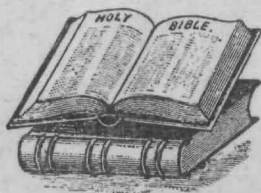


EDUCATION, AND THE  
INFLUENCE OF RELIGIONS  
IN AFRICA

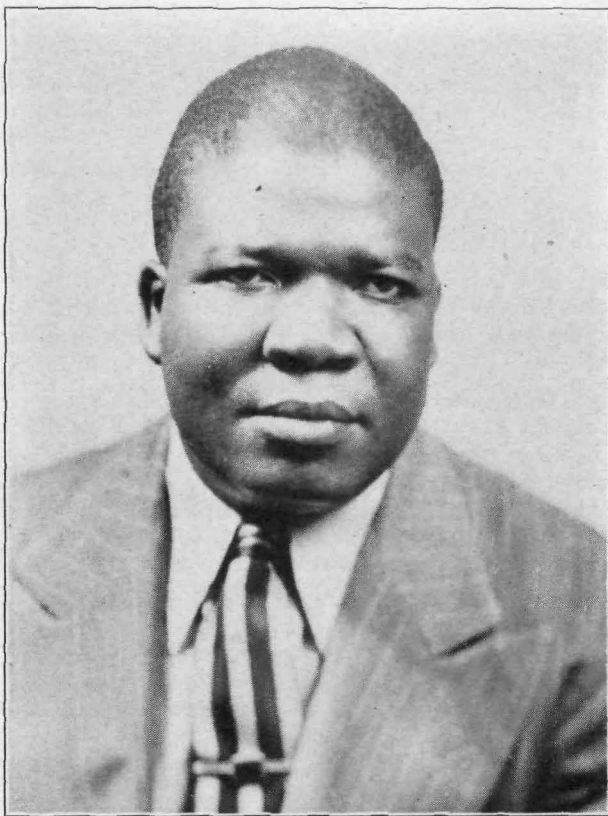
Past, Present and Future



By

SAMUEL B. SANKOH, in Sierra Leone,

British West Coast of Africa.



*Samuel B. Sankoh*

**THE A. B. KOGER, COLLECTION**

## I. EDUCATION IN AFRICA YESTERDAY

### A. INFLUENCE OF RELIGION ON AFRICAN EDUCATION.

- (a) CHRISTIANITY — ADVENT AND PRESENT.
- (b) MOHAMMEDANISM.

## II. EDUCATION IN AFRICA PAST AND PRESENT.

- (a) GENERAL EDUCATION OF THE BOYS—PAST.
- (b) GENERAL EDUCATION OF THE GIRLS—PAST.
- (c) GENERAL EDUCATION OF THE BOYS AND THE GIRLS—PRESENT.
- (d) EDUCATION OF THE CHILDREN IN MOHAMMEDANISM.

## III. EDUCATION IN AFRICA—TOMORROW.

### PREFACE OF THE WRITER

I was born at MAGBURAKA, in the protectorate of Sierra Leone, Northern province, Tonkolili District, Kolifa Rowala Chiefdom.

Immediately after I was converted from Mohammedanism to Christianity, I started going to school in the United Brethren school, but I received nothing but persecution from my people, because I joined a new religion that they had not approved. Third year in the United Brethren school, I was sent to Rotifunk central school about two hundred miles from my town.

Graduating from the elementary school in 1936, I was confronted with a new problem. My elder brother who was supporting me after the death of my father and mother died also; and I wanted secondary education. In 1937, I came to Freetown, the capital of Sierra Leone, where I started working my way. The same year, I was admitted in the Roman Catholic school where I received partially support from the FATHER of the school for one year.

The second year in the secondary school, Father stopped assisting me partially, because I refused to join the Roman Catholic Church. There fortune bantered me. I started fishing, and going to the railway station every evening to work as a labourer by putting on my head the passenger's luggage to their various homes. They usually pay me three pennies, American money six cents, and in the night I used to go fishing in the Atlantic Ocean. Thereby, I was able to finance myself and pay my school fees.

I graduated in 1941. The same year I was employed in A. Genet & Company in Freetown, as an apprentice sales clerk, and packing room clerk. I did the work for one year. In 1942, I was employed by the Sierra Leone, Colonial Government, in the Treasury Department as a Treasurer's clerk. The same year I started taking correspondence courses in Wolsey College, Oxford, England, and Burlington University, Cambridge, England. This lasted for two and half years.

At that time I started dreaming of a land far from my home. In 1944, I applied to our Sierra Leone Government for a passport to come in America to further my education and study theology and medicine. The government refused to grant me permission. But I was fortunate to get in touch with one of the captains on board the ship that arrived in Freetown. In January, 1945, *I left my country for the first time in my life to France for one month, then to Scotland, and to LONDON, England.* I was in London, England, for one year, because the British Government did not permit me to cross for lack of financial support. But through faith and prayers, I was permitted, and a passport was issued to me in London, and student's visa to America. I determined to return home as a medical missionary and work among my native people.

On my arrival in this country, I found contrasts in friendliness and hostility. It is hopeful to discover how often even hostility gives ways with further acquaintance. People who stare at one another from distance, physically and spiritually, cannot understand one another as human beings. Yet this human understanding alone can pave the way for world co-operation and peace. We all yearn for peace and we must there find our common humanity through our Lord Jesus Christ.

The American community is, I think, the ideal for the study of this problem. For this, if for nothing else, I am personally grateful to have the great opportunity to know Americans during these three years I have been in the country.

I am not too proud of what our world has been nor of what it is. I am proud to join men and women of good will to make *civilization what it ought to be. We can only make our civilization what it ought to be* by realizing the potentialities of our Lord Jesus Christ, that is, by following His steps. Stop selfishness, hatred, suspicion and deceitful to one another.

I am grateful to some of the ministers and some people who are making my stay in this country possible. May the Lord bless them.

I am greatly indebted to Mr. and Mrs. H. Sanders, Columbus  
15, Ohio.

Samuel B. Sankoh, B.A.,

*Diplomas in MOHAMMEDAN and CHRISTIAN RELIGIONS.*

### TRUST IN GOD AND DO THE RIGHT

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
Trust in God and do the right.  
Though the road be long and dreary,  
And the end out of sight;  
Foot it bravely, strong or weary—  
Trust in God and do the right.  
Perish "Policy" and cunning,  
Perish all that fears the light;  
Whether losing whether winning,  
Trust in God and do the right.  
Shun all forms of guilty passion,  
Friends can look like angels bright;  
Heed no custom, school, or fashion—  
Trust in God and do the right.  
Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee,  
Trust in God and do the right.  
Simple rule and safest guiding—  
Inward peace and shining light—  
Star upon our path abiding—  
Trust in God and do the right.

—Norman MacLeod.

