow knows how  
to use the word ?

A : We are fifty in the class.

T : We are fifty in the class. It  
means that the number of children  
in the classroom is fifty both  
boys and girls.

A : Mere means....

T : Yes, go on.

A : Mere means if you are only one....

T : Make a sentence to show that you  
understand it.

A : I am a mere boy.

T : Yes it means he is only a boy.

T : Yes ? We have one more left.

A : I can describe this classroom.

T : Yes, describe it and let us see ?

A : There is a scout in this picture  
in the classroom. There is Dr.  
Nkrumah and his ministers.

T : Yes, he is describing the picture  
Now, if I ask you to describe a  
boy, can you do it ?

A : Anakyega has a , has... Anakyega  
has a shirt,

T : Is that all? He is a black boy.  
He has no shirt, he has not combed  
his hair, his teeth are bad. Am I  
wrong ?

T : Now event. The independence anni-  
versary is a great event. Do you  
understand ?....

T : Now read section A silently. I will  
ask you questions to see who  
understands it. Do you understand ?

TIME = 9.47 a.m.

T : ( Going round ) When I say silent  
reading, you only have to read with  
your eyes and mind. Do you under-  
stand ? Do not let me see you  
opening your mouth.

T : If you cannot pronounce a word  
raise up your hand and I will come  
round and help you. Do you under-  
stand ?

( As he goes round ... 'interesting'..

10.52 a.m.

T : All right listen. What does your history book describe ?

A : -

T : In section A you have read that your history books....

A : Many famous kings and ...

T : Many famous kings and.....?

A : many great events.

T : Don't look into your books.

T : What is this story you are reading about ? Is it a mere story or what ?...Is it ..?

A : It is a mere story.

T : Is that true ?

A : It is a mere mere story.

T : Is that correct, who can help him ?

A : It is not a mere story.

T : It is not a mere story , but...?

A : It is not a mere story but told by the king himself.

T : I want you to use a certain word.

A : It is a true story.

TIME 10.a.m.

T : Yes, it is a true story; the king himself told it. He went about it himself.

T : When was the king born ?

A : The king was born in 1492.

T : What was the name of the king ?

A : The name of the king was -

T : All right. Listen, I will read to you and then you will read. Look into your books. ( Reads )

T : All right . Who can read ? .. Yes.

A : ( Reading ).....Your hsry..

T : Hm ? Hsry ? ... .history.

A : History. Your history book descrab..

T ? Describe

A : Your history book descrab the..

T : ( Abuses child in local dialect.)

Next, you here, read.

A : ( Starts reading )

T ; Now listen, when you are reading, you must mind your stops. When you come to a coma, you stop one, two; a full stop you stop how many ?

A : You stop one, two, three.

T : Baba read.

A : ( Reads ) .....merely boy..

T : Listen. He was a mere boy when he became king.

A : He was a mere boy when he became king

TIME 10.10 a.m.

T : Now listen. In this book, you have read about a story written by the king himself. Do you understand ?

It is not usual that the king writes his own story.

T : All right close your books. Tomorrow we will continue. Close your books.

T : Give out your Arithmetic books.

~~~~~

LESSON TWO

ARITHMETIC

TIME 10.12 a.m.

T : Who knows the date ?
What is today's date ?

A : 15th

T : 15th of what ?
When you get your books, write your date and go out for five minutes' recreation.

TIME 10.18 a.m.

T : Get into the classroom,P.6

TIME 10.20 a.m.

T : Right , you are all in ?

A : Yes, Sir.

A : No, Sir.

A : We are not
(Two more enter)

T : Right, listen carefully.
How many shillings make £1 ?

A : -

T : I can't hear you.

A : -

T : Next

A : Twenty shillings make £1

T : Do you hear ? Adiyire, how many?

A : There are twenty shillings.

T: How many in £2 ? I sent you with £2 to go to market.

A: There are 40 shillings in £1
T: Yes there are 40 shillings in £1
A: £2

T: Sorry, £2. All right, and how many pence make a shilling ? Atiga.

A: Do not
T: Do not make noise let him think

A: -
T: What is he saying ?

A: Six
T: Six (followed by an abuse in the vernacular. You know there 12 pence in a 1/- Now how many in 5/- Who knows ?

A: You times 5 by 12
T: Yes. (On bb. $\begin{array}{l} I = I2 \\ I = I2 \\ I = I2 \\ I = I2 \\ I = I2 \end{array}$

How many, Atigah ?

A: 60
T: Yes. How many 2/- make ten shillings?

A: five
T: Five two shillings.
A: Five two shillings make ten shillings
T: How many pence in 20 shillings ?
How many now ? 12 out of sixty ?

A: 4h
A: -
A: -
T: What a great shame ?

A: -
A: -
A: 240 pence.
T: Yes 240 pence. How did you get it ?

A: 20 x 12
T: You times 20 by 12. Do you understand ? Good, did you all finish making your corrections ?....
Good, now we shall see those who can think quickly.

T: (Puts on bb £. S. D.)
What are these ?

A: Pounds.
A: You
A: (mumbles)
T: Now if I do this : mb, mb mb mb mb, what have I said ? You can't hear so speak loudly.

A: -
A: Pounds, shillings and pence.
T: Pounds shillings and pence (on bb

T: (On bb $\begin{array}{r} \text{£} \quad \text{s} \quad \text{d} \\ 30 \quad 16 \quad 3 \\ \quad \quad \quad \text{X} \quad 6 \\ \hline \end{array}$

T: Who can read it ? Yes Cecilia
Now work it Cecilia.

A: $3 \times 6 = 18d$
T: How many pence ?

A: 1s and 6pence.
T: (By questions and answers T ho shows bb. work thus :

$\begin{array}{r} \text{£} \quad \text{s} \quad \text{d} \\ 30 \quad 16 \quad 3 \\ \quad \quad \quad \text{x} \quad 6 \\ \hline 185 \quad 2 \quad 6 \\ \quad \quad \quad 102 \end{array}$

T: (Puts the next example on bb.

$\begin{array}{r} 32 \overline{) 440} \quad 17s \quad 6d \end{array}$

A: (Leaves desk and walks to bb to point out a mistake in the 1st Ex.)

T: (Corrects the mistake silently thus : $\text{£}184. 17s. 6d.$

T: Now who will read the second example? This time it is not multiplication; It is division.

You come and work it.
A: (Works with explanations from bb. :

$\begin{array}{r} 32 \overline{) 440} \quad 10s. \quad 0d. \\ 44 \div 32, 1 \text{ Rem. } 12. \quad 120 \end{array}$

T: Speak aloud that we may hear you... Mind your writing...stupid..go on.

A: 32 in 12, it cannot. Bring o
32 in 120, 3. $3 \times 2, 6. 3 \times 3, 9 \dots 96.$
96 from 120, 1 rem. 24. 24×20
equals 480s; plus 10, 490 divided by 32, it makes... It makes...?

$\begin{array}{r} 13 \\ (Note \text{ bb work: } 32 \overline{) 440} \quad 10s. \quad 0d \\ \quad \quad \quad 32 \quad 480 \\ \quad \quad \quad \underline{120} \quad 496 \\ \quad \quad \quad \quad \quad 96 \\ \quad \quad \quad \quad \quad \underline{24} \\ \quad \quad \quad \quad \quad \quad \text{x } 20 \\ \quad \quad \quad \quad \quad \quad \underline{480} \end{array}$

T: 49 alone can be divided by 32 so put down your 1

A: 32 from 49, it leaves 17 plus 0, 170 divided by 32

T: What number near 17 can it go in?
A: 5 into 32, 160. Rem. 10s. It is...

T: Can't you do that by heart ?
A: 120 shillings. $120 \div 32, 4$

T: 4, don't forget. This 4, you will have to multiply by both numbers.

T : Do it and let us see.
 A : 32 by 4 equals 138
 T : It is great.
 A : (Rubs) 3. 32x3 is 96, rem. 24d.
 24d. divided by 32 it cannot.
 So we put our answer :
 £13 15s. 3 24/32d.

T : Do you understand ? Now give
 out your Iarcombe's books.
 One book to a table.

TIME 10. 46 a.m.

T : Open your Iarcombe's at p.10.
 Any pencil ? Exercise A for rapid
 work. Mark No. 3. (The child
 who just gave his pencil asks for
 it.) Use your ink to mark. No.6
 then No. 14. Now you go down to
 D. division as far as farthings,
 No. 14, have you seen it ?..No.15
 (T. lights his cigaret as he goes
 round the class)

T : Look, what are you doing ?

Where is your pen ?
 And what are you doing about it ?
 Use your pencil. Who else has
 no pen ? ...What do you mean ?
 Get out and find one. What did
 you do with the nibs I gave you?

T : (Comes to a boy) Dirty boy.
 What are you doing ? (slaps the boy)
 Where is my cane.? Have I asked
 you to copy what I have written on
 the bb ?

A : No, Sir

T : (Knocks the boy.) You are a silly
 fish.

T : (Still going round) Let me see
 what you are also doing. You are
 doing the same thing. (slaps him)
 Stupid boy.

T : (Puts his box of matches on desk
 and with lighted cigarette in left
 fingers, helps a girl to work.)

TIME 11. a.m.

(Students enter to copy down
 the work of the children)

TIME 11.5 a.m.

T : How many have finished one sum ?
 (Few hands up) How many have
 finished two ? (Very few hands)
 All right. Put your books under
 your desks. (With a cane rushing
 on pupils) Put your books away.
 Hurry up.

~~~~~

LESSON THREE

SINGING.

TIME ( 11.8a.m.)

T :

T : Come out for the singing.  
 ( Some children begin to go out  
 of the door,)

T : This way. Come here.

( In front of bb, T leans against  
 the table and undertakes  
 modulator exercises, followed  
 by reading breathing in and out,  
 then they sing a round :

WHITE SAND AND GREY SAND.

( The lesson breaks off )

(NOTE : The last lesson could  
 not be possible due to late  
 arrival of teacher for the first one.

~~~~~

THE LESSONS IN THE EXPERIMENTAL CLASS

LESSON I

ARITHMETIC

TIME 9.30a.m.

T : How do the shepherds play
 Kandola with you ?

A : They throw into a hole and
 measure the distance

of your line and add it to
 their line.

T : How do they measure those lines?

A : They ~~throw into a hole~~ use
 their fingers like this
 (He demonstrates)

T : That is the span. They use the
 span in a game of kandola.

T : We are going to take a new lesson
 on measurement...Measuring dis-
 tances as we have seen in
 in kandola.

- T : What things do people measure at home ?
A : The cloth makers measure their cloth.
A : When they are building a house, they measure the sticks they use in roofing it.
T : What do your parents use to measure things ?
A : Wood.
T : And what ?
A : They use their feet.
T : And what else ?
A : They use hands.
T : In what way ?
A : Like this (demonstrates)
T : That is the span measure, the s the span. We have seen that the span is also used in a game of Kandola. What else do they use?
A : They use sticks.
A : They use elbows.
T : In what way ?
A : (demonstrates)
T : That is the elbow measure. It is from the elbow to the tip of the fingers.
A : Teacher, they also use a string.
T : Yes, for what ?
A : For building, to measure building.
A : If he cuts his tree from the forest he measures with a string to get the size of he wants.
T : This tree is the beam for the r roof.
T : Now English people have found common ways of measurement. These are the inch, the foot and the yard; (Teacher refers to NEW NATIONS ARITHMETICS BK.SIX p. 48 and explains how the measures were obtained.)

EXPRESSION WORK

Teacher and children engage in group-work, measuring : (a) parts and clothes of children, (b) length and size of their zoo and some of its contents.

~~~~~

#### SECOND LESSON

#### NATURE STUDY

10.10 a.m.

( In this lesson, almost every pupil has a praying mantis. )

- T : In which part of Africa do we find many monkeys ?  
A : South Africa.  
A : West Africa.  
T : How many kinds of monkeys do you know ?  
A : Chimpanzee, gorilla...  
T : How many kinds ?  
A : Three kinds.  
T : Name them  
A : Chimpanzee, the gorilla, brown monkey  
T : What do they eat ? You tell us. You feed them at our zoo.  
A : They eat any kind of food which a man can eat; and others which a man cannot eat.  
T : Which ones ?  
A : Insects  
T : Which insects ?  
A : This one ( showing a mantis )  
T : What do you call it ?  
A : ( Gives the vernacular name. )  
T : What do you call it in English ?  
A : The grass-hopper  
T : Praying mantis.  
T : Yes, the praying mantis. We are going to see this insect today..  
T : Where did you catch your praying mantis ?  
A : On a thorn tree.  
T : Which type of thorn tree ?  
A : On a brown thorn tree.  
A : On a green thorn tree.  
T : What was it doing when you caught it ?  
A : It was walking on the tree.  
A : It was eating the leaves.  
A : It was sleeping.  
T : How did you know ?  
A : Because it had closed its eyes.  
T : Can that insect close its eyes ?  
A : Mine was praying. ( Others laugh )  
T : Look at it carefully as it stands.

T : It really looks as if it is praying..... That is how it stands....And that is why it gets its name - The Praying Mantis.

T : Now what is its colour ?  
 A : Green                    A : Brown

T : How many have green ones ?  
 A : ( Twenty counted )

T : How many have brown one ?  
 A : ( Fifteen counted )

T : There are two kinds : green and brown praying mantis according to the leaves or tree .

T : What was it eating ?  
 A : Green leaves.    A : A green worm.

T : How did it eat it ?  
 A : I gave it a worm.

T : How did it eat it ?  
 A : I gave it ; I put it near its mouth, and it chewed it.

T : Good. You will all have to feed your mantas with worms if you want to keep them.

T : How does it lay eggs ?  
 A : Under the leaves in the trees.

A : It sits on the ground and with its tail in the ground.

T : Which animal eats the praying mantis?  
 A : The cattle egret.  
 A : The Abyssinia Roller.  
 A : The brown monkey.

T : Can the monkey eat it ?  
 A : Yes it can. I give it to the monkeys in the zoo.

T : How does it eat it ?  
 A : Let us go to the zoo and see.

( AT THE ZOO, one of the pupils - the Zoo Manager, gave the mantes to the animals. The cattle egret and the Abyssinian roller held their under their claws and started picking at them. What was most interesting was the peculiar way the monkeys ate them. The monkey always passed it into the limb that made it possible for it to chew the head first...)

A : ( Back in the classroom ) You said at the zoo that the mantis is our friend, but why did we give them to the monkeys and the rest ?

T : We wanted to see that it is true they eat them, and also to see how they eat them.

A : But we will cry if our friends are killed.

T : All right. Cry you all.

ALL; Baaaaaaaah.....

T : Have your friends come backe? A : No.

T : If you go to the thorn trees, you find some more.....There too, you will find this cocoon which contains the eggs of the praying mantis.

