



## **“Without the European merchants and Colonial masters there would be no formal education in Ghana”: Another thought**

**Daniel Etse**

Purchasing and Supply Department, Kumasi Polytechnic, Ghana

### **Abstract**

The thrust of this article is to examine the notion; “Without the European merchants and Colonial masters there would be no formal education in Ghana”. This has become necessary because of the widely held view among many Ghanaians including some intellectuals that; Ghana would not have had formal education if not for the European merchants and the Colonial masters. This article takes its audience through a brief history of formal education in Ghana; and then presents arguments to suggest that there would have been formal education in Ghana even without the European merchants and Colonialists. The methodology employed consists of: a review of literature on the evolution of formal education in different parts of the world including Ghana; and analysis of the notion “no European merchants and Colonialists, no formal education in Ghana” in the light of facts obtained from the reviewed literature.

**Key Words:** Formal Education, European Merchants, Colonial Masters, Ghana.

### **Introduction**

In this age and time when by the application of appropriate technology, one can take part in a lecture in real time, whilst the lecturer/facilitator and the learners are thousands of miles apart, it becomes very difficult to form a mental picture of a country in which there is no single person who can read, write, do arithmetic, and do the things that people with formal education can do. One cannot but shudder in trying to imagine how backward that land will be, with its inhabitants groping in the darkness of ignorance, primitiveness, superstition, abject social and economic deprivation, and all the backwardness one can associate with this thought.

This weird and bizarre conceptualisation is what the proposition “without the European merchants and the colonial masters, there would be no formal education in Ghana” is inviting us to contemplate; to imagine Ghana without formal education. This article provides reasons why this proposition is flawed, and why there would have been formal education in Ghana with or without the intervention of the European merchants and colonialists. It begins by explaining education in general and emphasising what formal education is; this is followed by a historical background of Ghana’s formal education system, from how it started to where it is currently; it proceeds by examining the proposition of this assignment, “no European merchants and colonial master, no formal education in Ghana”; and finally assigns reasons to discredit this rather interesting proposition and explains why this proposition does not sit well in the schemes of intellectual arguments and analysis.

### **Formal Education Explained**

The concept ‘education’ can be used to represent; knowledge, subject of study, and a process: As a process education can be used to stand for all experiences which affect the individual from birth to death, and also lead to the total development of the personality (Kumar and Ahmad, 2008). The word ‘education’ is a derivative of the Latin words: ‘educare, educere, and educatum’; which stand for to raise up or nourish, to draw out, and the act of teaching and training respectively (Pal Kaur, n.d.). Generally, there are three types of education: formal; informal; and non-formal (Wikipedia, 2013), however, authors like Enosi (2010); Egbezor and Akanezi (2008) add a fourth one referred to as indigenous education. Cedefop (2000) and the Communication (2001) cited in Colardyn and Bjornavold (2004) define formal, non-formal, and informal learning (education) as follows:



**Formal education:** This kind of learning occurs in an organised and structured context, and may lead to award of certificate as a formal recognition; it is a deliberate and intentional learning from the perspective of the learner; **Non-formal education:** This type of education is intentionally acquired by the learner, and consists of learning embedded in planned activities that are not explicitly designated as learning, but contain an important learning element; **Informal education:** It is learning which is not structured in terms of objectives, time and support; and is in most cases not intentional, but perceived as accidental and experiential which results mainly from daily life activities of work, family or leisure.

Formal education, as a structured and organised teaching and learning usually in school settings is characterised by: Structured instruction; specialised personnel; physical structures; special instruments; curriculum and objectives; it includes elementary schools, secondary and post-secondary schools; and it is a deliberate process by which cultural heritage of a society is transmitted from generation to generation, and through which that heritage is improved upon through scientific discovery (Enosi, 2010; Uriah and Wosu, 2012). The traditional focus of school education is reading and writing, mathematics and the sciences, the arts, the humanities, the promotion of civilisation, and in general academic performance with emphasis on cognitive ability (Enosi, 2010; Sinha, 2013). Modern concept of school education is increasingly advocating convergence of curriculum to nurture creativity and problem solving skills of learners, and the reorientation of social and political structures and practices to incorporate more humane, socially fair, and ecologically sustainable principles in order to combat the negative effects of globalisation (Ko, An, and Park, 2012; Schrottner, 2010).

