E. S. Sawyerr

THE DEVELOPMENT OF EDUCATION IN SIERRA LEONE IN RELATION TO WESTERN CONTACT

EDUCATION M.A.

This thesis is a study of educational development in Sierra Leone. The author has attempted to show that there was a form of education practised in that country before the arrival of the white man from the western world. This form of education was very practical, axiomatic and fitting for the type of life which existed then.

Western contact, however, brought with it a new type of education--mainly from Britain, since Sierra Leone was a British Colony. This education was accompanied by problems such as a common language, class distinctions and culture conflicts. Nevertheless, the western type of education is now needed to help people to become more efficient producers and to fit them better for the task of Independence.

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by

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INTRODUCTION

NATURE OF STUDY

An attempt will be made to study the development of education in Sierra Leone and to examine some of the changes which have resulted from contact with the Western world. Needless to say that Africa on the whole is being influenced to a great extent by the West. This influence permeates all spheres of life. In fact, some writers in the West picture the African of today as a person with one foot in the old primitive and tribal world, and the other foot in the new modern world.

After a brief statement concerning the geographical, historical, administrative background of Sierra Leone, the writer who is a native of Sierra Leone, examines in an objective way the primitive type of education which existed in the pre-western era. The concept of "Primitive Education" is that as given in C.V. Good's Dictionary of Education-- "The system of learning, both formal and informal in which primitive man acquires the skills and knowledge pertinent to the society in which he lives."[1]

Following this examination, the educational developments are examined, for while it is true that the first contacts of

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[1]C.V.Good, Dictionary of Education, (New York: McGraw Hill, 1959), p. 411.

Sierra Leone with the Western world were in the sixteenth and seventeenth centuries, yet no significant impact was made until the nineteenth century. This was also the century for the beginnings of patterns of Western education in Sierra Leone.

There is a paucity of materials and written documents about the early period. There exist for instance, valuable accounts of Ancient North Africa from Roman and Arab sources but this is not true of the West Coast of Africa. The major source for the Sierra Leone of the period is A. P. Kup.[2] The Portuguese accounts such as those of Fernandes and Periera mention very little of Sierra Leone and that which they say is confined to the people inhabiting the tidal waters. Information concerning the period from 1787 to 1870 is provided by Fyfe.[3] On the educational scene, some information comes from Hilliard,[4] Kitchen,[5] Coulson,[6] and some useful material on secondary education from Baker.[7] A significant sociological analysis has

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The British Government at various times published documents on educational matters in Sierra Leone. Also from 1908 onwards, documents and information emanated from the Government agencies within Sierra Leone; in particular, the Annual Reports of the Board of Education. This study ends with the attainment of Independence in 1961.

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[8]A. T. Porter, Creoledom, (London: Oxford University Press), 1963.

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DESCRIPTION OF SIERRA LEONE

Sierra Leone is one of the former British Colonies in West Africa. The name has a romantic and interesting history. The etymology of the words "Sierra Leone" has been subjected to so much controversy among historians. Nobody knows for sure why those words were used to describe that part of West Africa. According to an analysis of the evidence available, the words "Sierra Leone" as used today constitute "a compromise between Spanish, Italian and Portuguese due to the dull hearing and careless spelling of foreign names so characteristic of the English until the present generation."[9] The early Portuguese explorers called the mountains "Sierra Lyoa" because the outline of the range recalled the shape of a couchant lioness. The Spanish form would be "Sierra Leona" and it was apparently this form that the English navigators adopted. In 1783 Granville Sharp used this form in his article, "Short Sketch of the Temporary Regulations for the Intended Settlement near Sierra Leone."[10]

Before independence in 1961, Sierra Leone was divided into two areas, the Colony and Protectorate. The former

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[9] H.H. Johnston, The Colonization of Africa, (London: Cambridge University Press), 1899, p. 106.

[10] Dictionary of National Biography, (London: Smith Elder and Company), 1891, Vol. LI, p. 403.

consists of the Sierra Leone Peninsula (including Freetown, the Capital), Shebro Island and various other small islands. The Peninsula is one of the few points on the African coast where there is high land very near the sea and is formed of mountains rising to 3000 ft. The Protectorate included a flat, low lying coastal strip backed by extensive mangrove swamps, rolling wooded country and hills in the West and South; an upland plateau of some 1,500 feet in the North and East. On the North-East exists the highest mountain in Sierra Leone, the Bintimani, which is about 6,390 feet above sea-level. The country is well watered by a network of rivers and streams. The main estuaries which are navigable by ocean vessels are the Sierra Leone River and Shebro River, although other small vessels can travel on the other rivers.

Sierra Leone is roughly circular in shape--with the Atlantic Ocean and the frontiers with the Republic of Guinea and Liberia forming the circumference. It has a maximum distance from North to South of just over 200 miles and from East to West of 180 miles; with an approximate area of 30,000 square miles. This is about the size of New Brunswick. The capital city is Freetown with a population equal to that of Halifax, Nova Scotia, the population of the whole country being approximately three million. Sierra Leone has a dry season, from November to April, when the Harmattan blows, and a rainy season lasting from May until October. The hot weather which persists for most part of the year is not surprising

since the country is situated between 7°°and 10° North of the Equator. The Harmattan is the only cool wind which blows from the Sahara Desert. This wind affects most of West Africa during the dry season and is a welcome relief from the heat. The rainfall is heaviest on the coast and during the three months of July, August and September. The weather is usually unpleasant at the beginning of the rainy season because of the high humidity and the great heat. It is as humid as the month of July in Philadelphia or New York City. In addition, there are thunderstorms and tornadoes. These return also at the end of the rainy season. There is very little rain during the dry season although showers are not unknown. The mean temperature is about 80° F, but the range and relative humidity vary, being less on the coast than on the inland. Just as the temperature varies as we go from the coast to the inland, so does the rainfall. The annual range in Freetown is 5° F, but on the inland it is about 10° F.

Because of the topographical differences and variations in rainfall, Sierra Leoneans are able to cultivate all the principal West African crops like palm kernels, beans, coffee, piassava, ginger, kola nuts, rice and groundnuts. There is a contrast between the type of agriculture carried on in the Western area and that in the rest of the country. In the latter, the main emphasis is on subsistence farming and the growing of crops for export. In the former, the agriculture is of a different type which is limited to the valleys in the

interior highlands. Although subsistence crops like cassava are grown, the development of better transport services has encouraged the growing of vegetables in many of the hill villages in the north of the Colony, such as Lumley, Gloucester and Regent. It is a common sight to see some of the more energetic women from these villages walking to Freetown which is only a few miles away, to sell their vegetables on Saturday mornings.

The chief subsistence crops include rice, which is the staple food, cassava, millet and groundnuts. The crops which are exported are (1) Palm oil-used extensively for cooking in Sierra Leone and exported to Europe where it is used in the soap and tin plate industries; (2) Raphia palm-used in the manufacture of many kinds of brushes and brooms; (3) Cacao; (4) Kola; (5) Ginger. Sierra Leone is the world's chief producer of ginger and piassava. Most of Sierra Leone's meat supply comes from Guinea and many cattle are imported. Dairy farming is not important. The tsetse fly, prevalent in some areas of Sierra Leone, is fatal to cattle, so that few are kept. Some sheep and goats are raised but there is no dairy farming and such cattle as there are, are to be found in the North where they are a prestige symbol and are used for ceremonial services. As an agricultural country, there is much room for improvement. Not only does Sierra Leone have a dry season and suffer from soil erosion, but the archaic practices and traditions of the farmers prevent much technological progress

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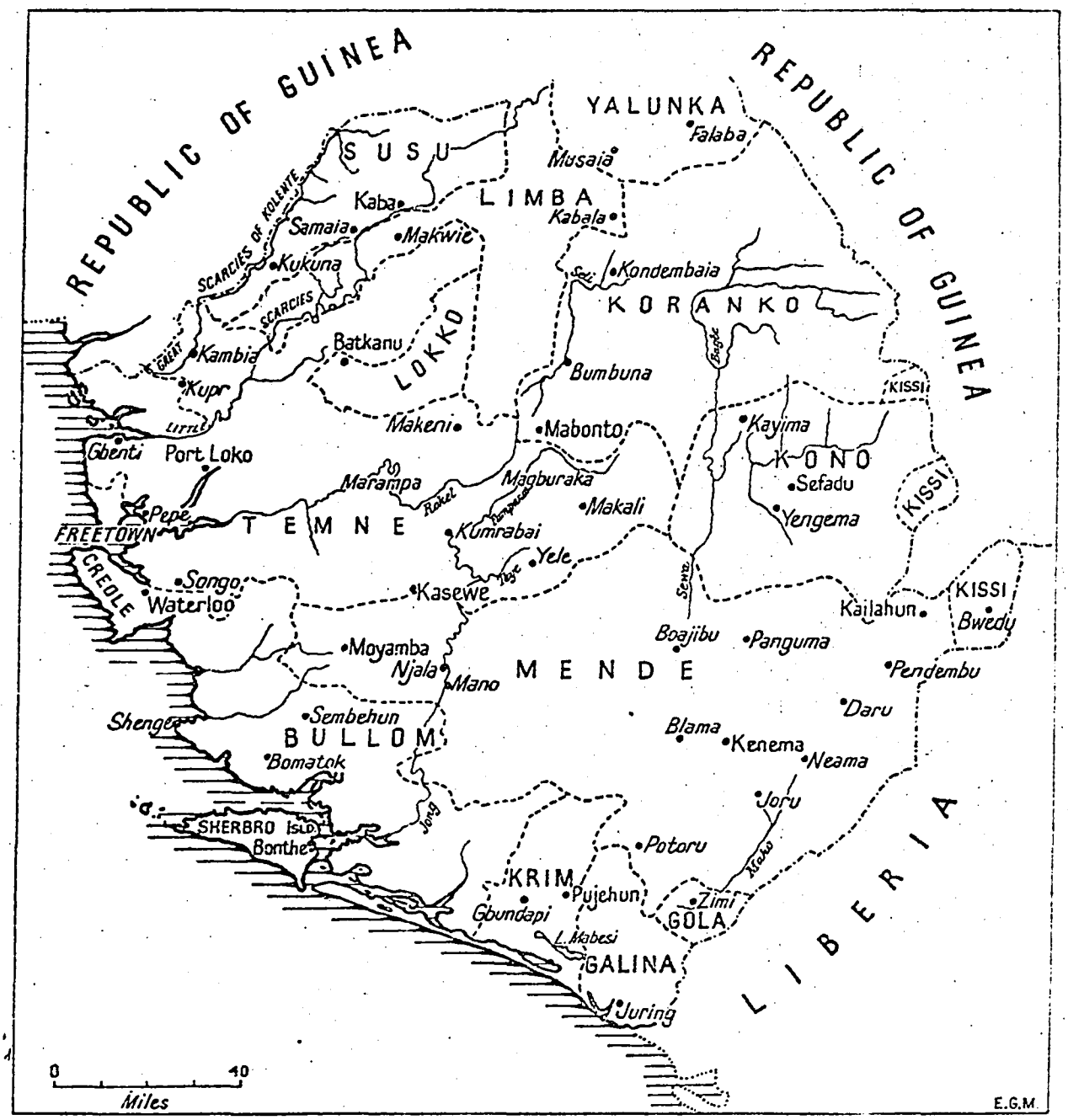
from being made.

Sierra Leone has become an important producer of minerals in the last twenty years. The country is very rich in mineral deposits and new discoveries are still being made, though sometimes the quantities discovered are insufficient for mining. The chief minerals which are exported are iron ore, chrome ore, gold, diamond and rutile. The iron ore goes to the United Kingdom, Germany, the United States, and Belgium. Most of the chrome ore goes to the United States, gold and diamonds go to United Kingdom. Rutile which was found there recently is mined by the Pittsburgh Plate Glass Company and British Titan Products Limited. Diamonds were first found in 1930 in the eastern part of the country. The expansion of this industry has been so phenomenal that by 1960 Sierra Leone was estimated to be producing one eigth of the world's mined diamonds. In addition to this legal production there has been a great deal of illegal diamond mining and smuggling of the stones into other countries. Some 480 square miles of space of the area around the headwaters of the Sewa River are mined by the Sierra Leone Selection Trust, but the size of the area precludes effective policing, with consequent loss of national revenue.

There are about thirteen indigenous tribes in Sierra Leone today, each with its own language. (See Map). Along with the tribes are Europeans, Americans and an Asiatic population consisting of Lebanese and Indians. "A person is said to



SIERRA LEONE *showing Ethnic Boundaries*

belong to a certain tribe largely because of certain acquired characteristics such as the language he has been taught to speak, the way in which he lives, the customs and sympathies which he has learned."[11] The Creoles who have been the most distinctive and influential group in Sierra Leone, are the descendants of Nova Scotians, the Maroons, and the Liberated Africans with some admixture of white from early white settlers from England. They were settled on land bought from the powerful Temne King, Naimbanna, and achieved great power and status in the period before the turn of the century. Since that time there has been an increase in the power of descendants of the tribal Africans. Although the Creoles now form less than 25% of the Freetown population, they still play important roles in the administration and educational development not only of Sierra Leone but in the whole of West Africa.

This position of leadership in tropical Africa has now been taken by Ghana and Nigeria. Almost all the African pioneers then came from Sierra Leone. There was a Sierra Leonean Director of Education in Nigeria in the late nineteenth century and one of Africa's first women barristers was a Sierra Leonean. One of the chief reasons for this is the presence of the oldest college in tropical Africa-Fourah Bay College, now University of Sierra Leone. Freetown, the capital, was known in the nineteenth century as "the Athens of West Africa." Freetown became a municipal city by local ordinance in 1799 and the

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[11] H. R. Jarrett, A Geography of Sierra Leone and Gambia, (London: Longmans Green & Co., 1961), p. 83.

City Council consisted of a mayor, twelve elected and three nominated councillors. In the heart of Freetown is the famous Cotton tree which appears on postage stamps and is one of the most famous trees in the world. It is refuted to be more than 300 years old and was there when the first settlers landed in 1787. The road junction at the Cotton tree is now Freetown's busiest intersection.

The road to self-government has been orderly and smooth. This was brought about through the coordinated expansion of local and central governments. The first form of British administration in Sierra Leone, as in India, was company rule. Control of the settlement's affairs was vested, by charter, in the Court of Directors of the Sierra Leone Company in London. The Court appointed a governor and a council of two members to administer the territory. Sierra Leone became a Crown Colony in 1808 and the governor was a Crown appointment. Under this arrangement, the governor reported directly to the Secretary of State, he could have the assistance of a Council in the Colony. This Advisory Council was replaced in 1863 by an Executive Council made up of officials in the colony and a Legislative Council, comprising many of the same official members with some unofficial members of whom one or two eventually were drawn from the Creole population. The area outside the colony was administered separately even after its incorporation as a Protectorate in 1896. A new constitution was adopted in 1924, extending jurisdiction of both Legislative and Executive Councils to the protectorate, paving the way for

a united Sierra Leone.

Another constitution in 1951 created a much larger unofficial majority in an enlarged Legislative Council. Two years later, the ministerial system was introduced and six African ministers were given portfolios. The next year, Dr. Milton Morgai as leader of the majority party (Sierra Leone Peoples Party), became Chief Minister. In 1957, the Legislative Council was replaced by the House of Representatives which included fourteen members from the colony and twenty-five from the protectorate. At the Constitutional Conference held in London in May, 1960, it was decided that the governor should no longer take the Chair at Executive Council meetings, but should give way to the Premier whose title should now be changed to Prime Minister. At the same time, the Executive Council became the Cabinet on July 9, 1960. On April 27, 1961, Sierra Leone became the third of the United Kingdom's West African Territories to be independent; Ghana being the first in 1957 and Nigeria the second, in 1960. After independence, the terms "colony" and "protectorate" were no longer used. The colony has been replaced by "Western area" and the protectorate has been divided into Eastern, Northern and Southern Provinces. Sierra Leone, also an independent member of the Commonwealth, has a democratic form of government with a party in power and an opposition party. At the present time (1969), the All Peoples Congress Party is in power while the Sierra Leone Peoples Party has reversed to the Opposition.

CHAPTER I

Primitive Education

Nature of Sources of Information

There are no written records of the country before the Europeans started arriving about 1460.[1] Therefore, the only sources for the early period are the stone tools, carvings, metals and crude pottery used by the people and the tribal traditions and customs handed down by word of mouth. The stone artifacts and pottery for example tell us that the early inhabitants believed in gods, cultivated simple farms where they grew millet, used leather for domestic purposes and wore beads for decoration.

The first contact that Sierra Leone had with the Western world was with the Portuguese. It is also to the Portuguese that we owe the earliest descriptions of Sierra Leone in the sixteenth and seventeenth centuries. Alvise Cadamosto in making the first description explained why Pedro da Cintra named the prominent landmarks as he did. The next to describe Sierra Leone were Valentine Fernandes, a printer in Lisbon who obtained all his information at second hand, and Pacheo Periera. The two of them used the proper Portuguese form "Serra Lyoa" and claimed that the country was inhabited by the Temnes and Bulloms. The former said that the inhabitants referred to their

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[1] A. Kup, Sierra Leone, 1400-1787, (London: Cambridge University Press, 1961), p. 120.

country as Pymto, after a village of that name which lay amongst the mountains. The main villages of "Serra Lyoa" then i.e. in the sixteenth century, consisted of villages with from a hundred to a few thousand inhabitants. All villages possessed their societies, kings, medicine-men, and local traditions.

