

Partnership-Education in the Belgian Congo

By

Orval Jasper Davis.

B.S. (Northwestern University) 1946

M.A. (University of California) 1952

DISSERTATION

Submitted in partial satisfaction of the requirements for the degree of

DOCTOR OF EDUCATION

in

Educational Administration

in the

GRADUATE DIVISION

of the

UNIVERSITY OF CALIFORNIA

Approved:.....

Therese Reller
Madeline Swanson
Joak Lundin
B. Taylor
Benjamin

Committee in Charge

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PREFACE

Currently the Congo and its internal struggle for unification is headline news, the object of criticism and debate. King Leopold II of Belgium, with the help of Henry Morton Stanley and others, carved the Congo out of Central Africa. Belgium continued to administer the territory as a colony until June 30, 1960 when it became an independent nation. Because Katanga, one of six provinces into which Belgium divided the Congo for administrative purposes, has extensive resources of mineral wealth, it appears that those who have economic interests concentrated there do not wish to see Katanga continue as an integral part of the Congo. Probably, however, if the Congo does not remain united, it will eventually disappear by being dismembered and absorbed by various neighboring countries.

This study is an attempt to contribute to the history of education in the former Belgian Congo since 1948, when Belgium finally granted financial assistance to all Christian missions that were doing acceptable educational work for the Congolese. During this period, education has developed and expanded rapidly despite language barriers, inadequate textbooks, and unqualified teachers. In the rural areas, places were available in teacher training and secondary schools but

there were not enough qualified pupils to fill them. The problem was whether high standards should be maintained, or whether they should be lowered in order to fill the available places in higher education.

My introduction to the Belgian Congo began with teaching in a subsidized primary school at Gbado in the Congo-Ubangi District in 1948. It was my privilege to start one of the first Ecole d'apprentissage pédagogique schools there in 1950. This school qualified graduates to teach the first degree of the primary school. It was also my responsibility to extend and establish primary schools in the rural areas of the Banzyville territory. The experience gained through working with people in rural areas has given a realization of the benefits that could be derived for the Congolese through a community development program.

It is believed that community development could be organized on a partnership basis between religious bodies (voluntary agencies) and government. Such a program would replace the paternalistic philosophy that has prevailed for many years in the Congo; further, it would contribute to the economic and political development of the Congo. Voluntary agencies have been pioneers in the development of medicine and education, and they could make a major contribution in the various aspects of community development.

The cooperation between Christian missions and government

for the education of Congolese has been described as partnership-education. A new period is being realized in education for the Congolese, which points toward partnership-education giving way to a central or local agency assuming the responsibility for the education of the Congolese at the primary level. It is probable that voluntary agencies will continue to play an important role in post-primary education, secondary education, and teacher training.

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TABLE OF CONTENTS

	Page
PREFACE	ii
LIST OF TABLES	viii
LIST OF ILLUSTRATIONS	ix
LISTE DE MISSIONS PROTESTANTES AU CONGO BELGE ET DES INSTITUTIONS COOPERATIVES AVEC ABREVIATIONS	xi
CHAPTER	
I. INTRODUCTION	1
Christian Missions and Education in Africa.	1
Partnership-Education Defined	3
Statement of the Problem	3
Delimitations	4
Sources of Data	4
Chapter Organization	4
II. EDUCATION IN SELECTED AFRICAN COUNTRIES	7
Basis for Selection	7
French Equatorial Africa	8
Nigeria	23
Gold Coast	40
III. EVENTS LEADING TO PARTNERSHIP EDUCATION BE- TWEEN CHRISTIAN MISSIONS AND THE BELGIAN COLONIAL GOVERNMENT	59
History of Occupation	59
Act of Berlin	62
Criticism of Leopold's Regime	64
Accord with Holy See	67
Phelps-Stokes Survey 1920-1921	68
Study by National Committee of 1922	69
Agitation for Assistance in Education	70
Parliamentary Debate	75
Summary	78

