

# Women, Migration, Religion and Education: A Case Study of Agogo Presbyterian Women’s College of Education, Ghana



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## ABSTRACT

There is a relationship between women, migration, religion and education, which is one of the major drivers of rural-to-urban migration, especially among young women who migrate to Agogo College of Education for reasons including the pursuit of education. The study employed a qualitative research methodology to explore the interconnection between women, migration, religion, and education. In-depth interviews with various stakeholders were conducted to investigate the role of Agogo Presbyterian Women’s College in women’s empowerment through education. Also, focus group discussions were held with current students to explore their experiences at the college and their aspirations for the future. Further, archival materials at the college were consulted to provide the historical context for understanding the evolution of Agogo Presbyterian Women’s College, particularly in terms of its enrollment trends and mission activities. The findings are that the Presbyterian Church in Ghana founded the Agogo Presbyterian Women’s College of Education to develop women’s education in the Ashanti Region and beyond. The College has created the opportunity for female migration from rural and urban areas with promising destinations for growth in academic, spiritual, and personal development. Again, the College has transformed and combined the pursuit of Christian principles and service to help shape generations of women who have become leaders in education and social change agents to greatly impact their communities. This case study has contributed to scholarship on women’s migration, education and religion.

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## INTRODUCTION

The relationship between women, migration, religion and education has increasingly been the focus of scholarly exploration, especially in geographical areas where mission-inspired movements have had an impact on social change. The Agogo Presbyterian Women’s College of Education serves as an exemplary case of how mission institutions contribute to women’s empowerment, socio-economic mobility, and religious formation.

Young women migrated to Agogo for reasons including the pursuit of education in an ever-increasingly literate world where traditional access to formal learning was either impossible or rare.

Traditional norms often placed women in domestic roles, thus making the opportunities provided by the college much more appealing. The college's identity as a mission-driven, Christian institution further assuaged families' anxiety over their daughters' moral and spiritual well-being, and it provided a distinct kind of female mobility that broader cultural mores constrained.

Migration, especially within Africa, is an essential means of socio-economic mobility and self-actualisation. Education is one of the major drivers of rural-to-urban migration, especially among young women trying to break out of old stereotypes.<sup>1</sup> Globalisation and mobility open the doors to opportunities to escape stifling cultural expectations, financial independence, and careers that may otherwise be out of reach. Drawing on this dialogue, Manuh argues that migration for education allows for important social changes.<sup>2</sup> It allows women to change their identities and roles in their communities, often returning as change agents.

The Agogo Presbyterian Women's College is an example of this trend, pulling in young women from diverse socio-economic backgrounds a both rural and urban and giving the tall girls with big mouths the tools and connections to make good things happen within their respective worlds. Founded during the colonial period as part of the larger effort of the Presbyterian Church to spread Christianity and uplift education in the Gold Coast, now Ghana, the Agogo Presbyterian Women's College of Education was a relatively young institution. Organised into joint efforts, the Presbyterian Church was a significant early role player in missionary activities, fully aware of the transformative force of education, which offered an antidote not only to illiteracy but also to poverty and gender inequality. So, the establishment of the college was, in many ways, a real step towards trying to balance the systemic exclusion of women from formal education and, thus, leadership. The college, established to provide training for women as teachers and Christian leaders, attracted a large number of young women from both rural and urban areas, who moved to Agogo to pursue education and spiritual advancement.

The institution is grounded in the Church's longstanding commitment to the promotion of social justice and equity.<sup>3</sup> This note that the early work of missionaries in Africa was often predicated on a two-fold agenda of evangelising to those communities and seeking to uplift and modernise marginalised communities. The fact that these women should be liberated not only through academic training but also through spiritual and moral development is further seen in the establishment of the Agogo Presbyterian Women's College as part of this dual mandate. The institution served as a space for women to break out of prescribed gender roles and participate in educational, social, and spiritual realms.

