EDUCATION AND REVOLUTION

by

K. A. B. JONES-QUARTEY
Director, Institute of Adult Education
University of Ghana, Legon, Accra

An Inaugural Lecture delivered on Thursday 22nd April, 1971 at the Auditorium, School of Administration University of Ghana, Legon

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AUTHOR'S PREFACE

UPON reading this study after its delivery as an Inaugural Address at Legon, my friend Christopher Fyfe, author of the well-known histories of Sierra Leone bearing his name, wrote as follows from Edinburgh University: "I agree that education *can be* revolutionary—but it can also be repressive and reactionary, i.e. it is only as revolutionary as its practitioners choose to let it be (advertently or inadvertently)." (Emphasis mine.)

I did not suppose when I read these words that Christopher Fyfe could have meant to reduce the whole theme of my lecture to the proportions of a mere "Perhaps". Furthermore, it was evident from his repetition of the phrase "can be" on the other side of the equation that that was not his intention or meaning. Rather, it seems to me he was expressing a conditioned attitude by balancing his permanent skepticism against a spot concession, and that essentially he was simply tarring this vulnerability of education, its purposes and potential, with the same brush he would use on the false prophets who cloud any vision, however pure in itself, by action of the cataracts in their own eyes; or else Fyfe was thinking of those who subvert any system to their own interests—personal or class.

False prophets and selfish politicians doubtless deserve to be tarred and feathered, but not, please, the institutions they seek "advertently or inadvertently" to destroy. Certainly education, without which in one form or another no socialization of society is possible, cannot be treated with the same contempt or condemnation that should be vigorously applied to those who abuse or misuse it. No one can deny the immense potential of educational practice for repression, for unabashed class entrenchment, or for the propagation of false doctrines about race, deity, or "The Leader" (as this last happened in Hitlerite Germany or Mussolini's Italy, and in some new African states). Fyfe and others are right in their skepticism and indignation when faced with this evidence of subversion; but it is the subverters, not the subverted, that are to be blamed.

In the preparation of this paper I was fortunate to receive many thoughtful, expert contributions to my thinking on the subject from most of my academic colleagues in the Institute of Adult Education of the University of Ghana, with whom and with administrative staff of which I share the work of trying to run the Institute for the benefit of many adults in the community of Ghana. I am specifically grateful to Mrs. Miranda Greenstreet and the Messrs. J. A. Ansere, Kwa Hagan, P. Y. Kuivi, A. M. Kusi, B. S. Kwakwa, K. A. Oduro, Stephen Oduro and J. Opare-Abetia, all members of my academic staff and called Resident Tutors. They will discover the use to which their most helpful and generous individual contributions were put in this work, either directly or indirectly. But they are not responsible for any misuse of their terms or ideas and should blame me wholly and solely for any flaws they discover alongside of their material. The other academic members of the Institute's staff, namely Dr. E. Ampene and the Messrs. R. A. Banibensu, E. A. Haizel and B. K. Kwofie, were not at the time available for participation in these consultations.

I am, naturally, grateful also to the University of Ghana for the standing arrangements through which these Inaugurals are automatically printed under its authority and on its own account. It is a very great help.

K. A. B. JONES-QUARTEY

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Education as a process will be found to have often been set in a revolutionary matrix, whether examined as a concept in theoretical terms or studied as practice in the form of institution, plan or programme. Indeed education is itself, in the humble opinion of this commentator, the most revolutionary of all social processes. In his Introduction to one of the books of Professor-Emeritus I. L. Kandel, late of Columbia and Manchester. Editor Herold C. Hunt, himself Professor of Education at Harvard, wrote as follows about the subject:

> . . . Individuals and governments express themselves in many ways. One way is through education. It is probably the most important medium of all because of its influential aspects. Education changes behaviour. People and nations are as they are because of the education process.[1]

That quotation does not say that its author considers or would explicitly describe his subject as being of a revolutionary nature. But *I* am asserting this, and I do so regardless of the fact that the long-term character and methodological aspects of education, considered in the general sense, would at all times predispose to its being described as *evolutionary* rather than *revolutionary*. At this point I should, without a doubt, be expected to define my terms and thus justify my assertion. But I am resisting this challenge stoutly until later, when I hope deduction will come to my aid in this always perilous exercise of definition. Let us proceed on our way, then, by first briefly considering a few models which, in my interpretation, illustrate both the internal revolutionarism of the educative process, its ready instrumentality in instances of revolutionary change, and, yes, its very ubiquitousness in revolutionary situations.

Because it is so obvious, so easy, so unavoidable in any discussions on major subjects like philosophy, law, science, art, literature, history, education itself, and knowledge of these subjects, we always bring out and hold up like mirrors the major glories of Greek and Roman civilisation. We simply cannot avoid mentioning the systematisation and classification of the raw materials of knowledge by the Greeks, or the codification of law by the Romans. We cannot escape

[1] From Editor's Introduction, by Herold C. Hunt, in Kandel, I.L., *The New Era in EDUCATION*, Boston, New York, . . . the Houghton Mifflin Company, 1955, p. vii.

citing Socrates, and his pupil Plato, and Plato's pupil Aristotle, who between and among them practically invented scientific reasoning, exhausted invention in the arts of logic, debate, polemics; and formulated and analysed fundamental truths about science, mathematics, child psychology, government, democracy, education . . . to such an extent that, speaking in terms of our subject, some of his humble successors have said that Aristotle was the "most educated man" who ever lived, and others, Plato.[2] We cannot—to continue in this vein yet awhile—escape mention of Pericles the lawgiver; or Pericles and Demosthenes and Cicero together, orators of the summit; and when we mention them we also remind ourselves that Greek and Roman oratory of this standard was no mere speaking-parts of brilliance but prodigious feats in knowledge and instruction as well. . . . We can of course cite more of these towering peaks, for the list is long. But we must stop with those we have thus noted and get to the point in view. This is, that in between these mountain peaks there are hills which are no less brilliantly capped for being less elevated, in this field of our interest. One such hill is the case of Spurius Carvillius—admittedly a very suspicious sounding name, but never mind.

Spurius Carvillius was a freed slave who lived and worked in Rome during the third century B.C. In the year 260 he opened a school which was, on the face of it, just one of many like it run during that period of what in this context is described as "primitive Roman education".[3] But there was a difference between this and all the other elementary schools, called *ludi*, and this difference we cannot but admit to have been revolutionary. According to Professor E. B. Castle, in his Pelican book of 1961, *Ancient Education and Today*,[4] these *ludi* "were an unimportant supplementary source of instruction" for the Roman children of the day, and were run mostly by freed men whose living depended entirely on the voluntary and uncertain donations and contributions of their patrons. Carvillius changed this precarious way of life, and therefore the whole pattern of the educational economics of the day, by charging regular fees for his services as a teacher and thus starting a process of systematisation in this vital field.

[2] Adams, John, *The Evolution of Educational Theory*, London, Macmillan & Co., 1915, p. 16.
[3] Castle, E.B., *Ancient Education and Today*, Penguin Books, 1961, p. 117.
[4] Castle, *idem*.