CHAPTER

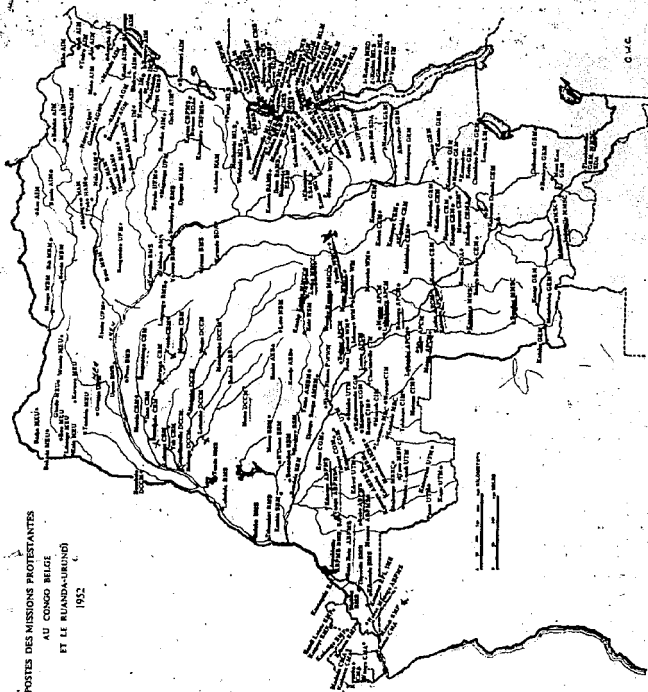
	Page
IV. ORGANIZATION AND DEVELOPMENT OF EDUCATION IN THE BELGIAN CONGO SINCE 1948	80
Organization	80
Supervision and Control	82
Native Welfare Fund	84
Finances	85
Types of Schools	91
Commentary on the Types of Schools	93
Language	103
Catholic Missions	108
Congregationals	109
The State	110
First Ten Year Plan	114
Second Ten Year Plan	115
Summary	130
V. WORK OF SELECTED CONGO PROTESTANT MISSIONS IN EDUCATION	133
Aims of Protestant Education	133
Congo Protestant Council	135
Supervision of Education in Protestant Missions	138
Caution in Accepting State Aid	139
Cooperation for Higher Education	141
Kimpese	141
Katubwe	144
Institut Chrétien Congolais (Bolengo)	145
American Baptist Foreign Mission Society	147
Svenska Mission Forbundet	150
American Presbyterian Congo Mission	151
Methodist Mission of Southern Congo	155
Methodist Mission of Central Congo	156
La Mission Evangelique de l'Ubangi	158
Survey of Trends	161
Summary	169
VI. COMMUNITY DEVELOPMENT: A PARTNERSHIP OPPORTUNITY	172
Some Assumed Needs of the Congolese	175
Community Development in Ghana	177
Village Workers	178
Community Development Representatives	180
Community Development in the Congo	182
Mission Responsibility	191
A New Area for Partnership	195

CHAPTER	Page
VII. SUMMARY AND RECOMMENDATIONS.	199
Summary.	199
Beginnings of Education.	199
Partnership.	200
Related Areas, but Different Policies.	202
Organization and Development since 1948.	204
Trends.	209
Community Development.	210
Recommendations.	211
Primary Education.	211
Teacher Training.	211
BIBLIOGRAPHY	214
APPENDICES	226

LIST OF TABLES	
TABLE	Page
1. Summary of Government Expenditures for Education, 1948-1958 inclusive.	88
2. Table of Subsidies and Pupils of Roman Catholic Schools, 1948-1958.	89
3. Table of Subsidies and Pupils of Protestant Mission Schools, 1948-1958	90
4. Growth of Primary and Normal School Enrollment <u>Regime Congolais</u> , 1948-1958.	98
5. Number of Ecoles d'Apprentissage Pédagogique and Student Enrollment	99
6. Student Enrollment in and Number of Monitor Schools, 1949-1958	100
7. Student Enrollment in Secondary Schools, <u>Regime Congolais</u> , 1949-1958.	104
8. Summary of Secondary School Classes by Grades.	120
9. Native Population of Belgian Congo	244
10. Missionaries and their Stations in the Congo	245

LIST OF ILLUSTRATIONS

	Page
Postes des Missions Protestantes au Congo Belge et le Ruanda-Urundi.	x
Government Organization - Belgian Congo	227



POSTES DES MISSIONS PROTESTANTES
AU CONGO BELGE
ET LE RUANDA-URUNDI
1952

Note: For explanation of abbreviations listed on this map, see the following pages, "Liste de Missions Protestantes au Congo Belge et des Institutions Coopératives avec abréviations."