In colonial Ghana, the education of girls was limited. Resources were primarily devoted to boys' education.<sup>4</sup> The college was established in 1931 by the Basel Mission, training women teachers for the girls' Middle Schools. The first principal, Miss Helena Schlatter, issued a daring challenge to the social forces that governed gender systems. In this college, women were to be trained to be the educators and leaders of society. This was especially meaningful considering the colonial-era educational establishment, which had typically served to reinforce existing social strata. The Presbyterian Church had placed itself on the side of progressive reform within a conservative society by educating women for the times.

The college's foundation coincided with migration patterns, bringing young women from across the region to Agogo. It was not just moved geographically, but symbolically, transitioning out of restrained, localised realms into a more holistic function in society. It was against this backdrop that the Agogo Presbyterian Women's College served as a vehicle for such a movement, allowing women to flee the bounds of peasant life and gain new possibilities.

Although there are works exploring the relationship between educational missions and religion, not much has been done to determine its intersection with migration and gender in Ghana. It was not just an educational institution, but also a strategic response to the social and cultural dynamics of the

<sup>1</sup> Aderanti Adepoju, *Migration in Sub-Saharan Africa* (Nordiska Afrikainstitutet, 2008).

<sup>2</sup> T. Manuh, "Women in Africa: Their Roles and Achievements.," *Africa Today* 48, no. 1 (2001): 85-93.

<sup>3</sup> Kevin Ward, "Christianity in Africa: The Renewal of a Non-Western Religion," *The Journal of African History* 38, no. 1 (March 1, 1997): 123-77, <https://doi.org/10.1017/S0021853796346902>.

<sup>4</sup> Felix Meier zu Selhausen, "Missions, Education and Conversion in Colonial Africa," *Globalization and the Rise of Mass Education*, 2019, 25-59.

period. It met the urgent need for trained teachers and Christian leaders while at the same time, turning the status quo on its head by allowing women to fill roles traditionally reserved for men. This historical legacy reveals the corrective power of mission-driven education to cure gender disparity and encourage change in society.

This migration dynamic is particularly salient in contexts where traditional gender norms constrain women's mobility and access to resources. Young women come to college, which is both an alternate destination and a launching platform to overcome these barriers.

This paper examines the gender-migration-religious nexus with a special focus on the contribution of the Agogo Presbyterian Women's College of Education, Ghana, to mission work. It focuses on the relationship between women, migration and the context of socioeconomic changes and global trends that have not yet been adequately researched.

## **METHODOLOGY**

The study employed a qualitative research approach to investigate the role of Agogo Presbyterian Women's College in women's empowerment through education. The study was conducted over 12 months, from January to December 2024, engaging a total of 50 participants. The participants comprised 15 female alumni, aged 25-26 years, selected through purposive sampling; 25 current female students, aged 18 to 25 years, selected through random sampling, and 10 faculty and administrators – six (6) female, four (4) male, aged 35 to 60 years selected through purposive sampling.

### **Data Collection**

The primary data for the study were collected through in-depth interviews and focus group discussions with alumni and current students, offering first-hand accounts of how the educational experiences at Agogo Presbyterian Women's College have impacted their lives. Secondary data were sourced from scholarly work, archival research, and historical analysis that focused on gender equality in African educational frameworks, providing additional context to understand the broader trends and challenges related to women's empowerment across the continent. As noted by Mertens,<sup>5</sup> Combining primary and secondary sources enhances the richness of the analysis, allowing researchers to triangulate findings and gain a more comprehensive understanding of the research topic.