### **History of Formal Education in Ghana**

The Republic of Ghana, a land referred to as the Gold Coast before its independence in 1957 is believed to have ancestral ties with the medieval West African Ghana Empire, from where the ancestors of its present day inhabitants are believed to have migrated (globalEdge, 2013; Wikipedia, 2013). Ghana is neighboured on the east by the Republic of Togo, the West by Cote d'Ivoire, the North by Burkina Faso, and the South by the Gulf- of Guinea; and occupies a total land area of 238, 538 square kilometres; with the distance from the south to the north being 840 kilometres and from east to west being 554 kilometres (Odotei, 2008).

Western formal education in Ghana came with the Europeans; and the first Europeans to arrive in this part of the globe were the Portuguese in 1471 (Thompson, 2002; Awuah-Nyamekye, 2010; Wikipedia, 2013). Formal education (school education) in Ghana can be put into three main periods: The mercantile, the colonial, and the post-independence (Kadingdi, 2006; Awuah-Nyamekye, 2010; Isahaku, 2009; Little, 2010; tobeworldwide.org).

### **The Mercantile Era**

To provide formal education for their children given birth to by native women, the Danish, Dutch and English merchants set up schools in their forts and castles (Isahaku, 2009; tobeworldwide.org). The primary motive of school education during this period was to introduce European civilisation to the natives and train people for economic exploitation of local resources; and the missionaries collaborated actively in this enterprise of formal education (Awuah-Nyamekye, 2010; Thompson, 2002). Notable among the works of the missionaries in the implementation of formal education is the important role played by the Basel mission society of Switzerland. The missionaries realised that well-educated local assistants were needed for the propagation of the Christian faith. Apart from the monumental achievement of the transcription of some local languages (Twi, Ga, and Ewe), the Basel Mission Society extended formal education to the interior of the country, thus providing students skills of reading, writing and arithmetic. Additionally, practical skills such as carpentry, masonry, blacksmithing, shoemaking, sewing, agricultural, health and medical education were provided. In a spate of 62 years of operation in the country, the Basel mission had established a training college, 3 grammar schools, 7 boarding schools for boys and girls, and 98-day schools (tobeworldwide.org; Isahaku, 2009).



### **The Colonial Era**

According to Dickson (1966) cited in Isahaku (2009), the British Crown had full colonial authority of the Gold Coast colony in 1874. In 1882, eight years after assuming full colonial rein of the Gold Coast, the need to draw up plans to guide the development of education in the country became obvious due to the widely varied educational systems that existed at that time. Subsequently, an inspectorate of school was set up for the period of 1887 to 1890, and this was followed by the creation of the office of the Director of Education. Major transformational educational policies under the colonial era include:

- The 1918 Sir Hugh Clifford's educational targets of: Primary education for every African child (boy and girl); a training college for teachers in every province; better salaries for teachers; and a royal college;
- The establishment of the Prince of Wales College (Achimota College) in 1927 on the recommendations of committees such as the 'Phelps-Stokes Fund', and the 1922 committee. The college provided general secondary school education, post secondary technical education, and teacher training for boys and girls. The present University of Ghana originated from the Achimota College;
- The establishment of several industrial schools between 1922 and 1938. These schools focused on technical and agricultural education. During this same period, a separate department of education was established to develop education in the neglected Northern territories. Scholarships were awarded to students of the Achimota College to continue their education in British Universities;
- Emphasis on the training of teachers by the government; inclusion of subjects such as domestic science, child welfare, book keeping, and typewriting in the secondary school curriculum, and making some local languages examinable subjects for the Cambridge University School Certificate, were also very significant in the development of formal education in the Gold Coast;
- The appointment of African Directors of Education constitutes another significant milestone in the development of formal education in the Gold Coast. The appointment of Dr. J. K. Aggrey as the Vice-Principal of the Prince of Wales College, and later the appointment of V. A. Tetty as the first African Director of Education in the Gold Coast were very important moments for the development of education in the British colony of Gold Coast;
- In spite of the setback to educational development in the country as result of the Second World War, great strides were made in the development of formal education under the British colonial rule. By the 1950s, there were approximately 3000 primary and secondary schools in the Gold Coast, providing access to formal education for about 6.6% of the country's population. Thus the British administration laid a solid foundation for western formal education in the country (Isahaku, 2009; tobeworldwide.org).