Liste de Missions Protestantes au Congo Belge
et des Institutions Coopératives avec abréviations

ABFMS American Baptist Foreign Mission Society
 ACM African Christian Mission
 AEB Afrika Evangelische Bond
 AGM Assemblies of God Mission
 AIM Africa Inland Mission
 AMBM American Mennonite Brethren Mission
 APCM American Presbyterian Congo Mission
 BAMS Berean African Missionary Society
 BMS Baptist Missionary Society
 CBFMS Conservative Baptist Foreign Mission Society
 CEM Congo Balolo Mission
 CEM Congo Evangelistic Mission
 CGM Congo Gospel Mission
 CIM Congo Inland Mission
 CMA Christian and Missionary Alliance
 CMS Church Missionary Society
 CPC Congo Protestant Council (Léopoldville)
 CPM Congo Pygmy Mission
 DCCM Disciples of Christ Congo Mission
 EPI Ecole de Pasteurs et d'Instituteurs (Kimpese)
 ESAM Evangelization Society Africa Mission
 FAGM Friends' Africa Gospel Mission
 FWM Fundamental World-wide Mission
 GEM Garenganze Evangelical Mission
 HAM Heart of Africa Mission
 ICC Institut Chrétien Congolais (Bolenge)
 IM Immanuel Mission
 IME Institut Médical Evangélique (Kimpese)
 LECO Librairie Evangélique au Congo (Léopoldville)
 LM Luanza Mission
 MEC Mission Baptiste Canadienne
 MED Mission Baptiste Danoise
 MBN Mission Baptiste Norvégienne
 MBRC Mission des Baptistes Réguliers du Canada
 MEU Mission Evangélique de l'Ubangi
 MLM Mission Libre Méthodiste
 MLN Mission Libre Norvégienne
 MLS Mission Libre Suédoise
 MMCC Mission Méthodiste du Congo Central
 MMSC Mission Méthodiste du Sud Congo
 NSM North Sankuru Mission
 SA Armée du Salut
 SBM Swedish Baptist Mission
 SBMP Société Belge de Missions Protestantes
 SDA Congo Union Mission of Seventh Day Adventists
 SMF Svenska Missionsförbundet
 UFM Unevangelized Fields Mission
 UMH Union Mission House (Léopoldville)

UPMGBI Pentecostal Missionary Union for Great Britain
and Ireland
 UTM Unevangelized Tribes Mission
 WGT Worldwide Grace Testimony
 WM Westcott Mission

CHAPTER I
INTRODUCTION

Christian Missions and
Education in Africa

The nineteenth century witnessed a constant extension of missionary activities, Protestant and Catholic, a more pervading sense of missionary obligation, and a constant increase in the number of those men and women who thus consecrate themselves to the spread of the Gospel. No greater change has taken place in the religious life of the last century and a half than the general diffusion of the spirit of missions.¹

In Africa, most all Christian missions have entered into educational work in order to teach the people Christian truths as well as the fundamental skills of reading, writing, and reckoning. In general, the governments have encouraged Christian missions in these endeavors.²

Missions were pioneers in education in the new colonies carved out of the Continent of Africa in the nineteenth century. The pioneering period has now terminated since educational organizations exist within the newly independent nations

¹ Williston Walker, A History of the Christian Church (Edinburgh: T. & T. Clark, 1934), p. 523.

² African Education: A Study of Educational Policy and Practices in British Tropical Africa. The Nuffield Foundation and the Colonial Office (Oxford: University Press, 1953), p. 143.

anxious to control and support them. The Report of the West Africa Study Group asks, "Is the day of the voluntary school passing?"³

Had it not been for the work done by Christian missions in education, Africa would not have made the advance it has toward self-determination.⁴ It was reported in an issue of the Congo Mission News that Prime Minister Nkrumah was asked if missions would be invited to remain in Ghana and that he replied, "We are what we are because of them."