Proof of the revolutionary nature of this innovation is attested by two facts, according to our chronicler. The first was that public schools, of the more regular, better financed kind established by Spurius Carvillius, began to multiply and thus to replace the old wretched, domestic non-institutions of the preceding generations. And this process was greatly helped by the birth of a body of Latin literature around that period, first by the translation of the *Odyssey* from the Greek by Livius Andronicus, and then by the production of an original work, *The Annals*, by the Roman Ennius. The second, sure proof of the power of this innovation to shake traditional foundations and upset the cherished status-quo, is of the same character as was to have been expected: the conservative aristocracy let out loud counterblasts against the new order. For they were outraged and hurt by the spectacle of a tradition being put to rout, on which had rested for them part of the greatness of Rome—as conservatives like Cato saw it. Their efforts to stay the change failed, however, and Spurius Carvillius got away with his quiet revolution.

Incidentally, there is some fascinating material provided in the history of the development of school education in Islam, which in some aspects parallels the Roman experience and in others offers a quite sharp contrast. Dr. Ahmad Shalaby, who studied in Cairo and Cambridge and published his dissertation as a book, *History of Muslim Education*,[5] in 1954, is apparently one of the few sources of researched, scholarly information on this subject. For though the results of Muslim scholarship abound in all parts of the world, Dr. Shalaby found little that had ever been devoted to the study of the development of systematic schooling in the Muslim world. This made it necessary for him to do much more than the usual amount of hunting for his material, which his former Professor at Cambridge, A. J. Arberry, says is the more valuable still for that extra labour of research. The point about the book is that, for *our* interest, it established the reasons for and the paths followed by the shifts in opinion and feeling among various leaders in various Muslim communities which led to some of the most important changes in Islamic educational theory and practice. The establishment of schools

[5] Shalaby, Ahmad, *History of Muslim Education*, Beirut, Dar Al-Kashshaf, 1954, Introduction and Chapter I. While the evidence the author gives to support his claim of being a pioneer in this field is impressive, the fact itself is amazing for students of the history of non-Islamic education, which, if anything, is a part and parcel of education itself on this side of the divide.

outside the mosque, the palace and the private dwelling was one of these innovations, rather similar to the changes initiated by our old friend of Rome, Carvillius. But dissimilar were the theoretical reasons for the change, such as that the devotional aspects of worship were being interfered with by the unquiet proceedings in the circles of Koranic learners; and, on the other hand, that the demands of strict devotional religion were hindering the progress of secular education and learning. At any rate these are one set of conclusions that could be drawn from one interpretation of Shalaby.[6] In any case the Muslim phenomenon also shows the revolutionary nature or potential of educational problems.

My next example of the ever-recurring interaction between education and revolution comes from the all too well known story of the European movement which history remembers as the Renaissance. This is a Medieval Era story, although in fact the Renaissance falls somewhere between the Middle Ages and modern times, that is, roughly from the 14th to the 16th centuries, though there were antecedental and successional developments from which it cannot be isolated. The *Encyclopedia Americana*, Vol. 23, pp 68–9 sums it up this way:

> From this debate which still continues, there has emerged a clearer apprehension of the meaning of the Renaissance and a greater discrimination in applying the word to historical phenomena. It is clear that Burckhardt and his followers in the 19th century overstated the case of a break in historical continuity. Such judgment must always contain an element of the subjective, but 20th century students would not be inclined to make the break between the Middle Ages and the Renaissance either so sharp or so all-encompassing as Burckhardt implied. Furthermore, modern scholarship has, on the whole, established the claim of the medievalists that the political and economic institutions of modern world owe much more to the developments of the 12th and 13th centuries than they do to the Renaissance as Burckhardt interpreted it. On the other hand, the attack on the validity of the conception of the Renaissance has been carried to indefensible lengths. There is no reason why a useful metaphor well established in the historical vocabulary should be discarded just because its meaning has been unjustifiably inflated. We are thus left with a

[6] *Op. cit.*, Chapter I, Section 2, pp 55 ff

concept which recognizes the Renaissance as a useful description of an important chapter in the intellectual rather than in the institutional history of the Western World.

This piece of Western intellectual history includes, among more involved aspects, developments, trends, and episodes, the simpler story of the forced but fortunate dispersal of learning as a result of the sacking of Constantinople in 1453. The result of the flowering of renewed interest in knowledge of the arts, literature, and the great humanistic movements; and the use to which the dispersed scholars and humanists put themselves and were put, these offer, surely, one of the most formidable illustrations of educational revolution that can be found.

I would like now to turn to our own times and cite to you two models of revolution in education: one induced internally, and again giving explicit evidence of self-generative dynamics in the educative process; the other once more illustrating how education can be the revolution within a revolution that in fact fulfils the latter. My two examples from modern times are, your Excellencies, the revolution achieved in educational theory and practice by American pragmatism, and secondly the one achieved within that wholly glorious Revolution of 1910–20, the Mexican.

When I decided on the choice of Pragmatism as one of my models of revolutionarism in education, I was aware of its full importance as a modern philosophy. Had I been familiar to an equal degree with the literature of this subject my decision would have been made with even greater assurance. Now I am wiser, and happily so, by my examination of more of that literature during the preparations for this paper. For, both the pragmatists themselves and their students and critics recognised that this *was* a revolution in educational-philosophic thought. Wrote William James—who was only one step behind Peirce as a pioneer exponent—to his brother Henry:

> I have just finished the proofs of a little book called *Pragmatism* which even you may enjoy reading. . . . I shouldn't be surprised if ten years hence it should be rated as "epoch-making", for of the definitive triumph of that way of thinking I can entertain no doubt whatever—I believe it to be something quite like the protestant reformation.[7]

[7] Childs, John L., *American Pragmatism and Education*, New York, Henry Holt and Company, 1956, p. 16.

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[7] Childs, John L., *American Pragmatism and Education*, New York, Henry Holt and Company, 1956, p. 16.

This quotation is from Henry James's *Letters of William James*, and is cited by John L. Childs in his own book, *American Pragmatism and Education*. William James did not actually use the term revolutionary in that passage to his brother, but "epoch-making", it should be easy to agree, is definitive enough. Yet there is more joy in store, for the critic himself supplies the "let's face it!" challenge. Childs, in introducing the quotation, says: "In a letter to his brother, William James gave the following candid estimate of the *revolutionary* character of the pragmatic mode of thought".[8] (Emphasis mine.) The evidence is complete. What more should we want?

Now what did pragmatism do to earn this enviable reputation? Reduced to its simplest formulation, we can say that it linked thought with action—nay, it practically united the two. The "cultural roots of pragmatism", as Childs calls them,[9] lay in problems in western culture raised during and as a result of the industrial-scientific revolution, as these problems impinged upon and/or reacted with equally transcendental social questions coming down all the way from Greek democracy, Christian ethics, and French and American libertarianism. Childs classifies these "disturbing elements in Western culture" under four heads:[10]

1. the methodology of experimental science, linking thought with action and according ultimate sanction to empirical methods;
2. the growing acceptance of the theory of organic evolution, with its imperative corollary that man and culture are issues within a biological-social process;
3. the spread of the democratic principle, with its insistence upon the sovereignty of the people and their right to determine their own fundamental needs; and
4. the emergence of an independent industrial order, with its challenge to the propositions of economic individualism and the self-sufficing nation-state.