T : How many eggs do you think are c contained in this ?  
 A : Four, three, etc.  
 T : About 300 eggs.  
 A : Lies.  
 T : These are counted. If you like, take it as a challenge and find out in your field study.

A : ( In private to a pupils) Hm..He guessed, but we will go and findout.

TIME 10. 45 a.m.

THIRD LESSON  
 POETRY.

T : ( Puts on bb. Poetry )  
 A : Debate, debate...  
 T : Yes, we said we would have debate; but the teachers want to see something else; so we shall not have our debate today. (Pupils not happy )

T : What will you become when you grow ?  
 A : A scientist.    A : A Naturalist  
 A : An artist to put up plays.  
 A : What can you do as an actor ?  
 A : You can be able to make others laugh.  
 A : You can know how to speak well.  
 T : This is very important; today we shall learn how to read a poem ( Puts on bb this poem )

Great, wide, wonderful, beautiful world  
 With the wonderful grass upon your breast.  
 And the wonderful water around you curled.  
 World, you are beautifully dressed.

T : Who will read it the way he thinks the audience will like to hear it ?  
 A : ( Three pupils read through.)  
 T : Now listen to how I will read it.  
 ( He reads through slowly stressing the descriptive words.)  
 A : ( All the pupils read through)

TIME 10. 55a.m. ( The lesson was not observed anymore..Ref.3rd lesson of the ordinary class : The Singing.)

The tables below have been constructed in the light of the aims and thoughts of education as conceived by the parents, the school children and the teachers of the locality. The purpose is to find out if the class teaching as observed assist in the promotion of those aims of education. TABLE A attempts to evaluate the lessons in terms of the desirable aims of the community making the school. TABLE B rather devaluates the lessons in terms of those aspects of school work which parents, children and teachers do not want to see in school. It is the sum total of these tables that will show the value of classroom teaching of a knowledge of the pupils' out-of-school activities.

EVALUATION TABLE 'A'

( This table is based upon 12 children thoroughly studied in each class where a boy was absent during part or all the lesson, his scores are not included. Reports that were too general and failed also to include an interview with the child after the lessons are also not included.)

DEVALUATION TABLE 'B'

( This table is based upon the same number of children as in TABLE 'A'. Since the nature of the children's behaviour was fully comprehended after they had been interviewed, we reproduce below a report on each demerit for which scores were made.)

SOME REASONS FOR CHILD BEHAVIOUR IN TERMS OF THE DEVALUATION TABLE 'B'

I. Child beaten by teacher.

The reason for this is quite clear. In the recorded Arithmetic lesson of the ordinary class, three boys were beaten; but only one comes within this study. One score therefore is made against this item. This child beaten, was in the eyes of the teacher, dirty and unable to work the sums set.

TABLE ' A '

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## EVALUATION

| PARENTS | AIMS                                          | CLASS        | SCORES                       |   |   |   |   |   |   |   |   |    |    |    |
|---------|-----------------------------------------------|--------------|------------------------------|---|---|---|---|---|---|---|---|----|----|----|
|         |                                               |              | I                            | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | IO | II | I2 |
| 1.      | Child gained knowledge                        | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXXXXXXXXXXXXXX        |   |   |   |   |   |   |   |   |    |    |    |
| 2.      | Child was full of manners                     | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXX                    |   |   |   |   |   |   |   |   |    |    |    |
| 3.      | Child - friendly & helpful                    | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXX         |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXX                      |   |   |   |   |   |   |   |   |    |    |    |
| 4.      | Child used native knowledge<br>( CHILDREN'S ) | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :-                           |   |   |   |   |   |   |   |   |    |    |    |
| 5.      | Understood teacher teaching                   | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXX                      |   |   |   |   |   |   |   |   |    |    |    |
| 6.      | Teacher assisted him                          | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXXXX                  |   |   |   |   |   |   |   |   |    |    |    |
| 7.      | Child was happy<br>( TEACHER'S )              | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXX                    |   |   |   |   |   |   |   |   |    |    |    |
| 8.      | Child took part in lessons                    | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXXXXXXXXXXXXXX        |   |   |   |   |   |   |   |   |    |    |    |
| 9.      | Child was attentive                           | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXXXXXXXXXXXXXX        |   |   |   |   |   |   |   |   |    |    |    |
| 10.     | Child answered questions                      | EXPERIMENTAL | XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXXXXXXXXXXX                |   |   |   |   |   |   |   |   |    |    |    |
| 11.     | Child asked questions                         | EXPERIMENTAL | XXXXXXXXXXXX                 |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXX                         |   |   |   |   |   |   |   |   |    |    |    |
| 12.     | Child was smart                               | EXPERIMENTAL | XXXXXXXXXXXX                 |   |   |   |   |   |   |   |   |    |    |    |
|         |                                               | ORDINARY     | :XXX                         |   |   |   |   |   |   |   |   |    |    |    |

TABLE ' B '

## DEVALUATION

| ( PARENTS | AIMS                                                      | CLASS        | SCORES                        |   |   |   |   |   |   |   |   |    |    |    |
|-----------|-----------------------------------------------------------|--------------|-------------------------------|---|---|---|---|---|---|---|---|----|----|----|
|           |                                                           |              | I                             | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | IO | II | I2 |
| 1.        | Child beaten by teacher                                   | EXPERIMENTAL | :-                            |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXX                          |   |   |   |   |   |   |   |   |    |    |    |
| 2.        | Child told lies, deceived,<br>/ cheated.                  | EXPERIMENTAL | :XXX                          |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
| 3.        | Child failed to achieve<br>( CHILDREN ) / work set.       | EXPERIMENTAL | :XXXXXXXXXXXX                 |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
| 4.        | Child became emotional -<br>/ angry, afraid etc.          | EXPERIMENTAL | :XXX                          |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
| 5.        | Child talked when teacher<br>( TEACHER'S ) / was teaching | EXPERIMENTAL | :XXXXXX                       |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXXXXXXXXXX         |   |   |   |   |   |   |   |   |    |    |    |
| 6.        | Child did not pay attention                               | Experimental | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | Ordinary     | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
| 7.        | Child had tendency to fight                               | EXPERIMENTAL | :XXXXXX                       |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXXXXXXXXXXXXXXXXXX |   |   |   |   |   |   |   |   |    |    |    |
| 8.        | Child was sickly & sleepy                                 | EXPERIMENTAL | :XXXXXXXXXX                   |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :-                            |   |   |   |   |   |   |   |   |    |    |    |
| 9.        | Not punctual, wasted time                                 | EXPERIMENTAL | :-                            |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXX                     |   |   |   |   |   |   |   |   |    |    |    |
| 10.       | Child disturbed another                                   | EXPERIMENTAL | :XXX                          |   |   |   |   |   |   |   |   |    |    |    |
|           |                                                           | ORDINARY     | :XXXXXXXXXXXX                 |   |   |   |   |   |   |   |   |    |    |    |

2. Child told lies, deceived and cheated.

In the ordinary class during the Arithmetic lesson, some pupils indulged in these in the following ways: (a) a pupil shouted, 'Teacher, I have no nib'. In an interview later, he said that he had the nib, but he did not want to do the sums. (b) Others raised hands to answer questions, but avoided gaze of teacher so as not to be called. In the interview following, a boy said: "If you raise up your hand, teacher then believes that you know the answer, therefore he will not ask you; but if you don't, he will ask you and if you don't know he will beat you." (c) In the experimental class, there was the case of a pupil who kept on opening his bottle of ink any time the teacher directed his question in that direction.

3. Child failed to achieve work set.

This was in the ordinary class due to (a) dislike for the subject, (b) failure to understand the teacher's explanations, (c) (c) fear of teacher, and of students at the windows, (d) interest in something else, e.g. reading a different book or a section of the same reader. In the experimental class, hunger and going to bed late were the noticeable reasons given. Some of these boys had attended a native dance the night before, had no supper that night nor breakfast in the morning before coming to school.

4. Child became emotional.

In the ordinary class, this took the form of both fear and anger. Fear of the teacher was the primary cause; for in the words of the children, (i) teacher will beat or insult you if you raise up your hand and answer a question badly, (ii).if you fail to give the correct answer. Other children became angry, worried, or remained silent because some children engaged themselves in private conversation or

play. In the experimental class, the anger expressed was a sort of displeasure for teacher not calling upon child to answer questions.

5. Child talked when teacher was teaching.

Most of these arose out of the teacher's mistake on the black-board. They talked about it and about him, and also about their own interests - which were not revealed

6. Child did not pay attention.

This was mostly due to distractions from without, lack of interest in the lesson, inability to follow the lesson; in the experimental class it was due to pupils' interests in objects brought to class.

7. Child had tendency to fight.

The only case where this was noticeable in the experimental class was where a boy kept on pushing another child away from his seat. His reason was that that boy did not know anything and could not measure. In the ordinary class this was most noticeable each time the teacher's attention was turned elsewhere, for the following reasons : (i) his partner would not allow him to have a look at his exercise book, (ii) to force a child to close his book, or (iii) to get a sugar packet from a weak boy, so as not to incur teacher's anger if he sees it; (iv) to take a text book from a partner and finally, to punish a boy who wanted to report him to the teacher.

8. Child was sickly and sleepy.

This was most noticeable in the experimental class and the causes have been given as hunger and tiredness.

9. and 10. Lack of interest and other reasons given in No. 7 - reasons for children's tendency to fight are now apparent as main causes showing why some children wasted time, and disturbed other children.

CHAPTER II

QUALITIES OF THE TEACHER IN CHARGE.

We have established in the last chapter that the use of children's out-of-school activities in class teaching is of value. Its use has shown that some satisfaction can <sup>come</sup> to the parent, the child and the teacher. In the next chapter we shall have a look into a detailed account of the running of an experimental class set up to try some of the proposals to be discussed in the final chapter of this work. For the moment it is necessary that we consider the qualities of the teacher who is to take charge of such a class. For, " Any primary school child worth his salt will be continually trying out the power of the adult to keep his allegiance, as many of us may even know to our cost. He will be quick to sense and despise weakness, and quite merciless to exploit it. But he will be as ready to yield respect to those grown ups who are at the same time tolerant, good-humoured and sure of themselves."(I)

The quotation from Susan Issacs contains all that a teacher who is to use children's out-of-school activities needs to be. The project that follows, is an experiment with the experimental class, and through it, the details of the teacher's qualities are made more clear in the children's own words.

During the British general elections of 1959, the class turned its interests on to the elections. Through feature broadcasts

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(I) Susan Issacs, The Children we teach, p. 100

on the radio and news paper cuttings, a member of the Daily Reporters Club posed the question : ' Will Mr. MacMillan be the premier again ? ' On the eve of the elections, the editor-in-chief wrote an article, a section of which read : " 7th Oct. 1959....., According to my knowledge, I say Mr. Harold MacMillan may be the prime minister, but if he does not speak hard to get people, Mr. Hugh Gaitskell will throw him down with his government....."

The interest of the whole class rose so high that soon they were asking their teacher to help them to write their own book on 'The British Possessions under Colonial Office'. With the help of the Teacher-in-charge, they found 42 of the territories. Since they wanted to write their book immediately, they decided to go to the students of a Certificate 'B' training college to find help. The teacher-in-charge told the investigator about this and he quickly arranged to have the work done in the college with two classes in the first year. The students were given the children's prepared questions in advance and told that the children will come to them in pairs and that they should observe the individual differences of the children. At the end of the interview, they were to ask the children about what they like and dislike about school.

Some of the first set of students interviewed took the children's work as play and did not pull their full weight in preparing to meet them. To the surprise of all, the investigator asked the children to write reports on the interview they had under the heading : " What I liked and disliked about the students".

The second set of students were warned about the children's reports and they conducted themselves as well as possible. This gave highlight to the experiment, and helped to bring out from the same

children, two types of reports; the first reports showed how they exploited the weakness they sensed in the first set, and the second, how they yielded respect to those who helped them achieve their aim.

We shall reproduce here reports of TEACHER A - and those of DEWOLDANE and AKYISKEKAH who interviewed him on the first day, and then reproduce the reports of TEACHER B-- who was interviewed on the second day by the same boys, as well as the second reports of the boys. Then shall follow summaries of the Teachers' reports and selected reports of the pupils that reveal their attitudes about types of teachers and thus establish the qualities of the Teacher who desires to make use of children's out-of-school activities in class teaching.

#### CASE I

##### TEACHER A'S REPORT

The children who came to interview me stood on the verandah and were introduced to me by the method master. After that they took me to the college watchman's room and there they started asking me their questions. When one of them asked me a question, the other one asked me to spell him some of the difficult words. They wasted time in writing because they do not know how to spell some words. They were too slow in writing and too playful about their work.

##### AKYISKEKAH'S REPORT

I protest, my teacher always took one hour and thirty minutes to answer one question. I like to go there because we study something better in the college; but if I were the principal, I will dismiss my teacher because we cannot keep faeces in a college.

DEWOLDANE'S REPORT

I do not like my student because he could not answer our questions properly; and he did not finish answering the questions. The most important thing he missed completely was, he said Falkland Island is found in England whereas is found in Southern America - the very bottom. I like him by his nice voice and he can call words clearly; but I do not want to go to that teacher again.

CASE 2

TEACHER 'B'S REPORT

My pupils were anxious to learn from me. I was carrying my chair at first when one of them came and took it quickly from me. They led me to their own place where they thought it was good enough for us to sit. Then they started <sup>with their</sup> questions and I answered all of them. As the pupils were slow writers, we spent more time than should be. My pupils were not good in spellings and so I had to spell many words for them. Of the two, only one was able to put up his difficulties before me. When I could not answer a question, they nearly laughed. At the end of the lesson, I asked them why they like school. This is what KYISKEKA said: I like school because of English and teaching. The other boy, DEWOLDANE, said: I like school because of Nature Study and History. I hope the children were happy, for nearly all their questions except one, were answered.

KYISKEKA'S second report

My student today is very sensible. He explained things and I am satisfied. I am sure that he will one day be carried by angels to heaven. He looks like he has no sin; for today I am happy because he explained the things clearly; the questions are written on his face.

DEWOLDANE'S second report

As today I met a good and intelligent student, he answered our questions properly without any mistakes. And he spelled very many words for us. As for me, he will pass his college and God will help him to pass. Our teacher is good in face and good in knowledge. If you look at his face, you will know that he is intelligent. All the answers were written in his forehead. As I saw him at first, I knew that he would answer our questions well. The yesterday teacher was to be pushed head first inside the lartrine and his legs up. He ought to be in prison for hundred of years and to give him 50 lashes every morning afternoon and evening; and to eat half food every day.

#### SUMMARY OF THE REPORTS

#### BY THE TEACHERS

On the whole the children were shy and nervous when they first approached the students; but after they had asked their first few questions, they were normal and happy. Though they had every privilege to take the students wherever they wanted, most of them depended on the teachers' suggestions. Whenever a question could not be answered, they looked at each other, paused a little, and looked unhappy; otherwise they smiled. They were content to have one of the two asking the questions all the time. They copied down all answers given, asking for the spellings of all difficult and new words.

