

HISTORICAL STUDY OF VOCATIONAL AND TECHNICAL EDUCATION IN GHANA (1828-2010): A REVIEW OF BASEL MISSION EDUCATIONAL POLICY

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Abstract

This study reviewed the Basel Mission educational policy on technical and vocational education in Ghana. A theoretical framework was provided based on the philosophy and theology of the Basel Mission. This was followed by a review of vocational and technical education in Ghana from the pre-colonial, through the colonial to the post-colonial period. Content analyses of educational policy documents and archival materials were used for the collection of qualitative data. The findings revealed that even though the colonial, nationalist, military and democratic governments of Ghana have all made conscious efforts to promote technical and vocational education in Ghana, much more needs to be done. The study commends the Basel Mission for its initiative and recommends government to formulate a comprehensive national policy on vocational and technical education in Ghana; provide adequate funding, equipment and facilities, in order to promote the socio-economic development of Ghana.

Introduction

Technical and Vocational Education has been an integral part of the Ghanaian educational system. The Basel Mission was the first to introduce Technical and Vocational Education into the educational system in the early 1830's (Beeko, 2005, p. 40). Subsequently, past governments of Ghana have all contributed towards the promotion of Technical and Vocational Education from the era of colonial regime to

date. However, Technical and Vocational Education in Ghana has been marginalized. As a result, graduates of these institutions are not well equipped to provide the human resources needed for industry (Gale, 2011). Several studies have been conducted to examine the nature of Technical and Vocational Education in Ghana (Anamuah-Mensah, 2004; Ahadzie, 2009; Akyeampong, 2010; Lauglo, 2010; Baffour-Awuah & Thompson, 2011; Palmer, 2012).

Even though these studies were conducted from the historical perspective, none of them examined the *philosophy* and *theology* behind technical and vocational education in Ghana. This study seeks to examine the *philosophy* and *theology* of Basel Mission on Technical and Vocational Education, and use the information as a basis for the review of Technical and Vocational Education in Ghana. The *philosophy* and *theology* of the Basel Mission will therefore provide theoretical framework for the study. In Ghana, Technical and Vocational Education are delivered at the basic, secondary and tertiary levels. However, this study will be delimited to only the basic and secondary levels. The rest of the study will be organized as Technical and Vocational Education under the Basel Mission; colonial governments; nationalist governments; military governments; and democratic governments. Finally, conclusions will be drawn and recommendations will be made.

Background to the Study

The Basel Evangelical Mission Society (BEMS), hereafter to be referred to simply as the Basel Mission (BM), has contributed immensely towards the development of education in the Gold Coast and in Ghana in general and towards the development of

vocational and technical education in particular. The Basel Mission was formed in 1815 in the city of Basel, Switzerland as an international and ecumenical missionary society. Its patrons were drawn from the pietistic circles of Switzerland and neighbouring southern Germany, from the state of Wurttemberg (Jenkins, 1989, pp. 3-4). The Basel Mission was established as a mission society among Protestants for the purpose of recruitment and training of missionaries to be sent to designated foreign fields (Agbeti, 1986, pp. 17-18).

The Basel Mission made its first appearance in the Gold Coast in 1828 with four pioneer missionaries on 18th December 1828. According to Church historians, the Basel Mission established its first school at the Christiansborg Castle, Osu, in December 1828 (Smith, 1966; Odamtten, 1978). Subsequently, between 1853 and 1956, other schools were established at places like Abokobi, Odumasi-Krobo, Agona Nsaba, Akim Awisa, Kibi, Begoro, Abetifi Kwahu and Kumasi (Asare-Danso, 2010, p.1). Through the pioneering efforts of the Basel Mission primary education, secondary education, vocational and technical education, boys' and girls' schools, as well

as day and boarding schools were established in the Gold Coast (now Ghana).