### ***In-depth Interviews***

In-depth interviews with a variety of stakeholders. These interviews served as a key method for gathering personal narratives from those who have direct experience with the college and its mission. Alumni provided insight into how their education at Agogo Presbyterian Women's College shaped their professional and personal lives, while faculty and administrators shared institutional perspectives on the strategies and philosophies that have guided the college's commitment to empowering women. According to Creswell, in-depth interviews are particularly valuable in qualitative research because they allow for an exploration of personal experiences and provide a nuanced understanding of complex issues, such as gender empowerment in educational contexts.<sup>6</sup>

### ***Focus Group Discussions***

Focus group discussions were held with current students to explore their experiences at the college and their aspirations for the future. These discussions encouraged an open dialogue about the challenges and opportunities they encounter within their academic environment, as well as their expectations regarding career paths after graduation. Focus groups are particularly useful for capturing collective perspectives and fostering discussions that reveal deeper insights into social dynamics and group behaviours.<sup>7</sup> For this study, the focus groups helped to gauge how the students perceive the impact of

<sup>5</sup> Donna M. Mertens, *Research and Evaluation in Education and Psychology: Integrating Diversity with Quantitative, Qualitative, and Mixed Methods* (Sage publications, 2019).

<sup>6</sup> John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

<sup>7</sup> Richard A. Krueger and Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research*, 5th ed. (SAGE Publications, 2014), <https://books.google.com.gh/books?id=ai7goAEACAAJ>.

their education on their future roles in society, including how they view gender equality and empowerment in their chosen fields.

### **Archival Research**

Archival research played a critical role in providing historical context for understanding the evolution of Agogo Presbyterian Women's College, particularly in terms of its enrollment trends and mission activities. Institutional records, including admission data and church mission reports, were examined to track changes in female enrollment rates over time. Archival materials also illuminated the socio-cultural and political factors that have shaped access to education for women in Ghana, offering insight into how the institution's goals have evolved in response to broader societal changes. According to Scott, archival research is essential in reconstructing historical trends and understanding the evolution of institutional practices within specific cultural contexts.<sup>8</sup>

### **Historical Analysis**

Historical analysis was employed to connect past developments with contemporary trends, ensuring a comprehensive understanding of how gender dynamics continue to influence educational access today. By examining the historical trajectory of women's education in Ghana, this research identified key milestones that shaped the current landscape of female enrolment and empowerment at Agogo Presbyterian Women's College. Historical analysis also allowed for the identification of the structural barriers that may have impeded women's access to education in the past, providing context for current efforts to achieve greater gender equality. As argued by Apple<sup>9</sup> Historical analysis in educational research helps contextualise contemporary issues by shedding light on long-standing systemic patterns and inequalities.

### **Data Analysis**

Data analysis for this study was performed through thematic content analysis, a qualitative method suitable for identifying patterns and themes across multiple data sources. Interview transcripts, focus group discussions, and archival materials were systematically coded to identify key themes surrounding women's migration experiences, educational empowerment, and the impact of religious values. Analysis was conducted using Braun and Clarke's six-phase method, starting with familiarisation with the data, then generating initial codes, and then identifying, reviewing, defining and finally, producing the report of themes. Cross-case analysis was also used to compare the experiences across groups of participants (alumni, current students, and faculty/administrators) to identify similar and different perspectives. This triangulation method increased the validity of the findings by supporting evidence from different sources. A chronological analysis of archival historical data was conducted to find developmental patterns in the institution's approach to women's education and to situate contemporary practices in broader socio-historical contexts.

### **Ethical Considerations**

This study received formal approval from the Agogo Presbyterian Women's College of Education's management before collecting any data. All participants provided their informed consent after being adequately informed about the purpose, methodology, potential risks and benefits of the study. With current students, great effort was made to inform them that participation was completely voluntary and would not impact their academic standing. Pseudonyms were used to protect the identities of the participants throughout the study, and participants had the right to withdraw their data at any time. All interactions were carried out with an eye on cultural sensitivities related to gender and religious beliefs, and member verification was used to validate participants' experiences and perspectives of the participants.

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<sup>8</sup> Joan Wallach Scott, *Gender and the Politics of History* (Columbia University Press, 2018).

<sup>9</sup> Michael Apple and Michael W Apple, *Ideology and Curriculum* (Routledge, 2004).