In 1594, Alvares d'Almada, also a Portuguese, wanted to encourage his countrymen to colonize Sierra Leone; so he wrote a handbook containing a description of the hospitability of the inhabitants, their history, customs, secret societies and the wealth of the land. The Portuguese, however, never colonized Sierra Leone. It is interesting to note that the main preoccupation of the Portuguese, then was with the acquisition of gold. They dug up graves of conquered people since it was customary for the latter to be buried with gold. Alvares gave an account of the Courts of Justice with the chief serving as Magistrate, and "lawyers" arguing their cases. The only form of organized educational activity mentioned was that connected with young maidens. They were put in seclusion for a period of a year or more in a large house where they were guarded by an elderly noble of good repute, who also instructed them.

> Parents supply food, but may not see their children nor talk to them. While in seclusion the girls are known as menda, they are given new names and finally when they leave, they come out dressed in all their finery, and in procession go through the village on to the dancing ring. Here they give a display of dancing to the accompaniment of musical instruments called bombals of various sizes played in unison. Parents come to admire their children and young men, on this occasion, declare their choice of a future bride, offering a token gift to her parents and something

also to the old man who served as their guardian during the period of instruction.[2]

Character of Primitive Education

Using accounts of this nature, a description is made of the educational system. "It must be clearly understood that when I speak of education, I speak only of that process by which the growing individual is inducted into his cultural inheritance; not of those specific ways in which the complex techniques of modern life are imparted to children arranged in serried ranks within the school room."[3] It is in this broader concept that primitive education will be examined, as it existed in Sierra Leone at the time of the arrival of the first settlers from Europe, and which in somewhat similar form persisted after their arrival. In all primitive societies, education has been a part of the culture just as religion and the form of government are parts of the culture. The continuity of the culture has been dependent on instilling the precepts of the society into the hearts of the young ones. The children in such societies are either taught deliberately or they receive their education by absorption of life around them. The latter could be likened to what some of the American educators

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[2]A. Kup, op. cit., p. 10.

[3]M. Mead, From the South Seas, (New York: William Morrow & Co., 1939), p. 262.

describe as "learning by osmosis."

Primitive education can be divided into two parts, vocational and traditional. The former comprises training in the use of tools, the working of handicrafts, the method of getting a living, and building a house. The latter refers to that form of education found in initiation ceremonies and other mysteries which concern the life of the person as a member of a society, mortal and at the same time, immortal. Neither form goes very far and their bias is conservative and communal rather than towards encouraging initiative and originality. This is not unlike the bias in the education of some English public schools. One can also find in these institutions discipline and self-restraint, the endurance of hardship, the relation of life to destiny, pride of membership in a group, responsibility for other people and skill in recognized crafts.

The children through their games imitate the work of the adults in most places in Africa and readily assume adult responsibilities themselves when they attain the proper age, having grown accustomed to them in play. Girls actually start helping their mother before the boys have to work, as the kind of help which girls can give is needed earlier. It seemed as if primitive education's chief aim was securing and developing keen perceptive powers, physical endurance and discipline.

The curriculum of primitive education includes two general groups of "subjects," vocational and moral, the latter including custom, tradition and religion. In practice, the two

groups are constantly associated.[4] Tradition may rigidly prescribe the technique of industry while religion usually extends into the economic regime not only to determine the forms of industry, but also to prescribe and interrupt their normal course of operation, as for example, where mortuary customs require the lying fallow of land. The development of trade and political organization, together with the increasing complexity of social and religious concepts, bring a corresponding extension and depth to the content of education. Ordeals, drill, initiatory rites, instruction in tribal traditions, religious beliefs, laws and customs begin to occupy the larger part of the curriculum which still includes occasional definite lessons in the tribal arts of self-maintenance.

Normal life in a society inevitably brings with it discipline in some form and by some means or other. In the primitive society very frequently the family not only did not supply training and discipline fitting for social life, but furthermore was often a distinct hindrance to peace and good order. It is generally believed that the child in a primitive society is indulged and spoiled. If so, this occurs within the family circle. Moral instruction, for example, is the responsibility both of the family and the group and the role of the group seems to overshadow that of the family.

Modern education is inclined to worship the text-book, to revere the printed word but the primitive child laboured under

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[4]A. J. Todd, The Primitive Family as an Educational Agency, (New York: Knickerbocker Press, 1913), p. 146.

no such difficulty. Memoriter methods prevailed but they seemed to sink deep through constant practice and drill. The ways of wild nature, the actual employments of his people and their customs, traditions and lore furnished his sole texts, varying according to culture status. There were no school houses as such. The fireside, the fields, the men's houses and certain restricted areas were the common scenes of educational operations.

> The lack of pictures illustrating primitive educational methods is significant as showing that education and active life were undivorced; that education was largely unconscious and practical, so natural and necessary, so axiomatic, in fact, that it did not attract sufficient attention to be set down by primitive artists and sculptors.[5]

In any system of education aiming chiefly at a body of inflexible habit, drill must play a constant role. It was preeminently so in primitive education. Progressive drill in all the arts, progressive mimetic plays, rehearsing of the songs and legends are its chief forms. By all odds, the most dramatic episodes in the life of a youth cluster about the puberty ceremonies and those initiation rites which usher him into tribal maturity. Into them are found drill, exhortation and vivid illustration. One reason for the importance of puberty ceremonies is perhaps that puberty forms one of the few definite milestones of life to peoples who don't have calendars as we do today. One must remember also, the early age at which primitive economic independence is attained and also the low age of

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[5]A. J. Todd, op. cit., p. 181.

nubility and marriage.

Initiation ceremonies constitute a large part of the purposeful education of the African. In West Africa, for example,

> . . . boys are exercised so as to become inured to hardships; in some districts they make raids so as to perfect themselves in this useful accomplishment. They always take a new name, and are supposed by the initiation process to become new beings in the magic woods or bush, and on their return to their village at the end of the course. They pretend to have entirely forgotten their life before they entered the woods; but the pretense is not kept up beyond the period of festivities given to welcome them home. They all learn, to a certain extent, a new language, a secret language only understood by the initiated.[6]

Among primitive peoples, education is a group affair in that it is the group which exerts the discipline and control. The educative agent, of course, is the individual himself, but always with the group as his balance wheel. Instruction for social life, including manners, traditions, religious observances, come to the primitive youth both by his unconscious absorption and by his imitative play; through domestic inculcation; but mainly through disciplinary tests, initiations or participation in communal festivals and communal activities.[7] The learner was not relegated wholly to the school of experience. The aim, content, methods and the organization of primitive instruction were predominantly public and rather communal in nature. With the group taking such an important place, the

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[6]M. H. Kingsley, Travels in West Africa, (London: MacMillan Press, 1897), p. 531.

[7]A. J. Todd, op. cit., p. 218.

family occupies a subordinate position in education.

The primitive African educates his offspring for life in the community. The child must show conformity to social and religious traditions; deviations are impugned. Westerman[8] does not believe that education for life in the community negates the development of the individual personality, but he does believe that the doctrine of conformity to the norm has been a hindrance to the development of the African society.

The Patterns in Sierra Leone

The general characteristics which have been described for primitive education apply to Sierra Leone also, but in addition, a special institution exists for the education of the youths and this is the Poro Society. This society is exclusively for male and that for the female is the Bondo Society or more correctly Sandi. The original meaning of the word "Poro" is not quite clear, but it is believed that literally the word means "law" or "one word." These Societies are of fundamental importance in the local culture and every male or female youth must receive such training before being considered an adult in that society. With the growing influence of Mohammedanism, Christianity and Western culture, the significance of the Poro is waning in some temporal relation with the detribalization and the general modification of the primitive culture.

The Poro is the oldest institution[9] among the Mende and exists also among the Temne, Shebro, Vai and Lokko, and in the

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[8]D. Westerman, The African Today, (London: Humphrey Milford, 1934), p. 101.

[9]M. McCulloch, Peoples of Sierra Leone Protectorate, (London: International African Institute, 1950), p. 30.

adjacent Liberia among the Mendinka. The Mende claim to be its originators. The Poro has apparently never had any centralized organization, but operates locally through independent societies with similar rules all over the country. It is said that there was in pre-protectorate days, a "Grand Poro" with cross-chiefdom powers of making war and peace; but very little is known about its organization.

The male society or "school" will be described first. The sessions of this school are not held in the towns or villages proper, but a temporary place is selected in the forest not very distant from the principal or capital town of a district. This special section of the forest is never used for other purposes although the structures may be burnt at the end of each term. When there are enough people to be initiated, an official walks along the roads to announce that a session is going to be held.

Once boys enter the school area, they are at no time allowed to return to the towns until their period of training is complete. No one except members of the society is permitted entrance to the area which is sealed off by symbols of taboo. If uninitiated persons approach it, they must make their presence known so that none of the secrets will be exposed. If a man trespasses, he will be initiated. Similarly, if a woman knowingly or unknowingly trespasses, she may be sworn to secrecy and initiated. In former times she was rendered dumb to ensure that she would not reveal the secrets. The only female permitted is the one whose position in the society is hereditary-though often she is the wife of the Zo or Namu.

Her duties include acting as matron for the initiates. During the period in which the school is in session, this area is said to be the special possession of the principal official of the institution. Thus in a physical and spatial sense, this school is a special and distinctive environment.

The principal official of the school is known as the Zo or Namu, "the leader who stands at the mouth or head" who is endowed with wisdom and mystic power in a superlative degree. He has a great status in his society, is respected by the elders of the tribe and is honored with intense devotion by the youth of the land. In personal characteristics, he is chivalrous, courteous, public-spirited, law-abiding and fearless. He also has a full knowledge of all the native lore, arts and crafts and is versed in the history and traditions of his people and an authentic judge of all matters affecting their welfare. Other men of good repute who are specialists in the various fields of activity serve as his assistants and as teachers.

Here in the Poro bush, a boy is circumcised first, if that has not been done already. The number of boys who are circumcised at this time is dependent upon the age distribution as the older ones would have received this operation prior to entrance. Before the influence of the Western world was so great, most of the novices were quite young and were uncircumcised at the opening of the term. "Circumcision constitutes a sanitary measure, although there were no social diseases before the coming of the Europeans. It is thought, however,

that less dust will be accumulated when the skin of the male organ has been excised."[10] An uncircumcised man, moreover, is considered to be a weakling and is despised as an inferior being by his fellow Africans. After the healing of the wounds, a feast is celebrated so that the boys have an opportunity to know one another as well as to know the teachers. The women prepare the food although they cannot bring it into the school. After circumcision, the boys receive marks of membership consisting of a series of short cuts made on the neck, the back and the breast. The initiate is supposed to be swallowed by a "Devil" and at the end of a session reborn; the marks on his back and neck are supposed to have been made by the Devil's teeth.

Now begin the specific forms of training.[11] The boys are divided into groups according to their ages and aptitude and receive instruction in all the arts, crafts and lore of native life including a variety of games and sports, such as swimming, canoeing, hunting, acrobatic stunts, dancing, singing, drumming and the playing of other musical instruments, wrestling and climbing. These are for the purpose of physical development, the acquisition of fundamental skills, the sharpening of the wits and appreciation for native art. It is by this means that the character is molded and a youth is prepared to take his place among the adults. Moreover, the continuation of all

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[10] M. H. Watkins, "The West African Bush School," American Journal of Sociology, (Chicago: University of Chicago Press, Vol. XVIII, No. 6, May, 1943), p. 670.

[11] Idem, p. 670.

these traits is insured by the thorough training. The first activity is a series of tests designed to determine individual differences, interests, and ambitions. A youth who shows special aptitude for weaving, for example, is trained to become a master of the craft; while those who show distinctive skill and interest in carving, leatherwork, dancing or native medicine are developed along those lines. Later on, an opportunity is provided for a demonstration of special ingenuity and skills.

The youths help in the construction of the buildings which are used for the school. All the buildings, fields and activities are their responsibility after they have received their instructions. All the laws and traditions of the tribe are taught as well as duty to their tribal chief (king) and elders. Training is given in the recognition and use of various medicinal herbs, their curative powers and various antidotes. Here as elsewhere, Nature has put ready to the hand of man herbs specially and peculiarly adapted to mitigate the diseases of the country. The inhabitants have learned in the school of experience how to avail themselves of these means to keep themselves in health.

> Even outside of the Poro, and amongst the highly educated and advanced natives resident in Sierra Leone itself, great faith is placed and quite deservedly, in the efficacy of these country plants, many of which are still unknown to medical science; and they are in fact far more frequently used by the educated Africans for the treatment of diseases peculiar to this country than European medicine even when they are able to obtain this latter.[12]

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[12]C. B. Wallis, The Advance of our West African Empire, (London: Paternoster Square, 1903), p. 241.

All the training given is based upon realistic situations, for example instruction in warfare is accompanied by actual mock battles and skirmishes.[13] The boys are separated into various areas, similar in location and arrangement to those in which the general population is or has been distributed. These areas must be barricaded, defended and attacked. Previous wars in which the tribe had been engaged are re-enacted, the boys of one group playing the role of the people under attack at one time, while those of another act the parts of the enemies. This situation could be reversed. The ruses which the enemy employed are gone over carefully and the attacker must carry them out with precision and dexterity.

The boys must live in these towns, work in the fields and carry on all the activities of normal tribal life, at the same time preparing to defend their possessions or to make attacks according to the assignment which they have received and the account which the official has given of the previous war. This is possible because the school area is sufficiently large, covering a few square miles. Sometimes there is a lapse of a few months before the "warlike" plans are executed. This makes the situation all the more genuine. The defenders are informed about the errors in judgment as well as the tactics which were employed formerly in the actual combat, and the battle is conducted upon the basis of the previous life situation. Herein is "learning by doing" and learning through experience. The

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[13]M. H. Watkins, op. cit., p. 671.

chief plays a secondary role to the Zo or Namu when the Poro is in session. At the completion of the session, the chief is informed and he then visits the society only in the role of a private citizen. A day or two after his return, he sends his representatives to meet the leader and the authorities in a highly ceremonious manner. The boys make a number of demonstrations covering a day or more. Preparations are made for the ceremonial return of the boys to the town. This is technically known as the "pulling" of the Poro, when the Devil is said to "deliver" the boys whom he had "swallowed."

The chief's compound is specially decorated for the occasion. The chief then meets with the officials of the Poro. Great speeches are made and sentiments of appreciation are expressed to the leader for having conducted the session. The leader in turn acknowledges the kind words and kneels before the chief and elders, pledging loyalty. This example of kneeling is imitated by the boys. Then follows the great rejoicing and beatings of drums as by this time, the parents and relatives of the boys have all assembled for the occasion. The boys, having been ceremoniously washed and their bodies rubbed with clay, dress themselves in their Poro uniform. This consists of a kind of twisted rope of leaves which is wound round and round the waist. This girdle very nearly resembles the fern which is one of the emblems of the Poro. First emerging from the Poro area the boys have a very good time to make up for their seclusion. For a day, they have free run of the neighbors' property and may annex their fowls, sheep, goats, and cattle

without any notice being taken of this. The villagers, aware of this day of grace, generally take precautions to insure before hand the safety of their property. The wealthier ones may leave out a few cattle to be captured by the boys. There are two explanations given for this custom. One is that the boys as warriors and adventurers being permitted to enter the town, should have the freedom to plunder therein. The other idea is that they must be given the privilege to demonstrate publicly their manly and courageous spirits. After this incident, the youths are taken to a stream where they have their bath and dress in their best clothing. The boys are returned without any more ceremony to their parents as full citizens of the society with legal rights and responsibilities equal to those of adults.

The Sandi is the society for the girls and it is very similar to that of the boys in organization and function. However, it is not conducted so far from the town or in so great a space as the Poro. The enclosure for the Sandi consists of a large fence constructed of giant forest wood, neatly plastered on both sides with clay and surrounding a spacious campus. It is usually built near a river so that the girls may wash and bathe without having to go very far and expose themselves to public gaze. Within the enclosure several temporary buildings are constructed, being sufficient in number for the number of inmates; and, as in the case of the school for boys, the buildings are burnt at the close of the session. The buildings and campus are the Bondo proper while the society itself is the Sandi.

The heavy construction work is done by men, after which everything is given over to the women and the men would then have nothing to do with the institution. The "mysteries" of the Bondo are, if possible, more carefully and closely guarded than are even those of the Poro. A girl can be initiated at any age, but most enter before puberty. A girl who has not been initiated is termed gboa (meaning small). As soon as a girl comes into the Bondo, she is subjected to a certain treatment which has a special significance. She is whitened with clay all over her body, dressed in fine local cloth and receives her Sandi name discarding those given her at birth. Seclusion may last for three or four months, but today is often completed in a few weeks. A girl is usually engaged before she enters the Sandi. The fees for her stay in the Sandi are then provided by her parents and future husband. Payments are made in the form of entrance fees. At one time a fee was paid for each new art which she was taught during the Bondo.

