

Theory-to-Practice

***Dynamics of Adult Education
Provisions in the African
Sub-Region: Focus on University-
Based Adult Education in Ghana***

Olivia A. T. Frimpong Kwapong

Abstract

Adult education has a history in the Sub-Saharan African sub-region and more specifically, Ghana. Adult education began at the time the first adult lived and has evolved up to today. From the perspective of indigenous education and lifelong learning, one can conceive adult education as an automatic part of our day-to-day life even when one does not make the conscious decision to study. Adult education has however evolved in all its three forms of – informal, non-formal, and formal education throughout the continent. There have been arguments and concerns over the way that formal adult education was embraced at the expense of the indigenous or informal practice in terms of the erosion of the rich African culture. There is also the thought that total acceptance of the formal adult educational practice in place of the indigenous practice was the best way to fit and survive in the global village as well as be part of the industrial revolution. Maybe there should be a third group who will opt for a hybrid practice, as in a combination of the indigenous and formal adult education to push the development agenda of the continent forward. In exploring these dynamics, this paper will call on available literature to track the evolution of adult education from the indigenous to the current era, and reflect on the issues that have emerged in the process.

Introduction

In Old Africa, the warrior, the hunter, the nobleman, the man who combined good character with a specific skill was adjudged to be a well-

Olivia A. T. Frimpong Kwapong, Lecturer at the University of Ghana.

educated and well-integrated citizen of his community (Fafunwa, 1982, p. 9; Nafukho, Amutabi, & Otunga 2005, pg. 22).

The history of adult education in the Sub-Saharan sub-region is very exciting. The discipline and practice has evolved from indigenous adult education through non-formal provisions to formal adult education programs. Adult education has been a tool for indigenization, indoctrination, westernization, conscientization, capacity building, and development for decades. Indigenous people have used adult education as a medium for passing on their traditions from one generation to the other, missionaries used adult education in attempts to indoctrinate their religion onto the natives by teaching them how to write and read sacred books, and the colonialists have used adult education as a tool to attract their colonies to the Western culture and lifestyle. Post-colonial or post-independent governments have also used adult education to win the support of the adult population, especially the elite working class in post-independent governance and development activities. The non-elite working class have enjoyed mass education programs informing them of the political agenda of governments in power.

There are traces of success in all the various interventions to date. The beneficiary adult population continuously recounts what they have learned from the varied adult education interventions in spite of some arguments that it has caused the breakdown of certain rich aspects of indigenous culture. Whatever way one looks at it, adult education has been and continues to be a tool for development. There have been issues around governance, access, content, and the name of the discipline and practice. This paper explores the best ways to go around the emergent issues to make adult education responsive to the concerns of its stakeholders using archival materials, scientific investigation, secondary data, field reports, and observations.

The Indigenous Era

Adult education evolved from the indigenous education era, which can be traced back to The Book of Genesis in The Bible where the first man and woman were taught rules, such as what not to eat. In the African sub-region, Michael Omolewa has indicated that adult education began with the creation of man on the continent (as cited in Nafukho, Amutabi, & Otunga, 2005, p. 22). National history has heavily influenced approaches to the provision of adult education. Mueller (1937) wrote:

We should not think of education as merely schooling. To think of education as being restricted to the activities of the schoolroom and to the period of school attendance is altogether too limited and circumscribed a view... emphasis should not be placed on amount of knowledge or years of schooling, but rather on how knowledge, whenever, wherever and however attained, affects the conduct and behaviour of recipient. (p. 19).

The word indigenous refers to traditional ways of doing things. Indigenous epistemology refers to ways of knowing and knowledge construction that are resident within society and passed on from generation to generation. Indigenous epistemology commanded a way of life of the traditional people prior to their colonization which exposed them to foreign cultures (Ntseane, 2006, p. 222). Indigenous knowledge is not based on any scientific findings, but learning from the ways of life or culture and beliefs of the people. The knowledge forms their culture, and holds their society together. Though the sources of such knowledge might not even be known, the people hold it in high esteem; they respect the content without question. Indigenous knowledge serves as source of their values, beliefs, and philosophy of life; they are bound by it. Every society has its indigenous knowledge. The content is influenced by their historical or life experiences. Indigenous knowledge is passed from one adult generation to another through indigenous adult education.