### GENERAL INTRODUCTION

The century of the common man will have to come everywhere or else it will come nowhere completely. As long as rights and privileges are denied in some places, they will be threatened elsewhere. It is manifestly true that the African is very strictly limited in those rights that are considered the heritage of the free man.

At all periods of the world's history there have been adjustments of various cultures to others, but in few cases has the necessity for the adjustment been as sudden as in Africa. Neither have the differences in the cultures confronting one another always been so great as between those of the Europeans and Africans.

Many people of the world are mistaken by saying that there was no education among the Africans before the advent of white missionaries. Education in Africa is the fitting of the younger members to take their proper places in society.

## I

## GENERAL EDUCATION, CULTURE, TRADITIONS IN AFRICA YESTERDAY AND TODAY

Education, if it means the bringing up of one to fit in and to be useful to society, instead of acquiring mere academic dry bones, then the primitive African society has much to claim.

Before the advent of the white man in Africa, it was the responsibility of the parents, or as matter of fact, that of the family to educate their children in the primitive ways. The children did not learn to read and write, for there were no books. They did learn to do things they needed to do. In the morning, in African villages, the mother ties her baby, if she is a mother, on her back, takes her hoe and she goes out to her garden, or swamp, or rice farm. Her little daughter or son takes her or his smaller hoe and walks by her side, or goes alone or with her marriage mates, as some people marry six to ten wives, to the rice farm. Many places in Africa, wives do ploughing in the rice farm and maintain the husband, and as weeks observed, they do more work than the men and ask for no wages; besides giving them food, sleeping place, and give them two lappas, two head ties for the year from their labor.

The boy or daughter learns how to cultivate the crops, to drive birds from the rice farm, to go to the stream for water with her mother or foster mothers to dig cassava roots and later to pound them into meal called foofoo. This meal is flavored with palaver sauce, or with palm oil or cocoanut oil, or peanut oil, or palm olive oil. If it is rice, the little children follow the mother in lashing the rice, to par boil it, dry it, and beat the rice in the mortar pencil. In the evening, throughout the villages the women are bending over the fire with three big stones, and three-legged negro pots as the white man called them. The food is stirred in these negro pots, or danish pots. The girls of the tribe learn all this by watching and helping. Meanwhile the boys of the tribe

are learning to hunt and to cut palm kernels from which oil should be extracted for the cooking and to clear the land for the farming. They learn the tradition and taboos of their family. As they grow older, both boys and girls are given special instruction in their various duties.

Civilization is the art of living together by means of organized activities through these social relations, man extended his command of language, built up his productive skill, created traditions. Civilization preceded by primitive cultures. In North Africa, in Egypt, more than five thousand years ago; but before recorded history began there were prehistoric cultures in the banks of the NILE, which had developed through many thousands of years. Out of these prehistoric cultures Western civilization emerged.

Prehistoric people, and certain modern people whose arts are similar to arts of our ancestors who lived before the dawn of history, are called "NATIVE PEOPLE" or "PRIMITIVE PEOPLE IN AFRICA."

#### NATURE OF PRIMITIVE CULTURES IN AFRICA

African primitive culture is simple, the people are narrow, social and cultural contacts, the organization of life is tribal, not political kingship, not political right or functions. They lack the methods and contest of exact scholarship. They possess arts as in modern, and information, in some cases astonishing in range and variety, they lack the methods by which great bodies of fact are collected and made available for use, and by which accurate results are obtained and existing information tested. The most characteristic feature for all is the absence from Primitive African cultures of reading and writings. The people are conservative and prone to superstition. Our cultures do grow, of course, but they cling with great tenacity to old ideas and ways of acting.

Tribal laws, rules of conduct, beliefs and ritual practices require force and prestige by virtue of our real or alleged antiquity, genealogies make up a considerable part of tribal lore.

Stories purporting to account for the origins of beliefs and practices have a prominent place in religious observances. Belief in magic and occult powers is universal among the primitive African people.

African world is peopled with unseen beings—malignant ghosts, spiritual companions, and tribal deities. Certain individuals are believed to possess magic powers. Illness, famine, storms, rains, lack of water, accidents and failure in any enterprises are attributed to the malevolent activities of magicians and of ill-disposed spirits. The safety of a group depends, it is thought,

upon the power of its witch-doctors and the faithfulness with which all religious duties are performed.

### WHAT DOES PRIMITIVE AFRICAN EDUCATION UNDERTAKE TO DO?

A people must care for its young while they are helpless; it must guide each of its member as he finds his people in the group; and must transmit by training and instructions; its heritage of habits, attitudes, arts, skills, knowledge, and belief. This care, guidance training and instructions make up the primitive African educational task.

The primitive educational activities of the African is divided according to the functions they discharge. These are divided into four groups: (1) The first group comprises those activities that enable a person to make the most of his environment, to feed, clothe, shelter and protect himself and those dependent on him. (2) The second group includes those which enable one to live with his fellows; and especially to function well in his relations as husband, son, son-in-law, brother and comrade in arms. (3) The third group is made up of those activities that enable a man to feel at home in the world and at peace with himself. By these activities, man acquires his religious attitudes, practices and beliefs and his general outlook upon life. (4) The fourth group of activities affords expressions to man's impulse to create, and to his love of rhythm, sound, movement and beauty. All these activities are not separated from each other. Instruction that centers about the getting and use of food deals with the religious aspects of these activities.

### THE GROUPS IN WHICH PRIMITIVE AFRICAN EDUCATION IS CARRIED ON

Of the social groups in which man's education is effected, the school and the family come first to mind. Primitive society in Africa lacks the school. Its prominent social groups all of which have important roles in education, are the family; the clan, secret societies, or fraternities as the American called them; the tribe; work, occupational groups; worshipping groups, and play groups. These groups of course interlock and overlap each other.

### METHOD OF PRIMITIVE EDUCATION

Among the African primitive people; children are not separated from their elders to any such extent as they are in more complex societies. Life affords little privacy, and children are not kept in the lack about the ordinary matters of life by the reticences of adults. They are on the contrary, in extremely close contact with the personal affairs of the elder members of



the families with the general activities of the larger group to which they belong and with nature. It is by this intimate view of and full participation in group activities and by contact with nature that the African child is taught.

### THE WAYS IN WHICH PRIMITIVE CHILDREN IN AFRICA LEARN

As I have said before, children observe life about them with great freedom; learning in this way of activities in which they will later be participants. They share in the work, travels, play and dangers of the tribe and in the doings of specialized groups within the tribe. The children receive instruction in the common acts, and in matters of conduct and belief which are regarded as important.

### METHODS EMPLOYED IN THE EDUCATION OF THE CHILDREN IN AFRICA

Primitive education is of great variety: (1) Instruction is given by simple telling stories, exposition and precept are used. Skills are demonstrated. Learners imitate the actions of the skilled performers and are praised or corrected as their own accomplishments warrant. Children pick up a great deal by simple unsystematic observation of nature and of actions of those about them. They learn a very great deal, too, by their own activities. Pleasurable experience tend to be repeated; actions that lead to unpleasant consequence tend to be avoided. Trial, with its resulting success or failure, plays everywhere a great place in learning.