Their happiness increased whenever a teacher showed extra knowledge such as a map showing the territory required, a diagram illustrating what is wanted, and a drawing of the flag of the territory. Much of what they like in school include subjects dealt with on page 59 of this work; but the students were surprised when they found that most of the boys did not like pupil teachers. They explained that

that pupil teachers are not clean. They do not know how to teach. Their children always make noise in the school and they cannot check them. They are rude to other teachers and wicked to the boys. They beat boys anyhow even when they do not do anything wrong; sometimes they make small boys work in the sun. This will make them become sick and die quickly.

Art and crafts, especially drawing and modelling are very much disliked. Modelling, is a dirty work, they say; and yet if you soil anything, teacher will be angry with you and say that the thing is not good-looking. The children however showered all their praises on the classteacher.

SELECTED REPORTS FROM THE PUPILS  
REVEALING THE CHILDREN'S ATTITUDES  
ABOUT TYPES OF TEACHERS.

It will be seen from the reports of the teachers that the children never revealed to them their attitudes towards them. While in their presence, the children only smiled to show appreciation in a slight way; but there were moments of pauses, turning to each other, and assuming quiet attitudes. These were the moments in which grown ups can never enter unless they placed themselves in a special way to merit it. Their 'Teacher-in-charge' as they call him, had succeeded to place himself in such a position through the use of their out-of-school activities in the school. It was to this teacher that they presented their reports in which they reveal their attitudes about the following types of teachers.

THE SICK TEACHER

I am not happy because my teacher who was supposed to take me was sick and I do not know why young people should be sick like that. Although the one who took me yesterday did not answer my questions

properly, I say he is better than the one who is sick. It is fitting and proper that the principal should let him go home. For it is bad for a young man like your kind to be sick. When we arrived and their master told me that he is sick, I was very very happy if he could die at that moment, for such a young man to be sick I cannot see why. It is better he should write and ask pardon from me when he becomes well.

## 2. THE TEACHER WHO LACKS CONFIDENCE

I do not like my teacher because he never answered a single question in full. Why? Is he not a teacher? ... If I had power, I will go and sack him from the college. I will let him take to his feet because there is no certificate which can be given him. I do not know whether I will give him a certificate for dancing or for life. Ah, why should he be in a college? An empty head like him to be in a college. If I mean to write about him, I will come to insult him. What is sorry? He always answered a question and then said "No, I am sorry". Why did you not think before answering?

## 3. THE TEACHER WHO LACKS MANNERS.

That man is not a teacher. I think he is just a man who just got up from his farm and was just called to come and be a teacher. When he saw us asking the questions, it seemed he was going to cry. He did not greet us at all. When we were going away, he even did not say goodbye to us.

## 4. THE TEACHER NEATLY DRESSED

When we reached the college, all the teachers were smiling especially the teacher who took us. All the teachers were clean and our student was smiling to me and he answered our questions very well. And all the college is very clean and their shirts were very white.

5. THE TEACHER WHO IS A TALKERTIVE

The two teachers were very good but one did not want the other teachers to answer a single question. His action was very bad. He is across every question. Why I don't know. The two others spoke very softly and gently. That one acted like a ruler of the world.

( NOTE: The teachers interviewed were three, sitting together.)

6. THE TEACHER WHO IS IGNORANT OF HIS CHILDREN'S INTERESTS.

I do not want my teacher because he was not good in explaining my questions quickly. He was not good in telling me the meanings of the words and even he could not speak as a gentleman. He tells us only a few words and then asks such questions as : Do I like girls ? And I said No, and he says , do I hate them and I said No because they are my sisters. And he asks me again ? I say No. I will want to go to such a place again if he will be able to answer my questions, and he answer my questions foolishly and he was no good in spelling. That is all.

( From the report of the second pupil who was with him, we quote :

" .....and he asked again; do we want the girls ? and I am very angry with that question, and I said No:.....")

7. THE TEACHER WITH A BRIGHT FACE

Our teachers of today made us happy. They answered all our questions and told us to ask them some more questions. They were always answering our questions with happy and smiling faces. This made us happy too. ( Over half the class expressed their delight at the facial appearance of the teachers... bright and happy face.)

8. THE TEACHER WHO KNOWS HOW TO TREAT A CHILD'S REQUEST

We told him to sit down and he refused; that made me annoyed. When I sat down, I was not happy at all.

9. THE TEACHER WHO MAKES YOU FEEL DIFFERENT. ( Three reports)

(i) All the boys took chairs for their teachers but I asked him to let us take his and he refused, and that made me very annoyed.

(ii) What displeased me very much was that some of the students were laughing at me but I don't know the reason why. We were all made by God and they should not laugh at me again because I am a Nigerian.

(iii) I do not like to go there again because there are always many people looking at you as if they do not know a man, when you have a friend then it is better. Otherwise you look like a foolish boy because you look here and there a fool; and when you always go there you cannot learn anymore. R.B.

( NOTE : This boy was the only one who did not write his full name under his report. It was later on found out that his partner did not turn up for the interview and that they had been assigned to interview four students. Under the circumstances, he had the unfortunate ordeal of interviewing four students all alone while his friends were paired to meet just one student.) . .

10. THE TEACHER WHO USES PRAISE

I liked my students because they are very good in answering our questions. When I asked any question, they answered it very quickly and clearly. They told us many things that I would like to go to the college for my study. They praised us that we can speak English well. God will help them to get their college certificates 'Gaudemus Igitur' therefore let us rejoice.(I)

(I) With the exception of a few spelling corrections, all the reports have been kept in their original forms, including the latin expression.

CHAPTER III

THE ORGANIZATION OF THE EXPERIMENTAL CLASS

This chapter makes the fullest use of speeches, writings and activities of the Navrongo St. Paul's primary six pupils who were organized into an experimental class. It is hoped that this detailed description will serve three purposes. It will probably give to the Ghanaian teacher an idea to organize his pupils in an extra curricular activity that will be useful both to the pupil and to his community. Secondly, it will probably give to the Ghanaian teacher a way to approach his lessons, with special reference to Section 5(d) (iii) of the Report of the 1937 - 41 committee.<sup>(1)</sup> Finally, it is hoped that it will give some foundation on which one can build a national system of education which the Ghana government, in the address of Mr. B.A. Brown - wants to be Ghanaian in character. "The Chief Education Officer (Mr. B.A. Brown ) said, with the co-operation of the teachers ' we hope to create in the same way a Ghanaian system of education which will be studied by other nations and will be an example, particularly to the newly emergent nations of Africa.' "<sup>(2)</sup>

Before beginning this detailed description, it will be useful to start with the report of the Teacher-in-charge of the organization and running of the experimental class.

(1) See page 7 of this work

(2) " Our Educational System must be Ghanaian in character ",  
DAILY GRAPHIC ( December 21, 1959 )

THE REPORT OF THE TEACHER-IN-CHARGE (Mr. Joseph Adabayeri)

I have always wanted to organize boys who roam about aimlessly, into a kind of club, to keep them busy in the school at any time. During my training college days, I gained a lot from the week-end educational films and from college societies run by the method master. I also read a lot about children's clubs from the college library and made notes on different types of societies. From the Practical Senior Teacher series, I made for my-self the following points to guide myself : (i) Be sympathetic with the boys. (ii) Know what you are doing and what you are aiming at. (iii) Be one who can create offices to engage lots of members of each club. (iv) Be prepared to give part of your time.<sup>(I)</sup> These were a few among the many directions

When I started teaching, I selected boys according to their facial appearance to start some of the clubs. Others I selected because of class intelligencê and size; but I found later that the children did not and could not understand fully what was meant by being a club member and giving part of their time after school to attend meetings. They did not seem interested. So things almost could not work. The teachers did not like anything of that type though the manager of the school was in favour, and my head teacher also liked the idea..... yet the clubs could not go on. I contacted the method master who was then using the school as a demonstration school. His suggestion to use the interest and out-of-school activities of the children as the basis for running the clubs overcame all difficulties and nothing broke down.

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(I) F.F.Potter, ed., The Practical Senior Teacher Vol.VI. p.241

LETTERS TO JOIN

After telling the school that he was going to start a zoo, Mrs. Adabayeri explained that boys will keep their own pets in the zoo and feed them there. Again he said that they will roam about in the fields and bring birds and animals into the zoo. This simple explanation brought him enthusiasts; for he had touched upon their natural interest in animals, their main jobs of feeding the animals at home, and their natural interests in the open fields. Due to the disinterestedness of the teachers, his first few meetings were with his own class. In these, he read articles from the Teacher's World and showed diagrams and pictures of the Young Naturalist Club in London. When the boys heard about this club, they also decided to become Young Naturalists and to roam about in the fields bringing birds and animals into the zoo.

By the beginning of 1959, the club had so established itself that when the president asked that new members apply to join, the following letters were found among the many.

I. Dear President,

I would like to join your club because I am interested in it that is why I want to join I will be please if you allow me to join it. I am a boy from Vonania City. I am in primary four. Thank you all members in the Y.N.C.

By your faithful friends ( akewine and Gerald Aberingah )

2. My dear Y.N.C.members,

I am writing you this letter to know about your club How it is getting on : And I am begen you to be the member of Y.N.C.

and I think I will always come to the meeting every afternoon after taken my meals. And I think I may be able to do the work well than to play. And I am writing you this letter with all my heart. And I think I may bring different kinds of birds. They told me that you always started your meeting at 11.30 at afternoon. And I think you will be able to tell me my duty so that I may do it every day before time. Try to reply my letter as soon as possible, and don't let it delay. But send my greetings to every member of Y.N.C. I think this speeches is alright for me to stop it here untill you give me a reply.

Thanks are given to you by your friend. Joseph Emmanuel Dominic  
Kanyoke. ( p.6 )

As the applications increased, the members decided to accept primary four boys after June. Although the primary 5 teacher discouraged his pupils from joining, they found their way into it with their companions. The rest of the P.6 children had to be invited into the meetings to learn for themselves in order to become members. The following were among the other P.6 boys who applied.

4. Dear Boy,

I am here today to thank you for your kindness and to be prepared so that you may take me into the Y.N.C. May God bless you so that I am allowed that I am a member of the Y.N.C. And I promise to be a good Y.N.C. till I die. So kindly speak to your members about it your chairman and officers. I will be very interesting if I am in Y.N.C. So I have the pleasure to stop here with good love and good wisdom to you. I will always remain you in my prayers

Thanks Your obidient J.B.Azonabah (J.B.Erzuah )

5. Dear Gen. Secretary

I am now begging you to let me be in the Y.N.C. You last told us that when you go to Kulnaba and when you come back you will take us. Was it good as you went to Kulnaba? Let my name be there for you are not going to Kulnaba anymore. Opine/before you read this letter. I will be glad to be in the Y.N.C. Most thanks to you by yours

Affectionately Akyiskeka.

6. Dear Secretary,

Mr. Secretary of Y.N.C. I should like to enter the Y.N.C. But did they pay this year? If they are paying this year tell me and I will pay too and I should like to study from the club, but how much did they pay for a month did they pay one shilling if the pay one shilling tell me and reply my letter.

By Henry Sinabisi. St. Paul's Primary school.

THEN the Birds Officer wrote the general secretary.

7. Dear General Secretary,

I am here to inform you that don't accept anybody. Because they know that we are going to Kulnaba. Write them and inform them to wait.

Birds Officer J.B.Kwogyingnah

And the chairman wrote the secretary.

8. Dear Secretary,

I had even wanted to tell you that we should not allow anybody to join the club until we come back from Kulnaba; but since you have been able to write me first I will be pleased to see advising me not to take anybody. And what do you think about those two boys

And have you heard that two boys said they will leave the club after the feast? Well if you have heard of it what do you think we will do to those boys? To my idea I say we should send them away quickly before it is too late.

THE CHAIRMAN. C. A. SAKEA.

OFFICERS OF THE Y.N.C.

The success of the Young Naturalist Club was assured when as many of the scholars as possible were given responsibilities. The Teacher created as many offices as possible and formulated their various duties. The following were the offices created and the duties formulated for some of them.

- |                                |                                     |
|--------------------------------|-------------------------------------|
| I. President                   | 2. Vice President                   |
| 3. Chairman                    | 4. Asst. Chairman                   |
| 5. General Secretary           | 6. Asst. Gen. Secretary.            |
| 7. Zoo Manager                 | 8. Asst. Zoo Manager                |
| 9. Zoo Secretary               | 10. Asst. Zoo Secretary             |
| 11. Birds Officer              | 12. Asst. Birds Officer             |
| 13. Animals Officer            | 14. Asst. Animals Officer           |
| 15. Trees and Flowers Officer  | 16. Asst. Trees and Flowers Officer |
| 17. Insects Officer            | 18. Asst. Insects Officer.          |
| 19. Garden Officer             | 20. Asst. Garden Officer            |
| 21. Weather Specialist - North | 22. Weather Specialist - South.     |
| 23. Weather Specialist - East  | 24. Weather Specialist - West.      |
| 25. Messenger.                 |                                     |

A LETTER OF APPOINTMENT.

9. Dear Messenger,

I appoint you to take up office as assistant Zoo Manager as from 11.30 a.m. You will still serve as a messenger since this

will help you to go round getting things for the Zoo. I wish you to work happily with Mr. Dewoldane who returned to office as Zoo Manager.

Yours Sincerely, President.

LETTERS FROM OFFICERS ASKING TO BE CHANGED

IO. Dear President,

I have very very little interest in the office which I am now given in the Y.N.C. but I cannot say anything against your authority only that I am trying to work hard so that if it pleases you, you may give me a better office.

Yours sincerely, J.B.Kurugi ( Animals Officer )

II. Dear President,

I am here to tell you that I want to change my assistant. Because my assistant does not come to the Zoo every day. And from that I want Atanga to be my assistant. I told him to draw water for the birds and he did not angry me. I told him to do many things and he did not angry. So that is what I am to tell you.

By your Zoo Secretary, Akyiskekah.

I2. Dear President,

I have the chance to drop you this few lines, to know how you are going on with your work. Please I would like you to change me from my work because I cannot do my work properly. I think if you change me and put me in another work that is better. The reason why I want you to change me is this. Since I had my office, I never bring any flower to school. On Saturdays, I always go out to look for flowers but I can't find them so please hand over my office to another member.

I am your officer, J.K.aiden ( Flowers Officer )

13. My Dear Insect Officer,

I do not want this kind of duty. I want the duty the President wrote for you not your field work. Try to recruit it for me as soon as you can. (Amangdeko, Asst. Insect Officer)

14. Dear President,

I am writing you this letter to ask you something which myself cannot suggest. Am I allowed to take part in the Officers' meetings as I am Zoo Editor.