In spite of the organized nature and dominance of the formal system of the education, indigenous adult education has survived. By its nature, one does not have the choice to learn it. The system and set up is practical enough that any adult who interacts with people in society automatically benefits from that system of learning. In Africa, there is an array of tribes that have unique cultures which distinguish people from one another. Each tribe has its own culture and thus their own customs, beliefs, and practices. Most of these cultures existed long ago and have been handed down from generation to generation through indigenous adult education.

Nafukho, Amutabi, and Otunga (2005) have written extensively about indigenous adult education in Africa. They explain that adult education in Africa began with the creation of human beings on the continent. Africans have had a traditional way of educating their people by passing historical, political, religious, and economic information and skills to their younger generations through storytelling, role-plays, proverbs, riddles, drama, songs, dancing, paintings, textiles/printing, weav-

ing, and other artisan works.

The history of adult education in Africa goes back many thousands of years, where its origins are embedded in the life of various African cultures. Indigenous adult education has no structural gender divide, no limit to what one can study, and is open to all the people in the society. Enrolment is also open and free to all. No time set aside at a specific place for teaching and learning for a specified group of people. Individuals of the society rather learn things in the informal way as they interact. They learn various skills and behaviour from their community and family members. In the indigenous knowledge systems, communities teach and learn from themselves through daily life rather than strict formalized educational approaches (Brown & Tomori, 1979). In addition to the indigenous learning that take place as people interact informally in the home and community, there are special occasions that create the enabling environment for learning in indigenous adult education. People learn new things as they participate in or observe organized activities such as naming ceremonies, puberty rites, marriage ceremonies, and funerals. The apprenticeship training approach is of particular use to Africans for indigenous learning. As they model the necessary skills for others, junior members of the community learn to hunt, farm, fish, build houses, hold meetings, settle disputes etc. Indigenous adult education is a purely task-orientated type of education. Historically, the overall purpose of indigenous adult education has been to learn specific skills and train adults who are honest, respectable, skilled, cooperative, and conform to the societal order of the times. The purpose of indigenous adult education has been social, political, economic, and educational in nature. The older generation have used indigenous adult education to meet all their educational needs that could build and grow their indigenous societies. Indigenous adult education is generally for an immediate induction into society and preparation for adult life. Hence whatever is learnt is of immediate application to life. It emphasizes social responsibility, job orientation, political participation, and spiritual and moral values. The indigenous apprenticeship training programs provides an opportunity for the training of herbalists, hunters, food gatherers, security officials, rulers, soldiers, traders etc. Indigenous adult education can be described as a lifelong learning enterprise (Ki-Zerbo, 1990 as cited in Nafukho, Amutabi, & Otunga, 2005).

The content of indigenous adult education remains diverse. The content corresponds with the socio-religious, political, economic, and all the educational purposes of adult education. Teaching methods in the

indigenous adult education system varies. Any process that impacts information sharing, knowledge, or skills transfer to those recognized as adults is an acceptable method in the indigenous adult education system. They include story-telling, demonstration, observation, imitation, proverbs, drama, singing, drumming, dancing, experiential simulation, and the practice of indigenous traditions. Naming ceremonies, puberty rites, marriages, funerals, festivals, and other occasions of traditional celebrations provides opportunities (classrooms) for teaching and learning in indigenous adult education. During occasions, such as the celebration of festivals or funerals, certain ideas and modes of behaviour are emphasized. This give opportunity for the people who participate in such activities to learn new things such as pouring of libation, traditional songs, dances, proverbs, dressing, history of the people, lineage, and sources and meaning of names.

Facilitators (teachers) in indigenous adult education comprise all categories of people in the community who contribute to human development in the indigenous/informal way. For instance, one can think of parents, grandparents, senior siblings, cousins, aunts, uncles, traditional leaders, and all elders who have dignity and respect in the community. African communities are very close knit. Their activities, lifestyles, and particularities of individuals are nearly always common knowledge. Because of this, it is difficult for any one member or group within an area to take a significantly different approach to any facet of life within the community. Every elder is watching and directing to enforce the expected behaviour in people.