### CARE OF INFANTS AND YOUNG CHILDREN

The care and training of children are inextricably mingled. Up to the age of about five or six the child is under the almost exclusive care of his parents and sisters. My mother died when I was at the age of eleven Months, my elder sister took care of me. In the ordinary course of events the child's first nurse and teacher is the mother; when a younger brother or sister is born, he is turned over to the old women and girls closely related to him. As he grows older, his father and uncles take an exceedingly prominent part in his education. Practice of magic if he is in the lineage have prominent places in the care of very young children. Parents of these facts observe various traditions. They are careful in bestowing names, because every name given to a child has a significant meaning, and in going through the solemn memory thought to protect the child against the danger of being bewitched. Nurses carry their small charges astride of their hips, or on their backs in hammocks or shoulder. Children

are encouraged to walk and talk, but without any observable system. Constant association with the elders leads to the gradual acquisition of the society into which they were born.

### PLAY

Play has a large place in the lives of children of culturally backward people in Africa. Many varieties of indoor and outdoor games. Parents frequently encourage games and provide tops and direct play so as to teach useful knowledge and skills. Children engage in a great many games; jumping, throwing a spear, shooting with bow and arrow, tug-of-war, running races, wrestling a whole day on the beaches, boating, swimming and climbing. There are many games of ingenuity and adeptness, guesing of cats cradle, dolls, tops, balls. We used lime in the place of balls and pebbles. Simple activity games, as skipping the rope, variations of the games of blind man's buff and boggy.

There are many games in which children enter sympathetically into the lives of the elders, imitating, reproducing or sharing adult activities. They play at tribal war, at housekeeping, at breeding cattle, at building houses with mud, at hunting, at boating and at worship to the various Idols. Telling stories and singing songs are universal forms of recreation in the moon light, hunting and dancing, serious occupations of adults by turns are play or the serious business of life with their children. As he draws on the ground the tracks of animals, imitates their cries, traps and hunts, the young enters by imperceptible degrees upon an activity that is to furnish a considerable part of the food and clothing of the group. The educational value of the play of the people is very great. The value is the greater because the games of the children are very closely connected with the activities by which, when they are grown, they will maintain and protect themselves. Trapping small game in the woods is common to all over Africa. Play promotes good fellowship, friendship and mental health. It is an important menace of forming and enriching the emotional lives of the children. In play a beginning is made of specialization interests and in social functioning. In very early childhood boys and girls play together, as puberty approaches they drifted in separate groups. Girls play games connected with women's occupation, and boys play games in imitation of the activities and interests of men.

### THE PRACTICE OF THE USEFUL ASSOCIATED ACTIVITIES

The activities by which any groups supplies itself with food, shelter, clothing and other articles of convenience, necessity and

adornment play a major part in the education of its members. Participation in work takes place at various levels. A very young child is scarcely conscious observes of work. A little later he shares, in limited fashion, in its performance increasing the quality and amount of his work until he does the full share of an adult. He may become exceedingly proficient, even perfecting new forms and processes and instructing other persons. Simple as the arts and industries, when compared with those of highly civilized people, they still are numerous, and their performance calls for much skill and knowledge. The Primitive Africans manufacture weapons, implements and ornaments from shell, bones and exceedingly hard stones as the pre-historic people. They are skillful potters, and make many articles of perishable materials, such as woods, textiles and skins. Hunting, gathering plantfood, fishing and preparing clothing and food call for skill, knowledge and protracted efforts. Girls are required to care for their younger brothers and sisters and to wait on the sick. They believe that succession and undertaking cannot be achieved without due attention being paid to the propitiation of unseen and occult forces. Skill and knowledge are important for the pursuit of an occupation, but of even greater importance inducted into his occupation, and by which enterprises are inaugurated and accompanied. Hunt, the cure of a sick man, the setting out of a war party, as of a medicine man into his office, or must be attended by the performance of suitable rites. Very small children are always accompanied by their mother as they go about their tasks of clay pots making, making and preparing clothing, gathering food and cooking it, and caring for their children. They learn by observation, by their own efforts, and direct instruction. As soon as early childhood is past, tasks become specialized. Girls again learn women's work, and boys learn the work of men. A division of work between the sexes is universal. A boy will be taught especially by his father or maternal uncle. Hunting, trapping, warfare, fishing, in the making of weapons and in the practice of medicine. Instruction is individual. Example, oral directions furnish encouragement, guidance and correction. Additional preparation is furnished for entrance upon some of the more specialized occupations and for formal initiation in the circle of practitioners of the witchcraft. In the course of such an initiation, a new member is impressed with the significance of his calling and with his duties respecting it and the secrets of the trade are revealed to him.

## ARTS

The African create and enjoy beauty in various forms. They

dance, sing, play on musical instruments, draws, engrave, paint, model in clay, carve, manufacture and wear ornaments and design and wear. We have so much country clothes that we can supply the world. We wear elaborate decorated clothing. The arts of my people reflect on contact with nature and close study of forms. Children observe, imitate, receive individual instructions and make trial for themselves.

### PUBERTY RITE AND TESTS—IMPORTANCE AND DISTRIBUTIONS

Initiatory ceremonials have an important place in the lives of the Africans, and in the recent past held an even more important one. (1) Initiation into secret fraternities, initiation into the ranks of occupational groups; and puberty rites by which youths are inducted into full tribal membership. All of these initiatory ceremonials are designed to confer desirable special status upon the names undergoing them. Members of secret fraternities enjoy special prestige, powers and immunities; occupational groups enjoy valuable monopolies of the arts which they practice, and young men who pass successfully the tests of puberty rites are permitted to marry and to participate fully in tribal deliberations and activities. Because marriage customs outwardly acknowledge and are based upon the inevitable social characteristic of marriage. Marriage in Africa is not just personal affair and can be entered, and left entirely in accord with private desires or wishes. The African realizes the concern of the whole family and of community in the arrangement that must be made for marriage. And each party to the marriage has socially recognized duties and privileges, obligations and rights. It is family or community interests to see that the pattern is observed. Both boys and girls are initiated by the tribal groups. The rights for boys are far more elaborate than those through which girls do not undergo any formal, or severe strict initiation like boys. Puberty rites are of great educational significance; indeed, they are the most important formal and purposive, educative activities of the tribes. They trench every aspect of tribal life, they transmit ideas and beliefs respecting matters of religion, morals, tribal history, magic and health. They are closely associated with specialization of activities and duties between members of the group and especially with specialization of functions between the sexes. Moreover, puberty rites impose tribal discipline upon the new members up to the age of ten years or so aboriginal child is subject to little discipline, the same that imposed by his immediate family. This discipline is usually lax for parents among culturally arrested peoples are, in general, foolishly indulgent of their children.