The Basel Mission provided the Gold Coast with a comprehensive educational policy and by 1869, it had an educational set up which was made up of the following:

- (i) Infant Schools (Kindergarten) at Aburi and Akropong-Akuapem.
- (ii) Junior Day (Primary) Schools (3 classes) at Larteh, Mamfe, Tutu, Abokobi, Odumase, Sra, Kibi, Kukurantumi, Aburi (boys only) and Akropong (girls only).
- (iii) Junior Boarding (Primary) Schools (6 classes) at Akropong for boys and Aburi for girls.
- (iv) Senior Schools or Middle (Boys') Schools (4 years) at Christiansborg, Osu and Akropong-Akuapem.
- (v) Seminary at Akropong-Akuapem (3 years) (Debrunner, 1967, pp. 147-151).

Its educational structure of six years Junior School and four years Middle School was adopted by the colonial government and used in the country from 1869 to the period just after independence (Groves, 1948).

Now, it will be of interest to examine the educational policy of the Basel Mission towards vocational and technical education from a philosophical and a theological point of view in order to establish its theoretical framework.

Philosophy of the Basel Mission

The Basel Mission had a pietistic philosophy, which was based on six cardinal principles. These were provided by Philip Jacob Spener in a preface he wrote for Johannes Arndt's sermons. The six cardinal principles which formed the basis for the pious desires were:

- (i) a church for meditation and Bible study;
- (ii) emphasis on priesthood of all believers;
- (iii) a stress on practical, rather than theological and intellectual Christianity;
- (iv) avoidance of religious arguments;
- (v) the training of ministers at the seminaries or universities; and
- (vi) emphasis on preaching (Spener, 1964).

Spener observed that the clergy who were supposed to preach and teach the word of God were not fulfilling their ministerial roles. He also observed that the common people were putting up ungodly behaviour like drunkenness, and taking advantage of others. In trying to change the church from

practising these social vices, Spener launched a pietistic revival by coming out with his six *Pia Desideria* (meaning *Pious Desires*), which have been stated above. Members of the Basel Mission were influenced by this pietistic philosophy.

Members of the Basel Mission also believed in Max Weber's Protestant Work Ethic philosophy. The term "Protestant Ethic" was coined by Max Weber, a German economic sociologist. The key elements in the Protestant Work Ethic included diligence, punctuality and deferment of gratification (Rose, 1985). There were two perspectives of the Protestant Work Ethic. One perspective was the materialistic viewpoint which stated that the belief system, known as the Protestant Ethic, grew out of changes in the economic structure, and the need for values to support new ways of behaviour. This view was attributed to Karl Marx (Anthony, 1977). The other perspective, which has been associated with Max Weber, viewed changes in the economic structure as an outgrowth of shifts in theological beliefs (Parsons, 1905).

Max Weber's Protestant Work Ethic philosophy was contained in Calvinistic

doctrines. The key ideas of the Calvinistic doctrines have been summarised as follows:

The Protestant Work Ethic places a universal taboo on idleness, and industriousness is considered a religious ideal; waste is a vice, and frugality a virtue; complacency and failure are outlawed, and ambition and success are taken as sure signs of God's favour.

The universal sign of sin is poverty, and the crowning sign of God's favour is wealth (Furnham, 1990, p. 13).

By these Calvinistic doctrines, the Basel Mission introduced the concept of an ideal Christian life as the one that promotes both physical and spiritual well-being of the individual.

The pietistic philosophy of the Basel Mission was translated into ideology and this influenced its members to use the Gospel as an instrument for the total transformation of the individual and the entire community. In line with its pietistic philosophy, the Basel Missionaries aimed at developing the human capital, and to help people acquire skills in traditional farming, trading, craft making, brick laying and the

manufacturing of shingles, among others (Meyer, 1999, p. 30). This was to help improve the living conditions of people while at the same time ensuring that the gospel was used to ensure their spiritual well-being. The philosophy of the Basel Mission helped in determining its educational policy direction. Vocational and technical education therefore became an integral part of Basel Mission Education.