Yours sincerely, J.B.KWOGYIGNAH

15. Dear J.B.Kwogyignah,

You cannot be attending the Officers' meeting because we have an editor who is an officer so do not be angry at all. How are you going on with your studies? As for myself I am going on better.

Yours Sincerely, PRESIDENT.

#### LETTERS FOR ADVICE

16. Dear President,

I am writing you this letter to tell you that the nest which I asked you to come and we go and see has been spoiled by bad boys. So wait till I see another nest. This is all I have to say. (MEMBER)

17. Dear Teacher-in-charge,

I am here to tell you that if you like the Y.N.C., we will go to Kulnaba and sleep there. We will go there on Friday evening and come back on Saturday morning. If we sleep in Kulnaba then we will go for adventure studies about the bird. Please I will write letters to the President if you will agree. We will get more birds without paid any money again. We will find more nest there and every kind of birds. I will send letters to each officer if you agree about it. Reply my letter so that I may have hope.

Your General Messenger, J.B.AZONABA.

## DUTIES OF OFFICERS

The various Officers had their duties formulated for them .  
The following are the duties of some of the officers .

## DUTIES OF THE PRESIDENT.

- (i) You have power over every officer and member of the club.
- (ii) You have the right to leave out any member or officer who does not do his Y.N.C. work properly.
- (iii) You must go or send an officer-in-charge to see the observation of any member or officer, even if it is far away.
- (iv) You must know the names of all the members and officers
- (v) You must visit the Zoo as often as possible, every day, and talk to the Zoo Manager about his zoo and what he wants members to do for the zoo. When he tells you something, you must write it down and say it at meetings.
- (vi) You must write letters every week to the Teacher-in-charge telling him about some of your difficulties.
- (vii) With the help of your officers, help the members to do observation work in the fields. They could each get a member or two to take them out to the fields to show them things in the ground, and on trees. And when the officers concerned report to you, ask the members to give reports on them.
- (viii) You must praise any member who brings something for the Y.N.C. If you are asked to buy it, then ask for the price; buy it as you think fit and then see the Teacher-in-charge for the money to pay for it.
- (ix) You must visit the garden every morning and ask members especially officers to help you work in it.
- (x) You must take one member or officer to be your permanent Secretary, to help you in writing your letters and reports.

(xi) Before you leave out anybody, please ask your permanent secretary to inform him a week earlier. These letters must be in duplicate; (that means two letters of the same kind so that you keep one in your file.)

(xii) Number all letters which you receive.

(xiii) When the chairman says we will ask the president to answer this question, do not answer it if you cannot; ask any other officer to answer it or ask the teacher-in-charge.

(xiv) You must like to read a lot now so as to know more about trees, insects, animals and birds. This will make you a very good president and will make you know more than all the Y.N.C. members. Ask the and Teacher-in-charge and he will give you the books.

THE PRESIDENTS ANNOUNCEMENTS ( These are made often in consultation with the teacher-in-charge.) Here is a typical example.)

ANNOUNCEMENTS :

1. Get members to take the Zoo things home for the week-end.
2. Announce that we shall leave the Royal Python here, in the classroom
3. Remind members or officers to do the duty well.
4. Talk about week-end field study.
5. Tell members or officers not to enter the Zoo.
6. Change Weather Specialist for Navrongo South and put Aketna there.
7. Announce that you will make further changes during next meeting.
8. Thank all members for having chosen you and pledge to them that you will serve them; but first of all they should serve you by keeping the rules of the Y.N.C.

The president who made these announcements was the first to take

over this office through popular election. It appears that the first president was not interested in the visit to Kulnaba. Besides there had been complains about his pride for being the first in class work. He had a tendency to use force at times to achieve results and so some members began to complain. An election was made at a general meeting and MICHAEL AZOLOGO became the ever popular president. Michael gives here an account of how he joined the Y.N.C.

WHY I JOINED THE Y.N.C. ( By Michael Azologo )

18. At first I was not interested in what the teacher was saying about living things. Because I did not understand. I always came and sat near the window where the teacher and the boys were, and I was very angry with the teacher. Because the teacher said we should not kill birds and I said, Are they not meat ? The teacher tried to let me understand. I never listened to him. He saw me with my canary birds and said, as I am feeding my canary birds, why am I not killing them ? and I said because they sing sweetly. He told me I can take better care of my birds at the Y.N.C. I went and stand by the door and told the teacher I want to join the Y.N.C. He said get in and listen to what they will say. I joined and I found that those in it were better English speakers. As I joined the club, I can speak very well. That moment, I am not interested in the Y.N.C.

LETTERS CONGRATULATING MICHAEL AZOLOGO  
AS PRESIDENT.

19 Dear President,

7.4.59.

I am writing to congratulate you for your hard work since you became the president. I am also very sure that you will remain and be the first and best Y.N.C. member and officer for the rest of the

of the year. I am still sure that the first big prize is coming to you at the end of the year, for you have already shown your interest and hard work..... I will like you to go with your vice president all the time and let him do most of the work under your own self. Give him your authority to talk during meetings. You are the only officers who are working hard together and I am glad to congratulate both of you.

I wish you good luck, Yours sincerely,

T-in-charge ( JOSEPH ADABAYERI )

20. Dear President,

I must tell you with my whole heart that I am very pleased with you because of your good and hard work. Since you became the President of this club, you are doing wonderful things. Out of them all, you were able yesterday to get at least eleven boys to go with you to Kulnaba for the field study. I can say that you are the best of my boys now. You like to work. You know how to talk to the boys and the officers to get them to do what you want, and you do the work yourself to show them. You are very wise. Thank you for all your hard work done since you were elected president of the Y.N.C.

Your name 'Azologo' will remain and be known by many in this school and will also remain in my heart. (I)

Keep up and God bless you.

Yours sincerely -(Teacher- in - charge )

2I Dear President,

I am more than happy that you are taken to be the best Y.N.C. boy: and so become the president of this club. Please work hard

(I) Ref. p.25 of this work - the importance of children's names. 'Azologo' means, father entered the whole world. This is further interpreted by Michael's parents to mean that his grand father was good, lived a long life and <sup>his</sup> goodness was known to many.

like the teacher-in-charge to keep this club going. Work even alone when the other officers do not even want to work with you; for I tell you you will get your pay. You must keep all your interest in the zoo, the school garden and all the Y.N.C. members. Like all of them as the teacher in charge. And when they are in difficulty please help them. Work hard every day in the school; always go to the zoo and be there even if there is no other boy in it. Let all the boys see that you are really a better boy and Y.N.C. member than all the rest. When you do not know what to do, please ask me and I will help you. Go with Y.N.C. members and try to go to other places to visit and see things, trees, birds and insects - just on the school compound. Always tell the Y.N.C. members any time but especially during meetings to work.

By Your Chairman, J.B.AGUYIRE.

A few weeks after the election of the president, he lost his grandfather and on the suggestion of the Teacher-in-charge, through the officers, letters of condolence reached Azologo from most members. The following are just a few.

LETTERS OF CONDOLENCE

22. Dear Michael,

I was very surprised to hear that you miss your grandfather. So I write this to sympathize with you. I know that you will be sad so I sympathize with you. You are my best friend whom I like best in the school. So do not mind about anything for a day will come and you will be happy and jump about. Remember me to your parents. I am your Weather Specialist for East Navrongo.

J.B.AGUYIRE.

23. My Dear Michael,

I am writing you this letter to sympathize with you on your grandfather's death. I was very very sad for your father's death. This day is a very unhappy day. But let us offer ourselves to God. I have nothing to tell you because I am very sad. May Jesus Christ lead your father to Heaven. R.I.P. So nothing more than prayers and peace to the dead.

Yours in love and sorrow,

Treasurer Y.N.C. ( J.B.KWOGYIGNAH )

24. Dear Michael,

I condole with you. I know it must pain you, but you have to keep down your heart and pray that God may put him in his own home which have no end. We know that we must all die but since the hour of our death has not come yet, we have to pray hard for those called by our beloved Father in Heaven. So then young boy keep down your heart and pray.

AUGUSTINE SAKEA ( Chairman, Y.N.C. & Former President.)

A TYPICAL Y.N.C. GENERAL MEETING.

The following is a detailed report of the Genral Meeting held on the 5th of June 1959 at II. 45 a.m. The investgator attended this meeting and recorded practically all that was said and done.

THE SETTING OF THE MEETING ROOM

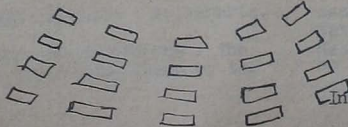
Teacher  
 in charge

President

Secre-  
tary &  
Asst.

Chairman  
and  
Asst.

MEMBERS



MEMBERS

Investigator

The General Meeting

Time II.45 a.m.

CHAIRMAN .Dear President, officers and members, today is the general meeting and I call upon the general secretary to read the minutes of the last meeting.

SECRETARY. ( Reading the minutes )

The is the minutes of the general meeting. Date ; 22nd May '59  
Day:Friday. Time: II.50 a.m.  
Place: Classroom.

The meeting was opened by the chairman of the Y.N.C. The minutes were read. The roll was called.

The president said you must obey every officer especially the Zoo Manager when he sends you to bring water for the birds and also you should be friends and make your field study and give reports.

Zoo Manager try your best to make the birds live. Give them food all the time. Don't let them stand with hunger all the time because the asst. chairman came to the zoo and took his bird away that he is going to roast it.

Mr. Birds Officer you are doing your duty well but try to do more than that.

The Zoo Manager said if you are coming into the zoo you must say kwakwa before you come in Some of you just come in without permission and you touch the birds anyhow.

Don't touch the birds when you come to the zoo because some of the birds do not like touching so if you touch them they will die

The Gardener said Awe Middle school boys cut our pawpaw tree you should not say that we cut them. They are not cut down but lines are made on them.

OFFICERS' REPORTS - No reports.

THE FIELD STUDY REPORTS - The field study works were given by the

Vice President. Reports were collected.

ZOO REPORTS - The Zoo Secretary said the zoo is all right but one monkey is disturbing in the zoo. It poured somebody's flour in the zoo. So the boys should not trouble us because the zoo is not for putting flour in it. Fish do not like hot water. Try to keep fish in cool water. If you keep them in hot water they will die, try to bring them to the zoo. Kwesi said the headteacher gave him some fish in a bottle and they are still living happily.

Birds' Officer said a cat came to my house and caught one of the grey doves and he said he will kill that cat and bring it to the zoo and cook it.

The Teacher-in-charge said the reports were good.

CLOSING. The meeting was closed by the Asst. chairman with the prayers of the club.

SECRETARY. This is all the minutes

CHAIRMAN. Any amendments?  
Who has got something which is wrong in the minutes?  
( He signs the minutes )

CHAIRMAN. Now I call upon the President to give us his speech.

PRESIDENT. ( reads )  
Dear members, I am sure that some of you will be wondering now, because changes have been made.

The General Secretary is sacked from his office and Sakea becomes the General Secretary. Akyisstekah becomes an ordinary member.

PRESIDENT. ( Continued)

Gyampana becomes the zoo secretary and Akanlobe becomes Asst. Zoo Sect.

Haya becomes the Birds Officer His assistant is Alantia.

So if anyone has a question to ask, he should ask now.

TANKO ( Member ) If you are not an officer but rather a member can you write a letter for an officer to be sacked ?

CHAIRMAN. That is the duty of the President so sit down.

TANKO. But you said.....

CHAIRMAN. Sit down please.

APOLALA.(Member) You said the General secretary is changed. Why is Kwogyignah writing the minutes?

PRESIDENT. Because he is not there at present.

MEMBER. Who is now our records and files Officer ?

PRESIDENT. No one.

MEMBER. Why no one ?

PRESIDENT. Because it is cancelled.

MEMBER.( Tanko ) Why cancelled ?  
( The officers exchange looks.)

PRESIDENT. It is not necessary.

MEMBER. You know it is not necessary Why did you make it ?

PRESIDENT. We made it when we wanted it. Now we do not want it.

MEMBER.(Tanko ) I will like to go to the market and buy something.

MEMBER. And I too.

MEMBER. And I too.

CHAIRMAN. Please sit down.

MEMBER. You know a member or an officer who do not come to the meeting and is absent three times; is he free or not ?

CHAIRMAN. That is not your business.

MEMBER. Why is the General Secretary sacked ?

PRESIDENT. He is sacked because he is an uninterested member.

Second item. Field study. Are you all doing your field study?

ALL ( MEMBERS). Yes we are.

CHAIRMAN. You must raise up your hand first. Order please.

PRESIDENT. Some of you are not doing your field study. Try to do your field study well. It is your own study.

CHAIRMAN. Who has a question ?....

You have no question ? If we pass it, I do not want anybody to speak on it.

Third item. Uninterested members

PRESIDENT. What are we going to do with an uninterested member ?

MEMBER. They should be there.

ZOO MANAGER. They should be sacked.

MEMBER. Let us sack them.

TEACHER-IN-CHARGE. You should say why.

CHAIRMAN . Why ?

MEMBER. If you are working in a place and you do not do your work, you won't get your pay.

MEMBERS. ( laughter )

TEACHER-IN-CHARGE. It is an example. If you want to be in Y.N.C., you must do your work.

ZOO MANAGER. Because they do not want to attend meetings and they do not want to do their duties.

CHAIRMAN. So General Secretary is sacked because he is not doing his duty.

PRESIDENT. You know this is the month of June and we said in June P.4 boys will be taken. Do you want to hear their names ?

ALL (MEMBERS). Yes, No, Yes...etc.

CHAIRMAN. Shut up. If you want, put up your hands. (counts hands up.) They want to hear their names.

PRESIDENT. They are (he reads)

1. Henry Sinabisi
2. Joachim Adabayeri
3. Akewine
4. Gerald Aberingah

Are they to be there or we keep them away.

MEMBER. They are to be there if only they do their duty.

CHAIRMAN. Has anyone got something to say ?

MEMBER(Tanko). Yes, I want to go and swim.

CHAIRMAN. Yestbut say something about Y.N.C. first.

ZOO MANAGER. Here is a law of the Y.N.C. This club does not allow one member to study two things. Atigdewe did not allow one of his birds to be studied.

Tangwamse does not give food to the wood pidgin so I wish to sack him from studying it.

MEMBER. Why ?

ZOO MANAGER. Because he did not give food to the wood pidgeon I do not want the pidgeon to die of hunger.

TANGWAMSE.(MEMBER) Always and always I give food to the wood pidgeon and you all know the wood pidgeon eats too much.

TANGWAMSE(continued)

When I give him the food and he comes in the evening and there is no food, then he blames me, and you know too that in the evening the master takes us to singing.

ZOO

MANAGER. He does not take the bird home. He says his mother does not want it home; and he does not want to give it food and water only millet.