Little boys and girls mingle quite freely, and up to the age of about six or eight years spend most of their time in play. As adolescence approaches, domestic task claim an increasing part of their time. Children whose fathers are rich in cattle are required to tend goats and cattle.

Domestic training and the easy fellowship of childhood have of course their educational value, but they are not adequate to prepare children for the responsibilities of native life. Training exclusive of the domestic type moreover tends to disintegrate large social groups. The unity and stability for any group can be maintained only where there is an education common to those of its native government.

Education in the public interest is principally furnished among the tribal by puberty rites. Puberty rites controlled by tribal elders.

As adolescence approaches, children pass under a new regime—the control of the tribal elders. It is among a very few tribal people only that the father is responsible for the education of his son past the age of ten. Frequently a maternal uncle has a specially important part in the education of a youth.

Usually the head man of a tribe have the instruction and testing of young men and their investiture with full adult status as their special charge and prerogative. As a result of the control of education at adolescence by the adult male members of the tribe, any incipient tendency of children toward individualism is stamped out, and the new member is made fully conscious of his tribal status and responsibilities while his ties with his parents, brothers and sisters are not broken, he is made conscious of his responsibilities to persons outside the family group, and is prepared to assume the responsibilities that marriage will bring. He emerges from the initiation ceremonials with a deeper sense of his responsibility toward his tribe; and especially toward his elders and toward the duties of the tribe.

#### THE CONTENTS AND METHODS OF PUBERTY RITES IN AFRICAN EDUCATIONAL SYSTEM

The main points connected with the initiation of boys into tribal life are:

(1) Purification by emetic, sweating, bathing, scrubbing with sand and making of cutaneous incisions.

(2) Incision and subincision.

(3) Physical suffering caused by a great variety of tests, such as extremely fatigue in the chase, tattooing, cicastrising, heating, cooling, knocking out teeth or file them, immobility for long periods and whipping.

(4) Moral instruction, including tribal usage relating to obedience, courage, truth, hospitality, sexual relationships, reticence and perservance.

(5) Transfer of power from elders to new members by the latter going through the motions of hauling on a rope, blood transfer, rubbing with crystals or blowing.

(6) Isolation, accompanied by a silence, disguise by paint and dress, reception of a new name and rebirth into social group with many formalities.

(7) Training in magic of the so-called sympathetic variety, whereby love is requited or an enemy injured.

Puberty rites are short course in lore. Children learn a great deal in connection with other activities, as has been said before, but initiation ceremonials are the occasion of concentrated instruction in manners, laws, morals, local land history of the tribe, religion observances and secret religious beliefs and practices. Boys are instructed in knowledge of sacred places and objects, in the boundries of the country, and in marriage laws which is most important in our continent. Youths are taught the duty of sharing food. Moral instruction is impressed upon the neophyte with considerable vigor. For example, boys of my tribe, the TEMNE are required in connection with the puberty rites which they undergo, to hunt, fish, set traps, go fetch water and to take food to the elders. We are taught to obey elders without complaining. Also a boy is required to take food to his prospective father-in-law. The boy who fails in this duty faces a day of reckoning. There comes a time during one of the initiation ceremonies when a boy is thrown into the air, tunnel and caught by the men. The offended father-in-law provides himself with a suitable cane as the boy rises and fall helplessly, he hears some one shouting: "I WILL TEACH YOU TO BRING ME FOOD," and has he cause to remember and regret his neglect of tribal custom. Most of the instruction given in the initiation ceremonies consist of faciful tribal legends and the revealing of empty secrets. While these revelations serve a purpose by making the initiate feel at home in the world, they actually confer no control over nature, or ability to avoid or cure disease, secure food or meet danger. The initiate learns, moreover, to impose upon an example of the tribal secrets revealed in the course of primitive initiation is furnished by the sharing of the lion roar in connection with puberty rites of the African. Women and children are told that the roaring sound which they hear from time to time is the voice of an evil, non-human being who wonders outside of the hut, ready to pour upon those who stray far from the

domestic hearth. This legend is certainly a potent force in maintaining the authority of the mature men of the tribe. At initiation the neophyte learns that this sound is produced by revolving a flat piece of wood attached to a string rapidly in the air. The secret of the lion roar is carefully guarded, and the crime of illegally shaving one. In former years, anybody who divulged the secret is punished by death. Only now the British Government stopped that illegal punishment to death. Tribal lore is impacted by formal telling, by stories which carry a special lesson, by mimetic dances and by elaborate dramatic performances. The performers are dressed to represent ancestral spirit and deities, good and bad, and are decorated with great care, and rituals and dances are performed with the utmost attention to detail. An important part of puberty ceremonials among Africans is the conferring upon the initiate of a new name instead of the old name. This, and such other rites as the painting of designs upon his body signalize his entrance upon a new social and religious status. Such ceremonies tend to heighten a youth's consciousness of his aim, personality. It is true that tribal initiations enforce the authority of the group upon the new member; but they also confer special status within the group, and so enhance the initiate's sense of his own power and importance. He believes that he has gained magical power with the most powerful members of his tribe, and participates in the most important group activities from which the uninitiated are excluded, and he has received a special name, which individualize him.

#### PUBERTY RITES—TESTS

Youths of both sexes undergoing initiation riteful tribal fellowship are required to prove their courage, endurance, skill and knowledge of tribal lore and customs. As tests of courage, obedience and handihood, new members are required to fast for long periods and to endure fatigue and extreme pain. When I was in the initiation camp, I fasted for ten days without food. They are roasted near fire, you should not cry, you should have to bear the pain, they are whipped. Some tribes file teeth; they are tattooed, and subjected to the extremely painful rites of sub-cision.

Any boy who fails to undergo such tests as these with stoical fortitude is regarded as unworthy of full tribal membership. Not only do these tests prove to the nominees courage and endurance but they serve also to enforce the groups authority, and to impress upon him the importance of what he is being taught.

## AFRICANS INITIATIONS FURNISH FORMAL TRAINING AND INSTRUCTIONS, ETC.

Initiation ceremonies introduces into primitive education a formal element which is lacking from the ordinary activities; domestic and tribal, through which the African child is principally educated. The formal character is evident, first, in the fact that we are consciously directed toward a goal, and that goal is a change in the person's undergoing initiation which welds him into the life of the group. But the adaptation of an activity to a consciously held purpose is not the only evidence of the formal character of the African initiations. Our formal character is also evident in the standardization of every phase of the ceremonies. The order of activities, the choice of performances for particular roles, the precise manner in which every part of each ceremonial is carried out, and the explanation given to neophytes of the meanings of ceremonials are fully prescribed by customs and carefully observed.