The girls are instructed as are the Poro youths in the medical use of herbs and in other matters peculiarly affecting women.

> The aim of instruction in the Sandi school is to make women out of the girls. They are to be fitted for the woman's part in the community life. They are taught all kinds of housework, farming, harvesting, and what is highly important, dancing and singing. The songs, however, deal largely with sex questions, and during their stay in the bush the girls receive instruction in all matters relating to sex relations. They are never seen by men during their initiation period.[14]

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[14] G. R. Dale, Education in Liberia, Unpublished Ph.D. Dissertation, (University of Missouri, 1946), p. 252.

Their education is in charge of an experienced matron. They are free to walk within the bounds of the society. "The law against infringement of any of the rules is extremely stringent and nobody of the male sex would think of approaching the Bondo or interfering in any way with the inmates, for if he did, it would probably mean death."[15]

The head of this society is a hereditary position as is the position of head of the Poro.[16] She is usually a woman of more than middle age, established in the society and in position to break her ties with the home during the term of the school. As a representative of the ancestral spirits, she may undergo a metamorphosis and become what some people describe as the "dancing Devil," due to the fact that she or a younger substitute dances on certain occasions completely concealed by a large mask and a special dress. There may be two persons with this title, the one who rules the school and the other who dances in the form of the spirit. This is necessary in cases when the leader is rather too old for the strenuous exercises of the dancing. Next in rank to the leader is an official who is the assistant leader. They are called "mothers" by the girls. In addition, there is another woman who supervises and is responsible for the cooking, washing, and general domestic affairs. The first initiated among the girls, also holds an official position. She is a type of student leader who calls together the other girls for the activities. In consultation with the adult women, she decides

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[15]C. B. Wallis, op. cit., p. 248.

[16]M. H. Watkins, op. cit., p. 674.

the program of work and recreation; and assigns the girls to various groups for these activities. She is highly respected by her fellow members and she takes the lead in every important affair.

This institution is clearly maintained for the purpose of preparing a girl to assume her place as a wife and mother, attached primarily to the domestic unit in the social order. The girls are said to be spirits and this is why they smear their faces with a preparation of white clay so as to simulate spirits. As this clay is washed off, it is replaced. The dancing dress material consists of bracelets of palm leaf fiber which encircle the arms and wrists while the body net is made of cotton, grown and woven in Sierra Leone. Attached to the knickerbockers are to be noticed a number of small plates of native iron, which make a rather pleasant jingle as the wearers walk and dance. An infinity of pains and care is spent by the Bondo dancing mistress in teaching her pupils all the art of the dance, which includes a graceful carriage. The magnificent figures of the young girls and women are of themselves an ample tribute to the thoroughness of the instruction.

The girls are instructed in all domestic affairs as cooking, preserving food, cosmetics, embroidering, care of children and all that a woman is expected to know. They are taught to be hard-working and modest in their behavior especially towards older people. They are required to go on their knees when addressing a superior. Dancing and singing are taught and special exhibitions are sometimes given by the Sandi

girls after their period of seclusion is over. They may be required to dance for a funeral or for the visit of a neighboring chief.

The Bondo rites are very much the same as those for the Poro, except that the girls do not rush about the town and "plunder" it as the boys do. In most cases, the girls are ready for marriage upon graduation. The final ceremonies are marked by great rejoicing in which the relatives and friends of the girls share. Four officials parade through the town carrying the "Kendu medicine" which is an essential part of the Sandi ritual.[17] It has two purposes, to foster womanly character and virtue, and to cleanse and purify women who have fallen short in these respects. After an exhibition of dancing in the town, the girls are sworn to secrecy concerning Sandi ritual and knowledge. Their heads are plastered, the washing off of this marks the attainment of womanly status. Led by the Sandi "devil," they go in procession into the town where they spend three days in the Sandi house and then three days in their parents' houses, receiving the admiration of friends and relatives. Those who are betrothed are claimed at this stage by their fiances. Needless to say that today, they do not spend as long as three days in their parents' houses; the period could be only a few minutes.

In this century, the Bondo has been used for an experiment in mass education. The plan originated from Dr. M. A. S. Margai while he was a medical officer at Pujehun and it consisted in

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[17] M. McCulloch, op. cit., p. 35.

training selected Bondo women in the elements of hygiene and child welfare. They in turn taught what they had learned to their inmates. The following is an official report of the proceedings:

> In the dry season of 1943 to 1944, an interesting experiment was initiated by the medical officer, Bonthe (himself a Mende-Shebro) and the lady education officer in the Bonthe area, in connection with the women's (Bondo) initiation ceremonies. The idea underlying it is that after the conclusion of the local ceremonies the girls should be collected in central camps, in sanitary conditions where they should receive a short course of elementary instruction in sex hygiene, infant welfare, etc. The instructors, who are themselves members of the Bondo society, were trained under the supervision of the Medical Officer and the lady education officer. The experiment was enthusiastically supported by the chiefs and people and about 600 girls attended. A second course in the dry season of 1944 to 1945 was even more successful.[18]

This is another instance of the Bondo's receptiveness to new and modern ideas. It is unlike the Poro which is more traditional.

The first contact that Sierra Leone had with the western world was the Portuguese. They never colonized "Sérra Lyoa" as they called it [illegible] however, they were responsible for the first contact accounts of the inhabitants and their customs. In primitive societies, education seems to be a part of the culture just as religion and the form of government. Primitive education has been divided into parts - Vocational and Traditional. It might better be called Informal and Formal, respectively. The former would, as before, include all the activities connected with getting a living whilst the latter would

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[18]D. L. Sumner, Education in Sierra Leone, (Freetown: Government of Sierra Leone, 1963), p. 282.

refer to the type of education found in initiation ceremonies. Unlike western education, active life and primitive education were undivorced; there were no school houses as such, everything was made practical and natural. Also in primitive education, it is a group affair in that one's group exerts the discipline and control. The educative agent is the individual but with the group acting as his balance wheel.

There are two "institutions" for primitive education in Sierra Leone - one for the boys (Poro) and the other for the girls (Sandi). They are very similar in operation and administration except that the activities are suited to the sex involved. These "institutions" are of fundamental importance in the local culture and every male or female youth must receive the specified training before being considered an adult in that society. With the growing influence of Christianity and western culture, the importance of primitive education is waning. Finally, the Sandi is more receptive to new and modern ideas compared with the Poro.

CHAPTER II

COLONIAL EDUCATION IN THE 19th CENTURY

Western education was instituted in Sierra Leone as early as 1787 and was a consequence of the activity of British philanthropic and missionary bodies.[1] The history of Western education in Sierra Leone is generally described as the history of missions. In fact, the first schools there were started by the missions. Also the Creoles as a group, who as previously mentioned,[2] came under Western influences first, played a substantial role in Colonial education. Again, Creole is the ethnic label for repatriated slaves from the streets of London, from the United States, Canada and the West Indies who settled in the Western area. During the Colonial period, education was not a systematic program, for it was as varied as the missionary bodies who were largely responsible for it. For convenience, Colonial education is examined in two parts (a) 19th Century (b) 20th Century. This chapter treats the former.

The Missions

The "Society for Missions to Africa and the East" later known as the Church Missionary Society (C.M.S.) was founded in

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[1]Helen Kitchen, ed., The Educated African, (New York: Frederick A. Praeger, 1962), p. 387.

[2]D. L. Sumner, Education in Sierra Leone, (Freetown: Government of Sierra Leone, 1963), p. 282.

England in 1799. The leading members were the great Abolitionists who at the same time were the most important people in the Sierra Leone Company; William Wilberforce being the first president and Henry Thornton, the first treasurer of the Society. Soon after its formation, the C.M.S. turned its attention to Africa. Certain factors influenced this choice. First was the founding of Sierra Leone as a British Settlement which could be used as a centre for the conversion of the people in the surrounding countries. The desire in Europe to focus most philanthropic ventures at the time towards ameliorating the inhuman efforts of the slave trade, put Sierra Leone in the forefront as an acceptable base for the operations of the C.M.S. Representatives of the C.M.S. started to arrive in Sierra Leone in 1804. Their primary task was to convert the people to Christianity, however, they were obliged to engage in the work of education, not only in order to be able to give religious teaching but also to raise the level of living among the people.

"One of the aims of the C.M.S. was to teach various useful branches of European culture as this would bring the people in touch with Great Britain and promote civilization among them."[3] The society recognised the necessity of the printed word in a large scale Christian campaign. They reasoned rightly that books could teach where missionaries would not be admitted; they could penetrate the remotest recesses and serve their purpose at any

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[3]D. L. Sumner, op. cit., p. 13.

time of the day or night. The school was a side issue to the evangelical work for which the missionaries were actually commissioned. In time however, it became the dominant factor in their relation with the people.

The three groups of immigrants to Sierra Leone were each of the Methodist persuasion. When they landed, their religious fervour was strongly in evidence, followed closely by their desire to teach. These two characteristics were mainly responsible for the establishment of churches and schools by the people themselves, in Sierra Leone. By 1813, the Methodists had a school consisting of about 90 pupils, 80 of whom were in general attendance. The school started in the morning with the reading of a chapter from the Bible and praying. This was followed by recess. In the afternoon, they engaged in hymn-singing from "Benson's Collection" and broke up at night with singing and praying. Besides teaching the reading of the scriptures, an attempt was made also to instill into their minds the spiritual meaning. The people were so poor that it was impossible for them to pay school fees. The school was held in the chapel and some children came to school almost naked. The teachers therefore sought help from the Government who sent them an additional teacher and a teacher's salary.

"From 1815 to 1827, the C.M.S. was responsible for education in Sierra Leone."[4] The social and educational welfare of the liberated Africans were entrusted to the C.M.S. From

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[4] Idem, p. 332.

1827 to 1840, education in the Colony was diffused and intensified. An intense educational program was carried on in day, evening and Sunday schools and by 1840 the settlement was saturated with educational influence. From 1840 to 1868, several developments took place in Sierra Leone to intensify the educational program and to form a suitable basis for extra-territorial expansion in education. The first of these was denominational jealousy. The C.M.S. because of previous associations, held a favored position with the Government--this, the other sects became jealous of. They were the Baptists, Countess of Huntingdom, United Methodist Free Church and the Roman Catholic Mission. In the hinterland, educational work was started at Bonthe and Shenge by American missionaries. There was a competition in the opening of schools and provision was made for teacher training facilities. In 1841 and 1857, expeditions were made to Nigeria which resulted in the establishment of educational work there. In 1841, the British Government sent out to the then British West Africa, a commissioner with powers to examine local conditions in detail and to report to a select committee of Parliament in London.[5]

The report which contained information and comments from various missionaries, traders and officials working there, stated that the C.M.S. schools in 1841 numbered 22 and admitted boys and girls to a total number of 2821. In addition they had 2267 youths and adults on the roll of their Sunday schools

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[5]F. H. Hilliard, A Short History of Education in British West Africa, (New York: Thomas Nelson & Sons, 1957), p. 4.

where they taught reading and writing in addition to religious instruction. The Wesleyan Methodists at the same period had 13 schools and a total of 1541 children of whom 603 were girls and 938 were boys. They employed between 30 and 40 teachers in their schools. It is interesting to mention at this point a typical school which the Commissioner visited. This was the C.M.S. school located on Kissy Road which is still one of the prominent streets in Freetown. It was under the control of a Mr. & Mrs. Payton. Its enrollment consisted of 254 boys and 149 girls and one observer said it was "certainly the most admirably conducted of any that I have seen on the coast of Africa."[6] It is important to remember that all the schools in Sierra Leone at this time were in Freetown itself and the surrounding villages of Gloucester, Charlotte, York and Kent--i.e. the Western area in general. These were all schools of a primary or elementary nature.

The United Brethren in Christ contributed to the educational developments in Sierra Leone. This mission locally known as the U.B.C. was a single denomination until the amalgamation with the Mende Mission of the American Missionary Association in 1882. As the C.M.S. was the dominant agent of education and evangelization in the Western area, so was the U.B.C. in the hinterland where they first arrived in 1855. However, the educational systems differed; whereas with that of the C.M.S. the industrial counterpart of academic training

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[6] Idem, p. 4.

quickly faded away, it was the opposite with that of the U.B.C. So vigorous was the campaign for education and evangelization in the hinterland that in 1899, of the thirty-one schools there about two-thirds of them were U.B.C. schools.

Secondary Education

The C.M.S. opened a Grammar School in 1845 to provide secondary education for boys from the new middle class families.[7] Though started by a missionary, the Rev. Thomas Peyton, it was open to all irrespective of denomination. The boys were taught the same subjects that Grammar School boys learned in England--Mathematics, Greek, Biblical and English History, Geography, Music and Latin. Day boys were charged four guineas (about ten dollars) a year and boarders L15 a year. Parlour boarders paid extra for the privilege of eating with the Principal. Within twenty years, over four-fifths of the boys were paid for by parents or local benefactors. Of the first eight boys to finish, three went to an Institution to read for religious orders, one became a teacher, two government clerks and two went into business. There is some information that a Sierra Leonean, Mr. T. B. Macauley, learned navigation in England and taught it at the Grammar School. Otherwise, the Grammar School curriculum remained literary.[8]

There existed at this time, a certain amount of denominational rivalry. This led to the establishment of another

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[7]C. Fyfe, A History of Sierra Leone, (London: Oxford University Press, 1962), p. 237.

[8]Idem, p. 252.

school in 1874 known as the Wesleyan Boys' High School. It opened under Principal May whose tact and patience won for him the affection of his staff and pupils. It is believed that under his guidance, the school rivalled if not surpassed the C.M.S. Grammar School. During the 1870's, there were complaints that the latter faced with a rival from 1874, was stagnating and demoralized, the staff inadequate, teaching methods outdated.[9] Numbers were falling. Hence an Old Boys Association was started in 1879 to encourage school leavers to take an interest in their Alma Mater.

The founding of the Leopold Educational Institute in 1884 was of very great importance to education in Sierra Leone. It was the work of an African for the education of African youth. His school was a new departure in that it catered primarily for the needs of the public. Also, it was connected with every educational institution of note in those days, because it was non-sectarian. First and foremost, the school established a reputation for obtaining successes in the Civil Service Exams. The pupils of the school acquitted themselves commendably in other public competitive exams. A phonetic department was created at the beginning of 1899 and within a short time, nine boys obtained certificates in the theory section.[10] With almost unerring foresight this foremost Sierra Leonean educator adopted educational principles acceptable to the public, got the

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[9] C. Fyfe, op. cit., p. 435.

[10] D. L. Sumner, op. cit., p. 109.

appropriate staff to instruct the students and enlisted the sympathy of the leading citizens in the community.

The Secondary School for girls started in 1845 in Regent Village.[11] It started with eight girls under the superintendence of a Miss Morris. In 1849 it moved to Freetown under Miss Sass who was Principal for twenty years. The purpose of this institution was to provide for a corresponding education of the girls who could be partners to graduates of the Grammar School. The school expanded rapidly and in 1861, the foundation stone of the present building was laid. The buildings were extended in 1865 from funds provided by Mr. & Mrs. Walsh in memory of their daughter Annie, an intended missionary who died young. In 1877, the school was named after her, the Annie Walsh Memorial School. The original pupils were girls from the village schools who showed promise of becoming teachers. The Governor of Sierra Leone, writing to England in 1844 said:

> . . . they will be the means of establishing a new most important and influential grade in the society of Sierra Leone, among which the husbands, the wives and the domestic (sic) intercourse of the middle classes of England will, for the first time find representatives in Africa.[12]

To this period also belonged what later was known as the St. Joseph's Roman Catholic Secondary School for girls. In 1866, the Sisters of St. Joseph of Cluny opened the Convent and school of St. Joseph in Freetown. At first, it catered to children of all ages but forty-five years later, the primary and secondary departments of the school were separated. Up to

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[11] F. H. Hilliard, op. cit., p. 21.

[12] Idem, p. 21.

1900, there were three secondary schools for boys and three for girls. The boys secondary schools were (1) Sierra Leone Grammar School founded by the C.M.S. in 1845 (2) Wesleyan Boys' High School founded by the Wesleyan Methodist Church in 1874 (3) Leopold Educational Institute founded by the Rev. L. J. Leopold in 1884. The girls secondary schools were (1) Annie Walsh Memorial School founded by the C.M.S. in 1845 (2) Wesleyan Girls High School opened in 1880 by the Wesleyan Methodist Connexion (3) St. Joseph's Convent, begun as a primary school in 1866.