In Africa, Christian missions did not have the financial resources to provide the educational facilities or extend the educational services that were needed. Governments did not have, or did not choose to provide, the necessary personnel to teach native children or to train the necessary teachers; therefore, the idea of partnership has developed, whereby the government provides part of the required finances to build and maintain schools, share in the cost of teaching materials, pay in part, or all, the salaries of qualified native teachers, and in some cases grant subsidies for qualified European personnel. Generally, the governments have required that the missions open the schools over which they

³ Ibid., p. 44, par. 266.

⁴ African Education Commission, Education in Africa (New York: Phelps-Stokes Fund, 1922), p. 84.

have control and for which they receive financial assistance, to inspection by government authorities. This partnership-education has enabled missions as well as governments to extend more education to a greater number of people in colonial areas at less expense than would have been possible had governments been required to pay the full salaries and allowances of all European personnel employed in the educational programs.⁵

Partnership Education Defined

Partnership-education as it relates to this study is that education which is provided by religious bodies, beyond what could be required as an obligation, and which is assisted financially by governments so that the education provided can be better and extend farther than it would without such cooperation.

Statement of the Problem

The problem of this study is to show the development of partnership-education, the role taken by selected Protestant missions, and the trends in education prior to independence of the former Belgian Congo.

It seems apparent, after a search for studies on education in the Belgian Congo, that the current study, Partnership-education in the Belgian Congo, has not been the subject of any previous investigation.

⁵ Orval J. Davis, "Educational Development in the Belgian Congo," The International Review of Missions (London), Vol. 43, No. 172 (October 1954), p. 428.

Delimitations

The study is limited to primary education and teacher training except where certain concepts are better served by including other levels or areas of education.

Sources of Data

The major portion of the study is made through data secured from secondary sources. Chapter III is based on copies of correspondence, Compte Rendu Analytique of the Belgian Parliament. Chapter IV is founded on official reports, personal interviews, and secondary sources. Chapter V is based on official inspection reports, personal interviews, studies, a questionnaire, correspondence and secondary sources. Chapter VI is based on a proposed second Ten Year Plan proposed by the Educational Department of the Congo, as well as on questionnaires prepared by the writer.

Chapter Organization

Generally people from Western cultures who have not visited underdeveloped areas such as the Congo are prone to make judgments of prevailing conditions in such areas from their experiences within their own cultural environment. Because of this fact, it is considered necessary in Chapter II to give information on educational development in other countries that have similar conditions to those of the Congo. This background from closely related areas and circumstances provides a measure for comparison whereby we can better understand and appreciate

5

the organization of education which developed in the Belgian Congo.

Chapter III provides a documentary account of the entry of Belgium into the Congo and the government's early relationships with Christian missions. It traces the various steps taken by the government in granting financial assistance to education for all Christian missions, showing that this financial assistance was the only fair action that could be taken without discriminating against certain elements of the native population.

Chapter IV provides an overview of the organization and development of education in the Congo. The aims of education and the means employed to achieve them since 1948 are described, in order to contribute to the knowledge and the nature of the progress of education relative to the Congo.

Chapter V describes the efforts which were made and the evaluation which was reported for selected Protestant missions to provide an educational program that conformed to the State requirements. This is a study of the administrative organization and the development of education within the selected missions and of how these missions cooperated to provide teacher training facilities they could not achieve independently.

Chapter VI reports a second Ten Year Plan that was proposed for the Congo prior to the independence of the country from Belgium; it also shows the transition that was being worked out by some Protestant missions to give the natives more

6

authority in the administration of the subsidized educational program.

The conclusions and recommendations are given in Chapter VII.

CHAPTER II

EDUCATION IN SELECTED AFRICAN COUNTRIES

Basis for Selection

In order better to understand partnership-education in the former Belgian Congo, it is desirable to observe this partner relationship in other countries. A problem presents itself in choosing the other countries which are more or less like the Congo.

The three countries chosen were, until recently, colonies of European nations; at present, like the Congo, they are independent countries. In each of these countries Christian missions were established in the nineteenth century, and continuous participation in education has been maintained since, the beginning of permanent European administration in the colonies.