### PROFESSIONAL EDUCATION

The African primitive education is not greatly specialized, and in view of the undeveloped stage of the institutions, arts, and crafts of the people, no considerable degree of specialization of social function and so of education is possible. Among my people, the blacksmith has the place of greatest honour and emolument. Practitioners of witchcraft are regarded with great respect and are able to exact large fees for their service to all the people.

### CLUBS AND SECRET FRATERNITIES IN THE PRIMITIVE SYSTEM

Clubs and secret fraternities play a considerable part in social and religious matters. Membership in such organizations does not include all persons within the tribe eligible from the standpoint of age and sex. Entrance to one of these clubs is dependent upon acceptance by the club members, the payment of an initiation fee.

Some of the organizations are religious in character, such as the snake fraternity, the wandy, the poro. The other organizations like men's clubs are social in purpose. Non-members are without standing in the prestige increase, as a member advances to the higher degrees. Since membership in the clubs is expensive, and membership in the higher degrees is expensive, standing in the community is made to depend principally upon wealth.



Each of the witchcraft societies is existing principally for the mutual protection of its own member in a purpose which frequently degenerates into extortion and terrorism.

Many of these organizations impose discipline upon their own members and upon non-initiates. These private clubs act as a disciplinary power and may restrain evil doers. But in most instances, the function is acts in social, as the society terrorizes for the purpose of extracting illicit payment; especially from non-members. In all cases, it is a purpose of these organizations to confer exceptional status and advantage upon their initiates.

As such status and advantage bear, no particular relation to any worth of the initiate to a larger social unit of which he is a member, the societies, in the main, work against the public interest.

### PUBLIC CONTROL OF CONDUCT

There is a sense of group solidarity and of group interest in the public control of conduct. This feeling reflects itself in the various attitudes the group takes toward the consent of its own members and of members of other groups. An act which harms a fellow tribesman is viewed in a very different light from a similar act which results in harm to a stranger. If an act results in an injury to an individual with no direct harm to the group, the group is not likely to interest itself in it; but if it seems probable that the injury will lead to a dangerous feud, the group takes a hand to regulate and limit the quarrel.

If a course of action threatens the group, the group intervenes to check it and to ascertain evil consequences.

Secret societies set themselves up as regulators of the public conscience, and intimidates their victims by their processions, dances (drums) houlings, and by inflicting injury upon their victims, or damaging their property. The following punishments are for the thieves: fined, put in native jail, beaten, burn the hands, require to make restitution with the addition of a large amount for damages, mutilated, and sometimes put to death. Homicide is punished in various ways, ranging from the payment of blood money to the infliction of the death penalty. The infliction of punishment has its effect upon all the members of a group in which it takes place. Children who witness the agitation of their elders as a trial for murder approaches, and who witness the trial and death of a homicide receive an unforgettable lesson in group standard.

There is a lighter side to the public control of conduct among the Africans. The plain Africans stimulate courage among

the youths and young men by dances in which the triumphs of successful warriors are celebrated. Social qualities are developed by public evidence of approbation or of disapprobation.

Members usually play tricks upon other fellow-members, or to hold them up to ridicule, without provoking resentment.

### THE EDUCATION OF WOMEN AND GIRLS IN GENERAL

Woman's place in primitive cultures is intimately connected with the nature in each culture of the most fundamental and only universal social unit—the family: Her activities and status too limited, and vary with the economic life of different groups. Her status is, in general, higher among farmers (rice) than among herdsmen. In the main, women work more than men and the more dangerous and strenuous occupations fall to the lot of males. The gathering of fruits, vegetables, palm kernels, kola nuts, bread-fruits, cocoanuts, coffee, tea, cocoa, fishing in the dry season everywhere is a woman's occupation. Men hunt, clear bush, only the large, and more dangerous occupation go to men. The care of young children fall to women, because African children suck their mother's breasts for two years, before they are weaned. Some spin and weave country clothes. Their security in some tribes depends very largely upon physical strength and courage, men's occupation are for the most part held in higher esteem than those of the women. In Africa, women do not eat with men. The men should eat first before the women. The occupation of men call for co-operation to a greater degree, men go to work in groups—then those of women. There are however in which women are admitted to highly privileged status. Wives and daughters of PARAMOUNT CHIEFS in Africa are indulged, and some of them exercise great power. My late uncle married twenty wives, these women had men to work for them, fetch water for them, clean rice, fishing for them. Among some tribes, girls are dedicated to special services in religion, and are accorded profound respect. Women are tattooists and midwives, and as such hold important places in society.

The types of activities by which girls and women are educated are quite similar to those by which their brothers are prepared for adult status. They play, work, generally share adult life, and, at adolescence, undergo puberal initiation, and instruction.

### LANGUAGE

Languages are central and fundamental aspects of culture. There are over seven hundred languages (tribal) in Africa. Some

are lacking true writing, the Africans are especially dependent upon speech in organizing, refining, preserving and communicating ideas. I found out that the uneducated Africans can remember past events better than the educated people. All the past events of our ancestors were told to me by oral. No written books. In general, the languages of the Africans are adequate medium or communication and expression for works of imagination. The language arts flourish among all the people. Orators and story tellers are prominent figures in tribal and domestic life.

The art of conversation is cultivated, and with due regard to polite usage. In addition to speech, we employ sign language and use drums in communication or communicating at a long distance. If a paramount chief of a country need men in his palace, he gives instruction to his followers to beat the drum; a sign of calling them to his palace. The language arts are taught as they are taught in elementary phases among literate people.

Parents teach single words by constant repetition, making a sort of game of learning; and the child's own restless activity results in the development of the language habits. Once a child learns to walk and to understand simple parents and elders regularly take with him, calling his attention to birds, fishes, animals, plants and endless succession of features of landscape, streams, lake, lagoon, moon, sun and sky. We talk with the child as he is taught the use of weapons, such activities expand the child vocabulary and store of ideas rapidly.

Language instruction in Africa is given also in connection with story telling and singing songs. Stories are the means by which elders impress upon children the "WHY" of moral conduct. Because moral conduct in public is taught by the elders every day. In contrast with present civilization, moral conduct in public is at its lowest ebb.

#### THE INFLUENCE OF RELIGION ON AFRICAN EDUCATION. (A) CHRISTIANITY: ADVENT, AND PRESENT SITUATION

There are two periods which mark the advent of christianity to Africa: The first, from nativity to the seventh century; the second, from the fourteenth century to the present day.

Within two centuries after Pentecost, nine hundred strong churches had been established in Africa along the Mediterranean coast, and a missionary training school was founded in Alexandria. A city erected by Alexander the Great, son of Philip I, of Macedon. The latter was followed by the advent of MOHAMMEDANISM. Later some work along the West Coast and South

Africa was followed by the journeys of David Livingstone and the penetration of the vast interior of the CONTINENT. The problems have been staggering. Due to the absolute absence of literacy in so much Africa, and due to the mass of sickness and suffering not otherwise relieved, educational and medical work not essentially spiritual in nature or elsewhere so necessary, have been indispensable here as parts of the missionary task. The problems involved, especially in the tremendous changes of the later years, continue to challenge the brightest minds, the highest statemanship and the most profound spiritual discernment of the christian church. And this applies no less to the great Mohammedan areas of the North. Due mainly to political reasons, some parts of Africa still constitute considerable areas with populations untouched.