Instruction and Teacher Education

The experiments of Andrew Bell and Joseph Lancaster[13] are well known to students of the History of Education in England. Bell was a lecturer in Science in India and experimented there with the employment of older boys in charge of lower classes. When he returned to England, he published an account of his method in a book called "An Experiment in Education." This monitorial system as it was called, became introduced in certain parochial schools in England. Lancaster in the meantime had developed a similar system in his famous Borough Road School for 100 pupils and he claimed that a school of 1,000 boys could be taught by his method at the expense of one master. In 1808, a Royal Lancasterian Society was formed to set the work which he had done on a secure financial basis. The name of this Society was later changed to the British and Foreign School Society.

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[13] Idem, p. 8.

It is not difficult to see how attractive this monitorial system would have appeared to the early educators in Sierra Leone. Thus the general plan was for one schoolmaster to be appointed and a number of teachers. These teachers would normally be youths who had reached the top of the school and were then put back into the school to supervise the mechanical teaching work in various classes. The Inspector of Schools in 1841 said that in the majority of these schools, the teachers were Europeans. A direct link was forged between the West African Schools of these early days and the then popular English monitorial system by the sending of two young men to England to be trained at the Borough Road School. The missionaries of this period seemed to have made every effort to see that West Africa had schools in which the teaching given was modelled upon the best that they knew.

The Infant School system was employed in some of the schools in Sierra Leone. Its beginnings were associated with Robert Owen who opened the first of such schools in 1816. The methods used were modern; the aim of the teacher being to win the liking and respect of the children. Emphasis was laid upon the use of illustration, the telling of stories suited to the age and interests of the pupils, nature study from direct observation in the garden, dancing, singing and playing of games. At this stage of the country's development, there was no clear distinction between the Infant and Elementary Schools. Since schools catered to children of tender age as well as those of mature age, it can be assumed that they must

have been grouped together in classes and the systems of teaching employed, appropriate to their level of accomplishment.

The Government in 1882 passed an ordinance for the promotion and assistance of education in Sierra Leone. The problem of teachers was now taken seriously.[14] A Board of Education was set up for examination of teachers and the award of Certificates for successful candidates. The Rev. Metcalfe Sunter had been appointed Government Inspector of Schools for West African Settlements in 1882.[15] He recommended the formation of group schools in many villages to do away with the small gatherings, mistakenly called "Schools," the former were to be on non-denominational lines. He also recommended the termination of the office of teacher-catechist, to improve the professional dignity of the teacher, higher pay for teachers, to improve the efficiency of the teaching profession, the pupil-teacher system, to secure a source of qualified teachers to man the schools and the establishment of a teacher training college by Government to ensure a proper basis of instruction for teachers. No school was entitled to Government grant after 1887 unless the masters were duly certified. Hence Rev. Sunter recommended the registration of uncertified teachers as a temporary measure.

By 1893 the idea of group schools was firmly established. The plan was that several schools come under one qualified headmaster for eligibility for Government grant. In 1894, school

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[14]F. H. Hilliard, op. cit., p. 28.

[15]D. L. Sumner, op. cit., p. 127.

chapels were going out of fashion; also, the catechist-teacher system was slowly being replaced by the professional teacher. During the same year, efforts continued to solve the problem of teacher-training. Candidates were selected from elementary school monitors who had passed the entrance tests for teacher-training. These were sent to Fourah Bay College where a practising school was opened. In 1896, a scheme for the improvement of teachers' salaries based on the classification of schools and the qualifications of teachers was originated by the Governor.

An alternative solution to the problem of teacher-training was to send to England a carefully selected group of Sierra Leoneans. The Wesleyan Methodist Missionary Society followed this policy of the C.M.S. as early as 1840. Nevertheless, the general policy from 1826 adopted by the missions and supported by the Government was to train as many African teachers as possible in the Western area itself rather than to send them overseas. Thus, by the end of the 19th century, there were three institutions concerned with teacher-training--Fourah Bay College, a Wesleyan Methodist Training Centre at King Tom (west end of Freetown) in 1843 and a government Model School opened in 1868 by Mr. T. H. Popplestone who was the first to be appointed to the newly created government Department of Education in Sierra Leone.

Mohammedan Education

The Mohammedans in the Colony were originally threatened by the Government and considered a subversive group. Hence,

they kept apart, tending to shun the rest of the population except for trade, teaching their children at home rather than letting them go to Christian schools. In 1849, the Mohammedans were estimated at about a twentieth of the population. There was a scheme to evangelize Mohammedans through education. Hence the C.M.S. opened a school at Dan Street in Freetown especially for Mohammedans, where education was given free on condition that the pupils so enrolled would accept Christian religious instruction. The school served its purpose and among its former pupils could be named eminent Mohammedan citizens of Sierra Leone. This school existed until the end of the century when there were already four Mohammedan Schools. There is information[16] that the Rev. Alexander Schapira, a Professor of Languages at Fourah Bay College, who was an Arabic scholar, started a school in Freetown for Mohammedan children. There was little hostility between Creole Mohammedan children and Christians.

Mohammedans were cut off from the community mainly because they feared to send their children to Western area Schools lest they be converted.[17] A rare exception was Harun Al Rashid, educated at the Grammar School as Henry Valesius King. He continued his studies at Futa Jallon and Fez, going thence to Mecca as the first pilgrim from Sierra Leone. On his return he taught Arabic at Fourah Bay College and was a private

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[16] C. Fyfe, op. cit., p. 405.

[17] Idem, p. 498.

teacher until his death in 1897. Mr. Sunter who in 1882 had become the Inspector of Schools for the whole of West Africa reported that there were about twenty Koranic schools in Freetown about this time. In 1890, the Mohammedan communities were persuaded to apply for Government aid, hitherto given only to the Christian schools.

Vernacular Problems in Education

Several C.M.S. missionaries studied the African languages among the recaptives (Creoles). Formerly, they studied only among the Susus and the Bulloms but they taught in English. An English Quaker, Hannah Kilham, living in London became interested in teaching African children in their own languages using images and ideas they would know. She learned languages from sailors and in 1824 and 1827, paid short visits to Freetown. She published some school tracts on her methods and returned in 1830 to put her theories into practice. She opened a school for girls in the mountain valley of Charlotte Village, teaching in Mende and "Aku" languages.

There has been a vernacular problem from the beginning of the educational development in Sierra Leone. When the missionaries started in 1804, one of their chief instructions was to learn the Susu language. The children were taught in the English language and they were allowed to speak the Susu language outside of school hours for the benefit of the missionaries. The Rev. E. Bickersteth was a C.M.S. missionary who had experiences at this first phase of the country's education. He came to Sierra Leone in 1816. He felt that education in the

vernacular would make the children more useful to their parents and should be given greater attention in the future.

There were clashes between the Missions and the Government as regards vernacular policy. This problem of a vernacular or a national language has persisted. To the Government, the vernaculars were a necessary evil to be eliminated from the schools as soon as possible. In 1894, Mr. Sunter wrote in a report referring to missions wishes for vernacular education;

> The Nation must and will know English in spite of all such well meaning but diseased notions; it is the language of commerce and the only education worth a moment's consideration or attainable. I regard these said languages as only interesting to the comparative philologist and never likely to become of any particular use in civilization, as far as British interests are likely to be concerned.[18]

Industrial Education

In the nineteenth century, it was the practice of poor parents to employ their children for work as soon as they were old enough. This brought about irregular attendance at school. There was some effort to alter the system of education. Pamphlets entitled "Brief Practical Suggestions for the Establishing of and Conducting of Normal and Industrial Schools for the Education of the Coloured Inhabitants of Her Majesty's Colonies" were received by the Government and circulated with the hope that people in Sierra Leone might be influenced to open an industrial school. The Governor in 1846 proposed that a certain sum should be included in the curriculum of every school.

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[18] C. P. Wise, A History of Education in British West Africa, (London: Longmans Green & Co., 1956), p. 22.

The C.M.S. did not encourage Industrial Education. A source of antipathy could be traced to incidents connected with the founding of the country. Literate Africans were given more lucrative jobs and literacy was a condition for church membership. During the earliest days of both the Christian Institution and the Sierra Leone Grammar School, industrial training was given an important place on the program. As the country became prosperous, so did industrial education wane.[19] Agriculture was primitive. Although country cloths were made in Sierra Leone, the English yarn was fast ousting the native yarn. The practice of setting up as traders or of becoming clerks was too common. The country as a whole was rather prosperous after the 1875 economic depression. In 1877, the public loan obtained from the British Government was paid off and in 1891, the assets of the country exceeded the liabilities for the first time.

Higher Education

A Christian Institution was founded at Leicester three miles from Freetown, on a piece of land granted to the C.M.S. by the Colonial Government. The temporary buildings were put up in 1815 and 1816, the school started with the Rev. Leopold Bertscher as its first principal. At the start, there were 350 children of both sexes enjoying the advantages of a Christian education. The boys were taught mostly in the different trades as carpenters, sawyers, masons and shingle-makers. Above all, every effort was made to convert them to Christianity. The

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[19]D. L. Sumner, op. cit., p. 123.

C.M.S. arranged with the Government to support 200 of the children provided the Government would support all the children above that number. The Institution had a brief period of success as the Principal died about a year's time after its foundation. In 1818, the Governor (Charles McCarthy) suggested that the establishment be converted into a College. A certain number of the children in the Western area were to be admitted to receive a superior education at the charge of their parents.

In 1820, the buildings of the Christian Institution were converted to a hospital for Liberated Africans and the educational work was transferred to Regent Village which the Rev. W. A. B. Johnson had transformed into a thriving and intelligent community. Here it was opened with twenty-six boys from twelve to eighteen years of age.[20] The Superintendency of this devoted and exemplary clergyman was beneficial to the institution but on his death the seminary declined steadily. The Institution collapsed in 1826. The C.M.S. sent Rev. L. F. Haensel to Sierra Leone with express instructions to revive the activities of the Institution and to regard it as a nursery for a College then in course of erection at Islington, England, where selected students from Sierra Leone were to be sent for higher education. He was to give a liberal education to any promising youth regardless of his intended vocation. The curriculum should include a sound knowledge of the English language, a study of the local languages, grammar, dictionaries and Bible transla-

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[20]D. L. Sumner, op. cit., p. 29.

tions. Rev. Haensel started work in 1827 as the first Principal with four students. The College was now located at Fourah Bay in the east end of Freetown and was renamed Fourah Bay College. By 1830, there were six students and a promising and dependable one was Samuel Adjai Crowther. There were twenty-one students in 1833 but this increase was made possible by lowering the standard of the entrance requirements. In 1840 the Rev. Edward Jones was appointed Principal, a position which he held until 1858. He was a black American from Charlestown, ordained in the Episcopal church of America. He was fortunate in securing staff for the College, the most distinguished being Mr. Koelle, the philologist and the Rev. C. A. Reichardt, a classical scholar. The student body rose to thirty-seven but in subsequent years there was a steady decline until 1858, when the C.M.S. decided to close the College. It was re-opened in 1866 with the Rev. H. J. Alcock as Principal. He was succeeded in 1870 by the Rev. Metcaffe Sunter, a remarkable educator who found only four students there. He began a scheme for University education in the Western area which made the College open for men of other callings than the Ministry. Durham University was selected for affiliation in 1875 because of its strong theological background. In 1876, the first group of students were matriculated under the new regulations. The first degrees were granted in 1879.

The wide curriculum of the College now consisted of Latin, Greek, Hebrew, Arabic, History, Geography, Comparative Philosophy, Natural Science, French and German. The College

made rapid progress under the leadership of Mr. Sunter who, in 1876-77, also acted as Director of Public Instruction for the West African settlements. When the College opened in 1876, the students wrote Durham degree examinations. Papers were sent out by post and scripts returned for marking. The successful received 'Graces' allowing the Bishop as visitor to confer a degree on them. The Principal at this time was Rev. Metcalfe Sunter. Students wore cap and gown as a sign of their academic status, a practice which has persisted to the present day. Nine of the first sixteen read Arts, five theology, two studied for a Medical registration examination helped by the Medical Department. Three came from Lagos, demonstrating that from the start the College was a West African Institution. In 1878, Rev. Nicol, one of the first graduates was sent to Nigeria to advertise the College. By 1889, some 27 Africans had gained the Durham B. A. Degree. Between 1889 and 1898 under the Principalship of the Rev. W. J. Humphrey, the College fell on bad days. The number of students fell to eight in 1894 and in 1898 Rev. Humphrey lost his life in attempting to take food to C.M.S. Missionaries who were blockaded in the hinterland during the uprising known as the Bai Bureh War. The College improved after the appointment of Rev. E. H. Elwin as Principal; the number of students rose to forty-six.

Governmental Control

The governmental control in Sierra Leonean education will now be examined, as it existed in the nineteenth century. One unique feature of Colonial education emerges - the setting up of Commissions of enquiry by the British government, to look

into the state of education in the country being administered.

Since Sierra Leone was first administered by the Sierra Leone Company, the beginnings of Governmental control could be given as 1791. The Company sent out the Rev. M. Horne, a Wesleyan minister and Mr. Field, a school-master in 1792. They set up a school with only four children in a temporary church. In the next year, there were 300 pupils in the schools of this settlement, for every illiterate person was eager to learn. Several factors were responsible for this early and rapid advance in education. Many of the colonists were from England and other places where literacy was a class distinction and illiteracy the badge of serfdom. In the Western area of Sierra Leone, to be able to read and write was a requirement for acceptance into the church. Also, whenever there was work to be done, the lightest burdens fell on Africans who could read and write and the more menial labor was done by the illiterate Africans.[21]

In 1863, the British Government made an abortive expedition against the Ashantis (Ghana) in the second Ashanti War. This failure caused the government to send out Colonel Ord on a special mission to the West African settlements. This was the third time he was made a Commissioner of Enquiry in West Africa. One of the things he investigated and which was dealt with rather exhaustively at the Parliamentary Select Committee held on his report, was the state of education in Sierra Leone particularly as it was becoming the topic of some bitter comment locally. The Commissioner found out that while Government was

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[21] Idem, p. 6.

spending L14,000 on the constabulary alone, they were spending only L666 on education, according to the estimates of the Western area. Mr. John Harris, a European trader, expressed strong feelings about the education of the Sierra Leone people, to this committee. He said that the mission-educated were notorious rogues and unreliable. He further stated that the chiefs would not tolerate them. The Committee gave more weight to these opinions than to those of officials and missionaries who testified to the attainments of the people.[22]

As a result of the findings of the Committee, the Secretary of State for the Colonies sent out Mr. J. S. Laurie, an English Inspector of Schools, to report on the state of education. The Colony Blue Book for 1868 listed seventy-eight schools with an average total attendance of 7,830.[23] In England it was estimated that in 1865 the proportion of school children in the population was one in seven; in the Western area, population about 50,000, it was nearer one in six. Consequently, Laurie found official figures too modest. There were ninety-five schools for him to inspect. Few villages had less than two, some three or four, for every church normally had its own. Laurie felt that despite the local difficulties, the better teachers managed to give a few of the brighter children as good a grounding as they would get in the average English village school. The year 1868 was significant since this was a time of very active interest in education in England, leading

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[22] C. Fyfe, op. cit., p. 338.

[23] Idem, p. 359.

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[22]C. Fyfe, op. cit., p. 338.

[23]Idem, p. 359.

to the control of English Grammar School endowments and the Education Act of 1870.

Most of the recommendations of Mr. Laurie were quickly implemented. An office of a Director of Public Instruction was created and Mr. T. H. Popplestone was appointed to it. A Government Model School was opened. This was a type of higher elementary school giving education in the three R's. As a result of the Education Code of 1870 payments of grants-in-aid were fixed on a formal basis. There was an imitation of the English system of "payment by results" which was later abandoned because of the undesirable emphasis which it gave to the passing of tests.

The year 1879 was an important turning point in the educational policy in Sierra Leone.[24] Up to that time, the control of educational institutions had been exercised by missions and local government without any attempt at formal agreement being made between them. The Western area had been divided into parishes by the Government and, while the missions undertook to provide schoolmasters and ministers in each parish, the Government provided funds for their stipends, built churches, schoolrooms and parsonages. Elementary education was given free to children of ex-slaves. Even when fees were charged to other children, they did not exceed the sum of one penny per week for each child. Thus, although the missions were relieved of financial expenses to an extent, this does not necessarily mean that they were freed of all expenses in

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[24] F. H. Hilliard, op. cit., p. 24.

connection with education.

In 1882, the first Education Ordinance was passed establishing a Board of Education composed of the Governor and four other members appointed by him. They were empowered to make rules and regulations, to establish schools maintained by public funds, to give aid from public funds to private schools and to provide for the training of teachers in the most economical way. The annual education reports of this period were not only records of events but documents of sincerity and foresight in planning for educational development. Some of the topics which command attention today were actively discussed in those days. Thus the report of 1894 suggested compulsory education leading to free education as a means of improving school attendance. A second education ordinance of 1895 repeated and revised the provisions of that of 1882.

According to an account given by J. J. Crooks[25] who was at one time Colonial Secretary in Sierra Leone, there were 76 Primary schools in 1899 and they were all divided among the various denominations as follows:

Church of England	41
Wesleyan	20
United Methodist Free Church	8
Countess of Huntingdon's Connection	4
Roman Catholic	2
United Church in Christ	1

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[25]J. J. Crooks, A Short History of Sierra Leone, (Dublin: The Nelson Printing and Publishing Co., 1900), pp. 162-63.