## **FINDINGS AND DISCUSSIONS**

The Presbyterian Church of Ghana founded the Agogo Presbyterian Women's College of Education, the focus of this study. Since its formation, the college has contributed immensely to the development of women's education in the Ashanti Region and beyond. It has been a new level of possible female migration from rural and urban worlds with promising destinations of growth in academic, spiritual, and personal development. The college has transformed and combined the pursuit of Christian principles and service to help shape generations of women who have become educators and social change agents who have greatly impacted their communities.

### ***Migration Patterns***

Migration is one of the major features of the history of the Agogo Presbyterian Women's College of Education. The institution was founded at a time when the prevailing social and economic conditions forced the migration of young women from various regions of Ghana to Agogo. Ranging from education to spirituality to aspirations for socio-economic advancement to transformative migration through the college for women.

### ***Rural-to-Urban Migration***

A central pattern in the migration linked to the college was the movement of young women from rural areas to Agogo, a rather small town that could not be regarded as an impersonal big city but was indeed an area of possibilities. In colonial and postcolonial Ghana, rural communities were often defined by limited access to formal education, along with few routes to upward mobility, especially for women. The college became a beacon for families in search of better opportunities for their daughters. A notable example is when people migrate to Africa to improve their socioeconomic status, evident in the case of Agogo Presbyterian Women's College. A final-year student teacher remarked:

“The focus group discussions we have had revealed a common thread; most of us do not consider our migration to Agogo as the ultimate goal, but rather only a step in a longer journey. Almost everyone is already talking about returning to their communities as agents of change, not just teachers, mentors and community organisers. The college provides training to relate theory to practice through community mobilisation. I have learned that education is not just personal advancement, but rather, it is about lifting others. This perspective didn't inform my thinking when I arrived, intent only on evading confined possibilities back home.”

### ***Motivations for Migration by Gender***

In ways distinctively gendered, young women migrated to Agogo for reasons including the pursuit of education in an ever-increasingly literate world where traditional access to formal learning was either impossible or rare. Traditional norms often placed women in domestic roles, making the opportunities provided by the college much more appealing. The identity as a mission-driven, Christian institution also helped alleviate concerns from families about the moral and spiritual well-being of their daughters. One of the respondents submitted that:

“My father would not have ever let me go straight to Kumasi or Accra alone, but he trusted Agogo due to the Presbyterian values. At least there they will teach you knowledge and also character, he told me. This religious dimension made my migration possible when it otherwise would have been prohibited.”

### ***Education as a Vehicle for Social Mobility***

Migration to Agogo was also a route of social mobility. The college offered many women the opportunity to leave their rural subsistence economy roles for professional fields such as jobs in teaching, leadership work, and community service. This partially conforms to Manuh's argument that migration is associated with education is frequently a tool for wider societal change, especially for displaced peoples.<sup>10</sup> For these women, migration was a change of residence, but also a change of circumstances and direction that went deep into their identities and aspirations.

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<sup>10</sup> Manuh, “Women in Africa: Their Roles and Achievements.”

For some, migration was an escape from restrictive cultural practices. As one current student from Northern Ghana put it bluntly:

“Where I come from, early marriage is still prevalent. My eldest sister married at 16. I begged my parents to allow me to continue with my education, and it was the positive reputation of Agogo Women’s College as a safe, structured environment for women that convinced them. Every day I am in here is freedom and opportunities, my sister did not have.”

### ***Religion in the Migration of Religious People***

During this period, the religious motivation of the college greatly impacted patterns of migration. The college was deeply steeped in the Church’s mission of missionary activity and development, as a Presbyterian institution. This twin mission drew young women who wanted not only an academic/pedagogical education but also a spiritual formation. Thus, migration to Agogo became an avenue for both spiritual and intellectual development, which further entrenched the Church’s role in defining gender relations and social organisation.