### **Post-Independence Era**

The 1961 Education Act, (Act 87) made primary education tuition-free and compulsory (Oduro, 2000; Ghana Education Service, 2004; Little, 2010; Akyeampong, 2010; Isahaku, 2009). The pattern of pre-tertiary education in the 1960s was six years of primary education, four years of middle, five years secondary, and two years sixth form (Isahaku, 2009; Kadingdi, 2006; Oduro, 2000). The period just after independence and the period preceding it witnessed drastic expansion in education. The Accelerated Development Plan (ADP) for Education of 1951 led to a massive expansion in access to primary and middle school education; and the opening of teacher training colleges to increase the number of qualified teachers (Little, 2010). Realising the importance of trained teachers for the expanded educational system, the 1961 Education Act opened new training colleges, expanded existing ones, provided means for the training of pupil teachers, and improved the conditions of service and welfare issues of teachers (Kadingdi, 2006; Akyeampong, 2010; Oduro, 2000). During the early days of Ghana's nationhood, education was regarded as a major tool for poverty reduction; eradication of illiteracy and disease; promotion of improved productivity, and for the acceleration of technological and economic growth (Akyeampong, 2010; Kadingdi, 2006).



### **The Current Status of Ghana's Education System**

Currently, Ghana operates a 6-3-3-4 structure of education representing 6 years primary school education, 3 years junior high school, 3 years senior high school, and 4 years university education. Apart from continuing to the university, some of the students pursue courses at the polytechnics, teacher training colleges, or other tertiary institutions. At the basic and secondary school levels emphasis is placed on the study and passing of English language, mathematics (core mathematics), integrated (general) science, and social studies. A continuous assessment programme has been incorporated in the final scores of the students at the basic and secondary school level; continuous assessment constitutes 30% and the external examination conducted by the West Africa Examination Council (WAEC) makes up the remaining 70% of the students final score (Isahaku, 2009).

### **Examination of the Assertion; 'no European merchant/ Colonial master, no formal education in Ghana'.**

Any denial of the fact that the European merchants and Colonial masters introduced Western formal education to Ghana cannot be supported by historical facts and evidence; both written and oral. The pioneering role of the European merchants and colonial masters, and more especially the missionaries in the spread of Western school education in Ghana cannot simply be wished away by a denial based on ignorance. Indeed the foundation of Ghana's formal education was laid by the Europeans, also true is the fact that, reading, writing and arithmetic as it is done today was first introduced to Ghana by the Europeans, equally true is the fact that the first African/Ghanaian scholars were trained in schools started by these Europeans; but would Ghana have remained a nation without formal education if the European merchants and colonialists had not come to this land? It is hard to contemplate how Ghana would have remained a nation of illiterates in the community of educational, scientific and technological development. A proposition that Ghana would not have had formal education without the pioneering role of the Europeans cannot be supported by any valid and convincing academic argument. It will crumble before any intelligent interrogation. For instance, what proof is there to support the claim that if the Europeans did not start formal western education in Ghana no one else or no other group of people would have done it? This proposition is not tenable on the basis of the following arguments:

### **Historical Evidence**

Education including school education is a natural product of civilisation (New World Encyclopedia, 2013; Wikipedia, 2013; Seeley, 1904). The survival of the culture and the practices of human species depended on the transmission of the knowledge of the skills and practices from generation to generation. Education has evolved through the periods of the pre-historic, the ancient civilisation, the Middle Ages, after the 15th century, and the recent times (Wikipedia, 2013). Long before the introduction of formal education; Africa, Europe and other parts of the world practised traditional/indigenous education; the process by which knowledge, tradition, culture, and practices were imparted and transmitted through imitation, oral stories, legends, folklore, rituals, and songs (Wikipedia, 2013; New World Encyclopedia, 2013). From historical records, it is evident that formal education is an evolutionary process which was impacted by civilisations around the world including African civilisation. European education also went through trends of evolutions and was influenced by developments from around the world especially the Greeks, the Romans and the Jewish civilisations. Before the European merchants and colonialists introduced formal education to Ghana with the arrival of the Portuguese in the year 1471 (Thompson, 2002), these Europeans themselves had to be introduced to formal education by agencies such as religious groups, and had to evolve through periods such as the Renaissance and Reformation. The point here is that, formal education anywhere in the world (including Europe) went through periods of evolution, and was introduced to people in different parts of the world through different means such as the propagation of religion, military conquest and domination, revolutionary epochs, and colonisation. It is therefore not good argument to suggest that without a particular means of introducing formal education or without a particular group of people doing so; formal education would not have been introduced in a territory. Since formal education is an





evolutionary process, there is sound reason to believe that, Ghana as a country would have gone through that natural process of civilisation with or without the activities of the European merchants and colonial masters.