Colonial education in the nineteenth century could generally be described as missionary. In the early days, Sierra Leone, i.e. the Western area, was like one big school and every inhabitant a schoolmaster. But the church was the school and literacy was a criterion for membership. Denominational rivalry fostered the development of education about 1840 - 1868. The intensification of education gathered momentum with the arrival of Rev. M. Sunter in 1870. This western education brought with it problems of a common language, class distinctions as well as culture conflicts. Education had reached a stage which was above the standard of the lower class and it therefore became a class privilege. The education developed was not Industrial but academic. Also, the Government could not alter this situation because education was in the hands of the missions.

CHAPTER III

COLONIAL EDUCATION IN THE 20th CENTURY

The educational developments leading up to independence will now be examined. A separate treatment is given to the period from 1957. Although Sierra Leone's actual post-colonial period did not start until April 27, 1961, the date of its independence, yet the late Prime Minister Sir Milton Margai and his governing S.L.P.P. had exercised a large measure of internal self-government since 1957 and one can therefore date the end of the Colonial control over education at this time.[1]

The invaluable educational work of the Missions continued but by the turn of the century it was largely supplanted by the Government. Up to 1900, education had been functioning in Sierra Leone for about a century and a definite tradition, faithfully modelled after the English educational policy and system had been set up. There had been changes in school management following national reaction towards the responsibility for education; but these changes had come on slowly and had not altered the set pattern significantly. At best, education was still a bookish affair and a class privilege.

Secondary Education

The present century began with the founding of the

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[1]H. Kitchen, ed., The Educated African, (New York: Frederick A. Praeger, 1962), p. 391.

Harford School for girls by the United Brethren in Christ, in the year 1900. The purpose of the school was to train girls to become good teachers and good housewives. It was, however, developed into a secondary boarding school for girls serving the whole country other than the Western area. This mission started the Harford School at Moyamba. In 1904, they founded another in the Western area, Albert Academy for Boys. The original purpose was to train young men for the service of the Ministry and the schools of the mission. The curriculum had always included an emphasis upon craft work.

The Government in 1905 founded the BO School in the Southern Province as a Primary school for the sons and nominees of Chiefs but later developed into a secondary school in 1937.[2] The basic philosophy in establishing such a school is that if the experiment of establishing successful Native Administrations is to succeed, the rulers of the people cannot remain the most conservative elements in the community. The purpose of the school was not only to give the future rulers of the people a cultural education but to give them training in the duties of citizenship and a sense of their obligations to the community. The school was not exclusively for the sons and nominees of chiefs although preference was given to them. Whereas they paid only ten pounds, other students paid thirty pounds. Pupils were admitted at the age of seven years and on completion of the course they were able to pass a Civil Service

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[2]E. P. Coleson, Educational Change in Sierra Leone, (Michigan: Unpublished Ph.D. Thesis, University of Michigan, 1956), p. 180.

examination. The curriculum embraced the training in the ordinary branches of education in English schools, together with special and practical training in farming, carpentry, bridge building, road making and land surveying. From the beginning of the institution, pupils were taught that labor is as necessary a part of education[3] as a knowledge of reading, writing and arithmetic. The school at its initial stage was conducted along the lines of an English Public School. According to visitors, the BO School was an unqualified success. The system of prefects was introduced in 1911. Special care was taken to preserve and strengthen native tribal customs. Only the native names of pupils were used in contrast with the prevailing custom of adopting foreign names at school. No evangelization was allowed; rather everything was done to promote Mohammedan inclinations. Native customs and institutions were encouraged and the use of native clothing was compulsory for both students and native teachers. When Mr. T. J. Alldridge visited the school about three years after its founding, there were 80 boys although it began with only 18. The Phelps-Stokes Commission stated that there were 156 native boys there in 1921. Another visitor three years later found the enrollment to be 158. Travellers were particularly impressed with the large gardens the boys tilled with their own hands. One thing that particularly impressed them was the feeling that at last such maladjustments as the alienation of the boys from their people, their way of life and their agricultural background were being effectively dealt with.

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[3]D. L. Sumner, op. cit., p. 141.

The Albert Academy was not just another secondary school based on the century old tradition of education but one with a different bias. The aim was to give advanced training to those who were prepared to teach, preach or engage in other mission work. The curriculum was also suited to the needs of those desiring general academic instruction. The academic level offered classical, scientific, Biblical and normal courses and later a commercial course was added. The other secondary schools founded in the period 1900-1916 were (a) A.M.E. Seminary opened by the American Methodist Episcopal Church in 1908, (b) The United Methodist Collegiate School founded by the United Methodist Free Church in 1911[4] (c) The St. Joseph's Convent became a secondary school in 1912. In 1920 was founded three private schools for girls, (a) Mrs. Reuben Johnson's School, (b) Mrs. Leigh's Girls' High School and (c) Mrs. Casely-Hayford's Girls School. The St. Edward's Secondary School (Roman Catholic) achieved secondary school status in 1922. The government in 1925 opened the Prince of Wales which had started as a model school for teacher training. It was named after his Royal Highness, The Prince of Wales. In the following year, a private secondary school for girls was opened and called the Freetown Secondary School for Girls. It aimed at providing an education which combined the best academic standards with an essentially west African training and background. Both the BO Government School and the Harford School achieved secondary school status in 1937 and 1945 respectively.

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[4]E. D. Baker, The Development of Secondary Education in Sierra Leone, (Michigan: Unpublished Ph.D. Dissertation, University of Michigan, 1963), p. 45.

Secondary education was beset at this time by three difficulties: (1) Competition of the old tradition of classical education with the new tradition of practical education, which tended to confuse the real aims of secondary education, (2) Competition among the schools which lessened their independence, (3) Competition between the old missionary or individuals and the new Government sponsorship.[5] The first infused new life blood into educational thinking and planning, bringing into contact educational systems which had developed independently in the Western area and the rest of the country. The second formed a healthy background for educational development. The third awoke the fires of sectarian opposition to secular control of education. If Government grants were accepted by secondary schools, the big question seemed to be, how much secondary schools should yield to Government supervision or direction.

The secondary education provided was in two types of institutions: the secondary schools which provide courses of an academic character and the Central Schools or Junior Secondary Schools as they were called. Secondary school in Sierra Leone was synonymous with "grammar school" and in consequence any able boy or girl whose real talent was of a technical rather than an academic nature was forced to struggle through a course which was unsuited to his or her needs. Secondary education was geared towards an acquisition of the Cambridge Overseas School Certificate or the General Certificate of Education of London University.

By the middle of the century, the state of secondary education was not a happy one. As the official "Report on the

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[5]D. L. Sumner, op. cit., p. 151.

Development of Education in Sierra Leone" of 1948 puts it;

> There is no wholly satisfactory (secondary) school building. In a few cases where the buildings were definitely erected for school purposes, surprisingly little attention was paid to ventilation and light. Many rooms are of an awkward and uneconomic shape and doors have been placed in the wrong position. In one case the rented building used for a school is thoroughly bad.[6]

The quality and supply of school teachers was also inadequate for the task. In 1950, Mr. Nichols, Headmaster of St. Helen's School, Exeter, was called in to survey the secondary schools in Sierra Leone. In the words of the report which he submitted, "of the state of their building I need only say that, with the exception of the new Harford School for Girls, they are in a doleful condition. Some are dilapidated or even dangerous and should be rebuilt, all need extension."[7] According to the 1950 Education Report, the commoner ailments of the children at school were yaws, scabies, ringworm, ulcers, nose and ear discharges, occasional conjunctivitis and debility ascribed to the presence of intestinal and other parasites. These problems were serious enough for Mr. Nichols to mention in his report on secondary education that physical education should only be developed with the greatest care for fear of over-straining the children. Needless to say that it is not easy to do school work also under these conditions.

By 1954 Sierra Leone had at least thirteen secondary schools only two of which were outside the Western area and three

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[6]H. Kitchen, The Educated African, (New York: Frederick A. Praeger, 1962), p. 390.

[7]Roy Lewis, Sierra Leone, (London; H.M. Stationary Office, 1954), p. 77.

Central Schools also.[8] They contained over 3000 pupils and there was a similar falling-off in the higher forms as there was in the primary schools. Twelve of the thirteen schools had about 1000 pupils in Form I, 800 in Form II, 500 in Form III, 360 in Form IV, and 200 in Form V. The sixth forms which existed in two of the schools have between them 43 pupils, all boys and all taking science. Eight new secondary schools were opened at the beginning of the school year 1960-61, and during the course of the year, one school (the A.M.E. Boys' High School, Freetown) became fully assisted in respect of recurrent expenditure. Table I gives a listing of the Secondary Schools starting from the oldest.

TABLE 1

Secondary Schools Established in Sierra Leone, 1845-1956[a]

Date	Name of School	Founding Authority	Type
1845	C.M.S. Grammar Sch.	Church Missionary Society	Boys
1845	Annie Walsh Memorial Sch.	Church Missionary Society	Girls
1874	Methodist Boys High Sch.	Wesleyan Methodist Missionary Society	Boys
1880	Female Education Inst.Methodist Girls High Sch.	Shareholders Orig.	Girls
1884	The Educational Inst.	Private	Boys
1904	The Albert Academy	United Brethren in Christ	Boys
1908	A.M.E. Seminary (now A.M.E. Boys High Sch.)	African Methodist Episcopal	Boys

[a]E. D. Baker, op. cit., pp. 45-46.

[8]Government Printer, Report of the Sierra Leone Education Commission, (Freetown, Sierra Leone: 1954), p. 9.

TABLE 1--Continued

Date	Name of School	Founding Authority	Type
1912	St. Joseph's Secondary School	Roman Catholic	Girls
1914	The Collegiate School	United Methodists	Boys
1920	Mrs. Reuben Johnson's School	Private	Girls
1920	Mrs. Leigh's Girls High School	Private	Girls
	Mrs. Caseley-Hayford's Girls School	Private	Girls
1921	A.M.E. Girls Industrial School	African Methodist	Girls
1922	St. Edward's Secondary School	Roman Catholic	Boys
1924	Girls' Vocational School	Private	Girls
1925	Prince of Wales School	Government	Boys
1926	Freetown Secondary School for Girls	Shareholders	Girls
1937	BO Government School	Government	Boys
1945	Harford School for Girls	United Brethren in Christ	Girls
1950	Magburaka	Government	Boys
1951	Njaluahun	Methodist	Girls
1952	Kenema	Government	Boys
1952	Roosevelt Girls High School	American Baptist	Girls
1954	Christ the King College, BO.	Catholic	Boys
1954	Koyeima	Government	Boys
1954	St. Andrew's, BO.	United Christian	Co-ed
1955	Centennial, Mattru	United Brethren in Christ	Co-ed
1956	Freetown Secondary-Technical	Government	Co-ed
1956	Schlenker, Port-Lokko	Sierra Leone Church	Co-ed

Industrial Education

As mentioned earlier, education of a technical or manual nature had been neglected. This trend continued to this century. In 1909 the Mabang Academy was established for a training in

farming, agriculture with a liberal bias towards other subjects in Arts and Science, and a sound Christian training. Unfortunately, it closed down after a few years. A Diocesan Technical School which was opened in 1913 got help from the Government for a while. In 1936, the Government withdrew its grants and four years later, the school closed.[9] In 1919 the Government had opened an Agricultural Training College at Njala as a means of providing staff for rural schools which were opened in the larger villages. An industrial school existed in 1914 at Mobe, to train boys as shipwrights and carpenters. In Freetown was established the Sir Alfred Jones Trades School in 1920 for training boys in practical woodworking; also was the Girls Industrial School opened in 1921 by the American Methodist Episcopal Mission.

Up to 1934, the Government paid grants to industrial schools in the whole country.[10] There were seven in the Western area and two outside it. In the Annual Education Report for 1935, the term "Industrial Schools" is dropped in favor of "Vocational and Trade Schools." Consequently, only Mobe Roman Catholic School was retained under this category. The Annual Education Report for the year 1940 states, "The organization of the Junior Technical Department to replace the Sir Alfred Jones Trades School has had to remain in abeyance owing to lack of accommodation."[11] The Annual Education Report for 1945 records that the scheme was still under consideration. Fourah Bay College also, did not do much to encourage a technical type of education. In

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[9] F. H. Hilliard, op. cit., p. 48.

[10] D. L. Sumner, op. cit., p. 255.

[11] Idem, p. 257.

1952 there was created a Technical Institute in Freetown. Among other things, it should serve to send its better students to that institution,i.e. Fourah Bay College.

Female Education

The education of girls had never been given serious thought before 1900. Although they had attended school in appreciable numbers yet their standard on leaving school had been very low, because it was commonly believed in Sierra Leone that they were incapable of mental work and the school program was so designed that they were excluded from some lessons and needlework substituted. Moreover, they were detained by their parents and guardians from attending school most of the time because it was the belief that the domestic help they rendered at home was more effective for the future than the lessons learned at school. This was the state of female education at the beginning of the nineteenth century. However, the situation improved considerably towards the end of that century with the founding of secondary schools for girls.

In 1926 there was a separate section of the Annual Report of the Education Department devoted to female education in the whole country.[12] It set out the age-old problem: the dwindling of the number of girls at the higher reaches of the primary school; unpunctuality because of employment at home and at the markets, the use of the same syllabus as the boys. Outside the Western area, the problem becomes very serious because of clan relationships, the economy of which is based on marriage customs

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[12]D. L. Sumner, op. cit., p. 185.

and female labor. In 1927 therefore, the post of organizer of Infant and Female Education was resuscitated since its discontinuance in 1922, it having been held very commendably since 1911 by Mrs. Mavrogordato. Her duties were in connection with:

1. Infant Departments of primary schools in Freetown and the rural areas.
2. Teacher Training--establishment of the Women Teachers College and the running of vacation courses for teachers already in the schools.
3. Girls' Education other than in mixed primary schools..
4. Girl Guides which became of social importance in the Western area.

Mention has already been made of secondary schools for girls founded in the twentieth century--both academic and vocational. The training of female teachers was done at Fourah Bay and also at the Teachers Training College which was formed from the Girls High School. In the Southern province of the country reasonable attention was paid to female education by missions. Several girls' boarding schools received government assistance. In the greater part of the Northern province, the 1930's was too early a period to pay special attention to the instruction of girls. From 1928 to 1935, infant teachers only were trained at the Women Teachers College. No domestic science was then taught as it was considered that the students had probably covered enough of the subject at their secondary schools and would not be teaching it at the infant schools. The period from 1935 to 1940 should be noted for the gradual destruction of the educational barrier created in 1927 between the Western area and the rest of the country, particularly in the

education of women. By 1938, the general academic attainment of the girls had improved but the only drawback was the difficulty of securing employment as only the nursing and teaching professions were open to women. While improvements were going on in the Western area, the same field was almost untouched in the rest of the country until the appointment of Miss McMath as Organizer of Infant and Female Education in 1937.

The experiment in Mass Education of 1943 to 1945 has already been mentioned in Chapter One. In 1945 also, the Harford School achieved secondary school status. The following table for 1953 illustrates the discrepancy between boys and girls. The latter are said to drop out and "go native," i.e. they return to their original ways of doing things.

TABLE II

Comparison of Boys and Girls in School[b]

Schools	Boys	Girls
Primary	17,592	4,929
Secondary	641	104
Total	18,233	5,033

[b]Education Office, Statistical Returns of Assisted and Unassisted Schools in the Sierra Leone Protectorate, BO, Sierra Leone, 1953, p. 1.

Considering this tendency to drop out particularly at the primary level, the whole lot of female education has indeed improved considerably. At the time of independence, for example,

there were 105 female candidates out of a total of 479 who entered for the West African School Certificate--the examinationstaken at the end of one's secondary education.

Exams and Wastage

The western education given to Sierra Leoneans was to prepare them to pass exams so that they could get jobs. In the latter half of the 19th century, the Civil Service examination was adopted in the schools, to prepare students for entry into the Civil Service. In 1901 the College of Preceptors exams was included in a growing list of public examinations. About fourteen years later, the Senior Cambridge exam made its debut in Sierra Leone. This was followed by the Higher School Certificate taken by students who have done two years post school certificate work. The student looked upon these exams particularly the School Certificate as the "be all and end all" of education. Students not capable of doing academic work for the School Certificate usually dropped off.

The following Table shows the results obtained by sex from 1934 to 1943.

TABLE III

School Certificate Gained by Male and Female[c]

Sex	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943
Male	8	5	17	9	19	28	19	23	21	32
Female	-	2	1	3	8	5	7	4	9	2

[c]Government Printer, Report for the Education Department, 1943 and 1944, Freetown, Sierra Leone, p.. 9 and 13.