French Equatorial Africa was chosen because it includes within its boundaries a portion of the territory included in the Congo Basin, and was therefore subject to certain provisions of the Act of Berlin.¹ There are also ethnic ties that

¹ For a discussion of the Act of Berlin, see pp. 62 f. below.

cross both the Congo and the Ubangi rivers.²

Nigeria and the Gold Coast were chosen because they were under another colonial power. Granting that there are differences peculiar to each country (Nigeria and the Gold Coast), the respective governments appear to have obtained similar results--suggesting that the aim of the administrative and educational policy was similar in the two countries.

This chapter has three main divisions, namely, French Equatorial Africa, Nigeria, and the Gold Coast, which will be discussed in this order.

French Equatorial Africa

It has been said that French Equatorial Africa is perhaps the least homogeneous of all political divisions of Africa.³ It has an area of 969,114 square miles and a population of 4,680,000 (1955 estimate).⁴

Brief History of Occupation

The decision of the European powers during the first quarter of the nineteenth century to suppress the slave trade changed the relationship between Europe and Africa from one of

² Premier Fulbert Youlu of former French Equatorial Africa said: "... It is evident the Congo is an entity. It is also evident that our peoples must reunite." Time (December 15, 1959), p. 24.

³ L. Dudley Stamp, Africa: A Study in Tropical Development (New York: John Wiley & Sons, 1953), p. 381.

⁴ UNESCO, World Survey of Education, II (Paris: UNESCO, 1958), p. 422.

robbing the land of its people to robbing the people of their land. "Between 1842 and 1862 the many treaties signed by French officers and Gabonese chiefs gave the French 'full and entire sovereignty' over the Gabon River and the lands that it bathed."⁵

At the Berlin Congress in 1885, the International Association of the Congo (later the Congo Free State) won recognition as a state. The Act of Berlin made certain stipulations governing European occupation and development of Central Africa. Although French Congo was not given direct access to the mouth of the Congo River, France retained possession of the lands explored by Savorgnan de Brazza. A special agreement with Portugal in May 1885 settled the southern and eastern boundaries; a treaty with the Congo Free State in 1887 and 1892 recognized the Ubangi River as the mutual boundary. Brazza claimed the region north of the Ubangi River as a zone of French influence. The boundary between French Equatorial Africa and the Anglo-Egyptian Sudan was not fixed until February 1924.

A theory accepted by the Congress of Berlin was that the influence and the rights of the first occupant of an area were to be recognized, provided the occupancy was effective. This opened a rush to the interior in order to stake claims to

⁵ Virginia Thompson and Richard Adolff, The Emerging States of French Equatorial Africa (Stanford University: Stanford University Press, 1960), p. 6.

territory and establish control over the resources of the country.

Administration

By a government order of October 16, 1946, French Equatorial Africa was made into four territories under a high commissioner, who was aided by a general secretary and an advisory council composed of federal officials, four French citizens selected by the chambers of commerce, and four French-speaking Africans chosen to represent the native population.

Each of the four territories had a governor, a secretary general, and an advisory private council which corresponded to the administrative machinery of the high commissioner at Brazzaville.

Under the French Constitution of 1946 each of the territories became an overseas territory of the French Union. They elected their territorial assemblies and were represented in the French parliament by elected deputies and senators.

A law of August 29, 1947 created a federated assembly known as the Grand Council of French Equatorial Africa, composed of twenty members, five from each territory.

The "loi cadre" brought fundamental changes to the structure of French Equatorial Africa's administration that had been sought for a long time.⁶ The most important political

⁶ Among the changes initiated by the "loi-cadre"--the basic law of 1956--was that of referring to AEF somewhat vaguely as

Innovations were the creation of the councils that would share the executive power with the governor and which in time would develop into cabinets, and a marked extension of the competence of the territorial assemblies into the legislative domain. The powers to be acquired by the territorial assemblies were to increase the power of the local administration while those of the government-general and the Grand Council would decrease.⁷

Having thus served its political apprenticeship, each of the four territories that formerly composed French Equatorial Africa became an autonomous territory in 1958. In 1959 the Republics of Gabon, Tohad, Congo, and Central African Republic signed agreements providing for a customs union, economic co-operation, and joint administration of the common services that were formerly administered by the federal government of French Equatorial Africa. They achieved complete independence in 1960.