### **Proselytisation**

Many of the early educational systems were based on religious schooling; for instance the nation of Israel was one of the first to create a system of schooling with the adoption of the Torah in about 1300 B.C., the Gurukul system of education in India used the house of teachers or monasteries as schools; where teachers taught religion, scriptures, philosophy, literature, warfare, statecraft, medicine, astrology, and history (The New World Encyclopedia, 2013). In the course of time, adherents of religious faiths started propagating their faiths far and wide. For instance the Great Commission of the Christian faith found in Matthew 28: 16-20 charged Christ's followers to spread the Gospel of Christ to all nations of the earth. Christians throughout history have worked hard to fulfil this mandate. The monasteries of the Roman Catholic Church were the centres of education and literacy in the early middle ages; the first medieval institutions of higher learning were established in Italy, France, and England, and these evolved from Christian cathedral and monastic schools (Wikipedia, 2013). The Church in the middle ages undertook the direction of education; the Church Fathers were the leaders in intellectual as well as spiritual matters, whilst the priests and monks served as the principal teachers (Seeley, 1904). Islamic education can be traced to the establishment of the religion of Islam in about 622 A.D., and its cardinal goal was to spread the teachings of Islam and convert more souls to the doctrine of Koran (Enosi, 2010; Seeley, 1904).

In Ghana, the early missionary activities took place during the time of the European merchants and colonial masters; but missionary works can be considered as distinct activities. The mandate to convert people to religious faiths is distinct and unique from any other enterprise. This implies that Christianity could and would have come to Ghana even without the intervention of the European merchants and colonialists. History shows that Christianity started in Jerusalem, extended to all Judea, to Samaria, and then to other parts of the world. There is valid basis to argue that in line with Christ's mandate, the Gospel of Christ would have spread to Ghana whether the European merchants and the colonialists brought it or not. Just as the religious faiths brought in their wake formal education as a vehicle for the propagation of the faith and the entrenchment of doctrines among the converts wherever the religions went, there is no reason to expect that it would not have been the same in the case of Ghana. The emphasis here is that in response to their mandates of proselytising the nations, the missionaries would have come to Ghana with or without the initiative of the European merchants and colonialists, and with their coming formal education would have come with them.

### **The Timbuktu Evidence**

The early settlers in this country now called Ghana are believed to have migrated from the medieval Ghana Empire which later became part of the subsequent Sahelian Empires like the Mali Empire (Wikipedia, 2013). One of the earliest centres of learning was Timbuktu, a famous town in the Mali Empire. Timbuktu was home to the prestigious Sankore University and other centres of learning where studies were done in fields such as logic, astronomy, botany, music, and history apart from the study of the Qur'an (Wikipedia, 2013).

This historical evidence gives indication that the West African sub-region as early as in the 15th and 16th centuries had encounter with formal education long before the coming of the Europeans. There is high possibility that some of the ancestors of modern Ghana who migrated from the Sahelian Empires had knowledge of formal education; and if this assumption proves to be true, then the notion that Europeans introduced formal education to Ghana becomes erroneous. The point here is that, the Timbuktu evidence proves that there was awareness of formal education in West Africa long before the coming of the European, and there is sound basis to assume that this knowledge about formal education would have eventually led to periods of knowledge revolution; the kinds of Renaissance and Reformation which happened in Europe.



### **The Ethiopian Argument**

The proposition that without European merchants and colonial masters there will be no formal education in Ghana is further discredited by the Ethiopian example. Abyssinia, another name for Ethiopia has a rich ancient history. It is the only African country that was never colonised (Kassa, 2003). Though Liberia is also regarded as not been colonised, Liberia's situation is not the same as that of Ethiopia; Ethiopia is the only African country that never succumbed to European imperialists' domination; it defeated Italy in 1896 at the battle of Adwa, making it the first victory of any African country over a European colonial power (Kassa, 2003).