The results as seen, are definitely not encouraging. By 1954, of the 15 people who entered for the Higher School Certificate, 9 passed. The only candidates were from the BO School and the Prince of Wales School. Steps were taken to reduce the high rate of wastage in upper forms, which in 1954 was estimated at a 75% rate.[13] In 1955, the proportion of pupils in Form IV was 27% of Form I and those in Form V were 30% of Form I. This restriction was attained partly by restricting pupils in the grammar secondary schools from entering teacher training institutions until completion of Form IV. Earlier they could embark on teacher training prior to that Form.

Teacher Education

Towards the end of the 19th century and the early part of the 20th century, there were three types of teachers. In the first place, there were teachers of the original kind--missionaries who became teachers because they believed that in the educational field they could best serve their church. There were also teachers who had drifted into the profession because that seemed the best use they could make of their limited qualifications or because they could secure a post-primary education only by entering a training college. There were also people who were genuinely interested in the profession.

One of the major criticisms in the Rowden Report of 1909, had been the poor quality of teaching in the schools of that day. Consequently, efforts were made to improve the general attainment of teachers. Between 1909 and 1913, lectures were given and vacation courses run for the benefit of existing

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[13]H. Kitchen, op. cit., p. 394.

teachers. In 1919, an important Governmental development had been the founding of the Agricultural Training College at Njala.[14] As agriculture is the mainstay of Sierra Leone, the practical side of the work consisted chiefly of agricultural projects and various handicrafts. The native mode of life was interfered with as little as possible. The houses were of native construction and such improvements in the dwellings, food, surroundings and sanitation were of a character not beyond the ability of the students to put into practice when they returned home. Whilst there was no interference with religious belief, definite moral instruction was given and a respect for authority inculcated. The vernacular was adopted as the medium of instruction at first, since time would be wasted in teaching English first.

The institution was residential. The pupils were accommodated in houses in a large compound and were maintained in food and clothing. Admission was free as the whole expenses were borne by the Government. The houses had gardens and the students were encouraged to grow fruit and vegetables for their own consumption. The candidates for admission were nominated by the Tribal Authorities and selected by the Principal. Six years after the founding of the College, the Governor caused an investigation to be made by the Director of Education, (F. C. Marriott), as he was not satisfied that the school was being run on the right lines. Among other things, the Director felt that the College was expensive in proportion to the results achieved. By 1925 Njala College had produced only eight teachers,

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[14] D. L. Sumner, op. cit., p. 154.

and six rural schools had been opened. It was felt that the College was a little more than a replica of BO School, i.e. a first class elementary school. In the same year, an elaborate new scheme was drawn up by the Agriculture and Education Departments in collaboration (Sessional Paper No. 13 of 1925)[15] for the purpose of training teachers for Government rural schools and mission schools. Also the students could get some training in scientific farming.

The scheme and a new L30,000 building were abandoned in 1929 in order that a Protectorate College at Koyeima might be instituted. This step might be regarded as the most detrimental to educational development outside the Western area; apart from the waste of money, an existing organization was destroyed to establish another which proved a failure. However, in 1939 the College was reopened and in the next year it absorbed the Mabang Academy which was performing a similar function of training agricultural apprentices. Also a Teacher Training College had been opened at Bunumbu in 1935. In 1942, a mission Teacher Training College was also opened at BO by the Catholics. The academic attainments of these institutions were of the teacher training ones of the Western area; also none of the former admitted any female students. The fortunes of the Njala Training College were not as stable as could have been wished.

By 1954, there were four teacher training centres outside the Western area including a new Government one which was opened at Magburaka, and they had a total of about 314 students.

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[15]Government Printer, Report on the Development of Education in Sierra Leone, Sessional Paper No. 13 of 1925, Freetown, 1925.

In the Western area, male teachers were trained at Fourah Bay College which had been the source of supply of catechist-teachers from its foundation. During the Principalship of the Rev. W. J. Humphrey, he instituted a Short Course which gave intensive courses to students from the top classes of Elementary schools; female teachers were trained at the Wesleyan Girls' High School. Fourah Bay College has carried out non-graduate teacher training and it now offers the post-graduate diploma in Education instead. The former program was separated from Fourah Bay in 1959 to become the Freetown Teacher Training College temporarily located at Tower Hill, and supported by the Government.

As a result of government expansion of teacher training institutions, the supply of teachers grew rapidly between 1955 and 1959, from 1851 to 2521.[16]

Higher Education

Fourah Bay College (F.B.C.) afforded higher education to the whole of western Africa. Since it was a C.M.S. institution, it could not cater to the needs of ministerial students of other denominations. The Wesleyan Methodist Society decided to set up a college called "Richmond College of West Africa," which was opened at the end of 1901. Unfortunately, it had a narrow aim--the training of Methodist Ministers for West Africa. As soon as the supply of ministers was met, it was not possible to continue the work of the College. In 1909, F.B.C. passed through one of the most critical periods in her history. The problems

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[16]H. Kitchen, op. cit., p. 394.

were mainly of a financial nature. Also sectarian tendencies were still strong. 1926 marked the jubilee of her affiliation to Durham University and 1927 was the centenary of her foundation. One criticism often made was the narrow range of the courses offered at F.B.C. In 1927 a science laboratory was under way. In 1928, the Men's Teacher Training College was started under the auspices of Fourah Bay College with 10 boys on Government scholarship and two masters appointed by the College. In 1929 there were 14 students in this department.

Some occurrence within the University of Durham[17] made a reorganization necessary. This affected F.B.C. as one of the affiliated Colleges. In 1938 the Secretary of State for the Colonies appointed a Commission to report on F.B.C. The general conclusion reached was that the College was sufficiently well staffed. In 1939, the outbreak of war led to its removal to Mabang about 40 miles from Freetown. The student enrollment steadily declined. In 1943 it was visited by the Elliott Commission appointed by the Secretary of State, to report on the needs of higher education in West Africa. The Commission's Majority Report stated that the College should continue to provide degree courses in Arts and Theology, but the Minority Report which was accepted by the Secretary of State was in favor of turning the College into a Territorial or Regional College pursuing post-secondary courses up to intermediate level. This decision proved to be a source of controversy in Sierra

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[17] D. L. Sumner, op. cit., p. 248.

Leone where Fourah Bay College had a long tradition of providing courses for degrees of the University of Durham. The College had become an object of strong local pride in Sierra Leone.

In a despatch of October 20, 1948, the Secretary of State made proposals for a compromise solution.[18] Although he did not consider that the use of public funds for the establishment of a separate university college in Sierra Leone could be justified, he was willing to agree to an interim arrangement until alternative university facilities had been developed. By this arrangement, the original F.B.C. was to be combined with the new Regional College, under a Principal appointed by the Governor and existing degree courses were to be allowed to continue with limited Colonial Development and Welfare funds, on condition that no expansion would be attempted. After four or five years, a commission would be appointed to investigate the educational requirements of the territory at all levels.

In 1950, the College (F.B.C.) was enlarged and the Government started supporting it. In 1954 it was the subject of another Commission (Fulton) in accordance with previous agreement.[19] The recommendations were:

1. Development of pure science courses up to degree level.
2. Continuation of teacher training and technology courses.
3. Increased financial assistance.
4. Continued association of the College with the University of Durham.

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[18]Government Printer, Report of the Sierra Leone Education Commission, Freetown, Sierra Leone, 1954, p. 1.

[19]Idem, p. 1.

It was also hoped that the College would ultimately become a full University College. In the same year, there were 357 students made up as follows:[20]

Degree Courses	119
Ministerial Courses	9
Teacher Training Courses	112
Preliminary Arts and Science	117

The Preliminary Course for students who had little or no scientific education was for five terms, those with a better background of scientific work entered for two terms only. After this, the students could enter the 1st year B.Sc. In the Arts faculty, a preliminary course of two terms was necessary. The full time teaching staff was 42; of these, 21 were in the University Department, giving a staff-student ratio of six to one (or nine to one if the preliminary Arts courses were taken into account). Nine to one was the corresponding figure for the Teacher Training Department, which had thirteen lecturers.

Governmental Control

In 1909, Mr. E. G. Rowden, Director of Education, Southern Nigeria, was requested by the Secretary of State to report on the state of education in Sierra Leone. His report[21] contained a list of recommendations among which were:

1. Elimination of superflous schools which had been created by the various denomination.
2. Supply of better trained and better paid teachers and of better equipment to the schools.

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[20] Idem, p. 15.

[21] E. G. Rowden, Report on the System of Education in the Colony and Protectorate of Sierra Leone, Lagos, 8th April, 1909.

3. Improvements in the curriculum and especially the inclusion of manual training, hygiene and physical drill.

His most important suggestion resulted in the formation of an Education Department under the control of a Director of Education. The first Director was Mr. R. F. Honter (1909-1920). This increased the prestige of the educational system of Sierra Leone and strengthened the hands of Government to formulate a systematic policy for education. Up to the time of the Rowden Commission, education was subsidiary to evangelization and the teacher was a Minister in embryo.

The Rowden Report discouraged denominational bigotry in the operation of primary schools by suggesting amalgamation as a chief cure for the ills of that period. Furthermore, the Government made a bid in 1911 for partnership with denominational bodies in the operation of secondary schools. During the early 1920's, the Government provided in each of three villages a school which replaced the denominational schools. But this solution could not be widely applied because it was expensive.[22] Instead in 1928, a more general scheme of amalgamation was introduced. The Protestant schools agreed to combine and re-organize into a smaller number of efficient schools. In return, the whole of the salaries of teachers in amalgamated schools were paid by the Government provided the qualifications of the teachers were acceptable. Amalgamation tended to improve teaching qualifications. The Catholic Schools did not unite with the Protestant ones, although they enjoyed the benefits of the scheme.

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[22]C. P. Wise, A History of Education in British West Africa, (London: Longmans Green & Co., 1956), p. 22.

Usually there was only one Catholic School in a district. Obviously not all the schools participated in the amalgamation, for sectarian feeling was still strong. There arose three types of schools: Government (including local authority), assisted and unassisted. The majority of the primary schools fall into the assisted category, most of them are run by one or other of the various Mission bodies, together with a small but growing number of native Administrative Schools outside the Western area. There exist schools run either by the Missions or by private individuals in the whole country, which did not qualify for assistance.

Until 1910, the responsibility for the supervision and inspection of all schools outside the Western area rested with the Principal of the BO School.[23] In 1910, all these schools with the exception of BO School were placed under the Central Education Authority and supervision and inspection from 1916 to 1937 was done from Freetown. During the period 1909-1928, the Government introduced legislation to bring about Mohammedan and non-Mohammedan education under a single Director of Education; also extended grants to secondary schools, amalgamated schools in the Western area, separated the latter from the rest of the country in educational matters, accepted the Cambridge public examinations as a means of standardizing the schools at intermediate and secondary levels. Also in this period, the Director of Education was legally admitted into the Legislative Council.

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[23]Accounts & Papers, XXI, p. 3 in F. H. Hilliard, op. cit., p. 32.

By 1929, the Advisory Committee on Native Education in the Colonies issued the most important official statement on native education which the British Government made at that time.[24] This famous "White Paper" was written partly as a result of the economic development of the British African dependencies then in existence, which placed larger revenues at the disposal of the Administration; and also partly because of the recognition of the principle of a greater interest being taken in native education which up till then, had been left largely in the hands of the Mission. The "White Paper" encouraged voluntarily aided educational efforts, but at the same time, retained final control of education for the Government. The document also provided for adapting education to the needs of the natives.

The year 1934 saw the end of an educational experiment which embraced the whole country and which started in 1925. It was the first complete large scale experiment in Sierra Leone's education, in which Government and other proprietors of schools were brought together and definite results gotten. The failure of the Keigwin Scheme deflected the trend of the original plan into a subsidiary one. Mr. H. S. Keigwin (1926-1930) became Director of Education and had introduced a scheme which was to give a different education to the Western area. The proposals of the Western area were carried out with the minimum strain in spite of the financial depression of 1925 to 1935. The

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[24] D. Johnson, "Educational Policy in British Tropical Africa" in A History of Sierra Leone, with special emphasis on Education, Unpublished M.A. Thesis, (New York: Columbia University, 1935), p. 63.

proposals for the rest of the country were largely uncontrolled by Government and got only meagre financial support. The results of the former were encouraging whilst those of the latter were not. The control of education in the Western area slipped from the hands of the missions--this was the most pronounced result.

Mr. W. E. Nicholson (1935-45) was the second longest as Director of Education, the first being Mr. R. F. Honter. He (former), came at a time when it was necessary for a new plan of education to be made. His proposals like Keigwin, separated the Western area from the rest of the country in educational affairs. The exigencies of war service prevented the implementation of his plans in full. However, he initiated Native Administration schools, decentralised educational administration by setting up a separate education office for the Western area. He set up a separate teacher training college outside the latter area, sponsored mass education and literacy campaign experiments; also, he proposed the idea of a compulsory education in Sierra Leone. In the Western area, things were on the decline all around.[25] Through legislative authority, he reduced the proprietors of schools to a helpless group turned around by the powerful influence of the government grant. And the stifling effect reduced F.B.C. and the secondary schools to mere educational toys.

Whereas Mr. Nicholson came to Sierra Leone from Nigeria, Mr. C. E. Donovan, the next Director of Education came from Kenya.

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[25]D. L. Sumner, op. cit., p. 343.

The latter served in Sierra Leone from 1946 to 1950, the period of the breakdown of the amalgamated school system. In 1945 had been published "An outline of the Ten Year Plan for the Development of Sierra Leone,"[26] and there were sections dealing with the improvement of primary, secondary, technical and modern education. Also there were sections on female and mass education. Nothing was done about higher education as a decision had not yet been taken on the Elliott Commission on Higher Education in west Africa.

The Director of Education and the United Christian Council invited Mr. L. B. Greaves of the Methodist Missionary Society, Ghana "to conduct a broad survey of educational work in Sierra Leone, with special reference to the Protectorate and to report on the steps that should be taken by Missions with regard to the organization and staffing of, and the training of staff for their education work."[27] The report, "A Survey of Education in the Protectorate of Sierra Leone" was written at the end of 1947 and issued in 1948. The best paragraph in the report states that where facilities for education are inadequate, joint planning by all parties concerned was important. Instead of missions forming plans or carrying them out in isolation from Government and then submitting them with a request for aid, the planning should be done in cooperation. Another section dealt with in the educational development is the setting up of local education boards, committees and authorities to participate

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[27] D. L. Sumner, op. cit., p. 301.

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[26]Government Printer, An Outline of the Ten Year Plan for the Development of Sierra Leone, Freetown, 1946.

[27]D. L. Sumner, op. cit., p. 301.

in the planning and execution of the educational policies of Sierra Leone.

Subsequent events necessitated a revised plan of development of education in Sierra Leone. This was evident in the Sessional Paper No. 11 of 1948 by C. E. Donovan.[28] The outstanding point about the revised plan was the delegation of increasing responsibility to local authorities. One big flaw of the education in Sierra Leone up to this time was the distressing state of the teaching profession up to 1948. A valuable contribution of Mr. Nicholson was the resuscitation of the Sierra Leone Teachers Union. In 1949 the Governor appointed Mr. A. L. Binns to conduct an enquiry into conditions of service for Teachers. The Government in 1950 decided to implement the recommendations of the Binns' Report and left any further enquiries that might arise to be dealt with by a Joint Consultative Committee. The revised conditions known as the "Kingsley Revision" after the chairman of the first Joint Consultative Committee, became operative on January 1952.

In May 1953, the Government Party (S.L.P.P.) put forward a program for education. This program was to remake and develop education quite drastically in the whole of Sierra Leone. The stated aims amounted to fundamental education, although the proposed program was largely concerned with an extension of the traditional system. It stated that the educational system was in no sense an "expression of the ethnic culture of the people

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[28]Government Printer, Report on the Development of Education in Sierra Leone, Sessional Paper No. 11 of 1948, Freetown, 1948.

but was instead unthinkingly modelled to approximate the British system"[29] imposed by mission groups.

The same document stated that due to the importation of western ideas,[30] there had been a serious cultural upset which jeopardizes the very stability of the society of Sierra Leone. The program proposed that native secret societies might well have been and still might be used as the point of departure in providing basic education which, it is claimed, they are doing if in a primitive and faulty way. Just how this aspect fits in with the Party's ultimate objective of universal educational equality for all was not stated but it is clear that they regard education as the key to progress in every phase of life particularly in the Africanization of the various public services.

Governmental control continued at all levels. At the secondary level, there were 22 Secondary Schools with an enrolment of 5,247 pupils.[31] All but two were Government-assisted and six were wholly operated by the Government. Twenty of the schools were in the Western area. The primary and secondary school enrolment in 1955 was 54, 181 a figure that represented about 10% of the school age population. In that year also, there were 6 Teacher Training institutions enrolling 498 students, two technical and vocational schools enrolling 474 students.

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[29]A. M. Margai, A Programme for Education, A Step Forward, Freetown, Sierra Leone, May 15, 1953, p. V.

[30]Idem, p. iii.

[31]H. Kitchen, op. cit., p. 389.