Out of the examinations and analyses of the pragmatists on the problems posed for them by what they considered to be the need for new interpretations and new directions for the dualisms of man-cum-nature and thought-cum-action, came their postulates[11] that (*a*)

[8] *idem*.
[9] *idem*, *p*. 17.
[10] *idem*, *pp*. 16–19.
[11] *idem*, *pp*. 17 ff.

"thought is linked with activity"; (*b*) "a significant idea is in essence a plan of action, or an hypothesis, to be tested by its consequences when applied to actual existence"; (*c*) "the making of inferences is fundamental and inescapable in all reflective thought"; and (*d*) "we grow in intellectual capacity as we grow in our ability to make reliable inferences". Needless to say, the American pragmatists—Peirce, James, Dewey, and Mead—who arrived at these conclusions and thus established a new form of reasoning about specific socio-scientific problems, cannot be said to have started with the proverbially-hypothetical *tabula rasa*. On the contrary, they had their philosophical links, as they had their cultural and most other moorings, directly in Europe: with the German Idealists, the British empiricists (notably the ubiquitous J. S. Mill), and others.

To conclude this passage on pragmatism is to say that its infallibility or otherwise is not really what concerns me here; even the founders themselves were not all agreed, as can be imagined, on all of their own tenets: did not both Peirce and Dewey, for instance, criticise James on separate lines?. . . . Nor was it my intention to dare to attempt an exposition of some practical applications of the philosophy of pragmatism. John Dewey at Columbia University, and after him Kilpatrick, George S. Counts, B. H. Bode, and others elsewhere, applied their theories to practical teaching and the learning process, with dynamic effects and to some difficulty also—naturally. It was enough for my purpose just to show why I believe that pragmatism in education supports my revolution thesis.

What about Mexico? For centuries a loose collection of peoples of mixed origin: Indians, Moors from North Africa, and Castilians from the Spanish peninsular, among others, drift southward from upper North America, wave upon wave, and find a resting place of sorts in the area now known as Mexico. Some settle, some fail to survive, others move on to other parts of the western hemisphere. Those who stay, later feel the impact of new waves of arrivals, with new bouts of culture conflict and new wars. At the same time, these immigrations, clashes and fusions create some famous results, notably the Aztec and Maya civilisations developed by two predominantly Indian tribes. All this was pre-Columbian Mexico. In 1492 Columbus discovered the New World of the Americas—though some deny the implications of the word "discovery" and make other claims

on behalf of previous adventurers;[12] in 1519, at the height of Aztec civilisation, Hernando Cortez, following the Columbian lead, came and saw and conquered Mexico.[13] Thereupon the history of this already turbulent country took a completely new and different direction, for this was Mexico's turn for a colonial baptism; later, there developed the usual colonial historical cycle: confirmation in the fact of the foreign presence, a period of forced, morganatic, love-hate marriage relationship, a violent divorce action by means of blows, and finally compromise and accommodation, or at least adjustment, between the two parties.

In Mexico the break with the colonial regime—the divorce!—took place in 1821, when Spain was removed by Mexico's War of Independence as colonial rulers, once and for all. But freedom from colonial rule "did not sever the bonds of exploitation and oppression",[14] in the words of George Sanchez, who wrote this report in his 1936 book entitled (and please note the terms) *Mexico—A Revolution by Education*. Sanchez it is who himself quotes these words of his, in the second of two chapters he later contributed, in 1951–52, to a volume on *Comparative Education* edited by A. H. Moehlman and J. S. Roucek. This chapter was called "Education in Mexico",[15] and it is from it that I am now quoting here. The passage concludes, after ". . . . exploitation and oppression", as follows: ". . . Change in form did not change the kind of malady that afflicted the people, and, to all intents and purposes, Mexico remained the 'mother of the world and the stepmother of Mexicans' ". In other words, 10 per cent of the population, made up of white Spanish Mexicans, took over from the ex-colonial government in heartless exploitation and oppression of the 90 per cent who were Indians and *mestizos* (the latter being the people of mixed blood). It was this that occasioned the Mexican Revolution of 1910–20, a violent, bloody, long-drawn-out struggle for political and economic emancipation for the real people of the country. And it was after the end of this War of Emancipation that a revolutionary programme of education was mounted for the redemption of the Mexican masses. No summary of

[12] See, for instance, under "National Histories", the account given of the discovery in the last of the 3 volume Webster's International Dictionary, 2nd edition, 1944, p. 216 of the "Reference History of the World" section.

[13] The conquest of Mexico by Cortes took place in 1519; the War of Independence in 1821; and the Revolutionary War in 1910–20.

[14] & [15] George Sanchez, in Moehlman, A. H. and Roucek, J. S., *Comparative Education*, New York, The Dryden Press, 1952, p. 95.

this movement can be more expressive than that of Sanchez, in his 1936 book, *Revolution by Education*, cited in extenso in the later work, "Education in Mexico":

> Neither the gust of a revolution that has passed nor the dreams of a proletariat can overcome the handicaps of the past in the face of the ignorance of the masses. The cry of the Revolution for the enlightenment of the masses, "*Educar es redimir*"—"To educate is to redeem"—struck at the fundamental cause of the Mexican melee, ignorance. The major fruit of victory was the recognition of the rights of the *indio*, of the *pelado*, of the *campesino* (peasant), to enlightenment and culture and to the right to participate and belong in a changing social order. Education, formerly the privilege of the few, by virtue of the popular conquest became a national medium of revolution—a fire to forge a Mexican nation.[16]

Another writer on the subject, Samuel Guy Inman, is equally telling, and I would crave indulgence for one more quotation before closing the book on the Mexican experience. The half passage[17] I have chosen this time should, I believe, be of more than passing interest to any contemporary African audience. It reads:

> . . . Loyalty to native values has been made primal. Faced with the probability of being ever more cruelly exploited, Mexico resolved to change wholesale formerly accepted principles of social life. Irrespective of customs, traditions and surface appearances, she has committed herself to a complete reorientation of social, political, educational and spiritual values.

II. DEFINITIONS

In the face of these models, what, then, is education, and what is revolution? I suggest that it is now easier to find acceptable definitions for these terms of our subject, than if I had attempted to do it, so to speak, from a cold start.

Education for us, then, is, is it not, that process by which people acquire or are given knowledge of themselves, of their environment, and of the tangible and intangible forces that tend to control their lives; it is also that by which man acquires the skills necessary to modify the operation of these forces to his own material and spiritual

[16] *Op. cit.*, pp. 96–97.
[17] Samuel Guy Inman, cited in Moehlman and Roucek, *op. cit.*, p. 97.

advantage. *Revolution*, for its part, we can now define as any process, act or programme, rapid or measured, violent or peaceful, deliberate, spontaneous, or unconscious, by which profound and/or fundamental change is effected in man, his society, environment, condition or institutions. The emphasis in the definition of education is on knowledge of self and skill to manipulate the environment; and emphasis in the case of revolution is on fundamental change, however achieved. . . . Any quarrels with these definitions can be communicated by the critics in suitable form at another time and place. Fortunately for me, I am spared verbal jousts in this hall and on this occasion by the rules of its procedure!