Indigenous adult education is predominantly informal as we have discussed. There is however a few indigenous educational practices which can be described as formalized. Some indigenous societies have established formalized indigenous adult education programs within the lifelong education system. For instance, the Nupe of Nigeria has a progressive age-grade system, by which young men gradually earn a code of conduct based on mutual assistance. The training also builds leadership roles and responsibilities. The Fantis of Ghana also has regimental training through the Asafo companies, which is like a group of traditional soldiers (Nafukho, Amutabi, & Otunga, 2005). Depending how one looks at it, the Dipo rites among the Krobos of Ghana could also be a forum for formal indigenous adult educational activity. At puberty, the girls are taken through training processes and the education/orientation by the queen mother and other elders of the community to usher them into life. They train the girls to be good wives, mothers, and citizens of

the community. Their dressing, private and public appearance, speaking manners, cooking, eating, and relational skills are all addressed in such training periods. Because of the influence of civilization and foreign religion, the age for performing the rights has been reduced to childhood.

On the discussion of indigenous adult education, we found that before the introduction of formal or foreign systems of education there was and has still been a traditional system of education, which is lifelong in nature. Indigenous adult education is the type of education that occurs through our interactions with one another, be it in the home or the entire community. In the process of informal interaction with one another there is the sharing of information, transfer of knowledge, and impact of skills which **make up** the African people.

Indigenous adult education is very solid. It has survived since the creation of the world and continues to survive no matter the extent of modern and other socio-economic influences. The outcome of indigenous adult education is what identifies a group of people who share common values. The content and approach may be varying though. Just as technological advancement is constantly changing the face of formal, informal, and non-formal adult education, in the same way it can improve indigenous adult education for the better depending on societal response to the changing times. Mobile communications and internet websites like Skype, Twitter, Facebook, YouTube, or chat rooms can no doubt be used to share indigenous adult knowledge across continents and keep people of common values bound together no matter where they reside around the globe.

Experience of Formal and Non-formal Adult Education

Non-formal and formal adult education is very old in Africa. There is something unique about the perception of evolution of adult education in Africa. The evolution of adult education in Africa shows how the African society has dealt with socio-economic and political challenges from their environment and how adult education has been used to address inequities and injustices in the journey to liberation and independence.

Adult education provision in Africa intensified during the colonial period in the 1800s. Adult education was one of the ways by which the Africans were both pacified and controlled. The missionaries used religious adult education to evangelize, teaching their followers to read their sacred books and also to meet imperial objectives. The missionaries

indeed played a key role in the introduction of formal adult education as they trained their converts to read the religious literature.

The colonialists also used secular adult education to orient the people to their culture: the Western lifestyle. Adult education was thus one of the means used to control and re-shape the African people. For African societies, education lost its functional role. Schools were no longer natural organs connected in significant ways to African society as with the indigenous adult education system. Instead, they were turned into artificial substitutes. In some parts of Africa, however, indigenous adult education merged with the modern forms of adult education that was introduced to Africa by missionaries and colonialists, especially after the eighteenth century.

Adult education in Africa did not end, even after some of the countries gained their independence from colonialism. African governments also used it to consolidate the Western lifestyle that they had been exposed to and also to treat the citizenry to their political agenda. Following the examples of the colonial countries such as the UK, adult education programs were well recognized in new universities that were established. In some instances such as Ghana, the adult education programs preceded the establishment of the universities in the form of extension services. Thus, adult education was used to test the possibility of establishing a university college on the continent (Adoo-Adeku, 2011; Amedro, 2004; Aggor, 2000; Badu-Nyarko, 2004; Osei, 2008; Aitchison & Alidou, 2009).