Before the 1900s, formal education was provided to only a limited few and was seen as the preserve of the ruling Amhara class; the instructional curriculum was confined to religion, and presented under the auspices of the Ethiopian Orthodox Church (Wikipedia, 2013). Though the development of formal especially secular education started very late in Ethiopia, and Ethiopia is currently one of the African countries with the highest rate of illiteracy, the fact remains that there has been formal education in Ethiopia (albeit on very limited scale), and for the past century great progress has been made in the development of formal education. It is worth noting that this country was not dominated by European merchants and colonialists, yet formal education exists and is currently progressing in that country. This is further proof that even without the merchants and the colonialists Ghana would have formal education.

### **The Modern World-Wide-Trends**

In recent times, world bodies like the United Nations and its agencies are working hard to eradicate illiteracy in countries. It has become compulsory that people receive some minimal level of education in almost all countries of the world (Wikipedia, 2013). The concept of globalisation and global education is adding impetus to the global literacy agenda. Mantras such as "education for all", "no child left behind", and "free compulsory basic education" are heard of in many countries of the world. In recent times, it has become compelling for countries and governments more than ever before to provide education for their citizens.

Assuming (though most unlikely) that Ghana was left behind in the evolutionary trend of education which comes with civilisation; no Christian or Islamic missionary found his way to this part of the world; knowledge revolution failed to take place; and the experience of formal education in Timbuktu in the 15th and 16th centuries did not have any effect, would the modern trend of education for all also elude Ghana? It becomes very difficult, almost impossible to reasonably defend the proposition that 'without the European merchants and Colonial masters, there would be no formal education in Ghana'.

### **Conclusion**

The pioneering role of European merchants and Colonial masters in the establishment of schools and the spread of formal western education in Ghana is very significant and cannot be overemphasised. The castle schools which primarily were for the purpose of schooling the mulatto offspring of the European merchants, were the first attempts to introduce formal western education to Ghana, this was followed by the missionaries activities which expanded access to education beyond the coastal towns and went into the interiors of the country; notable among the works of the missionaries in these early years of formal education in Ghana, is the tremendous contribution of the Basel Missions. In 1874, the British Crown took full colonial authority of Ghana (then Gold Coast), and also did much work to advance the expansion of school education in the territory; this was followed by the aggressive and ambitious plans of expanding access to and improving quality of education of the 1950s and 1960s. Successive governments, since Nkrumah's administration have contributed in diverse ways to bring formal education in Ghana to its current state.

However, a claim that without the European merchants and Colonialists there would be no formal education in Ghana will be difficult if not impossible to substantiate with valid, credible, cogent, and sound intellectual argument. More credible and intellectually sound arguments and assumptions as made in the main text including; historical evidence, the religious mandate of proselytising which was mostly done through formal education, the Timbuktu evidence, the Ethiopian argument, and events of



the modern trends discredit the claim of no “European merchant/colonialist no formal education in Ghana” and leave it with no merit at all. May it be stated emphatically that “there would have been formal education in Ghana without the European merchants and Colonial masters”.