TANGWAMSE (MEMBER). It is not my duty. It is the duty of the Birds Officer.

PRESIDENT. Mr. Zoo Manager, please try him for a week, and if he does not do it, then I will help you to sack him.

MEMBER(TANKO). Please President, it is getting to time and I want to go and swim.

OTHER MEMBERS. Sit down, sit down.

CHAIRMAN. If you want to go, go but do not come again.

ZOO MANAGER. I have a lot of work to do in the zoo. Can I get someone to help me ?

CHAIRMAN. What kind of work ?

ZOO MANAGER. To make cages.

CHAIRMAN. Yes, the President says he can help you.

MEMBER(TANKO). The dove. All the time the owner of the dove is talking about it...

CHAIRMAN. What do you want us to do ?

TANKO. I am telling you.

CHAIRMAN. What do you want us to do ?

MEMBER. If you want the Y.N.C. toppay.

MEMBER(TANKO). Sit down...

CHAIRMAN. Yes, if you want the Y.N.C. to pay, you then tell him he must be ready to pay us the food we have given to the dove all this time.

PRESIDENT. Who will like to work with Zoo Manager? Show by hand.

(TANKO raises hand with a number of members.)

PRESIDENT. But you said you want to go and swim?

MEMBER (TANKO). Now now...?

PRESIDENT. Yes.

MEMBER (TANKO). Then....(sits down)

CHAIRMAN. Yes.

MEMBER (A STUTTER). To day is a report day and I want to read my report.

MEMBER (Reading report for him) Thursday morning, when I was coming to school, I saw a crocodile (a small one) and I took it home. When I got home, my father and my mother told me that I should take it back to the river. When I was going to put it back, I was very annoyed so I came and told Teacher-in-charge and he sent some boys with me to go there for it; but some wicked boys had killed it.

CHAIRMAN. Good. Pass that report on to the secretary.

Before we close I want to know if Teacher-in-charge has anything to tell us.

(TEACHER-IN-CHARGE thanked new YNCs. MEMBER (TANKO). Baba and I are going to swim. (There is laughter.)

CHAIRMAN. We thank Mr. Mensah for attending our meeting today.

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THE ZOO MANAGER.

The zoo became the centre of all their learning and around the office of the Zoo Manager the whole club hung. Much of the classroom lessons were related to the zoo and often lessons ended at the zoo. At the same time, it became the place where all the children's collections and interests were kept. The office of the Zoo Manager therefore became so important that around it the children displayed most of their emotions. There was envy of some companions against the Zoo Manager and his companions while love to to the Zoo Manager was shown by his own social group. Rivalry for the post was so strong that conspiracy took place and opposing companions actually succeeded in getting the Zoo Manager removed from his office. But the Teacher-in-charge in consultation with the investigator saw the plot and acted at once. The Zoo Manager was

reinstated, both parties punished in a way and the running of the zoo reorganized. We will tell the story using the children's letters and articles.

LETTERS FROM THE ZOO MANAGER.

25. Dear Teacher-in-charge,

Please Sir, I will like to know the work of the Birds Officer so that I can do the work without asking anybody and without trouble.

BY Joachim Dewoldane.

26. Dear President,

Please president, I want to change my assistant, because he is prode now, and he disobey me. He is not there to do the work for me. So I want to take Akantigisi to be the assistant. Will you allow him to be my assistant. Aketema likes playing ball. He is not in the zoo all the time. When I want to go out, he must stay in the zpo but he does not do it.

(By J. Dewoldane)

27. Dear President,

I do not see the bat again today.

J.D.

28. Dear President,

Please I don't want Tanko to be capinter again. Please let me choose by myself, because I will know who will do the work well. I don't want Tanguam to come to the zoo again because he disturb things which I don't want. And strong boys just come and open the gate without permission and they come in and sit there. Others will say eschoose me and they come in, if I say no or yes they will enter. Tell them don't do so.

J. Dewoldane

29. Dear Birds Officer,

Your laughing dove is dead. The small one dead. It had dead with tarsty because it cannot jump on the tin to drink and you do not give it water that is why it has dead.

By Joachim Dewoldane.

30. Dear Editor,

I have to write you this letter to one of your member whose name is Tanguam Pungu. Tell him that if he fail to come on Saturdays and Sundays, he will fail to feed the rabbits, I am going to let him go away and the teacher-in-charge will not ask about it. Tell him about it otherwise he will go out and not feed the rabbits again in three day's time.

By Joachim Dewoldane.

LETTERS ABOUT THE ZOO MANAGER.

31. Dear President,

I am writing you this letter to tell you that I am resigning from the Y.N.C. because when I am working in the zoo, the Zoo Manager is disappointing me like I am getting pay in the zoo. And I am a man from my own capacity. So I am resigning from the Y.N.C.

Your Servant, TANKO (Zoo carpenter)

32. Dear President,

I am here to tell you that the Zoo Manager does not give the cakes (millet cakes known as maasa) which you always give him to give to the monkeys. He will put the cakes down and eat his and give some to the monkeys, and in the evening he will eat those that are for the monkeys. This is the second time. I saw this. And whenever

we are in the zoo, I don't do anything at all. He does the work alone. You can watch him and see. So what is the use for me to be the Assistant Zoo Manager, while doing nothing. I always sit there for nothing. And he disturb the monkeys by beating them while they did nothing this morning. Reply my letter and let me know.

I am your Asst. Zoo Manager, J.B.AZONABA.

On the 12th of July the Zoo Manger received this letter

33. Dear Zoo Manager,

I have been ordered by the Teacher-in-charge of the Y.N.C. to forward you this letter asking you to resign, as you finish reading it. He says if you want to know why, you may call at his house. So as soon as you finish reading this, the president and we the other officers say good-bye to you, and thank you for the little help you gave us.

You are also asked to give back the monkeys to the Teacher-in-charge. You will become an ordinary member now.

Your, AUGUSTINE SAKEA.(Files and Record Officer)

(NOTE: Augustine Sakea was the former President. He lost his office to Michael Azologo after Joachim Dewoldane had nominated Michael and had got members to support his nomination. Early the next morning, Augustine Sakea wrote a long article on the newsboard of the Daily Reporters headed 'WHY THE ZOO MANAGER WAS SACKED'. His article is reproduced below.)

34. WHY THE ZOO MANAGER WAS SACKED

Because he thinks that he is better than anybody even the Teacher-in-charge. He wants to be alone in the zoo without others; so every day, he shouts on his assistants and secretaries; he shouts

on every body to get out of the zoo while it is his duty to receive every boy or girl all the time, and show them what is in the zoo. He made the carpenter very annoyed and sacked the carpenter from the zoo by himself; he writes letters all the time that he wants to change this and that, and to take the one he wants. He even commands the Teacher-in-charge to come to the zoo and work by himself. He also commands him not to use his wood; and I am sure he went against some of you. You remember when Tamgum caught the Royal Python, everybody wanted it in the zoo, but because he was afraid of it at first, he alone did not agree and we kept it in the classroom for some time.

So last evening, the top officers, the chairman, the General secretary and myself with the teacher in charge had an informal meeting and we decided to sack him from his office and we again decided in one who can do the work and who will not disgrace us; and who can both write and speak English well, who is Mr. Augustine Sakea. So now I declare Mr. Augustine Sakea appointed as the zoo manager from this morning. Any question or anything to say ?

(By AUGUSTINE SAKA)

It will be noticed that the meeting in which the Zoo Manager was sacked was not properly constituted. The absence of the President's authority is particularly striking. The Y.N.C almost broke in two; but a week later, a general meeting was called and the solution given. The President himself undertook to look after the zoo as a temporary measure. Sakea and Dewoldane were thus left temporary without offices. This brought a blow to both parties but a temporal satisfaction to all. At the general meeting, the President asked the Vice President to speak about the changes; and this was the speech he wrote with the help of the teacher in charge and read to the members.

35. THE VICE PRESIDENT'S SPEECH

It has now come directly under my office as Vice President, to talk to you today about the recent changes in the Y.N.C. governing body. You have all heard that the Zoo Manager, was sacked in a meeting of July 13th last Monday. Just the same day in the evening, report reached me, and, especially the following day. I heard that plans have been made to overthrow the Y.N.C. Also some of you have badly understood the statement in the officers meeting that the president will be taking the zoo in addition to his duties. It is this that I have called you to let you fully understand, and to help to move out from outsiders' mind that the President is the Zoo Manager, No. I say No. He is not the Zoo Manager. He is only taking charge for the moment not because he thinks that he will directly be in charge of it to let us see what will happen. Because he finds that there is not anyone of us who will be able to look after the zoo, all this time, so that few things will either die or get lost. It is true that we all thought last Friday that the zoo will certainly go off, for the Teacher-in-charge had announced this and many of us got very sad when we heard it. If our zoo is down, know that what we are doing as Y.N.Cs will also be down. So would we let our zoo down? I challenge anybody who will say yes. This is why the President is taking charge directly. Let us help him in this difficult work.

What about the old Zoo Manager? What about him? I will rather ask you. Ofcourse he is sacked. But will he ever come back? Well this is the question many of us will like to know.

Last time I had a talk with President and he told me that the Zoo Manager could be back; but, but, he says that the zoo manager has more than necessary offences with the members, officers and the

teacher-in-charge. He went on to say that if at all he comes back, then it will be because of the kindness of the teacher-in-charge as you all know him. So gentlemen, I wish to let you understand that the zoo has now got no manager officially, only the assistant zoo manager, and his secretaries are the official managers of the zoo. But the right man to be called Zoo Manager is no longer in existence.

You will also want to know why the President did not bring this question of sacking the Zoo Manager to the officers meeting and to the general meeting for discussion before sacking him. Well my answer is this, that the club has very high officers whom the President can ask and what they say is what he does. But before that he decides to do or not to do what they say for we are all under him.

The zoo must go on. It is your and my duty to let it go on. Let us work hard and help each other to this end.

By J.B.AGUYIRE.

A month and a half later, the Zoo Manager, Joachim Dewoldane was reinstated and the zoo reorganized. Augustine Sakea kept his new office as Editor General in the Daily Reporters Club.

A brief look at the work the D.R.C. did as the club that expressed the activities of the Y.N.C. will complete the general picture of the organization of the Young Naturalist Club. The members wrote much about the zoo. In doing this, they wrote about their out-of-school activities and about the life of the people in their community. They wrote about the weather, about the changes it caused, and about what the people did each day all the year round. These were summarised by the four Weather Specialists from the articles of the boys and from their own observations. This invaluable work is provided in an

appendix to this book.⁽¹⁾ For the moment it will be of interest to show the part the various newspapers within the D.R.C, played from the time the Zoo Manager was dismissed up to the time he was reinstated.

THE RIGHT AWAY NEWS
11th July 1959
Day ----- Tuesday

This post has been taken from him for ever and ever.

HOW DID HE FEEL ?

When the Zoo Manager was left as a Zoo Manager, how did you think he felt at the moment? Do you think he would feel happy or he would feel angry? Every body must think that he was annoyed but I shall tell you about him.

As this boy was put off from his post, he did not just care, for he was put off before, and he was asked to take back his post, so this boy is still thinking that sometime to come he will be put back in his office, but I am very sorry that he will never get this high post back.

WHY IS IT NOT OFF ?

Some of you may have heard on last week Friday, that our zoo is going to be put off. Well the zoo is no longer going to be put off, because the top officers of the Y.N.C. had a meeting about it and they found that it was only one boy's fault that the zoo was about to die out, so these officers and the teacher-in-charge of the Y.N.C., found that this boy should be sacked from the Y.N.C. so we did away with him quickly and the zoo is back.

Will you want to know this boy's name? Well here is his name Mr. Joachim Dewoldane.

Your Editor General
AUGUSTINE SAKEA.

THE GHANAIAAN BOY

16th July 1959 Thursday.

DO YOU KNOW ?

Yesterday the vice president called the Y.N.Cs for a meeting and he said that the President is not known as the Zoo manager but he is in charge of it to show that there is no member or an officer who can do the work in the zoo. As the Zoo Manager is sacked he said : If the Zoo Manager is taken back it is the in charge who put him back but he thinks that Zoo Manager will be an ordinary member.

He still continue to say that it is the duty of the members and officers to make the zoo go on so that your Y.N.C. may go on.

He still said if you want to ask about something in the zoo, you should address your letter to the Zoo Secretary who is now Mr. Kwowologe.

If any of you want to enjoy

himself, let him join the

YOUNG NATURALIST CLUB
AND
AND

THE DAILY REPORTERS CLUB
Your Editor (J.B.AZONABA)

THE RIGHT AWAY NEWS

THE GHANAIAAN BOY

Wednesday 29th July 1959

30th July 1959. Thursday

WHO'S WILL THEY BE ?

OUR ZOO

I think every body in this school knows the old ZOO MANAGER who was J. Dewoldane. Well, I think some of you may have been seeing him wearing black canvas shoes. Those were given to him by the teacher in charge of the Y.N.C. This year he would certainly ainly get a better thing which would be Achimota sandals but he has lost this fine gift because of pride. Whom then do you think will get this gift which was to be given to this good boy who has turned to bad ? He is also from Pungu and he has been telling boys that if they bring birds they should sell them to the teacher. Anybody can try for this great gift.

Your Editor General
(AUGUSTINE SAKA)

Although our zoo has no birds in it, it is clean. A place which is clean is better than a place which is filthy. You know birds do not like to live in filthy places.

So if our zoo is clean and there are birds they live happily and healthy. So now I would say that the people in the zoo are clean people. So to have clean places is better than to have filthy places.

Now I will give thanks to the zoo people. So thank you and say goodbye and goodluck to you. PRAISE THE ZOO MANAGER ESPECIALLY.

Your Editor

J.B. AGUIRE

THE MORNING GLORY

Tuesday ----- 15 - 9 - 59

AND SO ?

HE IS TAKEN AGAIN ?

A letter from the Teacher-in charge to the President says : " Forgiveness is a word from God".

As an officer in charge of affairs I will let everything go smoothly and when I feel it I will criticise it. It is fitting and proper that this gentleman whom I am to let you know.

Why was he turned out exactly ? It was the fault of himself and the President did wrongly without thinking at all. He thought very little be-

fore putting his friend out. So I disagree that the President should go to confession for he has done this bad thing.

At all cost it was the fault of the ex-Zoo Manager. And the President had to show his knowledge and power of veto otherwise it would be nothing.

So now congratulation for this great thing.

Your Editor.

THE GHANA IAN BOY

Wednesday 16th Sept. 1959

W H Y

SHOULD I NOT TAKE HIM ?

ABOUT THE EX-ZOO MANAGER

Now, do you know that the old Zoo Manager is interested in the Young Naturalist Club ? The President of the Y.N.C. is going to bring him to the club. So now members am I allowed ? You even know that forgiveness is a word from God. I am begging you to forgive him

You should try to love your neighbour as well as yourself, So love your old friend as well as your new friend.