Educational Policy

Early educational work in French Equatorial Africa was left to the initiative of Christian missions. The government limited its duties to some supervision and the occasional

a group of Territories. By early 1959, the sweeping reforms in the structure of Overseas France, which were wrought by General de Gaulle, led to the disappearance of the group as well as of AEF as governmental entities. Thompson and Adolff, op. cit., p. vii.

⁷ Ibid., p. 34.

payment of grants-in-aid. A decree of April 9, 1883⁸ stipulated that all instruction must be in the French language exclusively and that not less than 50 per cent of class time was to be devoted to its study; however, permission was granted to give religious instruction in the vernacular.

The first schools were established at Libreville by the priests of St. Esprit in 1843.⁹ In 1850 American Presbyterian missionaries established the first Protestant schools at Libreville. Since, however, the French authorities were more favorable to the Roman Catholics, the Protestants ceded their work to the "Paris Société des Mission Evangélique" in 1892.¹⁰

Because part of French Equatorial Africa was included in the Congo Basin and was therefore subject to the provisions of the Act of Berlin, local decrees stated that only associations incorporated in France might open schools in French Equatorial Africa, and that no schools would be authorized unless the lieutenant-governor of the territory in which the school was to be opened approved of the school before the request was forwarded to the governor-general.¹¹

⁸

UNESCO, op. cit., II, p. 422.

⁹

Edouard Trézenem, La France Equatoriale (Paris: Société d'Éditions Géographiques, Maritimes Et Coloniales, 1950), p. 81.

¹⁰

d'Eugène Guernier (ed.), Afrique Equatoriale Française (Paris: Encyclopédie Coloniale et Maritime, 1950), p. 589.

¹¹

William Malcolm Hailey, Lord, An African Survey (London: Oxford University Press, 1938), p. 1268.

Education was to be free and opportunities for education were to be equal for boys and girls.

A decree of April 1921 relative to the ratification of the Treaty of St. Germain-en-Laye of August 17, 1919, did not modify the restrictions requiring associations to be incorporated in France in order to operate schools; however, Hailey¹² reports that the application of this restriction was relaxed and that there appears to have been an understanding that non-state schools might maintain their existence subject to the good will of the administration.

In the realm of concession to African wishes, the AEF education authorities have aligned the primary school curriculum on the Metropolitan model more closely than in prewar days and have reduced their stress on manual training. Inevitably more time is given in AEF school than in France to the study of French and to instruction in hygiene, and local materials and examples are used to illustrate the study of history and geography. Such deviations from the Metropolitan curriculum are acceptable to Africans so long as the certificates awarded primary school graduates are recognized as equivalent to those for similar studies in France.¹³

France has not educated many in French Equatorial Africa who have completed secondary school training, but those who have been able to complete it have obtained an education comparable to that given in France itself.

The African élite insisted that . . . the doors of AEF's secondary schools be opened more widely and that the conditions for admission of students be eased. At

¹² Ibid., p. 1268.

¹³ Thompson and Adolff, op. cit., p. 293.

this point, the government reminded the African élite that it was they who had demanded secondary schools identical with those in France, and that any letting down of the bars would be self-defeating because it would undermine the value of the diplomas locally awarded.¹⁴

Educational Aims

French education in the colonies was viewed as a means for providing an African élite to whom the French could look for assistance in the field of administration or economic development. Also, it was seen as a means of providing a popular form of instruction suited to the needs of the masses: the rural schools along agricultural lines and the urban schools along lines that would prepare the pupils for the rôle of "wage earners."¹⁵

Mission Education

Missions have been active in education for many years. Maigret¹⁶ writes that private education was organized under an "Arrête du 28 décembre 1920 et la circulaire du 8 février 1921," and that subsidies were granted on an individual basis. However, in 1941 Governor-General Eboué recognized missionaries as of great usefulness to French Equatorial Africa, and he cooperated more closely with them in the further development of

¹⁴ Ibid., p. 298.