A few instances can be given which indicate that Fourah Bay College in Sierra Leone, which started offering degrees in 1876, led the way in Western-type adult education. In the 1940s, some staff members from the college conducted matriculation and commercial classes for adult learners in Freetown, although it was not until 1951 that a full department of adult education (extra-mural studies) was established at Fourah Bay College. South Africa's University of Cape Town started an extra-mural program in 1952. The University of Botswana, Lesotho, and Swaziland opened a country office for its Extension Department, which was subsequently renamed the School of Adult Learning, and in 1971 the Division of Extra-Mural Services to provide outreach activities in the community. Ghana and Nigeria, like Sierra Leone, also received Western-type of adult higher education quite early after coming under similar Western missionary influence. These interventions have expanded on the continent. One can say that adult education and lifelong learning are the

fastest growing areas of higher education in Africa. The emergence of information technology and the need for adults to build better careers will continue to facilitate the growth of adult education provision on the continent (Lang, 2008; Indabawa & Mpofu, 2006).

Adult education, non-formal education, literacy education, continuing education, lifelong learning or whatever other names are given to this discipline are recognised subjects in all of the African countries. Some African countries have placed adult education within the fields of Ministry of Education, Cooperative Development, Culture and Social Services, Social Welfare, or Community Development in their post-independence institutional arrangements. Many universities in Africa have set up training programs in adult education. University extra-mural departments have grown in strength and have rapidly extended the range and variety of university-based adult education programs. Extension service has become a core component of the promotion indicators of faculty members in universities in Africa. Regional organisations such as the Economic Community of West African States (ECOWAS), Southern Africa Development Community (SADC), and the East African Community (EAC) among others are also contributing to the promotion of adult education on the continent (Nafukho, Amutabi, & Otunga, 2005).

The Ghanaian Experience of Adult Education – Focus on University-based Adult Education Provision

The Ghanaian experience of adult education is not much different from that of the rest of the sub-region. Adult education in Ghana has been provided by governmental and non-governmental organizations. The non-governmental organizations include not-for-profit and commercial bodies. Like other countries in Africa, the early missionaries who were in the then Gold Coast (now Ghana) during the 19th century provided adult education programs. The Basel missionaries for instance, organised courses and Sunday schools for adults in their church to read and write, and most importantly to read and study the Bible. This was followed by vocational courses such as needlework, carpentry, and building construction for the local people. In the mid-20th century new dimensions were introduced into the learning process as a result of the evolution of mass education movement that began in the Gold Coast (Adoo-Adeku, 2011). Amedro (2004) on the other hand, reports that before the establishment of university adult education in the Gold Coast, there were many voluntary adult education associations in the country.

Some of these associations were the Railway Club at Sekondi, the Youth Literary Club at Accra, and the Gold Coast Youth Conference Movement of the 1830s. There was a tradition of discussion and implementation of literacy programs in the country. With the growth of secondary schools, old boy's associations such as Achimota Old Boys' Association and Adisadel Old Boys' Association emerged to provide educational opportunities for their members. Most of the associations developed as a result of the limited educational opportunities that were available in the formal school system. Their members also wanted jobs with higher salaries in the civil service. They therefore organized lectures and discussion groups to keep abreast of the times and improve upon their educational standards. Some of them ran evening classes for the less educated. Their focus was on the education of their members.

Towards the end of the Second World War, the British government investigated the need for establishing universities in the colonies. The British government in 1943 and in 1944 therefore appointed two education commissions to find out the possibilities of establishing universities in the colonies. While the Asquith Commission was to look at the general field of university education in the colonies, the Elliot Commission was to investigate special problems of West Africa in relation to university education. The reports of the two commissions called for the development of an extra-mural division to run programmes for adult departments attached to the universities in order, not to separate the ordinary business of the people from the university. Adoo-Adeku writes that the report of the colonial office's Advisory Committee on education in the colonies, titled *Mass Education in African Society*, could be said to mark the entry of the colonial government into the field of adult education in 1943. She puts on record that the issue of promoting university-based adult education was considered in 1945 when two commissions were established in the Gold Coast. The proposed adult education programme was to include residential studies, vocation classes, and extra-mural work such as lectures and tutorials. Centres for adult education activities were to be promoted to re-educate adults and make them responsible citizens. In a visit by the Oxford Delegacy for Extra-Mural Studies (ODEMS) and a Resident Tutor Mr. J.A. Maclean, a 12-week series of lectures in four regional capitals were given on Economic History and Problems. The success of the lectures laid the foundation for university-based adult education in the Gold Coast.