As I am the President of the Y.N.C., I hope you will agree to me. It is not the whole school but the Y.N.C. Boy.
(F. Michael Azologo.)

THE MORNING GLORY

Monday 5 - 10 - 59

EDITORIAL OPINION

I AM NOW HAPPY

The Zoo Manager has been appointed back to his post since the 31st of September. I see that the Zoo Manager is a boy of hard politics and I say that a man like that a man like that need to think before he does his things. According to what I can see from his face he wish to work hard from now onwards.

But now I will ask my editors to go to him during their free time and speak with him for a moment and then come and write something about it. And when I read it I will write an editorial and tell you whether he will stay in for a long time or not.

I wish one of you to have him for a press conference on Thursday evening for more news. And that it will help the new reporters to know how to write. I know that the Zoo Manager does not like such questions but since you are editors you will edit him quite well.

Yours. Editor in chief.

J. B. KWOGYIGNAH.

CHAPTER IV

SUMMARY AND CONCLUSIONS.

In this study of the use-of-the out-of-school activities in class teaching of two primary six classes in Navrongo, we tried to show what those activities are and to see how far they may be of use in classroom teaching. In doing these, we have in some form shown the type of material from which the curriculum can be built; and we have also shown that the use of such a material can best be brought about by a reform of organisation and of teaching methods. But the wide range of ages, with the greatest proportion of the children suitable for work beyond the primary six class, throws the emphasis now on the middle school education. The upper primary school teacher may follow up the last chapter to organize his pupils in an extra curricular activity that will be useful to the pupils in their class work, and to their community.

The experimental class attempted to bring into our educational system what is considered by John Dewey to be "one of the weightiest problems with which the philosophy of education has to cope. This according to Dewey is "the method of keeping a proper balance between formal and informal, the incidental and intentional modes of education". It ~~on~~ this philosophy of education that this last chapter is attempting build a model school. This school is based upon the nature of the children studied, and the life they live in the Navrongo community out-of-school hours. It is a school for boys aged 12, 13, 14 and 15 and it shall be called : The school within a farming community.

THE SCHOOL WITHIN A FARMING COMMUNITY.

This plan of a school calls for a full time experimental school and may take four years to complete. It is based on the experimental primary six class of St. Paul's primary school in Navrongo, and it is intended to be a suggested plan for a Ghanaian middle school situated in a farming community.

After the investigator had used the class for his experiments the children were promoted to the middle school form one, at the close of 1959, and the teacher-in-charge - Mr. Joseph Adabayeri, took up his teaching duties in primary four. But the pupils of this form one could no longer enjoy any more of their clubs in the new school. When ever any opportunity offered itself, some of these pupils hung by the windows of their former teacher. They visited him often at home and, out of a suggestion, the children decided to run the Y.N.C. individually with shepherds at home and report to the teacher periodically. They began to run their own zoos at home but came to the teacher more often for questions. Soon it became necessary to bring their old zoo to the teacher's house and it became the headquarters for their various organizations. An insight into what they were doing suggested to the investigator that it is high time a new type of middle school education came to change the function of the present system. (I)

The school within a farming community is planned on the possible outcome of the experimental class and it is to be ran along the following lines.

I. The Practice class. This is the class that begins the school and it shall be attended by boys aged 12 plus. In this class, all learning should be planned around central groups of subjects based on the children's out-of-school activities, and the manner of learning

(I) African Education, p.19 par. 99.

shall be done through the running of clubs. (A time table with suggested outline is provided.)⁽¹⁾

2. Young Farmers Class. This is the second class of the school and it shall be attended by boys aged 13 plus. In this class, all learning shall centre around the main occupation of the area, i.e. farming. All subjects, e.g. geography, history etc., shall be those of farming communities in the children's country as well as other farming communities of the world. The boys in this Young farmers clas shall ~~also~~ be organized into ~~one~~ main club; but they shall continue to be organized to keep in touch with their own interests in extra curricular activities.

3. Young Eagles Class. This is the class of the boys aged 14 plus. The children here shall be organized as officers in charge of their own out-of-school activities. They shall organize the children of the Young Farmers Class in their extra curricular activities. It is in this class that Dr. Aggrey's eagle story shall be impressed on the children to realize that they belong to their community and not to themselves.

4. The Farmers Class. Boys aged 15 plus shall form the farmers club. They shall now take over the responsibilities of assisting to educate shepherds and other children in the community who do not go to school. Theses illiterate children shall be organized into Young Farmers or Youth Clubs and shall be taught to read and write about their work - farming. It is here that the boys shall take active part in the Mass Literacy campaign and organize their groups in their homes and compounds. Such boys will be awarded certificates as a result of their work within their groups, and the succesful ones be admitted into the agricultural army or the builders brigade. Such boys would have

(1) See Appendix Va p. 141

learnt so much responsibilities that in passing out of the camp, they would not so much hang about looking for jobs, but rather join co-operations or start their own farms.

5. Any teacher who is to teach within this school shall have a good knowledge of (i) the children's out-of-school activities, (ii) the nature and behaviour of children, (iii) and of subject-matter suitable for their learning. He shall also be an organizer and have knowledge of children's clubs.

6. Any pupil who has completed his basic primary school course and receives no admission into a secondary school, shall be admitted formally by a letter to join, from his parent to the head teacher. This letter shall serve as a token to show, (a) that the parent declares his intention to take active interest in the child's learning; (b) that he will assist the child to set up within his environment, the activities required of him as he goes up the classes. The child must also show the child's duties at home, as well as his special interests.

7. With a background knowledge of the children he is to deal with, the teacher will create lots of responsibilities and place his children in them, (See p.92 of this work) but only a few may form the executive to plan with the teacher.

8. Most suggestions about the club or officers should be done through letters; and it is the right of all officers and members to write to whomsoever they please though it shall be the president who will either write or instruct another officer to write a reply.

9. The teacher appoint his first officers by letters, and shall inform them on appointment, the duties of their offices; but officially it is the president who shall announce these appointments and changes in his own name at the general meetings.

10. The president, guided by his executive and the teacher shall preside over all meetings.

11. A class news board will form an indispensable part of each class. On this, members shall write about the central project, e.g. the zoo, the farm, etc., The news items shall also include those of their out-of-school activities, and daily reports about the about life in the community. (See Appendix I.)

12. Each member has a right to write letters or articles to the class news board asking that an officer be changed or be encouraged to carry on his work, but these will only form public opinion calculated to influence the president in some direction. The success of the use of the Class news board will depend upon the organization of a sub club - the Daily Reporters Club. (See pp.66 and IIO of this work.)

13. Each class shall keep exercise books or note books needed for the running of the clubs and shall have handy, newsprints for its news, reports, letters etc.

14. Each member however, shall keep his own exercise books in which he shall keep record of all his work in (i) Mathematics, (i) News Reports, (iii) Field study reports, (iv) Letters and (v) Daily Reports.

15. A specimen time table for the ~~whole~~ school is provided (See Appendix Va). The following explanatory notes are worthwhile.

16. The field work period shall be devoted to practical work in the field. It may be done in the zoo, at the farm or garden, or in connection with subjects set for the week in any of the general subjects. It may also be the period for the running of the clubs with the shepherds at home under the parents' supervision; the class concerned, the Farmer's Class, may start this in their own neighbourhood at about 7 a.m. for an hour, and be in the school for the 8.55 a.m. lesson.

17. All lessons in Hygiene, History, Geography, Civics and Religion shall where possible, start with the children's field study set in advance. The actual lesson itself shall be organized as a period of a general meeting at which reports may be heard and discussed while the teacher may add only what the children may not have obtained. (See class teaching p.72 of this work : the Nature lesson on the praying mantis)

18. The period marked 'Preparation' shall be a quiet period during which each member shall prepare his own report, letters, news items or library reference work. During this period, ten children at most will be given assistance by the teacher.

20. On conference days, each period shall see five pupils reading their reports one after the other for general discussions. These will generally be their reports of the week's field study; and ~~it~~ shall be marked for errors - grammatical, spelling etc., by the teacher, the day before. (See Appendix II for a specimen readable report.)

21. The services of local craftsmen shall be required for the art periods.

22. The Press Conference shall be given by an invited guest, or by a pupil with particular interest on the topic selected. (See p.66) The pupils shall prepare and ask their questions ; but the editors shall see to it that sufficient number of questions are available to occupy the time. (See appendix VI)

23. Elementary French shall be taught in place of Ghana language. This is necessary as a result of contacts and correspondence with French schools over the border and in Wagadugu (See appendix III for the tone of some such correspondence in English).

24. In the event of any offences teachers will remember that the pupils' fathers, who have full right in the matter, use the following methods: -

(i) depriving the child of a part of his needs, and (ii) getting him to spend more hours over work left undone. The child's will must be trained and he must be made subject to authority. Corporal punishment shall not be left out completely. It shall have to be used in situations not connected with learning.

25. Grants in aid. We do not in any way recommend that grants be paid in full. This system robs teachers and children of their initiative. All assistance should be limited to buildings, books and text books. Equipment and craft materials should be born by parents

It is hoped that this plan of a 'SCHOOL WITHIN A FARMING COMMUNITY' will help to change some of the outlook of the present Ghanaian Education by which (i) children look upon the school atmosphere as a means of escape from hard work and home life, (ii) parents fail to take active part in their children's learning, and (iii) teachers keep aloof of children's family needs. This work has been presented so that if it pleases God and Ghana, this story of a Farmer's Table may not be retold.

A FARMER'S TABLE.

Once a farmer brought a plank of odum timber to a carpenter to make him a table. The table prescribed was the one the farmer had seen, in the carpenter's room, so well polished. This carpenter, with a feeling of knowing all about odum, sawed, planed, chiselled and nailed up the pieces into a table. He polished it up, and sent it through his apprentice to the farmer.

With joy, the farmer met the apprentice for his table; but great was the pity when the finished product could not enter the door of the farmer's humble cottage. The apprentice, much used to getting

APPENDIX I

SUMMARY OF LIFE WITHIN THE COMMUNITY OF NAVRONGO.

This Report was written and compiled by the four Weather Specialists of the Young Naturalist Club, Navrongo for the year 1959.

JANUARY.

Kanforo are loosing flowers. Sabarepono flowering. Little birds are many, making nests. Kapok has many pods. Sangira has many rods. Grass is withering. Grass snakes are many. Neem flowering. Dry wind making people dusty and white. Teak loosing leaves. Kontorro has yellow fruits. Kapiresi is covered green. Ter are loosing their pods. Mornings are cold and windy. The Orion appears at the East at 6.30 daily. Day is dusty. The weather is warm and there are no clouds in the sky. Gira are departing. Canary birds are arriving one by one. Kanforo are making pods. Dawdaw trees are flowering. Sign of rain early in the morning, clouds covering the sky. Weather is a little hot. Sign of rain in early morning, the whole sky covered with clouds at 7 a.m. First rain in the middle of month, 4.30 - 6.30 p.m. The whole day was cool. The weather was nice. The sun did not appear mist covered the earth, early this morning. The morning is nice and cool, dew made the ground wet. Shea-butter trees flowering. Bees starting to make honey. Some shea-butter trees are bearing. Brown-chest black-blue birds are arriving.

FEBRUARY.

Sign of rain. Scorpions are many in homes. Bakyangaaroo are seen in great numbers. Great Bear is seen in the morning. All Sonno have flowers. Honney is ready. The sky is not clear and the

and the wind is blowing, getting cold. Today the sky is clear no clouds. Now all shea trees are smelling honey. Today the sky is clear. All trees full of flowers. The wind is blowing too hard. Mist covered the earth this morning. The morning is nice and cool. The morning is warm. White doves are everywhere preparing for their nests. There are too many birds in the sky and in the evening, there are many birds all flying on the ground. In the morning you see birds running after sheep and cows. Guinea fowls are laying eggs. Mango trees are bearing. Kangonno are bearing. Kanzuazuna are many. Found an empty nest of mankyila. Direction of wind constantly changing this morning. There are some clouds in the sky. Eagles are preparing for their nests. Lots of crows around in the evenings.

MARCH

Kanzuazuna are many eating black tree leaves. Nankyili start to weave their nests. Glangoro have come out through their holes, walking everywhere during the night and day. At 7 a.m. today all birds are on the ground eating. Sugar ants came out from their nests and started roaming everywhere for their food. The trees are now waving their branches. The weather is warm and there are many clouds in the sky. Fiu started to build their hills. Grass started to grow. All shea trees are bearing. In the evening all birds are down eating. All lue are flowering. Caterpillars are eating Kapuru leaves. Kamila and Kanzuzzuna are many. Mosquitoes are seen every night. Many grasshoppers are found on the brown grass. Now if you sit under a tree for about two hours you will see a chameleon falling under the tree. Now whenever cattle egrets are going home, they will fly just 30 yards from the ground. Every night it is too hot. Gyature are arriving.

All trees are looking dirty. The weather looks nice and there are no clouds. Great Bear is seen at 9 p.m. The Orion is down West. The sun is too hot. Many birds are arriving. All ter are flowering. Wogla are coming out one by one. Wuri are arriving.

APRIL.

The weather is too hot and there are many clouds in the sky. Blind ants are every where. Saw a dove's nest. Dawdaw trees are ready. All trees are looking nice. Now the sun is too bright. The weather is too hot and there many clouds in the sky. Many Wagla are here now. Monkey bread is ready and dry. It has rained on Monday. The weather is too hot and there many clouds in the sky. Toads and frogs are coming out of their holes. People are planting seeds. Fiukwena are seen every morning. The ground is now green because grass is growing everywhere. All flowers are looking very nice. Before 7 o'clock in the morning Peyipusina insects are many after yesterday's rain. People are busy on their new farms. Broad-bodied dragonflies are many in the mornings, and evenings. White flowers are seen every morning and in the evening they die. Kanvogla are seen under the ground. In the morning, weather is very cold and there are not many clouds. Kagebkasinno have red ~~flowers~~ feathers. Grasshoppers are not many on the ground. Kamila are departing one by one. The weather is hot and there many clouds in the sky. Kanzonno fruits are finishing. Neem tree fruits are finishing. Toads and frogs are laying eggs. Kyakamire are coming out. King fishers are seen. The weather is clear. In the morning, dew cover the grass. Kanforro are flowering. Teero are making pods. Naarre Kwoya are departing. Tadpoles are seen in water. The weather is very cold and there are many clouds in

Kyalirise are arriving. Kakyabina are found. Swallows are arriving
Dew cover the grass in the morning. Many different flowers are growing.
Kyibiano is seen at 10 o'clock. Bugakyibero are arriving one by one.
Kagyelekasinno feathers are growing red. Cattle Egrets are departing.
In the morning mist cover the earth. The weather is hot and there
are no clouds. In the morning mist cover the earth. There was rain
in the evening with thunder and lightening, much wind before rain.
The weather is cold and there are no clouds in the sky. Many flowers
on the ground but they die before noon. Ants start to lay eggs.
Kapuru are finishing.