Theology of the Basel Mission

The Basel Mission had a theology of “education”. The mission believed in providing education for the masses or the common people. The root of education for the common people goes back to the Reformation era, and especially to John Calvin. The modern idea of popular education, i.e. education for everyone first arose in Europe during the Protestant Reformation. John Calvin indicated that the purpose of education was to lead people to know God and to glorify Him. According to Calvin, in our vocation and in our life, we must have the knowledge of God, who is the Creator and Redeemer. He therefore suggested that the content of education must begin with scriptures, and continue into God’s creation (Asare-Danso, 2010, p. 103).

Zwingli for example suggested that in addition to the classical languages and instructions in the scriptures, *Nature Study*, *Music*, *Arithmetic* and *Physical Exercises* should be included in the school curriculum. The physical exercises were understood to include the study of vocational and technical subjects (Odamtten, 1978, p.124). Odamtten added that the system was perfected in Geneva and in other protestant countries by John Calvin. Based on this theology, the Basel Mission understood education as not being complete without the knowledge of one or more industrial skills (Odamtten, 1978, p.124). It was this theology of education that made the teaching of practical subjects (vocational and technical education) an integral part of Basel Mission education in the Gold Coast.

The Basel Mission’s Policy on Technical and Vocational Education

As indicated earlier, the Basel Mission had an educational philosophy, which sought to promote not only the development of the cognitive and affective domains of people but also to develop their psychomotor skills as well. The Basel Mission also had a theology of education which made them understand that education can never be complete without the knowledge of one or

more industrial skills (Odamtten, 1978, p.124). This theological orientation influenced them to give special attention to vocational and technical education.

Among the members of the Basel Mission team were professionals like shoemakers, weavers, glazers, potters, farmers, teachers, cupboard-makers and carpenters (Miller, 1994). The professional background of these people influenced their educational philosophy and caused the Mission to equip its converts with practical skills. This led to the introduction of practical subjects in the Mission School curriculum. Among the subjects that were studied were *carpentry, masonry, bricklaying, bookbinding, blacksmithing, pottery and basketry*. They also taught people to acquire skills in *craft-making*. Besides, they were good at industrial technology such as *brick-laying, manufacturing of shingles and building technology* (Meyer, 1994, p. 30).

According to Sill (2010), girl-child education was provided by the Basel Mission in the form of apprenticeship. Rosina Windmann, the wife of Rev. Johan John Windmann started teaching twelve girls lessons in Sewing and Needlework while they were serving as house wives in

the homes of missionaries at Akropong-Akuapem in 1844. Odamtten (1978, p. 114) had indicated earlier on that the girls were kept in the house of individual missionaries whose wives taught them domestic duties. Subsequently, the Basel Mission in the Gold Coast initially introduced Craft Training programmes by teaching pupils specific subjects like *pottery, carpentry, basket and mat weaving* at its Salem School at Osu as far back as the period between 1850 and 1951 (Hesse, nd). Trade Schools were also established. It is believed that the first Trade School was established at Osu in 1857. After this, other Trade Schools were later established at places like Abokobi and Akropong, while a fitting shop was opened at the Christiansborg, Osu, in 1860 (Nkansah-Kyeremateng, 1994, pp. 65-77).

Vocational schools were later opened at places like Begoro to teach women to acquire the skills in cookery and housecraft. The wives of missionaries and pastors were doing the training. For example, it is on record that Mrs F. Moninger organized courses in *Cookery and Housecraft* at Begoro in the 1930's for the wives of ministers and teacher catechists. This is believed to have marked the beginning of the establishment of vocational education in

Ghana (Beeko, 2005, p. 40). These subjects helped pupils to learn how to use their hands for the development of psychomotor skills. The women were trained in *Housekeeping* (Beeko, 2005). Even though the educational system in Ghana is currently under the

management of the central government, the Presbyterian Church of Ghana which managed the legacy of the Basel Mission still has the following vocational institutions under its educational unit at the secondary level:

