ADLT 101
Introduction to Adult Education

Session 6 – Indigenous Adult Education in Ghana (1)

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Goals and Objectives

• Be able to explain indigenous adult education
• Purpose of indigenous adult education in Ghana
• Describe naming ceremony as an indigenous adult educational activity
• Assess the adult educational aspect of naming ceremonies in Ghana
Session Outline

• Introduction
• Indigenous Adult Education in Africa
• Purpose of Indigenous Adult Education
• Facilitators of Indigenous Adult Education
• Naming Ceremonies and Indigenous Adult Education
• Conclusion
• References
This week, complete the following tasks:

• Log onto the UG Sakai LMS course site:
  http://sakai.ug.edu.gh/XXXXXXXXX
• Watch the Videos for Session 6 – Indigenous Adult Education
• Review Lecture Slides: Session 6 – Indigenous Adult Education


• Visit the Chat Room and discuss the Forum question for Session 6
• Complete the Individual Assignment for Session 6
Introduction

• Adult education in Africa, and for that matter Ghana, can be traced as far back as when the first adult lived on the continent (Wikipedia, cited in Kwapong & Aggor, 2012).

• In spite of the organised nature, and dominance of the foreign system of the education, indigenous education has still survived.

• By its nature one does not have the choice to learn the way the system was set up.

• It is so practical that any adult who interacts with people in the society automatically learn sometime.
Purpose of Indigenous Adult Education

• Indigenous adult education is generally for an immediate induction into the society and preparation for adult life.

• It emphasises social responsibility, job orientation, political participation, and spiritual and moral values.

• The indigenous apprenticeship training programmes provides an opportunity for the preparation of hunters, food gatherers, security officials, rulers, soldiers and traders (Ki-Zerbo cited in Kwapong & Aggor, 2012).
Description of Indigenous Adult Education in Africa

• Indigenous adult education is the oldest form of traditional system of adult education.
• It is informal and forms part of our day-to-day interactions.
• Omolewa (cited in Nafukho, Amutabi & Otunga (2005) asserts that adult and continuing education in Africa began with the creation of human beings on the continent.
• Africa has had well-developed knowledge and educational systems before they came into contact with external cultures.
• Africans have had a traditional way of educating their younger generations through storytelling, role-plays, proverbs, riddles, drama, songs, dancing, paintings, textiles/printing, weaving.
• Other artisan works, historical, political, religious, and economic information and skills are educative.

• Indigenous adult education provides an opportunity for indigenous apprenticeship training programmes for herbalists, hunters, food gatherers, security officials, rulers, traders etc. (Ki-Zerbo cited in Nafukho, 2005).

• The content and teaching methods of indigenous adult education remains diverse and varied.
Facilitators of Indigenous Adult Education

• Facilitators (teachers) of indigenous adult education comprise parents, grandparents, senior siblings, cousins, aunties, uncles, traditional leaders and all elders in the community.

• The facilitators contribute in diverse ways to human development in the indigenous/informal way.

• Though it is informal, there are some formalised indigenous adult education groups.

• The Nupe of Nigeria, the Asafo Fantis of Ghana, the Poro and Bundu societies of Sierra Leone are examples here.

• These traditional organisations transmitted important and treasured folklore to their people.
Naming Ceremonies in Ghana

• All ethnic groups in Ghana consider children as a gift from God so they have events such as out-dooring and naming ceremonies to show appreciation to God.

• The ceremonies differ from each ethnic groups.

• For instance, Akans (Aba dinto or dinto), Gas (Kpojiemo), Ewes (Vihehedego) and Dagarees (Sunna).

• The day for naming a child also differs among the ethnic groups.

• The Akans, it takes place on the eighth day, and third day for boys and fourth day for girls in the Northern groups (Duker, 2006 cited in Kwapong & Aggor, 2012).
Naming ceremonies give the child some kind of recognition in the society.

For Ghanaians, this ceremony is very necessary as it lays the foundation for good morals of the child.

Observable similarities exist in the dating of the ceremony, the names given to the child, symbolic items used for the naming, presentation of gifts and standard set for the person who qualifies to name the child.

All these practices are adult education activities.
• Africa indigenous adult education and that of Ghana are rich and educative as well. It was not surprising to learn and know as well that Africans are perceived as incurably religiously.

• Indigenous adult education can endure and survive even in the face of improved information technology only if Africans take pride in their own education and culture.

• This is exactly what university-based adult education institutions, including SCDE, should be seen doing.
References