### ***Broader Implications***

The migration patterns of the Agogo Presbyterian Women’s College of Education are a historical reflection of internal migration in Ghana, as education, in most cases, serves as a starting point for internal migration in Ghana. What sets the college apart, though, is its ability to mediate this migration through the lens of the Christian mission, entwining socio-economic progress with spiritual uplift. This integration of migration and education, as well as religion and migration, provides a compelling analytical framework to understand the transformative role of mission-driven institutions in women’s lives. During the focus group discussions, a third-year student teacher remarked:

“Attending Agogo Presbyterian Women’s College completely reshaped my view of what is possible for women like me. In my village, the only respectable profession for an educated woman was teaching, but here I found leadership prospects I never would have dreamed of. I’m learning enough to feel confident enough to go back into my community and advocate for girls’ education. There is something here that is spiritual, that gives me a purpose more than earning a paycheck, where I feel like teaching is part of a calling to mould the next generation.”

Similarly, a first-year student teacher states:

“The first transition was tough; I am from a rural area in the Upper West Region, and it was the first time I had lived away from my family. What struck me most was how the college was prepared for these challenges. The senior students who had been assigned as mentors guided me through both the academic requirements and cultural acclimation. Although homesickness is still an issue I face, this place provides a structure that I do not think I would have received had I migrated alone to Kumasi or Accra.”

These narratives would effectively demonstrate the transformative impact of the college experience on students’ perspectives, the challenges they face during migration, and how their educational journey shapes their future aspirations as community leaders and agents of change.

### ***Migration Dynamics***

The establishment of the Agogo Presbyterian Women’s College of Education catalysed migration among young women by creating pathways to escape socio-economic constraints. For many, the opportunity to attend college represented a chance to transcend the limitations imposed by rural livelihoods and traditional gender norms. This migration phenomenon aligns with the broader literature on internal migration in Africa, where individuals, particularly women, often relocate in search of opportunities for education, employment, and improved living conditions.<sup>11</sup>

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<sup>11</sup> Adepoju, *Migration in Sub-Saharan Africa*.

Similarly, young women moved to Agogo for purposes mandated by education in an increasingly literate world where access through institutions of formal learning was impossible at the least, or rare at the most. As a 28-year-old alumnus put it:

“In my village, the expectation was clear... complete basic education and then help the family business and marry. Coming to Agogo was my last chance to break this cycle. My father was against it initially, and my mother supported me secretly because she regretted not being able to do the same.”

### ***Rural-to-Urban Transitions***

The migration of young women to Agogo mainly involved rural-to-urban transitions, a typical pattern in developing countries where rural areas often lack adequate educational infrastructure. The college's location in Agogo provided a central point of access for women from the Ashanti Region and beyond. For many families, sending daughters to college was an investment in long-term socio-economic benefits, given the prestige and career prospects associated with teacher training.<sup>13</sup> This form of migration highlights the critical role of educational institutions in facilitating rural-to-urban mobility and breaking the cycle of poverty for women.

### ***Gendered Migration and Aspirations***

The migration of young women to the college reflects the gendered nature of internal migration in Ghana. While men often migrate for industrial or agricultural employment, women's migration is frequently tied to education or family reunification<sup>14</sup>. The college, therefore, became a unique space where women could assert their agency by pursuing academic qualifications that would enable them to challenge traditional gender roles. The promise of a stable career in teaching, a respected profession, was a significant motivator, as it offered women not only financial independence but also social recognition within their communities. After all, traditional norms would have women serving in domestic capacities, making the opportunities offered by the college far more irresistible. A respondent who is an alumnus and a teacher in her hometown remarked:

“I guess my home district was not expecting many teachers to come out of its graduates, who will want to marry a woman who thinks she knows more than men?” they asked. However, I considered education to be the only path to independence. As a student teacher in Agogo Presbyterian Women's College, I was not just learning how to teach, I was learning how to stand on my own feet.”

### ***Institutional Mediation in Migration***

Unlike unstructured migration patterns, which often lead to precarious living conditions and limited opportunities, the college provided a structured and supportive environment for migrating young women. The institution's mission-driven ethos emphasised not only academic excellence but also personal development and Christian values, which reassured families and communities about the moral and ethical growth of their daughters. This highlights the unique mediating role that mission-driven institutions play in facilitating migration that is both empowering and transformative. A long-serving female staff member of the college remarked:

“After two decades of working at this institution, I know the effect our controlled setting has on young women making the migration experience. While unguided migration often leaves women vulnerable to exploitation or isolation, our college offers physical safety, social integration, and spiritual nourishment. We proactively design leadership experiences that equip students to go back to their communities as activists for change. The move to Agogo is more than physical; a socially mediated journey toward empowerment.”