III. THE APPLICATION OF REVOLUTIONARY THINKING TO SOME EDUCATIONAL PROBLEMS OF BLACK AFRICA, AND OF GHANA IN PARTICULAR

I will now address myself to the application of some revolutionary thinking to a number of educational problems in the Third World, and in Black Africa in general and Ghana in particular. To do this from the given frame of reference, one ought to say something in review of the background to these problems. But the field of coverage is so wide that it would be impossible to cover it here, unnecessary to do so, and tedious even to go through the motions of comprehensiveness. Besides, many listeners to this lecture and readers of it later would have a very good acquaintance with the field anyway. Permit me therefore simply to make a few salient, summary observations.

The first point to remind ourselves about is that in the absence of an effective, modernising educational system in any part of the technologically undeveloped world at the advent of the more advanced nations into these countries, the invading powers were bound to and did establish their own systems in and over their new territories. As ex-Principal Balme said to us in the early days of this University down at Achimota, nobody could or should have expected him to establish and run in Ghana a university institution or system different from what he knew himself from the medieval world of Oxbridge; hence the gowns, the cloistered atmosphere, classical-based syllabuses, High Table, Hall system, Senior and Junior Common Rooms, and Port after dinner, solemnly handed around, clockwise! The purely higher educational results of this philosophy were in many ways admirable, of course, and no one could then, or

now can, defeat the rationality of ex-Principal Balme's argument. Moreover, his name and the memory of his scholarly soundness and his career here have not yet ceased to evoke respect and esteem among his ex-colleagues and former students, some of whom now hold exalted office in this country and even in this, Balme's old University, here and now. But that is another story. It also all happened, as we are now narrating it, at university level after all—that is, at the apex of the pyramid and the end of the building up of the colonial educational structure over periods stretching to centuries in some places, and to fifty or sixty years in others, after the initial impact. It was much earlier on, at the grassroots, that the whole business started and the foundations of the system were laid.

The nature, aims and basic outcome of colonial education are summarised for us in the Introduction to the useful anthology on the subject compiled and edited by L. Gray Cowan, James O'Connell and David Scanlon, and published in 1965 by Praeger.[18] The following excerpts from a couple of their pages present a summary picture of what happened:

> Western education in Africa [they said] began with the Portuguese missionaries four centuries ago, but little record remains of their accomplishments. The colonial powers and, in some instances, local traders also, estalished schools. But the foundation of the present African school system was laid by the nineteenth-century missionaries, who alone had the motivation and the organisation to enable them to bear the brunt of the work in the early period. . .[19]

The editors go on to specify how Britain, France and Belgium did it in their territories, with or through their missionaries, in both West and East Africa; how they forbade proselytising in areas dominated by Islam; and how it was that many of these pioneer missionary schools (like Fourah Bay College and the Church Missionary Society—"C.M.S."—Grammar School in Sierra Leone, and Achimota in the then Gold Coast) became "the cornerstones of the future education systems".[20] They also make the point that the nature of any particular mission dictated the type of school it established. So that evangelical missions, whose memberships were

[18] Cowan, L. Gray; O'Connell, J.; and Scanlon, David (editors), *Education and Nation.Building in Africa*, New York, Praeger, 1965, pp. 3–15.
[19] *Op. cit.*, p. 4.
[20] *idem.*

most likely to be artisan-class based, in Britain and America particularly, would teach manual skills in addition to the literacy classes found in all the schools; if the missionaries were more in the liberal tradition, notably among the Anglicans and Roman Catholics, the curriculum would likewise reflect this academic bias heavily. The editors then continue:

> The mission schools prospered because they fulfilled a real economic function. As administration and commerce expanded, the colonial authorities and commercial firms sought indigenous auxiliaries to fill the lower posts, since they were less expensive than expatriates. Although colonial reports often lamented the lack of technically trained workers, most missionaries had neither the capital nor the necessary skills for technical education, and in any case, in a politico-legal administration and a trading economy the primary demand was for clerks.[21]

Gray Cowan, O'Connell and Scanlon proceed from this to emphasise the overall academic nature of the mission-operated schools and even of the smaller number of them run by the colonial governments; they also show how this was further strengthened by the fact that these schools "were modeled, after all, on those of the metropolitan countries, where technical education, anyway, was not highly developed" either. In fact, as we are still aware, these systems were in the main geared to university entrance, and thus aimed at the highest standards attainable in Britain and France themselves. There were extreme cases in the opposite direction, of course, such as that of the then Belgian Congo, where a technical education for highgrade artisanship was the best that was ever offered to the black Congolese.

The full implications of the rights and wrongs of colonial education, the analyses of them made, the credit to them given, and the modifications for changes in and improvements to the system proposed, all these are to be found in scores of documents available in many places. They come in the form of books, pamphlets and brochures of reviews and recommendations; they are done by individuals, teams, corporations, foundations, governments; some were pioneering, prophetic, ahead of their time, yes, revolutionary: like the call of the Fante Confederalists of the 1870s[22] for a home university in the Gold Coast, a call repeated by the West African

[21] *idem, pp.* 4–5.
[22] *See* Kimble, David B., *A Political History of Ghana*, Oxford, The Clarendon Press, 1963, Chapter VI.

National Congress in 1920–21 for West Africa;[23] some, like the Phelps-Stokes people of New York, made a thorough ground survey, matching idealism with a pragmatic approach to African education;[24] others set goals, constructed institutions and philosophies, put up buildings and syllabuses. In our own day we have had the Asquith Commission,[25] the Elliott Commission,[26] the Phillipson Report in Nigeria,[27] the Ajayi and Dike Commissions[28] likewise, and, in Ghana very recently, the Kwapong Review Committee and the Busia-Dowuona-Quist-Therson Review Committee to review the review of the Kwapong Review Committee![29]

It is not my intention here to join these reviewing exercises, useful, indeed necessary, as I believe they are. I would even go further and say that severally as well as collectively these bodies and individuals, and the reports they have produced to date, have added immensely to our understanding of our educational problems, even if they have not solved them all. For all of us one of the many points they have at least proved is that colonial education, as also the traditional system which it came to replace, modify or augment, was limited in its outlook and aims, and that there always was a need to broaden the narrow base of either. Well, as far as the traditional mode of education is concerned, it was always a matter of cultural and social adjustment mostly, anyway, except in the acquirements of traditional economic skills like farming, fishing, weaving, and the like; in a discussion of education in the modern setting, we may mention traditional ways with respect but only to set them aside gently again, after the obeisance. I would like to go on from there to suggest, about the modern forms, that though progress has been made over the

[23] Kimble, *op. cit.*, pp. 375 ff.; See also: Apter, David, *Ghana in Transition*, under the same topic.
[24] *Education in Africa*, the first of two Phelps-Stokes Reports; see even the abridged version, London, OUP, 1962.
[25] Report of the Commission on Higher Education in the Colonies, London, H.M.S. Office, 1945. ("Asquith Report".)
[26] Report of the Commission on Higher Education in West Africa, London, H.M.S. Office, 1945. ("Elliott Report".)
[27] Report of Sir Sydney Phillipson: "Grants in Aid of Education in Nigeria", in Cowan, O'Connell and Scanlon, *op cit.*, pp. 78 ff.
[28] Ajayi Commission Report: "School Fees in Western Nigeria" (1962), in Cowan and others, *op. cit.*, pp. 159 ff.; Dike Commission Report: "The Education, Training and Status of the Teaching Profession" (1962), in Cowan etc., pp. 266 ff.
[29] Report of the Education Review Committee, Accra, Ministry of Information, 1967 ("Kwapong Report"). The Busia-Dowuona-Quist-Therson Committee made certain specific modifications to the Kwapong proposals: delimitation of function among the universities was one subject so treated.

years and partly as a result of the many reviews and reports under mention here, there are many areas in the field of education where there is need for more radical approaches to be made. This is especially so where we have in mind, as we must do progressively, the pursuit of socially just goals and a more rational system of opportunities and obligations in a society. To a few of such new approaches I now direct my attention.