Table 1: List of Presbyterian (Basel Mission) Vocational Institutions in Ghana

No.	Name of School	Region	Date Established
1.	Begoro Women’s Training Centre	Eastern	1972
2.	Ramseyer Vocational Institute, Kumasi	Ashanti	1976
3.	Margaret Buechner, Duayaw Nkwanta	Brong-Ahafo	1980
4.	Girls’ Vocational, Lartebikorshie	Greater Accra	1985
5.	Girls’ Vocational, Dormaa-Ahenkro	Brong-Ahafo	1990

Source: General Assembly Report, 2007

With regard to Technical Education, the Basel Mission made the pioneering effort in the Gold Coast by establishing trade schools. The mission was believed to have established workshops for the training of young people. For example, at Christiansborg, a workshop was established for the training of artisans like *carpenters, masons, blacksmiths, shoe-makers, potters* and *hat-makers*. According to Debrunner, between 1857 and 1859, the Basel Mission brought two master carpenters, specialists in house-building and furniture-making, a master chariot-maker, blacksmith, mason,

shoe-maker, potter and hat-maker to train the young people (Debrunner, 1967, p. 137). These workshops helped in training young people to acquire skills which eventually helped them to secure jobs, in order to earn a living (Debrunner, 1967, p. 29; Arhin, 1985, pp. 152-164).

Even though none of its trade schools was able to survive until now, the Presbyterian Church of Ghana can be commended for managing some secondary technical institutions under its educational unit. These include the Presbyterian Secondary

Technical Schools at Osino, Berekum, Mampong-Akuapem, Aburi, Larteh, Kraboa Coaltar and Asiakwa (St. Stephens).

The Colonial Government's Policy towards Technical and Vocational Education

The Basel Mission encouraged the teaching of practical subjects in schools until the early part of the 1900's before the colonial government showed interest in the teaching of these practical subjects in basic schools in the Gold Coast. Under the leadership of Governor John Roger, a committee was set up to review the educational system in the Gold Coast. The committee recommended among other things that government's attention should be drawn to the need for the establishment of Technical and Vocational Education in Ghana. Consequently, it led to the establishment of the Accra Government Technical School in 1909. This school was later moved to Takoradi and it is currently the Government Secondary Technical School (GSTS). Agricultural Education was also encouraged by the colonial government and school farms were set up in educational institutions. Even though the schools embraced the "school farm" concept, one would have expected that they would have used improved farming methods and

equipment. Regrettably, their farming practices were not different from that of the indigenous farmers. Continuous cropping and the use of hoes and cutlasses as farming implements continued to be encouraged by the colonial government.

When Governor Guggisberg took over from Governor Roger in 1919, the former also set up a committee to review the educational system in the Gold Coast. The committee was under the chairmanship of Mr. D. J. Oman, the then Director of Education. It started its work in 1920. Around the same time, the Phelps-Stokes Commission under the chairmanship of Dr. Jesse Jones had presented its report on education in Africa in 1922. The Secretary of State's Advisory Committee on Education had also issued a memorandum on British Tropical Africa, which also embodied many of the Phelps-Stokes Commission's suggestions. Out of these three educational reports, Governor Guggisberg came up with his "Sixteen Principles" of Education, which provided the basis for the 1925 Educational Ordinance of the Gold Coast. The 16th principle recommended the provision of "trade schools" with technical and literary education that will fit young men to become skilled craftsmen and useful citizens

(McWilliam & Kwamena-Poh, 1959, pp. 57-58; Antwi, 1992, p. 34).

Governor Guggisberg held the view that character training and industrial and professional training, rather than literacy alone were the most important ingredients of any educational system (Antwi, 1992, p. 34). Thus, the examples provided above indicated that the colonial governments showed interest in Technical Education and for that matter, maintained the Basel Mission educational legacy. During the time of Governor Guggisberg, technical education was expanded and four trade schools were established in 1922 at Yendi, Mampong-Ashanti, Kibi and Asuansi. The Yendi trade school was later moved to Tamale. An engineering department was also opened at Achimota College in 1931 (McWilliam & Kwamena-Poh, 1959, pp. 63).