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<sup>13</sup> Stephen O. Kwankye, *Youth Migration in Ghana: Drivers and Impacts*. Accra: ISSER, 2007.

<sup>14</sup> Mariama Awumbila, *Women Moving Within Borders: Gender and Internal Migration Dynamics in Ghana*. *Ghana Journal of Geography* 7(2), 2015: 132-145.

Another respondent who is a teaching staff member, remarked:

“The unique thing that Agogo Presbyterian Women’s College does towards migration is our holistic approach. We know that these young women are not only students, they are daughters, future leaders, and members of a community who have left their support networks behind. Counselling services are provided for homesickness, culture shocks, settling in; other times, we mediate between the students and parents who are anxious about their daughters being far from home.”

The above submission of the respondents illustrates well how the institution deliberately devises systems for the institutional support of female students in their migration journey, through practices that offer both pragmatic assistance and transformative possibilities that make the institutional nature of migration different from informalised, unmanaged migration.

### ***Impact of Mission-Driven Education***

Mission-driven institutions like Agogo Presbyterian Women’s College are particularly significant in the migration discourse because they offer an intersection of education, spirituality, and social mobility. Felix and Bediako have argued that Christian missions in Africa historically played a central role in expanding educational opportunities, especially for marginalised groups.<sup>12</sup> The college’s foundation reflects this tradition, serving as an educational centre and a sanctuary for women navigating societal barriers. The emphasis on Christian ethics and leadership development further amplified the institution's role in fostering disciplined, purpose-driven graduates who could positively influence their communities.

### ***Migration as Social Mobility***

For many young women, migration to Agogo was not only about physical relocation but also a transformative journey toward social mobility. The college’s rigorous training equipped them with skills that transcended traditional domestic roles, enabling them to become teachers, community leaders, and agents of change. This aligns with Castles and Miller’s (2009) concept of migration as a driver of social transformation, where individuals leverage migration to improve their status and contribute to societal development.<sup>13</sup>

### ***Tokens of Insecurity: Gendered Dimensions of Migration***

Migration, especially within Africa, is an essential means of socio-economic mobility and self-actualisation. Education is one of the major drivers of rural-to-urban migration, especially among young women trying to break out of old stereotypes.<sup>14</sup> Globalisation and mobility open the doors to opportunities for escaping stifling cultural expectations, financial independence, and careers that may otherwise be out of reach. Drawing on this dialogue, Manuh argues that migration for education allows for important social changes. It allows women to change their identities and roles in their communities, often returning as change agents.<sup>15</sup> The Agogo Presbyterian Women’s College is an example of this trend, pulling in young women from diverse socio-economic backgrounds, a bit of rural and urban and giving the tall girls with big mouths the tools and connections to make good things happen within their respective worlds. This migration dynamic is particularly salient in contexts where traditional gender norms constrain women’s mobility and access to resources. Young women come to the college, which is both an alternate destination and a launching platform for overcoming these barriers.

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<sup>12</sup> Meier zu Selhausen, “Missions, Education and Conversion in Colonial Africa”; Ward, “Christianity in Africa: The Renewal of a Non-Western Religion.”

<sup>13</sup> Luis Bush et al., “Child, Church, and Mission Shows You How to Reach, Equip, and Empower Children to Maximize Their Transformational Impact and Mobilize Them for Continuing Impact throughout the Rest of Their Lives. This Is the Way to Re-Energize Your Church Ministry.” n.d.

<sup>14</sup> Adepoju, *Migration in Sub-Saharan Africa*.

<sup>15</sup> Manuh, “Women in Africa: Their Roles and Achievements.”