The number of Africans who are still beyond the reach of present missionary forces numbers about eighty millions. The greatest area and the most neglected field is still that of the Mohammedan people. There are over sixty million Mohammedans in Africa. I am sure, if the early church which was planted in North Africa soon after the days of the Apostles, had been obedient to the great commission, things would be very different now. Because those early believers disputed over non-essential and even trivialities, the great masses of people were left without the Gospel. The decision of the early church in North Africa gave the opportunity to the followers of Mohammed to cross from Arabia and, by the use of the sword, to plant the crescent among these millions of Africans having a small, largely formal and lifeless coptic church.

When Islam flourished in the seventh century, Christianity in North Africa was virtually wiped out. Only Ethiopia in the East has retained that seed of the early period until today, but the church produced many noble African leaders, such as Augustine, Tertullus, Clement and Origen.

Simultaneously with the age of the other explorations came the second period of Christianity in Africa. Prince Henry of Portugal, who was the pioneer in sending out voyagers to explore Africa as a Christian, was said to have been motivated by the desire to spread the education and the Gospel.

By 1491 A. D. the Dominican Missionaries had started work and opened small schools in the Congo. The Jesuits were labouring hard in all Portuguese trading posts. The Protestant and all the Roman Catholic missions began in the eighteenth century, and reached their height in the third decade of the twentieth.

The Catholic mission have more schools in Africa than the Protestant missions. Now the Christian means education to us in Africa. From the very beginning missionaries gathered the people together that they might learn, and not to extend Christian education over the Continent is tremendous. Most of the education now enjoyed by us, probably sixty percent of it is supplied under Christian auspices. The people in Africa have been very eager, and still we are too eager to utilize all the facilities offered to us, but education is not always available, and people seek in vain for wise guidance in this time of swift change. It is true in former years that education in Africa often present a very distressing picture. There is little done. There is such a cry for more help from the missionary societies in America, the thousands of small village schools, the hundreds of better equipped central schools, restoration centers, the scores of advanced secondary schools for specific training, and the very few of college and university levels. Our specific eagerness has often overcome the poor teaching to some schools, limited equipment, and unadapted curricula characterizing all too many of these mission schools. In spite of all the schools weakness, we have achieved striking results in the preparation for varied skilled and occupation. But we need more mission schools to educate my people. The missionary societies of America should devote more sacrifice to us than in the past.

The very essence of the missionary work of the churches is to make the body of Christ effective in its action wherever there is a need to be met. The spirit of sacrifice is the Living blood of Jesus Christ flowing throughout the body, making it strong to do its work everywhere.

#### THE FRUITS WHICH THE SPIRIT OF JESUS PRODUCED ARE

"Love, joy, peace to all the world, patience, kindness, generosity, faithfulness, gentleness, selfmastery." (Gal. 5:22, 23).

#### (b) MOHAMMEDANISM

There are more Mohammedans in the Northern parts of the continent, their education was better organized. Islam came to Africa from Arabia because it was sent. But Mohammedanism, since its advent in the seventh century, has remained a peoples' religion and an education of practical brotherhood, spreading their education all over the continent. I hold no brief for its introduction into Africa, nor for its military crusades. It combines politics in its teaching and religion, and this feature makes it much more capable of getting a rapid control over the people.

Although christianity is the true religion all over the world, but some of the followers of Christ our Lord do not follow the precepts of our Master. He came on earth as a human and promulgated universal brotherhood. The incarnate Christ is "full of grace and truth and gives believers the power to put away their sinful, deceitful natures, and to be born again as sons and daughters of God. Practically wherever Mohammedans conquer, they intermarry and inseparably unite with the people. Consequently Islam claims larger membership than christianity. The Moslem claim that there is one God (Allah). But the truth is that no African has ever believed that there are two or more or a thousands Gods. To call God Allah does not actually introduce a new religious philosophy. It is like calling God Akuru. The difference is in language they taught not in principle. Yet Islam has used this "word device" to conquer Africa for an obvious political reason.

Mohammedan ethics do not widely conflict with the social ethics of Africa, but that is not the reason why Africa accepted their education and Islam.

Two chief reasons can be found. One is that the African had to accept it under military defeat; the other is that, by nature, he is easily charmed by new things. And Islam is no exception. Africans eat and sleep and live and die, like others. Yet they are woefully behind the rest of mankind, because they are afraid. Many nations came and took our riches. Fear is the bogey of the African. Fear causes the African to become superstitious. Fear causes the African to believe in ghosts, in witches, in wizards, in fairies, in evil spirits, in Occultism, in Astrology, in Palmistry, in Horoscopy, in Mesmerism, in Physiognomy, in fact in all the "unknowledge" which have chained mankind in mental slavery for ages.

The total effect of Mohammedanism in African society is largely constructive, for it has used its political power and cultural liberality to preserve and strengthen African social institutions. The result is that where as christian missionaries do not consider themselves Africans, Moslems have become Africanized. There are many missionaries in Africa who are wasting time. I called them jobseekers. Some are doing good to spread the universal kingdom of God to the people. Moslem carried on their education and religious crusade from country to country until christians became their competitors. Today, on the basis of members or followers, Moslems far outnumber christians, while African religions outnumber Moslem.

## II. EDUCATION IN AFRICA, PAST AND PRESENT

### (a) GENERAL EDUCATION OF THE BOYS, PAST, PRESENT

In Africa there is the same philosophy of education for poor or rich. Often the children of wealthy men and kings are subjected to severe hardships and stricter discipline than others, less soft surroundings teach them a false idea of what life is. Such scions are often sent to a poor man to be brought up under many struggles, even with hunger and want, so that they may know that all life is a struggle, and will learn to look after themselves independently.

In some places, a prince may not live in the royal compound until he is mature enough to know that life entails for everyone a continual strife, the rich man struggling to add to his riches, the poor man striving to better his position. Sometimes our discipline of youth is too harsh and crude; but it always works. For in a community where law and police are of secondary consequence, there could have been nothing but chaos were there none of these rigid devices which promote obedience to elders, parents and the social constitution. Citizenship and loyalty to a common cause are taught by action as well as by word. An example is the experience an African youth undergo when they enter the society of manhood. The leaders of the Society prepare a long tunnel about ten feet deep and camouflaged all along with green leaves and earth to render it fearsome. Five niches are cut in the side of the tunnel, each niche capable of hiding a man. On the floor, by one of the niches a transverse pit about four feet deep is dug and plastered with clay and filled with water. The leader in charge is completely masked to look like a frightful unknown, perhaps as one of the departed ancestors. He takes the candidate to one end; then the club president leads the boy to the mouth of the tunnel and orders: "Run through the tunnel."