Technical and Vocational Education during the Era of Dr. Nkrumah's Political Regime

Practical subjects were also encouraged in the schools during the Nationalist period (1948-1966). After the promulgation of the 1951 Constitution of the Gold Coast, Dr. Nkrumah laid the Accelerated Development Plan (ADP) for Education before Parliament. One of its proposals was to provide four secondary-technical schools at Tarkwa, Accra, Kumasi and Sekondi-Takoradi. In the same year, a Trade Training Centre was opened at Tamale to provide people in the Northern Territories with vocational training, the type that was provided at Mampong-Ashanti and Asuansi. The Nkrumah government saw the need to increase the number of technical schools from five (5) in 1953 to eight (8) in 1956 to train people to meet the demands of industry. These schools had their names changed from "trade schools" to "technical institutes". In all, seven (7) technical institutes and the Tarkwa School of Mines were established (UNESCO, 1984, p.1).

The technical institutes provided courses in commercial and domestic subjects, and they began to offer courses leading to the award of City and Guilds certificate. In a report to

the Standing Committee of the Joint Provincial Council of Chiefs of the Colony at Dodowa on 14th September 1955, the Director of Education indicated that whereas in 1951, there were 606 students in technical institutions, by 1955, this number had increased to over 1,700 students (Ministry of Education, 1955). The Nkrumah government was also commended for providing scholarships to people to pursue courses in the technical and trade schools (Graham, 1976, pp. 112-114).

Technical and Vocational Education during the Era of Military Regimes

The era of military regimes can be traced from 1966 to 1992. Following the overthrow of the Nkrumah government, the National Liberation Council (NLC) government, which was headed by Lt. General A. A. Ankrah, set up an educational review committee. Its mandate was to review the educational system in the Gold Coast, and to make recommendations for appropriate changes to be made in the school system. Professor Alex Kwapong who was then with the University of Ghana, Legon, headed the committee.

The system of education operating in Ghana at that time consisted of six years of primary

education and four years of middle school. The curriculum comprised Reading, Writing, Arithmetic, English Language, History, Geography, Arts & Crafts, Nature Study and Ghanaian Language (UNESCO, 1984, p. 3). Among the recommendations offered by the Kwapong Committee was a two-year “Continuation School” programme for pupils who could not pass the Common Entrance Examination (CEE) to enter Secondary Schools to pursue secondary education after completing middle form two. Such pupils were to be trained to acquire vocational skills. Initially, 18 pilot schools were selected to begin the “Continuation School” programme (Benneh, 2001, p. 3).

In 1972, the National Redemption Council (NRC), which was headed by General Ignatius Kutu Acheampong, overthrew the democratically elected Dr. Busia’s Progress Party (PP) government in a military coup. The military government set up a committee to review the educational system in Ghana and to make recommendations to the government. The Reverend Professor N. K. Dzobo who was a lecturer at the Department of Educational Foundations, Faculty of Education of the University of Cape Coast headed the educational review committee.

The committee recommended among others that the educational system, which was academic-oriented at that time, should blend academics with the acquisition of vocational and technical skills. Following the recommendations of the Dzobo Committee Report, the New Structure and Content of Education (NSCE) was introduced in September 1975. The new educational system thus promoted vocationalisation of the school curriculum at the pre-university level in Ghana. Technical subjects like *Technical Drawing* and *Technical Skills* were introduced. Among the Vocational subjects that were introduced were *Clothing and Textiles*, *Bead making* and *Calabash making*.