In 1948, mass education and community development projects were launched to organize literacy classes for adults. To further sustain the

adult education programme that had been set in motion, the ODEMS sent David Kimble to the Gold Coast to continue the liberal adult education programme and to develop an adult education movement similar to the Workers Education Association programme (WEA) in Britain. When the University College of Gold Coast was established in 1948 to provide degree courses in the humanities, the Oxford Delegacy for Extra-Mural Studies was absorbed into the University College to form a Department of Extra-Mural Studies with David Kimble as its first Director.

Since 1962, Workers' Colleges have been established to serve as the focal points of the Institute and offered programmes such as General Certificate of Education at ordinary and advanced levels, informal lectures, symposia, workshops, and non-formal educational activities. The People's Educational Association (PEA) was also established in 1949 after the model of Workers Educational Association (WEA) to provide the ordinary people in society a chance to develop their potentials through liberal education. Branches organized their own liberal education as well as undertook community development programs that helped to change the life patterns of many people. Annual New Year Schools have been some of the prominent programs. The then Department of Extra-Mural Studies organized the first New Year School at Komenda in the Central region in 1949, under the theme The Komenda Village Project and Adult Education. The School has been going on continuously since that time. Most recently, the 63rd Annual New Year School was organized in January 2012 under the theme, "One Year of Oil and Gas Production: Emerging Issues" at University of Ghana. The school usually focuses on issues of national interest.

The dynamism of the adult education program in response to development policy changes have contributed to changes in the name of the university-based adult education department at the University of Ghana. The name, Department of Extra-Mural Studies, was changed to the Institute of Public Education in the early sixties and re-named the Institute of Adult Education in 1966. Following global trends in higher education that now focus on lifelong and distance learning as the hallmark of the ever-changing and interdependent world, the current name of the Institute, Continuing and Distance Education, was adopted in October 2009. The move toward the new name emphasizes the fact that education is a lifelong endeavour that continues throughout the life-span of people. It serves as a means through which people seek credentials, advance or change their careers, and enhance the quality of their lives.

The need for professional adult educators necessitated the Institute to introduce its first academic program leading to the award of the graduate diploma in Adult Education in 1971. Subsequently, the Masters and Doctoral programs were introduced in 1985 and the Certificate was added in 1993. The Bachelor of Arts (B.A.) in Adult Education is the most recent addition, which started in the 2010-2011 academic year. The Institute of Continuing and Distance Education of University of Ghana currently organizes both non-degree and degree programs. The non-degree programs include Diploma in Adult Education and Diploma in Youth in Development Work (CYP). The degree programs include Bachelor of Arts in Adult Education, Master of Arts in Adult Education, Master of Philosophy in Adult Education, and Doctor of Philosophy in Adult Education. The need for professional adult educators necessitated the Institute to introduce its first academic program leading to the award of the graduate diploma in Adult Education in 1971. Subsequently, the Masters and Doctorate programs were introduced in 1985 and the Certificate was added in 1993. The Bachelor of Arts (B.A.) in Adult Education is the most recent addition, which started in the 2010-2011 academic year. The design of the academic programs has been in response to societal demands. The diploma and masters programs are offered in face-to-face, sandwich, and distance modes to make it employee and employer friendly. The sandwich programs are run over two long vacations. There has been increasing enrolment in the academic programs over the period. This has been as a result of the general acceptance by the public of the distance and sandwich programs as equal to the full-time programs and the admission of “mature” students for the Diploma program. The core courses across all levels have covered Philosophy of Adult Education, Adult Psychology and Andragogy, Methodology of Educational Research and Statistics, Program Planning and Evaluation, Management of Adult Educational Organisations, and Comparative Adult Education. Some of the elective courses that guide the students’ specialization are Adult Education and Society, Gender and Development, Counselling, Curriculum Development, Community Development, Peace Education, Theory and Practice of Literacy, Communication, and Distance Education.

The design of these academic programs has been in response to societal demands. The academic programs of the Institute facilitate forward-looking research that uses multiple methodological approaches and theoretical frameworks. Awards in adult education at the University are recognized at the community, national, and international levels.