A series of trials awaits the candidate along the tunnel, and he must overcome all before he is admitted into the social club.

He trust that there is no malice on the part of his people, so into the dark he goes. A few yards off, a leopard roars from the first niche. The boy is terror stricken. He dashes back to the entrance. He is told that unless he goes forward he shall never see his parents, playmates, sweetheart and village any more. He quickly decides to win and become a man. You see him shooting himself into the tunnel again, with great boldness, past the man in leopard skin. He meets a fearsome warrior in full military array waving a naked sword. He runs back, panting

and desperate. But the leader, dressed like a spirit, hounds him in again with blood curdling threats. He braves the leopard and the warrior with electrifying speed. Now at the third niche he is scared by a blacksmith with a blazing red charcoal fire. The blacksmith leaps out brandishing two red hot irons toward the boy. This makes him stand still. The smith makes fearful passes, but the boy, confident and courageous, dashes on. Accidentally he plunges headlong into the camouflaged pool. Gasp- ing and sputtering he wades over and climbs the banks onto the other side. He must not rest too long for there is a time limit. He sits down and looks forward, summoning strength and fresh courage. He does not know what he has to encounter next, or how long the tunnel is. Suddenly, before his eyes, a fantastic ghost springs from the fifth niche. It is draped in monkey skins, with four heads, one shaggy tail with fires at its end, two feet like a man's and eight forelegs with forty sharp claws waving in a most terrible fashion as the ghost advances toward the boy. This fantastic ghost has four heads, one foreleg, eight eyes, long ears quite out of proportion to the heads. And, all is pitch black night, excepting the tail, the feet, the claws, and heads and eyes and ears of the ghost that shine like a new moon in the deep blue sky. Should I go back: the boy thinks. I would not like to face the water and the blacksmith and the warrior and the leopard again. Besides, then I could not see my country and people any more. I would become a coward. The ghost is now upon him. He straightens his battered body. The future is unknown, but with optimism and courage, he faces it. He utters a war cry. "PHANTOM, IT IS WAR!" The fight, and he fending off the fearsome monkey claws, passes the ghost. Panting, but triumphant, he arrives at the "other world" of his country and people. He is victorious. He sees his people and country, sweetheart and playmates again. Carried on their shoulders, singing the glorious songs of victory of manhood, he sees his sweetheart, people and house again, where he says the ritual and is formally initiated. That day, he is taught that the contents of the tunnel and niches are no real spirits or animals or ghosts but a practical camouflage designed to teach young men the noble virtues of courage, patriotism, endurance, and self-reliance. These secret rituals must not be divulged to non-members. They must not be discussed before women or children or even his sweetheart in their private places, but must be kept in secret. If he does, he will die. They are the secrets of the social control. In most parts of Africa, rituals of this type are prevalent. Some have been destroyed by christianity conversion. Because the mission-



aries used to tell my people that those ritual practices are evil in the sight of God. If they are willing to accept Christ as their Saviour, and they want to go to heaven, they must stop all those practices.

In my town, no boy can be considered adult until he has performed the poro rituals. He must earn enough money by his own labour to pay the huge fees ranging from eight hundred dollars. I went through those practices after I had been converted from Mohammedanism to Christianity. I did not want to undergo those rituals, but my father, elder brothers and friends forced me, and they were laughing at me.

A boy must provide nine mounds of utara or pounded cassava meal, which not two persons heaving together could lift up an inch from the ground. He must provide other edibles and drinkables upon which the members must feast until their stomachs appear to be bursting. At midnight, he is led into a dark room where he is frightened by a masked "JUJU" or Mamu. The "JUJU" puts a reed between his jaws and talks like the spirit. The boy must shake hands with him. Then they converse friendly about society and its needs. The climax comes when the candidate appears fearless and natural. The JUJU threatens to kill the boy with a red hot sword. He offers one chance for the boy to live, and that is, if he should renounce his society and be exiled in safety. This the boy rejects, and chooses death. He is ordered to prepare to die. He steps forward, closes his eyes and ready to be killed. After ten minutes he hears an order, "Open your eyes and see." As he opens them, he sees the JUJU raise the sword and slain at him. The sword strikes him but there is no wound. It is not really a sword; it is a mock sword made of soft cloth and grass. The JUJU shakes the boy's hand three times and leads him out into the gathering where he is formally initiated with proper rituals. Before the group the JUJU undresses. He is really an elder brother or other known member of the village. Everybody laughs at the fun. The boy is taken into dark chamber again where he learns how to dress a JUJU. Then he is dressed himself. He, with the older JUJU, comes out, dances and retires to undress. From that day on, he is a full grown man. He can talk where other adult men talk; he can marry and rear children of his own.

This is our family and community education, which places so much stress on obedience and discipline, results in responsible characters rather than in slavish ones as shown by today's rebellion of youth. The current African renaissance is a childborn of youth. When westerners invaded our continent, it became nec-

essary for our society to develop new institutions to meet new conditions. Conservative elders opposed the idea of formal education. The dynamic youth revolted, seeking a new solution for a new problem.

When the boy has qualified and graduated from this rigorous, yet most important course, he begins to learn about his social life. His mornings are now divided between farming and watching events in court houses or other societies. In my district we have the poro society as the national group. It is here that one learns real social life of the community. In this society, nobody is anybody who does not join this group. From time immemorial, this group has retained a sacrosanct organization, and still wields a mighty influence in either legal, social or political affairs. From about the age of eighteen the boys is ordinarily through with his courses and begins to look forward to putting them into practice. The first is that many acres of lands are apportioned out to him for farm works. If the harvest is good at the end of the first year, then he is entitled to do anything he wants to do for the family security, or marry.

#### EDUCATION OF THE GIRLS

Things are different from the education of the boys and the girls. The girls cling more to their mothers, learning everything about house, crops or domestic work, that is useful to the family. At times too, the girls learn that helping their parents by going to the farms, carrying cassava sticks home are indispensable lessons. In those days all African girls ambition was to become a wife and no more. If she was not married, her social position was pitiable and she live socially neglected individual. That means untold shame and unhappiness for the mother. The girl does all the sweeping, scrubbing and washing clothes for the family. She helps the mother in cooking also. In the dry season, the girls go fishing and get wood-fire for the family. At the age of fourteen, she goes to the boundo society house. This secret society house is always erected about three miles from the town. An event lasting for about six to twelve Months. The social norms hold that, a girl not married early was generally never married again. Entering into the boundo house consists in total seclusion from boy friends, sweethearts, father, brothers and her playmates who have never been to the boundo society. There she begins to prepare her body and soul for marriage. Actually she does not work throughout the six or twelve Months. All she does is to learn necessary etiquette of a wife, music, plays, dance and learns all the ways of pleasing her future husband. She eats as much as possible too, in order to grow fat for the real aim of marrying.