MAY.

In the morning white flowers are many on the ground. Kyanini
are arriving one by one. Weaver birds start to sit on the millet early
in the morning. Brown doves are many. In the morning at 6 o'clock
the moon is still shining. Kankyebero flowers are seen on the ground
everyday. Yellow butterflies are arriving one by one. There is rain
and thunder. People are planting groundnuts. Zunamina are many.
Sam are flowering. Cattle Egrets are not many. Bugundema are arriving
one by one. 'White bells of Navrongo' cover the ground. The weather
is very hot and there are no clouds. Tadpoles are becoming frogs and
toads. Rain and thunder this morning. Water lilies are many on
water. Rain thunder and lightening this morning. Butterflies are
many in different colours. Kamila are seen one or two during the day.
Chameleons are many. Green snakes are seen. Sun always comes out
before 6 o'clock. Early millet have stomachs. Canary birds are many
in the market. Yaaregaana are flowering. Caterpillars are many in
different colours. White bells of Navrongo are not many. The weather

was very hot. Rain midday, lightning, no thunder. Great wind. Grass is drying and every vegetable thing. Mankyili are not many. Early millet are flowering. Kankyelenbero are not seen. Zumbero have come. White bells of Navrongo are not seen any longer. Mist covered the earth in the night. The sun was not seen till into the evening. Dew covered everything on the ground. Mosquitoes are many. Sign of rain early in the morning. Rain 7 a.m. thunder. Yaaregaana are bearing. Horn grasshoppers are seen.

JUNE.

This is the month of birds, insects and all kinds of interesting life. The rains are regular, grass and flowers, both wild and home are blooming brightly. All kinds of birds have come. The Red Weaver birds are shedding their feathers, and are starting to grow bright yellow and red feathers. The hornbills are migrating from South to North. King fishers are many. Wogla are not many. Donduu are seen. Gira are weaving their nests and laying eggs. Fruit bats are many eating shea fruits. Grasshoppers are many laying eggs and moulding. They start to sing. Butterflies of all colours are seen in great numbers. Earth worms are many. Green grass are great in number. Chameleons are many walking across our paths. Lizards and chameleon eggs have hatched. Pe-Yipusii are many. Kwogwaaro are many. Mankaronaaro are many. Kyilankyoro are seen. Cattle egrets are departing. Dew cover the ground. Mankyili are not many. Kwena are seen. Titogurro are many. Sew is seen every day. Rain in the night. White Bells of Navrongo are seen. Horn grasshoppers are many. A lot of dew cover the earth. Kankyelenbero are many on the ground. Early

millet is ready. Rain in the morning. Wind, no lightening. Hornbills are migrating from South to North. Wagla are not many. Nayira Kakyitgo are many. Mankyilo are preparing their nests. Rain 9.30 a.m. no thunder, lightening, no wind. Shooting stars are many. Kanyampisi are seen in great numbers. White bells of Navrongo are not many. Rain starts 4.30 p.m. great wind, lightening no thunder. Kyarebembum are many. Rain 6 p.m. to 10.30 p.m. no thunder no wind. Mist covered the earth. Dew covered the earth. Southern Cross is clear at 7 p.m. Hornbills are migrating from South to North. Grasshoppers are eating gulisao leaves. The Great Bear moving to West. Teero are bearing. Rain 6.30 p.m. great thunder wind lightening. Lizards are not many. Sign of rain early in the morning. Swallows preparing their nests. Hornbills migrating from South to North. Dew covered the ground. Wogla are not seen any longer. Some ebony trees are bearing. Leave insects are seen. Kyabianu is seen at 3 a.m. Zumbero starts to cry early in the morning. Hornbills are migrating from South to North. The Great Bear is seen at 9 p.m. Rain 7.30 a.m. no thunder, no lightening. Great rains start to rain every day. Sugunagona flowers start to appear. A lot of dew covered the earth. People are harvesting early millet. Sunuga is flowering.

JULY.

Mist covered the earth. A lot of dew covered the ground, Shea fruits are finishing. Konkoro is bearing. Some people have finished harvesting early millet. Horn bills are not many migrating from South to North. Zunaanu has come. Konno are many. Kyibianu appears at dawn in the east. Two hornbills are migrating from South

to North. Dew covered the ground. Rain 3.30 p.m. no thunder no lightning. Sign of rain in the evening. Hornbills are not migrating. Sangyira is following. Hornbills are migrating from West to East. Manye lura, Nankyam lura, Kgyelekasinno are many. All people have finished harvesting early millet. Rain 8.30 a.m. no lightning no thunder, wind. This morning white doves are many on the ground. Earth worms start to cry. Nagwina are seen in great number. Kukura de zom is not seen yet. This time the clouds are always many. Pe-yipusii are not many. Kanzonoo leaves are losing. Kantina are seen. Butterflies of different colours, shapes and sizes, are many. Worms and caterpillars are very many. Guinea-corn is growing rapidly. Binbina are very many making their nests and hatching their eggs. Bibina's grass for nesting are many. The horn grasshoppers are many. Many other grasshoppers are seen. Swallows, sparrows and swifts are very many and seen every day. Teaks are in full flower. The yellow butterflies are very common. Flies are very many, especially in the mornings and the afternoons. Stone-grasshoppers are found. Mosquitoes are many. Maize are ripe and people are harvesting. New groundnuts are seen in the market. Koro are many, especially on the shea trees. Chameleons are very many - mostly green in colour. Women are making Siia with the stalks of early millet. Some swallows have died. Mist covered the earth. Bush flowers are many. Zoono are seen in great number. Dew cover the ground. A lot of dew cover the ground. Zumbero preparing their nests. People are hoeing for the third time. Zumbero are not very many. Wind starts as in January. Rain 7.30 p.m. wind, lightning no thunder. Hornbills are no longer migrating from South to North. Dew cover the ground. Mist cover the

earth early in the morning. Sign of rain early in the morning.
Kantina are many. Kantinanu is not seen any longer.

AUGUST.

Dew cover the ground. Mist cover the earth. Didonkoro start to make their traps on the ground. Mina tuuro are many. This is the month for much rain. Dragonflies are many. Konkonpo are many. Kanzua are many. Rain - 15 minutes.past two - no lightening no thunder. Rain for more than 5 hours. A lot of dew covered the ground. Mist covered the earth. Dew covered the ground. Rain I.45 pm. no lightening, no thunder. Yellow Kagyelokasinno are seen. Some people have finished hoeing for the third time. A lot of dew covered the ground. Mist covered the earth. Rain I.30 p.m. no lightening no thunder. Earth worms are very many. Wekyikyera are many. Dew covered the ground. Mist started to be seen everyday. Zoono are very very many killing guinea corn. Slight rain every day. Wekyikyera are very very many. Water-lilies are many. Rain 7 a.m. Kanzonno finished loosing flowers. Rain 3.30 p.m. no lightening, no thunder. Rain joined yesterday's rain. Mist covered the earth. A lot of mist covered the earth. Dew covered the ground. A lot of dew covered the ground. Saboripono is bearing. Spiders have hatched. Kanyanpisi are very many, going in hundreds. Slight rain early, great thunder and lightening. Dew covered the ground. Slight mist covered the earth. Young chameleons are growing big. Kapuuru is bearing. Miminkoro are seen. People are shouting on hens because of their groundnuts. Earth worms are very many.

SEPTEMBER.

SEPTEMBER.

Sweet potatoes and Frafra potatoes have many leaves. Young guinea fowls are very many. Sangyira is flowering. Kanzonno is flowering. Rain 10.30 a.m. no thunder, lightening. There are erosions. Mango trees are flowering and bearing. There are many small lizards. Dragonflies are very many in different colours. Bees are very many preparing for honey. Dew covered the ground. Kanvarma are seen. Mina tuuro are no longer seen. Ioa is flowering. People are collecting groundnuts. Gulyara are very many. Swallows and Sparrows are not very many. White long Yankolla are seen. Rain for more than 9 hours, great lightening no thunder. Sweet potatoes are seen. People are collecting groundnut leaves for manure. Zulie are laying eggs. Beans are flowering. Weaver birds have hatched. People are collecting farm groundnuts. Some white canary birds have hatched. Women are decaying yaregana. Frafra potatoes are flowering. Kulyara are very very many. Wild flowers are very very many. Ducks are laying eggs. Caterpillars are very many seen in different colours. Nankyam are very very many. Vio is flowering. Kulsao is flowering and bearing. Green short Yanbolaare are flowering. Miminkoro are very many. This is the time for much sickness. Weaver birds have hatched. Blue wax bills are laying eggs. Kanzaga is flowering. Fungus are seen in different colours. Wekyikyrea are no longer seen. Bugakyibero are very very many going in hundreds in the early mornings. Kyibianu is up on upstairs. Kukura de zom is up on upstairs. Wild flowers are very many. Women are washing the decayed yaregana. Bonbono is bearing. Shooting stars are not very many. Farm okro is bearing. Cobwebs are many. A lot

of dew covered the ground. Kyelema are bearing. Slight mist cover the earth. Dew cover the ground. Termites are not seen any longer. Very very thick mist cover the earth. Bio is bearing. Dew covered the ground. Hornbill is migrating from North, to South. People are eating Frafra potatoes. Guinea corn has finished bearing. Brown doves are laying eggs.

OCTOBER

Bawuru are very very many. Vio is bearing. Vigipogo is bearing. Beans have bobona. Kanzaga is bearing. Very very mist appeared before rain comes. Rain 8.30 p.m. lightening and thunder there eruptions. A lot of dew covered the ground. The Orion is seen at 10.p.m. in the East. Dew covered the ground. Bobona are very very many. People are eating peesa. The Scorpion is below the horizon at 8 p.m. Rain at 3.20 p.m. very great lightening and thunder. Much hail and blocks of ice fell. Yanbola are bearing. Great wind. Kyaninii is departing. Cobweds are very very many. Swallows are departing one by one. A lot of dew covered the ground. Hornbills are migrating from North to South. Cobwebs are very very many on the ground. Bulbuls are arriving. Harmattan wind starts to blow. Cattle birds are arriving. Weaver birds are migrating. Hornbills are migrating from North to South. Cattle egrets are seen on the school grounds. Monitor lizards are seen. Sand lizards are seen. Eagles and kites are arriving. People are eating peas. People are chewing gamba and guinea corn. Zoongo are not many. Boys are blowing kakuru. People are chewing tapola. Grasshoppers are many. Moola are seen. Horn grasshoppers are taking their outer skins away.

Bugumbema are migrating. Dragonflies are very very many. Squirrel tails are many.- these are a type of grass so called. People are harvesting guinea corn. Kanferro are loosing leaves. Kanzona is flowering. People are putting teatdrem on their farms. Hens are sick in every house. Women are plucking vegetables. Hornbills are migrating from North to South. Cattle Egrets are very many. Teak leaves are getting dry. Ducks have hatched. All people are harvesting guinea corn. Zoongo are not seen any longer. Sabarpongo is bearing. Grass is drying.

NOVEMBER.

Kanzonno is bearing. Baobab fruits are drying. Spiders are very very many. Mosquitoes are not many. People are cutting grass. Yanbolo are drying. Women are plucking vigipogo. Sheep and goats are free. There is rain today. Neem is loosing 1 leaves. Kyakyur are arriving. White canary birds are laying eggs once again. People are growing tobacco. Teak is loosing leaves. Kyakyur starts to cry in early morning. Children are eating ebony fruits. Nane kwogazuuna are very very many. This is the time for Linlee. Gunu is loosing leaves and bearing. Different kinds of butterflies are seen on the school flowers. Boys start to shoot frogs with their bows and arrows. Lizards are very very many. Kanturu is bearing. Butterflies are seen in p.6 classroom. Insects are many. People are preparing gafdens - dry season gardens. All people have finished harvesting guinea corn. Sun birds are arriving. Butterflies are not many. Frogs, toads, hedgehogs, and tortoises are hibernating. People have started looking for frogs in streams and sand. Potatoes and Frafra potatoes are not many. Garden eggs

and tomatoes are drying. Fog has appeared. Women are cutting viini. Women are starting making tentaara with new beans. People have started to be dusty. Young doves are very many. Water is drying from streams. Millet stalks are drying. Earth worms are hibernating. Women are breaking saame. People are preparing poe. Women are collecting farm stalks. Neem trees are losing leaves. All teaks are losing leaves. Cattle birds are very many. The small butterflies which are always near wells are not many. Chameleons are not many. Bugakyibero are not many. Songo is flowering Sangira fruits are drying. People have started building new houses. Kayambisi are not seen any longer. People are chewing tua. Guuna are not many. Boys have started to make toys - lorries etc., with millet stalks.

DECEMBER.

Fig trees are flowering and bearing. Ebony fruits are becoming many. Gulis as fruits are finishing. People are chewing gunguna. Kapuru are flowering. Women are collecting home, millet stalks. People have started sitting by fire in the early mornings. The weather has started to be very very cold. People are roasting groundnuts in the early morning. Women are preparing kwia. Fig trees are completely flowered. Bluewax-bills are very many. Mangara are many. Hornbills are migrating from South to North. Gulisao is flowering. Ebony fruits are very very many. Mangara are many. Boys are preparing cages with new stalks. Toogo is flowering. Hornbills still migrating. Bluewaxbills are nestling. Moles are seen many at night. The Great Bear is seen early in the morning at

dawn. Mango trees are flowering. Hawks and kites are many. Silk cotton trees are in full flowers, and some are dropping their leaves. Harmattan wind is too much now. Horn grasshoppers are not many. Grasshoppers are not many. Grass snakes are many. Gira are not seen. Gunguna are many and some are drying.

APPENDIX II

A DETAILED FIELD STUDY REPORT OF

STEPHEN KANYOKE, A PRIMARY SIX PUPIL IN THE Y.N.C.

TANGOMBUBOLO

(The African Golden Oriole)

The name of this bird is Tangombubolo. You can hear it crying like this:

Miribabia, miribabia, miribabia. The colour of the chest is yellow and black lines drawn from the neck down to the stomach. It can be kept for a study. Size: It is about three-quarters the size of a dove. Habits: This bird likes flying all the time to thick trees because of chameleons. The bird flies high but not very high because it does not want people to see it. This bird eats the eyes of chameleons, worms and grasshoppers. We see this bird often during the dry season because during that time, there are no worms and chameleons. This bird departs in December. It does not steal eggs. It goes in singles. This bird has a very fine native story.

THE NATIVE STORY.

It is said that once upon a time there lived a young Frafra man. One day the young Frafra man went to his farm to hoe. He was there singing. When it was 12 noon, this bird flew to a tree near him and it cried out: miribabia. The man stood up and looked round.