Technical and Vocational Education during the Era of Democratic Governments

The period of democratic governments in Ghana stretches from 1992 to 2010, which marks the end of the study period. Under this period, I would like to focus on the last education reform, that is, the 2007 Education Reform, and examine the place that it has given to technical and vocational education in Ghana. Concerning the teaching of practical subjects in schools, the

2007 Education Reform has made the following provisions:

At the basic level of education, the Government White Paper on the Report of the Education Reform Review Committee (2004) provided that at the primary level, Creative Arts comprising *Art and Crafts*, *Music and Dance*, *Physical Education*, and *Information and Communication Technology (ICT)* should be taught as practical and creative activities. At the junior high school level, four areas of specialization were provided. These were Vocational, Technical, Agricultural and General Education. Similarly, at the senior high school level, four programmes were recommended to students. These were General Education, Vocational Education, Technical Education and Agricultural Education. Among the four programmes, government gave priority attention to Technical, Vocational and Agricultural Education. Government established a National Council for Technical and Vocational Education and Training (COTVET) under the Ministry of Education. Besides, the government developed Apprenticeship and Skills Training Centres to absorb junior high school graduates who could not enter the secondary and technical

schools. One of these Skills Training Centres is located at Afienya in the Greater Accra Region of Ghana.

Now, considering the efforts that have been made by previous governments and the current government, Technical and Vocational Education in Ghana needs to be given much more attention. According to the Education Sector Performance Reports, in the 2006/2007 academic year, there were 125 Technical Vocational Education and Training (TVET) institutions in the country.

Regrettably, the number was increased by 2 in 2007/2008 to 127; increased again by 2 in 2008/2009 to 129; and reduced by 3 to 126 in the 2009/2010 academic year (Ministry of Education Reports, 2008, p. 144; 2010, p. 25). Table 2 provides the statistics for the number of Technical and Vocational institutions in Ghana from the 2006/2007 to 2009/2010 academic year. These institutions have been put into nine (9) categories, as presented below.

Table 2: Number of TVET institutions (Public and Private)

Type of TVET Institutions	2006/2007	2007/2008	2008/2009	2009/2010
1. Ghana Education Service (GES) Technical Institutes	24	25	26	26
2. National Vocational Training Institutes (NVTI) Centres	28	21	28	24
3. Integrated Community Centres for Employable Skills (ICCES)	31	35	33	34
4. Social Welfare Centres	11	13	13	13
5. Leadership Training Institutes	7	9	5	7
6. Opportunities Industrialisation Centres (OIC)	1	1	0	1
7. Community Development Centres	22	22	23	20
8. Agriculture Training Institutes	1	1	1	1
9. Roads and Transport Training Centres	0	0	0	0
Total Number of TVET Institutions	125	127	129	126

Source: Education Sector Performance Reports, 2008 & 2010.

By the year 2010, out of the 126 TVET institutions, only 26 were GES Technical Institutes which were placed directly under the Ministry of Education (See Table 3 below for the list of GES Technical Institutes). The rest were placed directly under the Ministry of Youth, Employment and Social Welfare.

In 2006, an Act of Parliament (Act 718) established the Council for Technical and Vocational Education & Training (COTVET). The Council was charged with the responsibility of overseeing the activities of all Technical Vocational Education and Training (TVET) in Ghana. TVET is delivered through Public and Private Schools, Vocational and Training Institutes (VTIs), and informal apprenticeship training. Regrettably, only the 26 GES Technical Training Institutes (TTIs) have been placed directly under the Ministry of Education and the Ghana Education Service

handles them. The National Vocational Training Institute (NVTI), the Integrated Community Centres for Employable Skills (ICCES) and the Opportunities Industrialization Centre – Ghana (OICG) have all been placed directly under the Ministry of Manpower, Youth and Employment (MoMYE). I think this policy is a violation of the Ghana Education Service (GES) Act 506 of 1998. Under this Act, the Ghana Education Service is the main agency of the Ministry of Education which has been charged with the responsibility of implementing pre-tertiary educational policies. Why is it that teacher training and nursing training institutions that provide learners with specialized skills are not placed under the MoMYE, but they are rather placed under the Ministry of Education? This tells about the inconsistencies we have as a nation (Ghana) in some of our educational policies.