There are many levels of education, and one could have suggestions to offer on all of them: kindergarten, primary, secondary, teacher training, university, and, within the university as well as outside and beyond it, adult education. To this last level I shall in a little while be giving full attention. Before that, I would like to speak to problems that worry me about two others of our levels, namely the elementary and the university. The problems involving teachers at the elementary school level have long held a profound interest for me. And the question, above most others, that has followed me all over the place seeking an answer from me is: How is it that elementary school teachers, into whose hands we commit our children during years which are among their tenderest, most impressionable, most important for their foundations in educational development and later maturity, are everywhere treated like third-class citizens and worse: having poor education themselves, paid commensurately poorly, regarded with paternalistic amusement in most places, and pushed gently aside for more serious business?

I often tell this question to leave me alone, for goodness' sake, pointing out that I am not and never was the Minister of Education of the World, or the Chief Education Officer—known in "Colo" days as Director of Education—of any place. But that devil-question just will not leave me alone. It barks back at me, just as angrily: "But those people have our little children in their care!" "So what!", I reply. "So you can go and see the Minister of Education", Question answers, "and tell him *to do something about those elementary school teachers*. Tell him *they are the most important workers IN THE WORLD, more important than doctors, judges, and vice-chancellors!*" So I say to Question: "Okay, give me a proposition". And he replies—or at least did, the last time: "Tell the Minister to urge the Cabinet of any country"—of "any" country, he said!—"that if they cannot pay special salaries to teachers for the first five years of their service, only gradually letting others catch up with them; if they cannot do this for fear of throwing an already elaborate salary

structure out of gear, then perhaps they would consider doing it by some kind of bonus scheme, some supernumerary payments of substantial order, to act as attraction and incentive to potential teachers of the young".

I said, well, perhaps I shall see some educational authorities from somewhere in the world, today, and tell them. But, I added, what do we get, incidentally, in return for our enticing bonus scheme: the same old half-educated and poorly trained material? Question said that *that* was the beauty of any simple competitive system, and that the solution to my problem was that an attractive offer, positive and guaranteed, would call out good people who would then eliminate poor ones. And this, he pointed out, would be strictly fair too, since the door to this special world would be open to all who would compete to get in. So I thanked Question and came to this meeting, to put the matter again to the governments and the education authorities.

Next, to the university level. My concerns here are more numerous and perhaps even more hefty. But I select only one on which to make suggestions for radical changes in approach to the problems it raises. That one concern is the *socialisation of the student population of the less-developed world, especially that of our own country*. By socialisation I mean the moulding of the student to the desired national goals which we must pursue. Our Ghanaian national goals—for me, my colleagues in the Institute of Adult Education, and, I am sure, most of my Ghanaian compatriots—our goals are: first, the creation of a viable community of hardworking citizens aware of the present inadequacy and incompleteness of their lives; secondly, the development of an intelligent community able to maintain a life which is progressive in political, economic and social achievement; which is culturally and artistically vibrant, socially just, reliable, and self-assured; which therefore allows us to look the rest of the world straight in the eye and apologise to it for nothing! If we are to employ all our forces for the achievement of these goals, I suggest that one of our greatest sources of supply of such forces is our universities, and that their products for this campaign must be socialised individuals fully conscious of their use-value to their society.

I believe that the process of socialisation can be achieved largely through a number of policy decisions for change, of which I choose two. The first is not new; it has in fact already been forced upon many African universities by economic realities. I refer to *personal*

services. The process of slow reduction of personal service in student rooms and dining halls which is already under way here and elsewhere must continue, until incoming students, four or five graduating classes hence, have no knowledge of cleaners in the rooms and stewards at table except on special occasions. Mr. Chairman, countries whose annual *university* budgets in some cases can feed and clothe all the school children and college students of this country are not affording the luxury of domestic services to their students, and even if there are some aristocratic habits still practised at some last-ditch bastions of medievalism, I say that that is their own cultural palaver. In places like the United States and Scandinavia students not only do not get personal service from hired hands; they, rather, sell theirs to the university, make a lot of money for their own pockets thereby, get so good at it that in the long summer months some groupings of them take over, or are given, hotels and camp sites to run as their own summer businesses until the universities re-open. In these countries the student, upon graduation, just simply walks back into his community, privileged with a better education but not different from or superior to his father, his cousin, or the man who fixes the gas stove while *he* cuts the lawn grass. More of us privileged characters in poor countries should be institutionally taught gradually not only to work more with our hands but to respect labour and those by whose physical output we are principally able to live and move and have our being.

Secondly on the level of the university, I should like to propose a major change in the work for the B.A. degree. I believe a four-year course for a B.A. degree is not altogether unknown even in our new African universities; but some have never had this extended programme of studies at the basic university level before, while others have, I believe, abandoned it. It is my unshakeable belief that a four-year first degree course is the superior of the three-year programme in every possible way. Hear Ye, Hear Ye, Hear Ye, all University Authorities and Fathers and Mothers: For what reason do we want our sons and daughters to rush through their first university course in three years of nine months each, or less? How much does a young boy, 16, 17, 18 at most—these days—take into his head and heart in 96 weeks (or about 26 months), during which time he looks at practically nothing else but his textbooks—textbooks only, out of that immeasurable store of knowledge in those vast collections of books in those massive libraries? How much

academic and intellectual, not to mention social, sophistication does a young man or woman of between 21 and 23 years of age leave college with. the majority of whose kind do not proceed to higher academic work?

One more year could make all the difference between the mature and the not-fully-mature, physically and psychologically; between depth and surface glitter; between growing knowledge and just plain mastering of facts and figures. . . . If economics is what we are thinking about, it does indeed mean a year more of expenses for parent or government.[30] But look at the benefits, later, of a little additional financial burden, the bulk of which sacrifice has already been made. . . . When I mentioned my ideas about a four-year course to a fresh-man here the other day, he quickly snapped back: "What are you going to do about records, examinations—that sort of thing?" Well, what? What *do* the Americans do, and *how* do the medicals do it? Call it "Hours" or "Points" or "Credits", and accumulate them; have annual tests in addition, or full-blown examinations; divide the work into two parts, or three, or keep it at four; have "core" subjects and spread them over two years before examining in them, plus cognate subjects for much shorter periods; support these with your compulsory African studies, plus what one of my collleagues[31] in adult education calls—or reminds me exists as—"Development Studies" (How Societies Develop, the History of Agriculture, the History of Science and Technology, the Development of Human Culture): include these in your "Foundations Course", as my friend defines this one—do it this way, do it that way, but do it in four years! Let us take a little time to develop, for we cannot all be geniuses from birth. There will still be a lot of time left for higher degrees, for professional studies, specialist courses, job hunting, marriage, work, usefulness, happiness, death, and—yes, even burial!