Post Colonial Education

This period of education which dates from 1957 is characterized by a significant advance in both the quality and extent of the educational system. Not only was the educational system diffuse, the gap between the Western area and the rest of the country was reduced. The main reason for this was the acquisition of political power by the natives from the more populous area of Sierra Leone which is outside the Western area. In the field of secondary education for example, more schools were founded in the period from 1957 to 1961 than were in operation over a hundred year period (1845-1945)[32] and of the schools founded, only two (Military Secondary School and Independence Secondary) are in the Western area. At the time of Independence, there were 35 Government and assisted secondary schools in Sierra Leone.

The country's educational structure was altered in 1957. The levels of primary education were renamed "classes" instead of "Standards" as they were called and the former eight year course, consisting of two classes and six standards was replaced by a seven year course, at the end of which the common Entrance examination is taken. (See Table IV). Automatic promotion from one standard to the next was abolished in 1958. The decision for promotion is taken by the Head Teacher on the basis of formal examinations and other criteria. By 1959, there were some 578 schools (as against 443 in 1955) of which 550 were primary schools (as against 421 in 1955) and 28 secondary schools

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[32]E. D. Baker, op. cit., pp. 202-203.

TABLE IV

The Educational System of Sierra Leone 1961[d]

1st year	Class 1			
2nd year	Class 2			
3rd year	Class 3			
4th year	Class 4	Primary		
5th year	Class 5			
6th year	Class 6			
7th year	Class 7			
	Secondary		Teacher Training	Technical
8th year	Form I Senior Primary I			Varied courses admitting students at different post-primary levels
9th year	Form II Senior Primary II		T. E. C. I	
10th year	Form III		T. E. C. II	
			III (final Teachers' Elementary Certificate)	
11th year	Form IV		T. C. I	
			II	
			III (final Certificate for T. C.)	
12th year	Form V (West African School Certificate)		T. A. C. I	
			II	
13th year	Form VI B		III (final Certificate) Specialist courses at Freetown Training College	
14th year	Form VI A (Higher School Certificate) Degree Courses and professional diplomas, Fourah Bay University or Overseas Colleges			

[d]Government Printer, Report on Education 1960-61, Freetown, Sierra Leone, p. 1.

(as against 22 in 1955).[33] There was also a corresponding increase in enrollment as seen from the following figures. There were 81,289 pupils in 1959 (as against 54, 181 in 1955), 74,481 of whom were in primary schools (as against 48,934 in 1955) and 6808 in secondary schools (as against 5247 in 1955).

Equally striking is the tendency of the Government to equate the educational provisions of the Western area with the rest of the country. Whereas in 1952 there were 16,345 pupils in primary schools in the Western area and 22,521 outside it, the enrollment in the former in 1959 had increased to 21,334 whilst in the latter, it had more than doubled for the same year to 49,095.[34] Governmental expenditure has also increased progressively particularly from 1957. Table V shows the expenditure on education in 1918 and also from 1944 to the time of independence.

The Secondary School System had been altered so as to take care of people with different aptitudes.[35] Thus by 1959 three types of secondary schools were provided for--the Grammar School, the Technical-Commercial-Domestic and the Secondary Modern School. The second type was instituted to meet the needs of boys and girls with a technical ability and to give a general education related to one or another of the main branches of industry, including agriculture or commerce. By 1959, one such school had been established in association with the Freetown Technical Institute. The third type also provided technical training but

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[33]H. Kitchen, op. cit., p. 392.

[34]H. Kitchen, (ed). op. cit., p. 392.

[35]Idem, p. 394.

TABLE V

Expenditure for Education for the Years 1918 and 1944-1961[e]

Year	Total Government Expenditure	Expenditure on Education	Percent Spent on Education
1918	L 544,011	18,123	4.0
1944	1,684,500	63,500	3.8
1945	1,912,000	79,500	4.0
1946	1,833,500	68,000	3.7
1947	2,119,823	78,147	4.9
1948	2,287,036*	102,570	6.1
1949	2,666,444*	137,005	7.3
1950	2,978,800	185,559	8.9
1951	3,904,500	222,252	8.0
1952	5,401,539	319,721	8.7
1953	5,269,095	404,274	10.5
1954	6,863,115	566,540	12.8
1955	7,396,556	767,372	14.2
1956	10,629,000	1,285,000	12.1
1957	10,882,000	1,541,000	14.2
#1958/59	16,146,000	2,420,000	15.0
1959/60	13,162,000	2,153,000	16.4
1960/61	15,116,000	2,162,000	14.3
*1961/62	17,168,000*	2,750,000*	16.1

#Fifteen months in length.
*Estimates.
L English pounds.

[e]E. D. Baker, op. cit., p. 169.

did not offer enough academic education to allow its students to seek the School Certificate. The pupils were recruited from those in senior primary courses (classes 6 and 7) but they were those who had failed to gain admission to technical or grammar schools. Some were recruited from the Junior Secondary Schools. There are now two Secondary Modern Schools and others are projected. Eventually, the Government intends to develop a sort of "amalgamated" secondary school that would offer under one roof grammar, technical

and modern subjects. This will, no doubt, be like the multilateral and comprehensive schools in England.

In a special Independence issue of the West African Review for May 1961,[36] it was reported that there were in the country, 35 secondary schools, 600 primary schools, 6 teacher training colleges, 2 technical institutes as well as Fourah Bay College. Credit was given the Government for realizing the important role of secondary schools and for efforts to equip them with sufficient buildings, teaching apparatus and trained staff. It was proposed to develop Sixth Forms in all Secondary Schools. Also for the academic year 1960-61, Chairs were established in the Departments of History, Education, Geography and Physics at Fourah Bay College.

1961 was the year of Independence and among the notable events was the Congregation at Fourah Bay College in which the President of the College, His Grace the Archbishop of York, conferred honorary degrees upon His Royal Highness, the Duke of Kent, who represented the Queen at the Celebrations, and also upon the then Prime Minister of Sierra Leone, the late Sir Milton Margai. No doubt, the most significant event in the educational development was the absorption of the Education Department by the Ministry of Education from April 1, 1961. In the reconstituted Ministry, the Permanent Secretary is the Administrative head and the accounting officer whilst the Chief Education Officer (formerly Director) is the Ministry's adviser on professional and related matters. This new arrangement is

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[36]The Editors, West African Review,(London: Orbit House, Vol. xxxii, No. 401, May 1961).

considered to work most satisfactorily and to be in the interest of efficiency and economy.

In the nineteenth century, the type of education introduced by the Missionaries has been described as bookish. The Colonial Government could not change this pattern as its effect on the educational development during this period, was very small. However, the twentieth century education was characterized by major changes brought about by an intensification of the efforts of first, the Colonial power and later on by the Sierra Leoneans themselves (Post-Colonial Education).

These changes resulted in patterns of educational development not unlike those of the mother country-England. Such typical patterns include (a) quantity versus quality education, (b) male versus female education and last but not least, how much should a Government spend on education. It has been shown that the greatest quantitative developments were made in the Post Colonial era starting from 1957. Another significant change was the move to bridge the wide gap which has always existed between the Western area and the rest of the country. Finally, Table VI provides a useful summary of the state of education at the time of Independence (1961).

TABLE VI

Numbers and Description of Schools and Enrolment by Educational Level[f]

Schools	Primary		Secondary		Teacher Training		Technical & Vocational		Higher Education	
	No.	Total	No.	Total	No.	Total	No.	Total	No.	Total
Government	2	557	8	1,429	2	193	2	826	-	-
Aided	561	81,324[x]	28	5,668	4	436	1	124	-	-
Unaided	23	4,343[+]	1	415	-	-	1	235	-	-
Fourah Bay College	-	-	-	-	-	-	-	-	1	147
Total	586	86,224	37	7,512	6	629	4	1,185	1	147[*]

* This total excludes 155 students from West African Countries other than Sierra Leone.

x This total excludes 99 pu;ils attending the International School.

\+ This total excludes pupils attending the Lebanese School.

[f]Government Printer, Report on Education, 1960-61, Freetown, Sierra Leone, p. 9.

CHAPTER IV

WESTERN INFLUENCES

The Coming of the White Man

Before any conclusions are drawn, a brief analysis will be made of those facets of educational development in Sierra Leone, which are directly related to western contact. Typical examples are (1) Why did the Missionaries leave the western world for Africa in general? (2) What were the background and policies of the people who shaped the educational development in Sierra Leone?

That Africa had a civilization before the advent of the European is now established with certainty; it is equally certain that many Europeans were first attracted to Africa by tales about such wealthy Kingdoms as existed. In their wake came the slave traders who did much to destroy the civilization and societies which existed and to strengthen only those institutions and tribes which were fostered by their own slave trading activities--either by war or by captive.

Leaving aside this form of western contact, one must now look at those individuals who in some way or the other sought to end the slave trade, to ameliorate the lot of slaves, to make restitution for former evils and to spread the Christian gospel. Three groups are involved--the Philanthropists, the

Evangelicals and the Missionary Societies--as being responsible for bringing to Africa in general and to Sierra Leone in particular, the western influences. What is remarkable is the degree of inter-relatedness which existed among them, both in the sense of inter-marriage among their members and in the sense that the same people were involved to a greater or lesser extent in all three. Though their ramifications were manifold, the real centre of power remained with the central group often referred to as the Clapham Sect.

The Church Missionary Society (C.M.S.) was used by the Evangelicals to further their purpose. According to Hole, the historian of the C.M.S. in its early years, the project of sending missions to the heathen was designed not merely to save them but was also intended to arouse the warmest enthusiasm for Christianity of all who had truly received the doctrine of the cross. Apparently the leaders of the C.M.S. never expected that sending missionaries abroad would weaken Christianity at home. On the contrary, successful mission work abroad would arouse enthusiasm for Christianity at home and in a beautiful reciprocal relation, the revival of pure Christianity would strengthen the work of missions abroad.

The missionaries set out deliberately to understand the languages of their potential converts and to translate the Bible or parts of it for them. In some ways, this has proved the most important aspect of the work of the society. What of its attitude to Education? Perhaps Hannah More gives the best

example. She set up a number of schools herself in the west of England and encouraged the C.M.S. to set them up abroad. She objected strenuously to any scheme of education that would make the poor into scholars and philosophers. Their duty was to endure their lot as the "Shepherd of Salisbury Plain" (one of the better known and the most condescending character in her writings) was always able to point out.[1] Consideration of the schools set up by the missions and the kind of rote learning of long Biblical passages which was encouraged, bear witness to the extent of the effect of such thinking about the education of the poor. When writing or rather copying was introduced at a later date, it was the copying of simple Biblical texts or sometimes statements and aphorisms not unrelated to statements in Hannah More's Cheap Repository Tracts. It is interesting to note that this emphasis on Caligraphy prevailed in the schools of Sierra Leone until the early part of this century.

The missionaries were responsible for the initial education in Sierra Leone. They established and maintained schools in Freetown and the surrounding villages. They seemed to have made every effort to see that West Africa had schools in which the teaching given was modelled upon the best that they knew. The early missionaries however, like the other Europeans working in Africa judged the value of the African customs and institutions by what they had known in Europe and their chief aim was to bring them as close as possible to what was accepted as good among white people. They therefore tried to introduce into

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[1]Hannah More, Stories 1818, Vol. II, p. 35 in F.K.Brown, Fathers of the Victorians, (London: Cambridge University Press), p. 91.

Africa the same education that was provided for English children in England. History of the British Empire and British Geography were taught instead of Sierra Leone History and Geography.

According to the first Inspectorial Report of Sierra Leone Schools for 1841,[2] there were 42 schools in the western area and 67% were operated by the missions. By 1879[3] the missions were operating 96% of the schools. Secondary education in Sierra Leone was also started by the missions, in 1845. By 1945, almost 60% of the schools were founded by the missions. It is needless to state that the only University was started by the missions. In terms of the characteristic or nature of education, the missions (C.M.S. and W.M.S.) offered a bookish education in the Western area while the American and Roman Catholic Missions offered an Industrial type of education.

Curricula

An examination of the curricula of the mission schools in the Western area did not reveal many differences. The early secondary schools which developed in Sierra Leone from 1845 to 1915 were Latin Grammar Schools offering a highly academic curriculum. Table VII shows the subjects taken when the schools were opened originally, the curricula of the various schools in 1920 as well as at Independence. The Freetown Secondary Schools with the exception of the Albert Academy founded by the American Missions, were purely Latin Grammar Schools. The Albert Academy

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[2] D. L. Sumner, op. cit., p. 52.

[3] Idem, p. 112.

TABLE VII

Curricular Offerings of Older Secondary Schools, 1845 to 1961[9]

Subjects	C.M.C. Grammar School 1845	1920	1961	Annie Walsh Memorial School 1845	1920	1961	Methodist Boys' High School 1874	1920	1961	Methodist Girls' High School 1880	1920	1961	The Albert Academy 1904	1920	1961	A. M. E. Seminary (now High Sch.) 1908	1920	1961	St. Joseph's Secondary School (girls) 1912	1920	1961	The Collegiate School 1914	1920	1961
Eng.Grammar & Comp.	x	x	x	x	x	x	x	x		x	x	x	x	x	x	x	x		x	x		x	x	
Eng. Lit.		x	x	x	x	x					x	x		x					x	x				
Reading	x	x		x	x		x	x								x	x							
Writing	x	x		x	x		x	x								x	x							
Ancient History	x	x																						
European History			x																					
Modern World History	x	x		x	x		x	x		x		x		x										
English History			x					x			x	x	x	x		x	x							
British C. History			x																					
Trop. Africa W. H.			x			x						x	x		x							x	x	
Civil Government																						x	x	
Economics			x																					
Political Economy														x		x	x							
Brit. Constitution			x																					
Geography	x	x	x	x	x	x	x	x		x	x	x	x	x	x									
Rel. Knowledge	x	x	x	x	x	x	x	x			x	x	x	x	x									
Greek	x	x					x	x					x	x		x	x					x	x	
Latin	x	x	x			x	x	x		x	x	x	x	x	x	x	x					x	x	
French	x	x	x	x	x	x	x	x		x	x	x		x	x				x	x		x	x	
Arabic																						x	x	
Mende														x								x	x	
Temne														x										
Arithmetic	x	x	x	x	x	x	x	x		x	x	x	x	x	x	x	x		x	x			x	
Algebra	x	x	x			x	x	x		x		x	x	x	x				x	x		x	x	
Geometry	x	x	x			x	x	x		x		x	x	x	x				x	x		x	x	
Trigonometry	x	x				x	x						x									x	x	
Adv. Mathematics															x									
General Science	x	x	x			x	x	x				x		x	x	x	x							
Biology			x			x						x	x	x	x				x	x				
Chemistry			x										x											
Physics			x										x	x										
Physiology													x											

TABLE VII--Continued

Subjects	1845 C.M.S. Grammar School	1920	1961	1845 Annie Walsh Memorial School	1920	1961	1874 Methodist Boys' High School	1920	1961	1880 Methodist Girls' High School	1920	1961	1904 The Albert Academy	1920	1961	1908 A. M. E. Seminary	1920	1961 (Now High School)	1912 St. Joseph's Secondary School (girls)	1920	1961	1914 The Collegiate School	1920	1961
Astronomy													x											
Geology													x											
Health Science						x						x			x									
Hygiene		x						x			x													
Needlework					x	x				x									x	x				
Cookery										x	x													
Domestic Science					s	x	x			x		x												
Printing		x												x	x									
Agriculture													x									x		
Woodwork, or Carpentry													x	x	x									
Metalwork															x									
Mechanics														x										
Bookkeeping		x												x	x									
Commercial Law		x												x	x									
Shorthand														x	x									
Typewriting														x	x									
Physical Training			x			x									x									
Art			x			x																		
Drawing					x	x				x	x						x	x		x	x			
Painting														x										
Music	x	x	x		x	x	x	x		x	x	x			x					x	x			

[g]E. D. Baker, Development of Secondary Education in Sierra Leone, Unpublished Ph.D. Thesis, University of Michigan, 1963, p. 207.

did give some industrial and commercial type of training in addition to the academic courses. In the field of languages, Greek and Latin were originally given in six out of the nine secondary schools which were existing during World War I. Latin was taught at only one of the Girls schools and French in all except two schools. Arabic and the vernacular, Mende, were taught at only one school. The last statement is not surprising because the British never considered a study of the vernacular as important or even necessary.

The most important thing was to study English. English Grammar with Composition was compulsory at each school with Reading and Writing, normally primary school subjects being studied at about half the early secondary schools. English Literature was taught in only two girls' schools. Of the eight schools which continued in existence, six of them taught a range of Mathematics. In the field of Social Sciences, five of the schools did Geography and all except one had some type of History. General Science was studied in three schools and one had a range of sciences including Biology, Chemistry, Physics, Physiology, Astronomy and Geology. Domestic Science, Needlework or Cookery were taught in all three girls schools. Music formed a cultural part of the curricula of six institutions and Drawing that of four. Two schools taught Agriculture and one Carpentry which was also called Woodworking.