The discipline propels the Institute to educate and train future researchers and scholars, practitioners, and leaders for a wide variety of governmental and non-governmental organizations. The constituencies of adult education courses in Ghana include development workers, staff of the university, organizations, and local communities who are concerned with improving productivity and fostering lifelong work-based learning through individual and organizational development.

Distance education is one of the core activities of the Institute. The Institute started the distance education program in 1970 by organising G.C.E. Ordinary level courses by correspondence for workers. In November 2007, the Institute launched the University of Ghana's distance education programme to offer some of its degree courses such as Sociology, Linguistics, Psychology, and Business Administration at a distance. Enrolment in the distance education program currently stands at over 9000 students who are scattered all over the country. The Institute seeks to expand its academic programs to respond to the educational needs of the growing adult population in the country.

The academic programs of the Institute facilitate forward-looking research, undergraduate, graduate, and professional education, and outreach activities for numerous constituencies by creating and disseminating new knowledge about adult education through disciplined inquiry using multiple methodological approaches and theoretical frameworks. Awards in Adult Education at the University are recognized at the community, national, and international levels as a discipline for researching and educating individuals and development of organizations within the framework of lifelong learning. The discipline propels the Institute to educate and train future researchers and scholars, reflective practitioners, and leaders for a wide variety of organizations, institutions, and community development workers. The constituencies of Adult Education courses in Ghana include development workers, members of the university, workplaces, and local communities who are concerned with improving productivity and fostering lifelong work-based learning through individual and organizational development.

The unique strength of Adult Education lies in the integration of psychology, organization studies, human resource development, instructional design and technology, and global perspectives for individual and organizational excellence. By drawing the varieties of fields and disciplines, the Institute plays a crucial role in building and expanding the knowledge base of the emerging field of human resource education.

Among other things the academic programs of the Institute contribute to:

- Directing faculty and students of the discipline to actively engage in rigorous academic research that will place emphasis on theory building, theory validation, and the translation of theoretical knowledge to practical applications
- Quality education that provides young adults with the strong academic foundation needed for improving learning and performance in education, business, community, military, non-governmental and governmental organizations.
- Equipping young adults with the ability to lead and facilitate change related to learning and performance as a result of academic experiences in reflective practice, applied processes, and use of technology.
- Enhancing the lives and productivity of many youthful constituencies by providing expertise and assistance through consulting/extension activities, social engagement, and community development.

Generally, the programs provide diverse educational opportunities for young adult Ghanaians to meet their various learning needs for academic, personal, and professional growth while maintaining jobs and fulfilling family and other obligations. Let us proceed to discuss the various programmes in detail.

The programmes have been offered by well-qualified academics that hold PhDs in Adult Education. A good number of the faculty members are professors and senior lecturers. The faculty have researched in a wide range of areas such as literacy, human resource development, gender and development, adult education, conflict resolution, management and prevention, citizenship education, community development, adult education and society, organisational management, information and communication technology, and distance education.

The governance of the Institute over the years has followed the trend in the University of Ghana. A director who works with faculty members to promote the discipline and other adult educational activities in the country heads the Institute. The Institute has ten Study Centres (formerly called worker's colleges) in all the ten regions of the country. Faculty members who are expected to undertake extension activities and oversee the distance education programs head all the Centres. The Institute

does not have formal activity-based collaborative relationship with the other governmental and non-governmental organisations that provide adult education in the country. Inter-institutional activities are done as and when it becomes necessary to invite partner institutions for activities such as the Annual New Year Schools. Such engagements are occasional and ad hoc. The Board of the Institute includes the membership of other stakeholder institutions like the National Commission for Civic Education. The Institute is also expected to serve on boards of sister institutions to share expertise. Such arrangements are not implemented in such a way that opportunity will be created for common use of state resource such as national budget allocations or public infrastructural facilities.

Future of Adult Education in the African sub-region

The foregoing discussion has shown that adult education has a history in the sub-region. Illiteracy is still relatively high among the increasing adult population, human resource development remains critical for accelerated development in the continent, emerging technologies present opportunities for continuing education, and the information society propels need to keep the adult population up to date if they want to fit in. Lifelong learning is much more critical to the current generation than ever.