Lastly in the university area, I urge the continued broadening of the base of student participation in the running of our institutions

[30] Up to and including the academic year 1970–71, university education in Ghana was entirely free to all qualified students. But by the time of assumption of power by the Busia government the country was so economically embarrassed as to have been on the look-out for economies of any kind. The eventual result with respect to the universities was the "Student Loans Scheme", by which a student of any of the three Ghana universities is enabled to do his studies on the grant of a government loan, payable over time after the borrower has started working.

[31] One of those of my colleagues already mentioned in the Author's Preface.

of higher learning. It is, and will continue to be, difficult at first and impossible in certain areas of business; but in the end a fairly evenly spread structure of student participation in university government may be the answer to the threats against harmonious relations within the academic community. Once the university has made such concessions to peace in its own domain, it will have every right to expect reciprocation from the other side. A certain amount of conflict in society is inevitable, as we can all so plainly see. It happens at all levels, and even between and among levels. As a matter of fact conflict among living things, and particularly among human beings, seems to be one of the dynamics of life that we are fated both to exhibit and to endure. But, naturally, it destroys us if not held within bounds. Both sides, or all parties, to a dispute have a certain amount of power to destroy the relationship altogether, but also a certain amount of ability to save it. Since a state of perpetual warfare between parties tied together by necessity, such as staff and students in a university, does not just destroy the relationship but nullifies the purposes by reason of which the parties stay related, it seems to me the only alternative to be accepted by both sides is obvious.

But there is also a sense in which it seems inevitable that for the maintenance of a reasonable balance in society, though all men be equal some must be more able than others. More *able*, I said, not more equal; for that must be the difference between "animal farms" and, say, universities. *There must be no cynical, unctious bullies in a university, but those who run it must have the balance of authority.* Otherwise, as would happen in a state without a balance of power on the side of the rulers, there would be, not orderly progress but chaos, violence, "civil death", and the destruction of more than just relationships. Mr. Chairman, I am not here to preach to anybody, for I do not wear my collar the other way around. It is sufficient for my personal comfort of mind and body just to point out that a university like this one should know its own strength vis-à-vis the student body, and, if allowed to do so, should be wise and generous in the use of that strength; also that the student body are themselves in a fine position to know exactly where their best interests lie, beyond which they should not attempt to go, since they could only damage those very valuable interests of theirs by over-"doing their own thing"!

IV. ADULT EDUCATION

Much of what has been said so far was only leading up to a major presentation on adult education. This was to be expected, for two reasons. First, this form of education is what I do for a living—after all—and is, from that point of view alone if from no other, *the* most important form! But the second reason is really very cogent and not at all as seemingly flippant as the first. It is that adult education, unbeknown to most people—even some of those engaged in it—is in fact the most useful form of education, actually and potentially, for the less developed countries of the contemporary world. Not all the observers of the scene, however, or all those directly or indirectly connected with it, are unaware of this fact, fortunately. Or, even if some of them too, of all people, are not quite seized of the reality of the revolutionary use to which the system can be put, at least they know enough about its importance to have done most handsomely by the movement in all its forms. And by "they" and "them" I am referring to the Governments, Prime Ministers, Ministers of Education, and Vice-Chancellors (or Principals) of universities and university colleges of the countries which have, since after World War No. 2, admitted adult education formally into their educational systems and supported it generously. Ghana is of course one of these fortunate countries.[32]

Before giving you a brief sketch of the background, history, and contemporary programme of the Ghana establishment, may I return to the matter of the nature of what we are talking about. Here are a few of the authoritative voices which have stated the truth about this movement in terms which leave no room for doubt or cavil. Says Professor Sir Arthur Lewis, speaking as the economist he is:

> . . . the quickest way to increase productivity in less developed countries is to train the adults who are already on the job. Education for children is fine, but its potential contribution to output

[32] The Institute of Adult Education of the University of Ghana, like its parent institution itself, will soon attain the age of a quarter of a century. During that period the country has passed through the closing years and seen the end of the colonial era, as well as experiencing three African regimes since Independence in 1957. The University of Ghana has meanwhile also had five different Principal/Vice-Chancellors, including the present incumbent. Every one of these political regimes and heads of the University has given generous, enthusiastic support to the Institute in both moral and material terms.

over ten years is small compared with the potential contribution of efforts devoted to improving adult skills.[33]

The Asquith Commission in 1945 wrote in their Report[34] that

> The fostering of extra-mural studies would in particular do much to guard against a danger, of which we are fully conscious, that the university graduates might become a separate community . . ., divorced from the concerns and aspirations of their fellow citizens. The development of a self-contained group of this kind is certainly no part of our purpose. The universities as we conceive them have on the contrary a vital contribution to make to the development of the community as a whole.[35]

This was part of one of the early blueprints for the founding both of universities and of extra-mural (or adult education) sections in them. Commenting on one of the actual establishments among this kind in 1960, Professor Cyril Houle of Chicago wrote:

> Among the many nations now moving toward cultural and political independence, the British West Indies are outstanding for their sustained and systematic development of the processes of adult education. Elsewhere the idea of nationalism is not always accompanied by a determination that the people shall use their franchise wisely, and, even where there is an awareness of the fact that democracy depends on the enlightenment of the citizens, it is sometimes thought that enlightenment will emerge naturally and without conscious planning. But the leaders of the independence movements in the British West Indies have realized that even as they need advanced political and industrial techniques to strengthen their government and their economy, they must use refined and large-scale processes of education to build a responsible citizenry. The influencing of minds is as worthy of careful attention as the building of a dam or the writing of a constitution.
>
> A major instrument of adult education in the Caribbean is the Extra-Mural Department of the University College of the West Indies. . . .[36]

[33] From Sir Arthur's article: "Education and Economic Development", published originally in *Social and Economic Studies*, the journal of the Institute of Social and Economic Research of the University College of the West Indies, Mona, Jamaica (Vol. X, No. 2, June 1961), and reprinted in Cowan and Others, *op. cit.*, pp. 200 ff. Present quotation, p. 206.

[34] See footnote No. 25.

[35] Asquith Report, p. 19.

[36] Houle, Cyril O., *Adult Education in the British West Indies*, Chicago, Centre for the Study of Liberal Education for Adults, 1960, p. 1.