By the end of World War I, there were few curricular changes. Greek and Latin were still done by the same number of schools, the only changes in the foreign languages taught

were the addition of French in one school and the two vernacular languages, Mende and Temne, in another school. English Literature had been added in two schools while Reading and Writing continued at the same four schools which originally taught them. After World War I, the subjects taught in the schools were mostly School Certificate subjects with the exception of Physical Training. Table VIII shows that in fourteen of the newer secondary schools, the School Certificate subjects were almost strictly followed. All the schools teach English Grammar and Composition, English Literature, a type of History, Geography and Arithmetic. All except Njaluahun teach Algebra. All except the latter and Magburaka Boys School, teach Geometry. As for Advanced Math., only three teach it. All of the non-government schools study Religious Knowledge--this subject is excluded from the Government schools. Latin was still in the curricula of seven schools and eight of the fourteen did French. General Science and Biology are done in eleven schools but Chemistry and Physics, in only five of the newer schools. Nine of these schools studied no Music and seven no Art. One can see that the new schools have followed the example of the older secondary ones and they have a totally academic diet. This trend will no doubt continue.

The School Curriculum not only in Sierra Leone but also in what was known as British West Africa was dominated by the School Certificate Exams. Four reasons can be given for this: (1) The Secondary schools were not yet sure of their own standards to carry on without a constant comparison with English

TABLE VIII

Curricular Offerings at Fourteen Newer Secondary Schools, 1961[h]

Subjects	Name of Institution													
	Prince of Wales	F. S. S. G.	Bo	Harford	Magburaka Boys'	Njaluahun	Koyeima	St. Andrew's	Centennial	Schlenker	Kailahun	Magburaka Girls'	Tiama	Freetown Tech. Sec.
English Gra. & Comp.	x	x	x	x	x	x	x	x	x	x	x	x	x	x
English Literature	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Com. History	x		x		x				x	x	x		x	x
Eng. History				x			x	x			x		x	
Trop. Africa in W. History		x		x		x	x	x	x	x	x	x	x	
Economics	x													
Geography	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Rel. Knowledge		x		x		x	x	x	x	x	x		x	
Islam							x							
Latin	x	x	x		x			x	x	x				
French	x	x	x	x	x	x					x	x		
Mende									x		x			
Arithmetic	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Algebra	x	x	x	x	x		x	x	x	x	x	x	x	x
Geometry	x	x	x	x			x	x	x	x	x	x	x	x
Adv. Math.	x		x										x	x
Mech. Drawing													x	x
Gen. Science	x	x	x	x	x		x	x	x		x		x	x
Biology	x	x	x	x	x		x	x	x			x	x	x
Chemistry	x		x						x				x	x
Physics	x		x						x				x	x
Health Science		x		x		x	x	x	x	x		x		x
Domestic Science		x		x		x			x			x		x
Rural Science							x			x	x		x	
Agriculture							x							
Woodwork	x		x		x		x			x				x
Phy. Training	x	x	x	x		x	x		x	x	x	x		x
Music	x	x		x		x								
Art	x	x	x	x			x		x			x		
Library											x			

[h]E. D. Baker, op. cit., p. 213.

standards, (2) the gaining of a School Certificate was a very real achievement in Africa, (3) the School Certificate was like a Talisman which automatically gave assurance of a better position, (4) many of the teachers were teaching at the limit of their knowledge and would not have the confidence to venture far from the textbook or syllabus. Subservience to an examination is alleged to be a stage in the development of what can be described as "British Colonial Secondary Education."[4]

Educators

A brief survey will be made of two examples of western educators who have helped to shape the educational development in Sierra Leone, and two products of the system also. The first person belonging to the former category is the Rev. Metcalfe Sunter who was Principal of Fourah Bay College, Director of Public Instruction and Inspector of Schools for the West African Settlements--Gambia, Sierra Leone, Ghana and Nigeria. He ranks foremost in the educational history of Sierra Leone, for he enriched every aspect of education in that country: Higher Education, The Elementary School System, Teacher Education, Educational Administration and Mohammedan Education. His suggestions together with those of James Laurie formed the chief element of the early Education Ordinances. He came to Sierra Leone in 1870 and died in Lagos in 1892.

Equally important is Mr. J. Wilson. He was one of the three men associated with Commissions on Fourah Bay College. He proposed a continuation of the development of this College

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[4]Idem, pp. 214-215.

on the pattern of English Civic Universities, with the appointment of Professors and a Senate. It is logical to consider that in making such a proposal, he would be influenced by the developments which were taking place at Leicester where he was Vice-Chancellor, i.e. the transition from a University College taking the examination of the University of London and having London degrees conferred upon their graduates, to becoming a University operating under its own Charter and conferring its own degrees. It is also important to note that for years, Mr. Wilson had been on the Inter-Universities Council and on the West Indies University Council. The former Council had long given advice about higher education in the Colonies and had made special recommendations for those areas now achieving Independence.

It is now appropriate to consider the first product of Fourah Bay College in the person of Samuel Adjai Crowther. As a student in the College in 1830, he was appointed a native teacher at Regent. In 1841[5] he took part in the Niger expedition - the aim of which was to initiate "Civilization" in Nigeria. "In his day and generation, he proved in his own person the capacity of the African to serve his own people and his God,"[6] wrote the Provos of Lagos, the Very Rev. Festus O. Segun in the "Church of England Newspaper" in London. Samuel Crowther was the first African to become an Anglican Bishop and he laid the foundation of pastoral ministry in West Africa. He represents a good example of the strong religious traditions of Fourah Bay College.

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[5]D. L. Sumner, op. cit., p. 58.

[6]Church of England Newspaper, London, in Daily Mail, Freetown, Sierra Leone, June 30, 1964, p. 3.

The first Prime Minister of Sierra Leone - the late Sir Milton Margai died in 1964. After his primary school education at the E.U.B. School at Bonthe, he entered the Albert Academy in Freetown, where he obtained his secondary education. He entered Fourah Bay College where he graduated Bachelor of Arts. Later, he entered Kings College Medical School at Newcastle-Upon-Tyne where he graduated in 1926 to become the first Medical doctor from outside the Western area. He also had the M.A. from Durham University. He took a keen interest in the training of native administration midwives, initiated and operated a social welfare scheme.

Summary and Conclusion

The main idea in this study is that there was a primitive education in Sierra Leone which changed and developed as the country came in contact with the western world. This education which existed particularly among the Mendes, performed a necessary socially useful function. Such a socially based education may have a function in today's world if it can be applied. The nineteenth century saw the settlement and development of Sierra Leone. Much of this in the early portion of that century was derived from the Evangelicals and the Abolitionists, and led to the period of real growth of a creole elite able to provide leadership for areas of West Africa. The twentieth century saw the continuing effect of "western contact" - in the development of schools, in curriculum, in general ways of dealing with education. It saw the provision of more educational facilities within Sierra Leone. Changes of status were hastened

by the two world wars, by new European thinking about Independence itself.

Before the coming of the Missionaries, Slave Traders and the Colonizers from the western world, Sierra Leoneans perpetuated their way of life through a variety of informal and formal systems of education. The family remained the pillar of cultural transmission, children accompanied adults on their rounds, assisted them in a variety of tasks, learned through doing and after the age of reason accepted the responsibility for a variety of activities of importance to the welfare of the family. The individual's growth was always guided through various "rites de passage" or initiation ceremonies which were usually accompanied by a more formal education into the ways of the tribe at puberty.

The informal system of education consists mainly of imitation. The boys stay with the men and learn how to do man's work and to talk man's talk. The girls learn how to carry things on their heads, they help to pound rice, weed the fields, carry water to working men and gather food from the farms. The formal system of education consists of the activities of the Poro and Bondo Societies for boys and girls respectively. The informal system is accomplished exclusively by observation and imitation in the days of childhood, until puberty sets in, when the young adult is sent through the formal system.

The African educates his child for life in the community. In this lies the real meaning and the strength of his educational methods and aims. Here also lies a weakness, in that attention

is focussed on the group and is apt to neglect the individual. The child is not regarded as a developing personality, but as a member of the group. Such an education (primitive) does not entirely rule out the development of personality, but it is certainly a hindrance. The adequacy of any deliberate and formalized educational system may be tested by considering the extent to which it is representative of the cultural heritage and its achievements in so relating the activities of the more or less specialized environment to those of the practical social world, that the two may be contiguous.

The aim of the Bondo is much the same as that of the Poro. It is to educate for the accepted patterns of life; and its methods also are symbolic in part. The girls are taught to be hard-working and modest in their behavior particularly towards older people and omissions in this respect are severely punished. The Bondo, however, differs from the Poro in being fairly adaptive to the march of time. The traditional costume for example is worn in the bush, but the girls return to ordinary life dressed in the most up-to-date fashions. Nor does the Bondo scruple to advertise itself and the service it offers. In general, it can be said that this type of education aimed chiefly, whether consciously or unconsciously, at securing and developing keen perceptive powers, physical endurance and discipline. Whereas the child of the primitive world discovers all about his environment and the ways of exploiting it before he reaches puberty, the child of the West is dependent upon his parents through pubescence and on into adolescence. His education is

not specialized until he has reached the advanced grades. His livelihood is earned in an office or factory situation remote from his spheres of childhood learning and activity; usually, the transition is often very abrupt.

The Bondo and Poro institutions considered in relation to the cultures of which they are a part are more genuinely educative and efficient than many of the formal schools of Occidental culture. There are no cultural lags and "useless knowledge" stored in symbols remote from the contemporary social order. Some of the activities and subject matter of these institutions may be rejected on the basis of the standards of modern civilization, but the system ought to be considered with sympathetic understanding before missionary or other efforts are made to modify it fundamentally.

Western education has in abundance the personal and individualistic note lacking in the primitive educational ideal. African tribal life and western school life are in their present form incompatible. The older Sierra Leoneans feel this strongly. When they send their children to school, it is because it is impossible for them to stem the rising tide of the new world. The education given in the Bondo and Poro maintained reverence for the old, readiness for mutual help, a feeling of solidarity and self-discipline. These are all outcomes of the initiation rites. The objective of the initiation rites is clear and definite. It is to mold the individual's ideas and direct his behavior in such a way as to bring him into conformity with the social patterns of the community. The fact that the aim is

attained so completely demonstrates considerable understanding on the part of the Poro leaders of some fundamental principles of individual psychology. If we define education as "preparation for life," we can say that the aims of primitive education and western education are synonymous. But if we add the Aristotelian notion that education is for the good life, then it is true that western education rises above the former to just the degree of this qualification. In the primitive system of education, there was not much of science to impart and the tribal communities did not have to cope with complex questions of the balance between the primary and secondary schools, or secondary schools and colleges. It is noteworthy that in primitive education, there was much emphasis on behavior on good and evil as established by the society, in terms of its own survival and continuity. Education was for life, for the fulfilment of social obligations.

The history of western education in Sierra Leone has almost been the history of missions. Western contact with Sierra Leone was first made by the Portuguese; for they were the first to get to Sierra Leoa which the English misspelt as "Sierra Leone." The Portuguese came in the Sixteenth and Seventeenth centuries, but their activity was mainly commercial. Portugal never colonized Sierra Leone. No significant educational contributions were made in Sierra Leone until the Nineteenth century and even then they were the result of the Church Missionary Society and they were directed to Freetown on the coast and the surrounding villages. The primary task of these missionaries was to convert the natives to Christianity. At the same time

however, they had to create a literate community and raise their standard of living. The C.M.S. started to send representatives to Sierra Leone in 1804 and by 1816, they were well established.

One unique feature of the educational history of Sierra Leone was the early stage at which the government started to participate in the education. This was unique because even in England at that time, it was not yet an established principle for the state to provide schools. These schools, nevertheless, were of a primary or elementary nature and they were modelled on "the Lancasterian System," "the British and Foreign System," "the Infant School System," "Dr. Bell's System," and in some cases, a mixture of them all.

In those days, there was a direct link between the schools of West Africa and the English system. The result was that the missionaries gave the schools of Sierra Leone the best that they knew. Dr. Bell's system was economical because by it one schoolmaster could be used for a large number of pupils. The monitorial system has died out. The problem of trained teachers has been the number one problem in Sierra Leonean educational development. This was one of the reasons for the early foundation of Fourah Bay College in 1827. The missionaries aimed to train teachers as well as preachers. An alternative solution for the training of teachers was to send a group of carefully selected Sierra Leoneans to England. This policy started in 1840. It ensured that western traditions of education would always be maintained in Sierra Leone and that boys and girls educated in this country

would compare favorably with those in English schools. It is interesting to note that education in Sierra Leone had been made compulsory in 1856 for the children of ex-slaves and their descendants, but today everyone has to pay.

The government efforts at the early part of the Nineteenth century were limited to providing schools for the children of liberated slaves in Sierra Leone and to local government assistance to schools established in the trading centers. This situation was inevitable for it must be remembered that the education of the masses was still in its infancy at this time and was being conducted very largely by philanthropic bodies. It would certainly (at that time) not have occurred to the British government to provide for the education of the masses.

Secondary education for the new middle class family started off in 1845 with the founding of the Grammar School by the Church Missionary Society. From the start, the school maintained a high academic standard and it gave the best training. Education at the Grammar School supplied what was lacking at Fourah Bay College where only teachers and ministers were trained. At the former, schoolmasters, ministers, tradesmen as well as clerks were turned out. Consequently, commercial houses all over Africa, Colonial governments, churches and schools in West Africa drew leaders from this school. The corresponding education for girls started in the same year with the founding of the Annie Walsh Memorial School. By the 1870's, there were two secondary schools for boys and two for girls in Sierra Leone. The state of education was quite high as by 1876, Fourah Bay College had become

already affiliated to Durham University in England.

After 1876, secondary education expanded outwards. There has been an uneconomic use of staff. The situation was such that there were nine or more secondary schools for sometimes as few as a thousand pupils because three religious denominations in addition to the government each had their own schools. Secondary education in Sierra Leone has always been of an academic character. The academic curriculum of the schools except for the discontinuing of the teaching of Greek changed only slightly over the 116 years of their existence, i.e. 1845 to 1961. It is geared towards the acquisition of the Cambridge Overseas School Certificate, (now replaced by the West African School Certificate of a comparable standard) and the General Certificate of Education of London University. There was a high rate of drop-outs in the secondary schools mainly because of their academic character.

A certain amount of western contact could be attributed to the Americans. The American influence on the education of Sierra Leone dates from 1855, although this was on a very small scale when compared with the British activities. The American counterpart of the C.M.S. was the United Brethren Church in America, a church that had grown up among American Protestants of German descent. Their activities were limited in the Nineteenth century to Bonthe Island in the Southwest of Sierra Leone. They also worked in Shenge and Taiama before 1898, but some of their missionaries were murdered in the Tax disturbances of that year. Later on, they founded Harford School for Girls in 1900

and Albert Academy in 1904. The former is outside the Western area and the latter inside it. The American contact could be credited for the technical type of education which it sought to develop in Sierra Leone.

The year 1957 is very significant in the educational development of Sierra Leone, for that was the year in which the educational structure became altered. Although Sierra Leone's post-Colonial era did not commence until April 27, 1961, the governing party had exercised a large measure of internal self-government since 1957 and one can therefore date the end of the Colonial control over education at this time. Not only was the educational structure altered, there have been rapid advances in both the quality and quantity of education since that year. In 1957, the levels of primary education were renamed "classes" instead of the "standards" used before and the former eight year course consisting of two classes and six standards was replaced by a seven year course at the end of which the Common Entrance examination is taken. The secondary school system was also altered so as to take care of people with different aptitudes. Thus by 1959, there were three types of secondary schools: the Grammar School, the Technical-Commercial-Domestic School and the Secondary Modern School. As things were in 1961, there existed 35 secondary schools, 600 primary schools, six teacher training colleges, two technical institutes as well as Fourah Bay College.

Everyone is convinced that education is the key to all future development. No one can deny that the western type of education is now necessary. It is needed to help people to

become more efficient producers and to fit them better for the task of independence. If Sierra Leone is to take her place along side the other nations of the world, then every child ought to have at least an effective primary school education. Nor can secondary and higher education be neglected. It is impossible to extend primary education on sound lines without a corresponding extension of secondary schools which in turn supply people for higher education as well as provide teachers for the primary schools.

The problem of education in Africa on the whole, is not one of extending facilities alone but also of examining the whole process of education to see how it can be used in the context of modernization and nation building. At a UNESCO Conference of African States held in 1961, on the development of education in Africa, the participants including Sierra Leone agreed on and emphasized the point that education is a factor in the economic growth of a country and therefore a gainful economic investment. This endorses a view of education which has already inspired the plans and policies of African countries. Viewed against the policies of Great Britain, education was regarded only as an item of consumption. The independence brought great demands upon the country. Qualified graduate teachers were being taken from the teaching profession and trained for the Foreign Service because of the lack of suitably qualified people. There is a need for trained manpower at all levels, elimination of illiteracy and preparation of the adult population for the responsibilities of modern citizenship. In Africa, more

than in the western world, the child's social environment is subject to rapid change. The school, therefore, has to teach the child how to live not only in conditions which now exist, but in those which may develop as well as to prepare him to help changes in the existing environment to come about.

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