Table 3: Enrolment Trend in Ghana Education Service Technical Institutions (2005-2010)

Region	No.	Institution	2005/	2006	2007/	2008/	2009
			2006/	2007	2008	2009/	2010
Greater Accra	1.	Accra Technical Training Centre	1335	1641	747	1128	1081

Greater Accra	2.	Ada Technical Institute	579	506	510	601	656
Greater Accra	3.	Sacred Heart Technical Institute	448	533	598	602	619
Greater Accra	4.	Tema Technical Institute	717	1030	1144	945	1037
Eastern	5.	Abetifi Technical Institute	402	324	598	299	482
Eastern	6.	Akwatia Technical Institute	384	354	262	281	323
Eastern	7.	Amankwakrom F. A. T. I.	83	101	115	119	264
Eastern	8.	Koforidua Technical Institute	650	589	674	508	823
Eastern	9.	St. Joseph Technical. (Kwahu Tafo)	280	270	274	255	353
Eastern	10.	St Paul Technical School (Kukurantumi)	953	943	553	928	951
Central	11.	Asuansi Technical Institute	505	483	578	720	825
Central	12.	Cape Coast Technical Institute	1472	1481	1013	660	662
Western	13.	Kikam Technical Institute	697	513	533	544	627
Western	14.	Takoradi Technical Institute	1588	1700	912	1010	1447
Volta	15.	Anlo Technical Institute	692	770	753	572	700
Volta	16.	Kpando Technical Institute	1356	948	791	753	1004
Volta	17.	Have Technical Institute	467	309	406	161	341
Volta	18.	Comboni Technical Vocational Institute	491	495	633	688	738
Ashanti	19.	Kumasi Technical Institute	3694	1884	1831	1950	2103
Ashanti	20.	Krobea Asante Technical Institute	51	55	157	157	264
Northern	21.	Dabokpa Technical Institute	419	613	897	1159	1402
Northern	22.	St Joseph Technical (Saboba)	234	218	242	325	453
Upper East	23.	Bawku Technical Institute	728	730	740	718	1040
Upper East	24.	Bolga Technical Institute	2138	1550	1745	1480	1575
Upper	25.	Wa Technical Institute	482	392	421	575	660

West

Brong 26. Nkoranza Technical Institute - - 83 142 264

Ahafo

Source: Education Sector Performance Report, 2010.

Conclusions

Technical and Vocational Education in Ghana has come a long way since its introduction, and the Basel Mission should be commended for its vision and pioneering role in establishing vocational and trade schools in the 1850's. This was based on its brilliant philosophy of education which made the mission to understand that education is not complete without exposing the learner to acquire practical or industrial skills. Similarly, the Presbyterian Church of Ghana must be commended for building upon and managing the Basel Mission educational legacy.

The colonial governments, the Nkrumah government, the military governments and the democratic governments of Ghana should all be commended as well for building upon the educational foundation that was laid by the Basel Mission, and promoting technical and vocational education in Ghana.

The current National Democratic Congress (NDC) government also needs to be

commended for making the efforts to support vocational and technical education in Ghana. In 2012, the Minister of Education Mr Lee Ocran presented some equipment comprising electric food mixers, gas cylinders, microwave ovens, gas stoves, ovens, refrigerators, blenders and deep freezers to twelve (12) TVET institutions (Aryeetey, 2012). Even though this gesture must be appreciated, I also think that more needs to be done to promote Technical and Vocational Education in Ghana, as these items were in support of only the catering industry sector to the neglect of the other sectors. This poses a great challenge to the government of Ghana and other stakeholders in Education to give maximum support to Technical and Vocational Education.

Recommendations

In line with the discussions above, the following recommendations have been made:

- i. A comprehensive national policy on vocational and technical education in Ghana should be formulated by

- government. Such a policy should place all TVET institutions directly under the Ministry of Education, so that they will benefit directly from the support of the Ghana Education Trust Fund (GETFund) (Asare-Danso, 2012, p. 290).
- ii. Adequate funding should be provided by the government of Ghana and other stakeholders to

support technical and vocational education in Ghana;

- iii. Equipment and facilities required for effective delivery of technical and vocational education should be provided by the Ministry of Education and other stakeholders.

I believe that if Technical and Vocational Education were to be given the needed attention and support, it will accelerate the socio-economic development of Ghana.

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