Then there was the Sierra Leonean educator, Dr. Victor King, who contributed a paper to the International Seminar on Inter-University Co-operation in West Africa that was held in Freetown, Sierra Leone, in December 1961. Dr. King's paper was later published in 1962 in the book of the Seminar, *The West African Intellectual Community*, edited by Saunders and Dowuona.[37] Here is the quotation:

> I would say that what is taking place in African society today, and particularly among the emergent nations of West Africa, with education as the spear-head, is a social revolution which, in essence and scope, has no parallel in history. The urgency of our needs, the shortcomings of our school systems, and the very incompleteness of secondary education combined to impose on our universities the obligation to provide for the extension of general education by the development of Extra-Mural activities, special courses and community projects.[38]

Finally, we have Dr. John Lowe, Director of the Department of Adult Education and Extra-Mural Studies, University of Edinburgh, and editor of the material of a recent symposium called *Adult Education and Nation-Building*.[39] Dr. Lowe writes:

> The States of Western Europe and North America have seldom attached much importance to the education of adults; Denmark in in the nineteenth century furnishes a rare exception. Things have been otherwise in Soviet Russia and China, and they are otherwise in many of the so-called developing countries, where adult education is commonly a major concern of public policy and may well assume the proportions of a mass movement. The reason why governments in developing countries have to treat adult education seriously is plain enough. Resolved to achieve rapid economic and social development and to promote national unity they must somehow produce a skilled and informed adult population. Capital investment alone will avail them nothing if human skills are wanting; President Kaunda of Zambia might have been echoing the conviction of many heads of state when he recently affirmed

[37] And published by the Ibadan University Press (I.U.P.) for the then Congress (now International Association) for Cultural Freedom. Dr. J. T. Saunders, one of the two editors, was the first Principal of Ibadan University in Nigeria; and Mr. Modjaben Dowuona, later Chairman of the Council on Higher Education, Ministry of Education, Ghana, was formerly Registrar at Ahmadu Bello in Zaria, Nigeria, and also formerly Registrar at Legon.

[38] King, Dr. V. E., "The Development of Extra-Mural Activities by West African Universities", in Saunders and Dowuona, pp. 318 ff. Present quotation, p. 322.

[39] Published by Edinburgh University Press in 1970.

that 'skilled and educated manpower is Zambia's scarcest resource'. In developing countries 'education for nation-building' is no idle slogan but a recipe for political survival. Yet it is salutary to note that a politician's recognition of the central importance of adult education does not mean that in practice he is either able or willing to match words with deeds.[40]

If there is now no doubt left in our minds as to the nature of this pursuit, let me briefly trace its background and history here. Since it is hardly possible for me to do better than I did for a previous purpose, let me with indulgence reproduce here some lines of my own published in the Lowe book last year. They summarise the story of the circumstances which led to the establishments we are examining. I quote myself:

In one of its most recognizable, most distinctive forms, that is, the university-based type, adult education came to West Africa after the end of the Second World War.

Among the revolutions created directly and indirectly by that war was what happened to the minds, the perceptions and the reactions of adult communities all over Africa. Particularly in West Africa the fires of enlightenment through enlarged experience began to burn in great, sweeping arcs. Soldiers returning home from East Africa, Burma and above all India, carried the torch; their experience of life and standards elsewhere, though not necessarily always high standards, supplied the fuel. Back in Ghana, Nigeria, Sierra Leone or Gambia, and even, some said, in Liberia and certain of the French territories of West and Equatorial Africa (notably Senegal and Chad), the returning African veterans of the war not only narrated their hair-raising or enlightening experiences abroad but also began to demand a general upward change in the standards of life and work in their respective countries. In this they were in fact only joining the train of their civilian countrymen, among whom there was already a ferment for improvement, for greater participation in their own governance, and for much more basides, long before the end of the war.[41]

What followed this ferment and these stirrings was a long, complex series of consultations, conferences, missions, commissions such as

[40] Lowe, J. (ed.), *Adult Education and Nation-Building* (see above), p. 1.
[41] Jones-Quartey, K. A. B., "[Adult Education in] English-Speaking West Africa", in Lowe (ed.), *op. cit.*, p. 19.

I have mentioned before, reports and recommendations. The organisations and establishments involved in the eventual advent of adult education into the colonies and ex-colonies were: the then Colonial Office in London, the Oxford University Extension Lectures Committee, the Oxford Tutorial Classes Committee, and the Oxford Delegacy for Extra-Mural Studies. The individuals involved in or concerned with the West African end were: Colonel George (later Lord) Wigg, then Adviser to the O.T.C.C.; Mr. Thomas Hodgkin, then Secretary to the Delegacy and later one of the most instrumental in getting things set up and going (also intimately connected with Ghana, this University, and African Studies here and elsewhere); Mr. J. A. McLean, an English tutor who made the first lecture tour to Ghana; the first African of the then Gold Coast to have willingly been drawn into the hopeful new activity and who is still one of our best friends, Mr. Modjaben Dowuona, Chairman of the National Council for Higher Education; and finally the man who started formal work in university-based adult education in this country and to whom we all owe our first debt of gratitude, the tireless David Kimble.[42]

I have just mentioned "university-based" adult education, which is my subject in this part of the lecture. But most people would be aware that there are very many forms of this system, of which the majority have nothing to do with universities. Certain traditional arts and crafts, literacy, and many in-service training schemes are some of these. Since the field is limitless but resources are limited, no one organisation can afford to do everything for everybody all at once; hence we have made a virtue out of necessity and confined ourselves to what we can best do from this base. This is how I happen to be dealing with university-operated adult education and none other; this is why I am talking about Legon and Ibadan and East African campuses, that is, some of the places where this process is happening.

At the third session of a one-day Seminar on "The University and Adult Education" in Dar es Salaam on 9th June 1966,[43] the theme of the seminar was given form and substance in a discussion on first principles which are now no longer in dispute. The role of the University in any community, it was agreed, is, first, to conserve

[42] First Director of the Institute of Adult Education in Ghana, Dr. Kimble went on to take a professorship in political science and public administration in East Africa, then transferred to service in North Africa with the Unesco Clearing House in Tangier, and again southward to the University of Botswana, Lesotho and Swaziland.

knowledge already established and to add to it; and secondly, to train people in vocational as well as non-vocational subjects at an advanced level. Doing these things implies the performance of a public service to the community, and in developing communities "this third function must become explicit and must rank in importance with the other two roles. . . ."[44]

The new universities of West Africa are endeavouring to fulfil these roles to almost the required extent, and, as it happens, they first became known to their communities very largely through the extra-mural work sponsored by them through these adult education programmes. In Ghana alone our work now ranges from G.C.E. programmes through professional training in book-keeping and accountancy to University of Ghana degree courses given at our Degree Division in town; plus, soon, a postgraduate diploma course. To "professional training" we have also added vocational training, and this idea of training for work now takes a high place of importance, even over liberal education for the development of the self and of leadership alone. Without dismissing the importance of liberal education for the general improvement of the adult individual, and the development of political and social leadership in the community, we feel that an economically-productive output of trained persons is for the moment a more urgent approach to adult education in developing countries than the former ideal.