About fifteen or sixteen, she marries and leaves her home. So those days when the societies did not demand automobiles, newspapers, radios and all modern scientific inventions, African education was as simple as African life. Its complexity lay in marrying, in training for physical strength in the event of war and in farming to feed the family.

## EDUCATION OF THE CHILDREN IN MOHAMMEDANISM

At about the age of four or five, the boys and girls leave their homes to school. I started going to Mohammedan school at the age of four and half. The school may be in the open air or outside the house of the professor. In the night, the students light firewood. No electric lights, or kerosene lamps. Students have to go out for firewood in the woods every evening. Learning usually starts at about five A. M. to nine A. M. In the evening from six or seven P. M. to ten or twelve P. M. around big fire. The system is still the same. The boys and girls recite the arabic alphabets. As a whole, Mohammedan education is taught by recitation throughout your school years, all memory work. The boy or girl in the recitation who memorizes his or her alphabets and recite them properly before the professor, has the highest scholarship and was looked upon by the rest with envy. This system of learning lasted from four to eight years, during which period one has learned how to read and write the Arabic letters and do work for the society. This automatically enables one to read, translate the Koran, the Bible of the Moslem in any form. These passages are simple and easily understood after you have completed memorizing the Koran. The education of Islam went in Africa for many years, and is still going on today.

## GENERAL EDUCATION OF THE AFRICAN BOYS AND THE GIRLS—PRESENT MODERN SYSTEM

The European system of education is the order of the day. Manners and morals are stressed in the entire system. Emphasis is placed upon training the individual, rather than an emphasis upon society. Training youth to do the right thing in the right manner, whether in games, studies, or social relationships, is considered all important. Subjects are taught for their cultural and disciplinary values rather than vocational or practical.

The mind is trained in a general manner in order to function in any capacity. The pupils are not pampered, humored, or given much freedom in the selection of subjects, but are trained as the teachers believe will best develop the students.

The European systems of education are organized in the modern. Of course during the war, owing to shortage of staff and equipment nobody expects all thorough efficiency and or very massive buildings, yet something is being done out of their available materials. Education in Africa begins when the child is between the age of five and six since it is not compulsory for any parent sends his or her children at any age not above nine. The lowest class is called A, B, C elementary. Here the child studies the English alphabets and counting. Most of the schools are co-educational schools and everybody is judged by the intellectual ability. It takes an average boy or girl to complete his or her primary education from A, B, C, to part one, two and three. Then to grade one. By that time he can read short stories, and distinguish animals, read some fairly advance book stories, literature, history, geography, and can work problems in arithmetic (simple). He is not prepared to face algebra and geometry in the elementary schools. They are secondary school subjects.

Elementary starts from A, B, C to seventh or eighth standard like the American system 8-4; 7-4; only no 6-2-4; 6-6-2; 6-4-4; 6-3-3-2; 6-3-2; 8-4-2 plans. His physical education is not in the least neglected and sanitation for it is taken every day. For a boy whose parents are wealthy as we have no free education, his chances for entering secondary schools or colleges are open. It depends here again on his ability to pass the entrance examination set down by the board of the secondary schools, or the government of the country. If he passes, he goes to secondary school, then to college, or go to England, or in America. Most of these schools are boarding, few are government institutions. In my country we have many missionary and Mohammedan schools, and three government schools. These government schools are for the sons of the paramount chiefs and the wealthy parents' children. Religion is emphasized in all christian and Mohammedan schools. A child supposed to enter secondary school at the age of fifteen or sixteen requires good mental and physical work to pass his subjects vary from eight to eleven, depending on the financial status of his parents. A wider variety of history, geography, hygiene and English language are needed. In some secondary schools you fail in English language and mathematics, you have to be in the same class for the other year. English language is compulsory in all the schools. In secondary, they teach briggs masonry, agriculture, carpentry, tailoring, photography and some other work are included. Some schools do economics, typewriting, accountancy and bookkeeping—these are not as yet very general

in secondary schools.

The cultural life of the school is emphasized. There are such organizations like literary societies, debating, Countee Cullen club, the Ever-Ready club. The literary society as it is named, implies provision of opportunity for young people who are interested in the christian associations. The others are purely social organizations. Some are interested in dancing and music. The Ever-Ready club is a combination of the two, with football games, cricket, tennis, playing and other additions. These represent the most important organization in the secondary schools. They vary with their names.

Secondary education in Africa lasts actually for four to five years; in some schools for six years. Its aim is to bring up the young boys and girls in its care into responsible and useful citizens of their country and community. It is a tedious, difficult, objective, so that before its achievement, many things are naturally taken into account.

#### THE EDUCATIONAL ENVIRONMENT

The schools are generally removed from the big cities in order to avoid the mixing of youngsters with confirmed hoodlums. African society looks askance at hugging, kissing in public and petting girls as in other civilized countries. Secondly the development of character and the care of the school children is entrusted to the people in churches. Though poorly remunerated, they are looked upon with reverence by the public. Some villages, they act also as ministers, plus their own teaching work, yet not an additional cent is added to their pay roll. They are a very enduring class by themselves. Usually they are educated in normal colleges owned by the church authorities.

#### LAST BUT NOT THE LEAST IS FINANCE

*A secondary or normal college runs its own for three years.* If it proves successful then it is partially subsidized by the government of that country. There is the question of fees. Education in Africa is badly limited, because the people are relatively poor through the exploitation of the powers that dominate Africa today. In every community in Africa, education is a reflection of its economic standing, and more often than not the graph line falls on low horizontal axis. So that only a few of the able boys and girls in Africa receive secondary education.

In my opinion, education in Africa demands a radical change in subject-matter. In a continent second only to Asia in immensity, second to none in its human and material potentiality. That no history of its community is taught is, saying the least,

despicable. Moreover, that in African education is a privilege and not a right is tragical. A government in a primitive community which refuses to recognize the inestimable value of education is blind to its most important social need. Only educated people make good producers or good buyers. It is time enough for the foreign governments in African society to help their people. No true and sincere progressive administration or individual can neglect his primary responsibility. To this end, I would recommend an immediate introduction of law-making education compulsory, application of mass education, the financing of all primary schools, and secondary schools by the government and a total reorientation of African educational life.

### III. EDUCATION IN AFRICA—TOMORROW

The education in Africa for tomorrow absolutely depend to the sons and daughters of Africa who have scattered to various parts of the world to acquire knowledge, when they shall have returned to the mother land, Africa will come to the limelight of the world. Africa is a land of possibilities. She is fast coming known the world over as the land of possibilities. In the providence of God, the dark continent, so long a closed book to the rest of the world, is coming an open one. By the time the sons and daughters will return home and spread their knowledge, the world will be amazed for the advancements that will take place in Africa.



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