## References

- Akyeampong, K. (2010) ‘50 years of educational progress and challenges in Ghana’, Create Pathways to Access Research Monograph, 33, University of Sussex: CREATE.
- Awuah-Nyamekye, S. (2010) *Religious education in a democratic state: the case of Ghana* [online]. Cape Coast: University of Cape Coast, available: <http://law.biu.ac.il/files/law/shared/FinalRevisedIsraelKwasi.pdf> [accessed 21 September 2013].
- Colardyn, D. and Bjornavold, J. (2004) ‘Validation of formal, non-formal and informal learning: policy and practices in EU member states<sup>1</sup>’, *European Journal of Education*, 39(1), 70-88.
- Egbezor, D. E. and Okanezi, B. (2008) ‘Non-formal education as a tool to human resource development: an assessment’, *International Journal of Scientific Research in Education*, 1(1), 26-40.
- Enosi, S. (2010) *History of education*, Kampala: African Virtual University.
- Ghana Education Service, (2004) ‘The development of education national report of Ghana’, Forty-seventh Session of the International Conference on Education (ICE), Geneva, June 2004, available: <http://www.ibe.unesco.org/International/ICE47/English/Natreps/.../ghana.pdf> [accessed 2 September 2013].
- GlobalEdge. (2013) *Ghana: history*, [online], available: <http://globaledge.msu.edu/countries/ghana/history> [accessed 19 September 2013].
- Isahaku, S. (2009) *An analysis of dominant and alternative approaches to education reform in Sub-Saharan Africa: the case of Ghana*, PhD thesis, Trondheim, Norwegian University of Sciences and Technology Management, available: <http://www.diva-portal.org/smash/get/diva2:287583/FULLTEXT01.pdf> [accessed 24 September 2013].
- Kadingi, S. (2006) ‘Policy initiatives for change and innovation in basic education programmes in Ghana’ [online], available: <http://www.educatejournal.org/index.php/educate/article/download/35/31> [accessed 2 September 2013].
- Kassa, T. (2003) Ethiopia: a country education profile (fact sheet) [online], available: [http://www.bibl.u-szeged.hu/oseas\\_adsec/ethiopia\\_ed\\_profile.htm](http://www.bibl.u-szeged.hu/oseas_adsec/ethiopia_ed_profile.htm) [accessed 23 September 2013].
- Ko, Y., An, J. and Park, N. (2012) ‘Development of computer, math, art convergence education plans based on smart grid technology’, *Communication in Computer and Information Science*, 339, 109-114, available: DOI 10.1007/978-3-642-35264-5\_15 [accessed 22 September 2013].
- Kumar, S. and Ahmad, S. (2008) ‘Meaning, aims and Process of Education’, [online], available: <http://sol.du.ac.in/Courses/UG/StudyMaterial/16/Part1/ED/English/SM-1.pdf> [accessed 29 August 2013].
- Little, W. A. (2010) ‘Access to basic education in Ghana: politics, policies and progress’, Create Pathways to Access, Research Monograph, 42, University of London: CREATE.
- New World Encyclopedia. (2013) *Education*, [online], available: <http://www.newworldencyclopedia.org/entry/education> [accessed 21 September 2013].
- Odotei, I.K. (2008) ‘History of Ghana’, *Paper presented to visiting students from the US at Department of Social Work*, University of Ghana: 11th January 2008. Accra, Ghana.
- Oduro, A.D. (2000) *Basic education in Ghana in the post-reform period*, Accra: Centre for Policy Analysis.
- Pal Kaur, R. (n.d.) *Philosophical foundations of education* [online]. Mumbai: TSCER, available: [http://tscermumbai.in/resources%20paper%201/I.1 philosophical foundations of Education.pdf](http://tscermumbai.in/resources%20paper%201/I.1%20philosophical%20foundations%20of%20Education.pdf) [accessed 17 September 2013].
- Schröttner, B. T. (2010) ‘The effects of globalization phenomena on educational concepts’, *US-China Educational Review*, 7(8), 50-61.
- Seeley, L. (1904) *History of education*, Chicago: American Book Company.



- Sinha, C. (2013) 'The socio-cultural psychology as a post-formal theory of academic achievement: interrogating formal education', *International Journal of Educational Psychology*, 2(2), 221-242, available: <http://dx.doi.org/10.4471/ijep.2013.25> [accessed 19 September 2013].
- Thompson, T. (2002) 'Brainwash education: religiosity, formal education, and the Ghanaian mentality', *African Diaspora Collection, ISPs.78* [online], available: [http://digitalcollections.sit.edu/african\\_diaspora\\_isp/78](http://digitalcollections.sit.edu/african_diaspora_isp/78) [accessed 21 September 2013].
- Uriah, A. O. and Wosu, J. I. (2012) 'Formal education as a panacea for sustainable national development: a theoretical discussion', *International Journal of Scientific Research in Education*, 5(2), 130-137.
- Wikipedia. (2013) *Education in Ethiopia*, [online], available: [http://en.wikipedia.org/wiki/Education\\_in\\_Ethiopia](http://en.wikipedia.org/wiki/Education_in_Ethiopia) [accessed 23 September 2013].
- Wikipedia. (2013) *History of education*, [online], available: [http://en.wikipedia.org/wiki/History\\_of\\_education](http://en.wikipedia.org/wiki/History_of_education) [accessed 21 September 2013].
- Wikipedia. (2013) *History of Ghana*, [online], available: [http://en.wikipedia.org/wiki/History\\_of\\_Ghana](http://en.wikipedia.org/wiki/History_of_Ghana) [accessed 21 September 2013].
- Wikipedia.(2013) *Education* [online], available: <http://en.wikipedia.org/wiki/Education> [accessed 17 September 2013].
- World Bank (2004) *Books, buildings and learning outcomes: an impact evaluation of World Bank support to basic education in Ghana*, Washington, DC: World Bank.