He could not find any man. So he shouted: "Who is calling me?" But he could not hear any reply so he continued to do his work. And the bird once again cried: "Miribabia." The man looked round with surprise. The man looked round himself. He could not see anything still. So the man became frightened. He stood up, did his things ready, and when the bird sang again, the man started running very very fast, he did not want to look back again.

HOW TANGOMBUBOIO EATS AND SLEEPS.

The way this bird eats is very very good. If you give this bird its food, watch and see how it eats it, you will laugh. When you give it a worm or a grasshopper, it turns the worm or grasshopper round and round. Then after that it will let the worm or grasshopper go to its beak then it swallows it. When it wants to take the worm, it will let its neck go round its back, and then it will let its beak becoming slowly in front and at once it takes the worm. I have been watching this with a lamp, and I have got the exact it sleeps. When this bird is going to sleep you can easily know. By which way? If the bird spreads its feathers, you know that it wants to sleep. In the night it always spreads its feathers and closes its eyes. When it closes its eyes for 5 minutes, it puts its head under its wings and if a fool sees it it will not know where the head is. And if you see it sleeping it is very very big as a dove.

WHY I LIKE THIS BIRD - TANGOMBUBOIO

I like this bird very much. I like it because it is a coloured bird, and because it looks very beautiful. This bird sings so nicely. And this bird has been able to deceive a Frafra man. I like this bird mostly because it eats the eyes of chameleons and because I fear chameleons very much. The way the chameleons look,

I do not like it. It always turns its eyes round and round. I feared a chameleon since I was a small boy. The chameleon thinks that I fear it because it can bite me, No. I fear it because of its eyes turning round and round every time. If this bird sees a chameleon, it will take its eyes out at once and swallow it.

HOW THIS BIRD PASSES ITS WASTE MATTER.

When this bird is passing its waste matter you can easily know. When it is passing its waste matter out, it will spread its feathers again. When it spreads its feathers it will let its tail go up. If the tail is up, it will separate its feathers from the waste pipe. When it is doing that it becomes short, and the waste matter comes out at once. The waste matter is thick but usually it is liquid. When the bird is drinking water you will like to be looking at it. It keeps itself straight and its feathers in order. After it has finished making itself straight, it lets its beak go straight into the bottle. It will put the beak in the water and drink, then it will rest a bit and drink again. When it finishes doing what it likes, I will take it out of the cage and it will sing.

WHEN IT SINGS.

This bird likes singing in the mornings and in the evenings. For me I will say that it likes singing in the morning because it takes exercise of its voice. And it sings in the evening because at the afternoon, it gets a lot and then it sings so that its voice will become better again.

IT IS A WONDERFUL BIRD.

It is a wonderful bird because it eats dirty matter, On the 21st day of October, this bird caught a young chameleon. In the morning when it 8 o'clock I took this bird to the hedges. When I took

it there, I saw a young chameleon. I took a stick and the chameleon climbed it, and I took it near the bird. When the bird saw the chameleon it jumped at once to the chameleon. When it jumped to the chameleon it started to pluck the eyes out. The chameleon and the bird were fighting. The bird took the chameleon into its mouth and was beating it to and fro. About ten minutes the chameleon died and the bird took the eyes out and swallowed them. The bird was hungry because I did not give it food yet, so the bird was trying to swallow the chameleon itself. When it was 12 noon the bird was vomiting the meat of the chameleon. When I was going to pour the meat out of the cage, I closed my eyes.

THE ENJOYMENT OF THIS BIRD TANGOMBUBOLO.

This bird has an enjoyment to enjoy itself. What do you think this bird wants to do? This bird likes puching all the time. On the 23rd of October I took this bird to the hedges. When I reached the hedges, I opened the entrance of the cage and the bird jumped out. It hopped straight away to the neem trees, and it was taking exercise. I was there watching. It spread its feathers and was swinging its tail so fast as a film is turning round and round. After that it sat on a small branch. This bird likes that very much. When it finished taking its exercise it jumped down, and hopped at once to a grasshopper. It turned its head round and at once it took the grasshopper in its mouth, and it was turning it round and round and afterwards it swallowed it.

THE BIRD TANGOMBUBOLO DIED.

On the 24th of October this bird died. At three o'clock the bird went to the bush. I was looking for it. I couldn't see anything. It was time for us to go to choir practice and master

told us to run to the church. I told teacher to let a boy go and look for it. Teacher told Dewoldane to look for it. When Dewoldane went to the bush he saw a grass snake swallowing it. When the grass-snake saw Dewoldane it left the bird and was climbing a tree. Dewoldane looked for the snake but he could not find it, it ran away. Dewoldane took the bird and put it in my cage. After choir ~~met~~ practice I went to the Legion of Mary meeting. I came out of the meeting at five minutes to six. I came down to the school and I couldn't find the cage. It was near the windvane, so I looked round and round and afterwards I saw it hanging. When I came near the cage I saw the bird lay dead. I was very very annoyd. I took the bird out of the cage, water was running from the beak down to the chest. I took it into my cage again, and I was walking alone home. Everest, Joachim and Dominic saw me and they were calling me. I could not hear anything besides looking at my bird. They ran to me and they saw that the bird was dead. They tried to ask questions but I didn't listen to them. When they had finished chatting, Joachim Tubolo said I should give him the bird to go and roast. I refused. I went back again and hid the bird under the neems near the infant block. After three days the left side of the bird became rotten, and the right side dry. I took it again and I threw it away.

APPENDIX II (b)

ANOTHER FIELD STUDY REPORT

BY ATIGEDEWE, P.

MY LOVELY CATTLE EGRET

This lovely bird eats grasshoppers, it eats 21 grasshoppers a day. If not so it will loose its meat. Also it eats small lizards.

It eats two of these lizards or three in a day.

The proper way to feed it is- Give it six grasshoppers in the morning, eight in the afternoon and seven in the evening. Or one small lizard in the morning, one in the afternoon and one in the evening. On a bad Saturday just at 15 minutes past two this, my lovely bird got lost from me. It died and just when I saw it I nearly wept. It died because I gave it three lizards at the same time; and so inside it was rotten which is an example to me.

The bird is a lovely bird with shining yellow eyes and a black moving spot in the centre of the eye like a star. It is as white as a soul. Its beak is three ins. long. Legs eight inches long. Its neck is seven inches long and from its bottom to the neck is five ins long. All of it is white and beak is brown.

WHAT PEOPLE SAY ABOUT THIS LOVELY BIRD.

People always say that someone had many hens and one white hen brought forth this cattle egret. They do not know how that hen was. Its cattle egret was taller than the hen itself. So a gentleman told children to shoot at the hen and kill it because it will produce more hens like that and so it will spoil all hens. When the cattle egret heard the story it just flew away to the bush and there it stayed producing more cattle egrets. So now because it has been chased from home, it comes at sometime of each year to visit home again; but it does not want to remain at home any more.

LETTERS FROM PEN FRIENDS.

These have been withdrawn owing to their intimate and private nature.

APPENDIX IV

PRESS CONFERENCE:

The following questions were used by the Experimental Class to obtain their information about the territories for which the Colonial Office has responsibility.

- I. In which part of the world is the place ?
2. What kind of flag is used there ?
3. Is it independent ?
4. When will it be independent ?
5. Why is it called by that name ?
6. Who is the Prime Minister ?
7. Who is its Governor-General ?
8. How are its people; in colour, structure, height; and general trade ?
9. What kind of dress do they wear generally ?
10. How is their hair ? How are their eyes ?
11. Is it a Savannah land? A forest land ?
12. What are its chief exports ? What are its chief imports ?
13. What does Ghana receive from that place ?
14. What is its capital town ?

APPENDIX V

TIME TABLE SUGGESTED FOR USE IN
THE SCHOOL WITHIN A FARMING COMMUNITY

This is modelled on the Suggested Time-table for middle schools

Time Table II. GP/W3300/2,000/3-58.

SUGGESTED TIME-TABLE FOR ANY CLASS IN
THE SCHOOL WITHIN A FARMING COMMUNITY

Appendix V.a.

MORNING

	10	30	40	40	15	30	30	30
DAY	8-15- 8-25	8-25 - 8-55	8-55 - 9-35	9-35 - 10-15	10-15 10-30	10-30 - 11-00	11-00 - 11-30	11-30 - 12-00
MONDAY	Assembly & Registration	FIELD WORK	PREPARATION	MATHEMATICS	BREAK	CONFERENCE	HYGIENE	RELIGION
TUESDAY		PHYSICAL EDUCATION	FIELD WORK	PREPARATION		GEOGRAPHY	LIBRARY	RELIGION
WEDNESDAY		FIELD WORK	PREPARATION	MATHEMATICS		FRENCH	HYGIENE	RELIGION
THURSDAY		PHYSICAL EDUCATION	FIELD WORK	PREPARATION		GEOGRAPHY	HISTORY & CIVICS	RELIGION
FRIDAY		FRENCH	PREPARATION	MATHEMATICS		CONFERENCE	CONFERENCE	RELIGION

AFTERNOON

	5	30	30	10	30	30
DAY	1-45 1-50	1-50 - 2-20	2-20 - 2-50	2-50 3-00	3-00 - 3-30	3-30 - 4-00
MONDAY	REGISTRATION	FRENCH	GEOGRAPHY	BREAK	CONFERENCE	LIBRARY
TUESDAY		MUSIC	CONFERENCE		CONFERENCE	ART
WEDNESDAY		CONFERENCE	CONFERENCE		CRAFTS	
THURSDAY		LIBRARY	ART		CONFERENCE	
FRIDAY		HISTORY & CIVICS	MUSIC		GAMES	GAMES

SUGGESTED TIME-TABLE FOR MIDDLE SCHOOLS
(FORM ONE)

Appendix V.b.

MORNING

	10	30	40	40	15	30	30	30
DAY	8-15- 8-25	8-25 - 8-55	8-55 - 9-35	9-35 - 10-15	10-15 10-30	10-30 - 11-00	11-00 - 11-30	11-30 - 12-00
MONDAY	Assembly & registration	RELIGIOUS INSTRUCTION	ENGLISH	MATHEMATICS	BREAK	ENGLISH	ENGLISH	HYGIENE
TUESDAY		RELIGIOUS INSTRUCTION	PHYSICAL EDUCATION	MATHEMATICS		GEOGRAPHY	GHANA LANGUAGE	ENGLISH
WEDNESDAY		RELIGIOUS INSTRUCTION	ENGLISH	MATHEMATICS		NATURE STUDY	HYGIENE	
THURSDAY		RELIGIOUS INSTRUCTION	PHYSICAL EDUCATION	MATHEMATICS		ENGLISH	GEOGRAPHY	HISTORY AND CIVICS
FRIDAY		RELIGIOUS INSTRUCTION	ENGLISH	MATHEMATICS		ENGLISH	GHANA LANGUAGE	HISTORY AND CIVICS

AFTERNOON

	5	30	30	10	30	30	
DAY	1-45 1-50	1-50 - 2-20	2-20 - 2-50	2-50 3-00	3-00 - 3-30	3-30 - 4-00	
MONDAY	REGISTRATION	GHANA LANGUAGE	GEOGRAPHY	BREAK	GARDENING		
TUESDAY		MUSIC	ENGLISH		ART		
WEDNESDAY		ENGLISH	ARTS				
THURSDAY		ART			ENGLISH	LIBRARY	
FRIDAY		ENGLISH	MUSIC		GAMES		

COMPARATIVE STUDY OF THE TIME-TABLE ANALYSIS
OF MIDDLE SCHOOL FORM ONE AND THAT OF THE
PRACTICE CLASS OF THE SCHOOL WITHIN A FARMING
COMMUNITY.

ANALYSIS MIDDLE FORM ONE			ANALYSIS THE PRACTICE CLASS		
I. Religion	.. ..	5 x 30 = 150	I. Religion	.. ..	5 x 30 = 150
2. English.	.. ..	3 x 40) 9 x 30) = 390	2. Preparation. Conference .	.. ..	5 x 40) 10 x 30) = 500
3. Mathematics.	.. ..	5 x 40 = 200	3. Mathematics.	.. ..	3 x 40 = 120
4. Hygiene..	.. ..	2 x 30 = 60	4. Hygiene..	.. ..	2 x 30 = 60
5. Ghana Language..	.. ..	3 x 30 = 90	5. French..	.. ..	3 x 30 = 90
6. Geography .	.. ..	3 x 30 = 90	6. Geography .	.. ..	2 x 30 = 60
7. Gardening .	.. ..	1 x 60 = 60	7. Field Work .	.. ..	2 x 30) 2 x 40) = 140
8. Nature Study ..	.. ..	1 x 60 = 60	-		
9. Library..	.. ..	1 x 30 = 30	9. Library ..	.. ..	3 x 30 = 90
10. Physical Education	2 x 40 =	80	10. Physical Education	2 x 30 =	60
11. Music..	.. ..	2 x 30 = 60	11. Music ..	.. ..	2 x 30 = 60
12. Art ..	.. ..	2 x 60 = 120	12. Art ..	.. ..	2 x 30 = 60
13. Crafts .	.. ..	1 x 90 = 90	13. Crafts ..	.. ..	1 x 60 = 60
14. History/Civics..	.. ..	2 x 30 = 60	14. History/Civics ..	.. ..	2 x 30 = 60
15. Games .	.. ..	1 x 60 = 60	15. Games ..	.. ..	1 x 60 = 60
16. Assembly and registration :			16. Assembly and registration :		
		5 x 10			5 x 10
		5 x 5 = 75			5 x 5 = 75
17. Recreation .	.. ..	5 x 15 = 125	17. Recreation .	.. ..	5 x 15 = 125
		5 x 10			5 x 10

NOTES ON THE SUGGESTED CHANGES

The basis for the changes made in the time table of the normal middle form one can be found in the Table on page 59 of this work, showing the children's favourite and least favourite subjects. The following points

will assist the reader to understand some of the reasons for changes in some lessons and time distribution.

1. English. As this stands first on the table on p. 59; much use is being made of this subject to teach all other lessons; English shall no longer be used in isolation of the other subjects. (See paragraphs II, I7, I8 and 20 of pp. I18 & I19.)

2. Mathematics. Until an investigation is made in this subject (See p.60) it is necessary to reduce the number of times this subject is seen and disliked.

3. Ghana Language. This is replaced by French. At present there is not any text book in this subject in the schools concerned, after primary two.

4. Gardening and Nature Study have been combined in the Field Work to emphasise the fact that they are practically inseparable. It is noted that boys stay away from the afternoon class during the gardening period; above all, no mention was made of gardening on page 59. In the Field Work, all boys will soon find that most of their school work will depend on it and therefore do it.

5. Library. This is increased to three to give opportunities for the various forms of silent reading by which the children can read (i) with understanding (ii) for information and (iii) for pleasure.

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