There is however concerns about the future of the discipline and practice. Adult educators are confronted with challenges which have implications for the future. Unlike advanced countries, governments of the continent are not all that committed to the promotion of adult education. Following the focus of development partners, governments are more committed to basic and secondary education than adult education. There is the general perception that the young population needs more educational opportunities to meet the human resource needs of the country than the 'dying' (adult) population. Resources are therefore not easily accessible for creating educational opportunities for the adult population.

A way out could be the participation of the private sector in the promotion of adult education. Adult learners could also be encouraged to invest in their lifelong learning activities. The thought of depending on government support to create educational opportunities for the adult education should be over. The indigenous adult educational approaches could also be useful for the sustainability of adult education interventions on the sub-region. Indigenous adult education is a mainstreaming

approach, which forms part of the live of the people. This form of learning could be accessed by all; hence expenditure could be very minimal. Through the indigenous approach, teaching and learning among the adult population will occur automatically.

Conclusion

There has been a good discussion of the evolution of adult education in the Sub-Saharan African sub-region in this paper. There is an exciting history of adult education on the continent. Adult education evolves from the indigenous era where people were oriented into society through the philosophy of lifelong learning. This approach worked well for the people until they were influenced by foreign cultures that traveled in the vehicle of the foreign system of education. Following the examples of colonial leaders, native leaders of the continent, such as the first president of Ghana, also continued to use adult education to pursue their political agenda. Using Ghana as a case study, one could see that social dynamics have contributed to a review of program offerings. As a result, a blended version of informal, non-formal, and formal adult education is being pursued on the continent. Limited resources have been a challenge to the growth and expansion of adult education. Private sector participation and the indigenous adult education approach could be a sure way of promoting a sustainable lifelong learning and continuing educational interventions on the sub-region.

References

- Adoo-Akeku, K. (2011). Change in adult education: the Ghanaian perspective. Retrieved from <http://www.eaea.org/index.php?k=12092>
- Aggor, R. A. (2004). Distance education in Ghana: The past, present and future. In K. Asiedu, K. Adoo-Adeku, & A. K. Amedzro (Eds.), *The practice of adult education in Ghana*. Accra: Institute of Adult Education Press.
- Aitchison, J., & Alidou, H. (2009). *The state and development of adult learning and education in Sub-Saharan Africa* - Regional Synthesis Report. Retrieved from www.unesco.org/.../pdf/.../confinteavi_grale_africa_synthesis_en.pdf
- Amedzro, A. (2004). *The Practice of Adult Education in Ghana*. Universities Press, Accra. (Library)

- Badu-Nyarko, S. K. (2000). Faculty attitudes towards participation in university-based distance education in Ghana. *Ghana Journal of Literacy and Adult Education*, 2(1), 194-212.
- Brown, L. & Tomori, S. (1979). *A handbook of adult education for West Africa*. London: Hutchinson.
- Fasokun, T., Katahoire, A., & Oduaran, A. (2005). *The psychology of adult learning in Africa (African perspectives on adult learning)*. South Africa: Pearson Education.
- Indabawa, S. & Mpofo, S. (2006). *The social context of adult learning in Africa*. Cape Town, South Africa: UNESCO.
- Lang, P. (2008). *Comparative Adult Education 2008 – Experiences and Examples*. Retrieved from <http://www.uni-bamberg.de/fileadmin/andragogik/08/andragogik/andragogy/index.htm>
- Mueller, A. D. (1937). *Principles and methods in adult education*. New York: Prentice-Hall Inc.
- Nafuko, F., Amutabi, M., & Otunga R.(2005). *Foundations of adult education in Africa (African perspectives on adult learning)*. Cape Town, South Africa: UNESCO. 2 – 9.
- Ntseane, P. G. (2006). Western and indigenous African knowledge systems affecting gender and HIV/AIDS prevention in Botswana. In S. B. Merriam, B. C. Courtenay, & R. M Cervero (Eds.), *Global issues in adult education* (219-230). San Francisco: Jossey-Bass.
- Osei, S. (2008). Operations and challenges of distance education at the tertiary level: a case study of students of University of Cape Coast, Valley View University and University of Education, Winneba.