With respect to professional training, there is also research in the field of adult education itself. The Institute here, as at Ibadan, has now embarked upon a major programme on these lines. As of October 1968, an Adult Learning Research Unit has been established and has already started producing results[45] in basic research into some of the most urgent problems of adult education in these areas and circumstances, such as should in fact have been one of our essential activities almost from the beginning. The project now in hand, and making rapid progress, has been made possible by the confluence of a number of trends and the co-operation of several agencies. As regards the latter, the Institute and the whole university-based adult education movement in Ghana are indebted for this

[43] & [44] Report on a One-Day Seminar on "The University and Adult Education"

[45] A Report was published on the extra-mural class operations of the academic session 1968–69 which produced some very valuable basic material, and threw a spotlight on a number of administrative, methodological and procedural weaknesses in the system. Corrective measures have been put to work on these weaknesses ever since the report was made.

development to the Ghana Government itself, the University of Ghana, the University of Nottingham through its Department of Adult Education, and the United Kingdom Ministry of Overseas Development (now, 1971, called the Ministry of Overseas Administration). Nottingham made three secondments of personnel for co-operation with the Ghana Institute, from the session 1967–68 to the end of the one of 1969–70. The distinguished head of the Department of Adult Education at Nottingham himself, Professor Harold Wiltshire, was our Visiting Professor advising on development here. He had been preceded by his deputy, Mr. A. H. Thornton, who acted in the same visiting professorial capacity during 1967–68. Thirdly Mr. Brian Nielson, University Tutor from the Institute of Education, at Nottingham, was also seconded to Legon as Head of the Adult Learning Research Unit, working from 1968–69 to 1969–70. It is from the activities and results of this unit that the Institute plans to build up its future work of professional degree and/or diploma training and research in this field. Indeed, we expect to start a post-graduate Diploma course as soon as staff for that purpose are assembled and ready.[46]

In addition, the Institute has rededicated itself to the duty of continuing its efforts to contribute to the improvement of the Ghanaian community by its work in systematic courses aimed at assisting teachers, trade unionists, co-operators, secretarial-studies candidates and agricultural workers. In particular, we accept the view that one of the critical areas of general concern in the modern world is that of industrial relations, and that a clear duty lies on the Institute to help establish and/or improve proper relations between labour and management in industry and in commercial enterprises generally, thus bringing about and maintaining that equilibrium without which modern industrial society faces near-disaster; but our efforts in this field await much better staffing than we can at present boast.

One of the means of reaching the large body of adults and workers involved in and concerned with industrial relations, as with vocational studies and general education, is obviously that of the modern mass-media systems of communication. The recognition of this fact, and the determination of the Institute to make maximum use of all

[46] Probably as from the session 1973–74, after a number of "tests" in the form of shorter courses during '72–73.

the means available, leads the Institute to the adoption of an inevitable plan for radio/correspondence education. This plan has been put into operation during the present session, in the correspondence branch only for the time being. Eventually, we hope to combine correspondence, radio, face-to-face teaching, and finally T.V., for the attainment of the proper aims and purposes of a modern correspondence course. Two of our academic staff are the pioneer organisers of our correspondence programme, which we are developing gradually and methodically, with the present enrolment standing at the mid–500s, active students.[47]

Finally, let me shock some among my sober audience by announcing that we too have entered upon the scene in agricultural extension, village technology, rural development! This is risky, of course, and we know it; but we have taken the plunge with our eyes wide open. We have actually just hired a full-blown Agriculture Officer[48] to start work with a demonstration farm at Tsito-Awudome, in the Volta Region; and at Tamale we have had a small-scale dual experiment going since last year, in poultry and vegetables.[49] Now, if you ask me why go into such fields, I would answer: Because there is a need for us there, and even our Government and our University agricultural authorities are not discouraging us from trying, because they know one "person" cannot do everything; and *they* have their hands spilling over, in any case. If you reply · "But the risks! So many have tried before and failed"—I will say, in return: Nothing ventured, nothing proved!

Now, Mr. Chairman, if all I have been saying latterly should fail to impress both Government and University authorities as revolutionary, I can only caution them not to be too fast with their scorn, for we have not really asked for anything yet! Our future requests will include (1) facilities to make it possible for us to take into our rural fastnesses, periodically, small numbers of thinkers, workers, administrators, and others, for thinking and talking sessions over our national problems, with reading and writing facilities supplied to them; (2) the means for capturing a lot of knowledge of our history,

[47] At the time of going to press with this manuscript, nearer 650.

[48] Called Farm Supervisor, this officer has started a demonstration farm (with vegetable nursery) where he takes farmers from 12 area villages for demonstration/instruction in helpful techiques. Follow-up takes place on the farmers' own individual fields. An animal control-pen is also being constructed.

[49] On similar lines as, but smaller-scale than, Awudome, on the farming side. On live-stock, we tried back-yard poultry for more than a year. Dryness and intense heat are a handicap in the northern areas of Ghana.

politics and social life, past and present, which is locked up in many heads of all sorts and sizes distributed around the country, and which will go down into the grave with its carriers unless this kind of rescue were effected; and (3) the provision for us of a town centre,[50] where "town and gown"—pardon the cliché!—can meet for mutual exchanges in life-fundamentals and essential rapport. . . . And if such requests be considered still ordinary, we shall make it known that our real aim is very soon to take a space-shipload of adult students for a scientific tour of Jupiter! I am sure this would be considered a worthwhile request—at long last!

It only remains now for me to thank all the foreign countries,[51] near and far, who have been so generous to us in the past and continue to be so. I see some of their representatives here, present in response to our invitation. We are indebted to them all, but in particular to "the Danes" and "the Germans",[52] as we always call them, for being our oldest and most generous benefactors.

In gratitude to them I feel I must let the public in on a hitherto closely-guarded secret. It is, that the Institute of Adult Education of the University of Ghana is the most favoured of any such institutions, as far as we have ascertained, in the number and variety of offers made to its staff, junior and senior, for study, for travel, for training, for tripping to see how the other half lives and works, etcetera, etcetera.[53] Most of the time I am in terrible embarrassment before the Vice-Chancellor, for the numerous requests I make every year for travel abroad for members of the IAE staff. The University always grants them, though, because the professional benefits offered are so obvious, and because they are free gifts! We thank the Ambassadors

[50] The government offered a fine piece of land for this intention in 1967–68, but money for development is lacking.

[51] Apart from Denmark and West Germany, many other countries, through their local representatives, have been of assistance to the Institute in ways great and small. Among them are: Canada, Britain, the United States, the Ivory Coast, Turkey, Mexico, USSR, Japan, Togo, Dahomey, Nigeria and Senegal.

[52] "The Danes" have helped most with the building and equipping of the Institute's Awudome Residential Adult College at Tsito, and years ago also seconded technicians and instructions for two/three years at a time. "The Germans" have given us scholarships for adult studies in West Germany going on 15 years now. However, with respect both to residential facilities and to scholarships, the Canadians and the British are not very far behind Denmark and West Germany.

[53] Thus Institute staff have studied or study-visited in West Germany, the United Kingdom, the United States of America, Scandinavia, French-speaking West and English-speaking East Africa, on scholarship or fellowship assistance by the countries named.

and various senior embassy officials for this generosity. And the moral of the story is: If you want to follow your job around the world, join the Institute of Adult Education, University of Ghana! Finally, our thanks to all other friends, but especially to our Part-Time Tutors.[54] Many of these are the very salt of the earth!

[54] The Institute normally employs 3–400 part-time Tutors annually, some of whom teach steadily for us for over 10 years.

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