## Women's Education and Empowerment

The impact of women's education as a transformative force has long been studied in the African context. Education is a major process for dismantling systemic gender equity barriers, enabling women to question patriarchal structures and attain leadership positions in communities and professions. It is also an important vehicle for realising women's autonomy by challenging and resisting oppressive constructs in society. Such institutions include the Agogo Presbyterian Women's College. These institutions do much more than grant access to education; they foster environments that encourage female leadership, advocacy, and self-determination. According to Omenyo, mission-driven education facilitates students' efforts toward becoming reflective and purposeful individuals.<sup>16</sup> These attributes are crucial in dismantling systemic inequity and building community transformation. But beyond individual trainee success, the success of scholars-turned-educators, leaders and change-makers reflects a broader impact of such institutions on society.

## Dynamics of Migration and Mediation by Institution

This makes the role of mission-driven institutions in mediating migration experiences for young women unique and underexplored. Structured environments contribute to safe and enabling migration for women. Unstructured migration exposes women to precarious conditions, but institutionalised pathways such as these (and the ones offered by mission schools and others) provide stability, guidance and pathways. For instance, Agogo Presbyterian Women's College's space as a refuge institution is a safe network that helps young women through the process of migration. Migration, therefore, translates into long-term socio-economic benefits with the college providing not just academic resources to achieve that but also moral and spiritual mentorship. Unfortunately, this organised migration is much more significant in the journey of rural to urban migration, because due to financial problems, social stigmas and other limited access sources, women are not able to do this migration. The institution's work in this area demonstrates its key role in facilitating positive migration outcomes. A respondent who is a senior female administrator remarked:

“At our institution, we do not just provide education, but we provide a structured pathway for young women coming from rural backgrounds. We have a whole orientation program that prepares them for the cultural shock that most of them undergo when they leave their villages for the first time. This involves mentorship pairing in which older students with shared contexts support newcomers during their early transition.”

## Current Issues

Although the educational legacy of religious missions is well-established, the way mission-driven institutions confront modern dilemmas remains largely unexplored. In Ghana, for example, institutions such as Agogo Presbyterian Women's College will have to grapple with the issues of digital inclusion, entrenched gender gaps, and changing migration trends to remain relevant. For instance, one of the various challenges is incorporating digital technologies into educational curricula. As Aryeetey has pointed out, access to quality education has always created a gap between people; inequalities are only further amplified by the digital divide.<sup>17</sup> For mission-driven institutions, it will take heavy infrastructure and training investments to bridge this divide. Moreover, little is known about the long-term effects of those institutions when it comes to intergenerational mobility and community-building. Further studies of these areas would give greater insight into the space of mission schools in the modern landscape.

## CONCLUSION

Migration, especially within Africa, is an essential means of socio-economic mobility and self-actualisation. Education is one of the major drivers of rural-to-urban migration, especially among young women trying to break out of old stereotypes. Globalisation and mobility open the doors to

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<sup>16</sup> Cephas Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Church in Ghana*, ed. Jan A.B. Jongeneel (Zoetermeer, The Netherlands: Boekencentrum, 2002).

<sup>17</sup> William F Steel et al., “Informal Financial Markets under Liberalization in Four African Countries,” *World Development* 25, no. 5 (1997): 817–30; Ernest Aryeetey et al., “Globalization, Employment and Poverty in Ghana,” *Growth* 2002, no. 2003 (2001).

opportunities for escaping stifling cultural expectations, financial independence, and careers that may otherwise be out of reach. Migration for education allows for important social changes. It allows women to change their identities and roles in their communities, often returning as change agents. The Agogo Presbyterian Women's College is an example of this trend, pulling in young women from diverse socio-economic backgrounds a both rural and urban and giving the tall girls with big mouths the tools and connections to make good things happen within their respective worlds. This migration dynamic is particularly salient in contexts where traditional gender norms constrain women's mobility and access to resources. Young women come to the college, which is both an alternate destination and a launching platform for overcoming these barriers.

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