¹⁵ Lord Hailey, op. cit. (1956), pp. 1224-5.

¹⁶ J. Maigret, Afrique Equatoriale Française (Paris: Société d'Éditions Géographiques, Maritimes et Coloniales, 1931), p. 136.

education. He was able to grant them larger and more regular subsidies.¹⁷

After World War II, mission schools continued to grow both in number and in attendance, but the enrollment in state schools surpassed them. "In 1938 pupil attendance in public schools was 9,450 and in mission schools 11,600 . . . by 1944, there were 16,858 pupils in the public schools and 15,750 in mission schools."¹⁸

Missions have tended to concentrate on primary education.

Until recently many missions preferred to use the local vernacular, or vernaculars, and so were disqualified from doing subsidized educational work. However, the majority of mission societies are realizing that a well-run school, enjoying official recognition, is a good thing to have on any mission station, especially in these days when the African's main reason for consorting with white men is frequently to learn their 'magic' in order to qualify himself for 'European jobs.'¹⁹

In 1947 the responsibility for subsidizing mission educational work was transferred from the central government to respective territories.²⁰ When this transfer was made, the matter

¹⁷ Thompson and Adolff, *op. cit.*, p. 550; "Payments from public funds toward the salaries of mission teachers were first made in 1937." George Edmund Haynes, *Africa: Continent of the Future* (New York: The Association Press, 1950), p. 289; "Since 1942 mission schools have received government grants-in-aid."

¹⁸ Jean de la Roche, "Education in French Equatorial and French West Africa," *The Journal of Negro Education*, XV, No. 3 (Summer 1946), p. 401.

¹⁹ George H. T. Kimble, *Tropical Africa*, Vol. II (New York: Twentieth Century Fund, 1960), p. 112.

²⁰ "Subventions paid to private schools are calculated according to number of teachers, pupils, classes in each school, and examination results." UNESCO, *op. cit.*, p. 423.

came under much debate by the native politicians. The principle of allocating public funds for the support of mission schools was never seriously questioned. There were variations in the degree of favor shown the missions in the four territories. Probably because Gabon has had the longest contact and the largest number of graduates from mission schools, its territorial assembly voted the largest percentage of its education budget to mission schools. In the Moyen-Congo the territorial politicians gave substantial increases to mission schools but they allocated five times as much to state schools.

As the missions come increasingly under African control it will be ever harder for the governments of AEF's new republics to stretch their limited budgetary resources to the point where they can meet the demands that will surely be more insistently made for complete equality of treatment as between state and mission schools.²¹

Government Education

Other than providing a limited amount of schools, supervision of mission schools and establishing some educational policies, there does not seem to have been much responsibility accepted by the government for education in the period when the territory was being occupied. The first organization of a public education service was the result of "l'arrêté du 4 avril 1911. . . ."²²

It was not until May 8, 1925,²³ when the governor-general

²¹ Thompson and Adolff, *op. cit.*, p. 285.

²² Maigret, *op. cit.*, p. 133.

²³ *Ibid.*, pp. 134 ff.

issued a circular, that any serious attempt was made even on paper, to organize an educational system for French Equatorial Africa. According to instructions given in this circular, the first three elementary classes were to be organized in villages, whereas the urban and regional schools were to offer the complete primary cycle of a six-year course. The government's goal was to spread a knowledge of spoken French as rapidly as possible and to give primary pupils rudimentary manual training, but they were to be returned to their own milieu before they developed an antipathy to their agricultural and other traditional occupations. As for the training beyond the elementary level, it was to be reserved for a few talented students and then only in relation to the number of jobs available.

Maigret²⁴ describes the function of the village and the urban schools as outlined in the 1925 circular. The first year of the village schools was a period of ten months, and then a selection was made of the students who could best profit by continuing their schooling. During the first year spoken French was taught, as well as the rudiments of arithmetic, the metric system, and good hygienic habits. Selected pupils were permitted to continue in school for a second year during which time they were taught to read and write French and continued with the fundamentals of arithmetic, metric system, and hygiene. At the end of the second year the best pupils, as well as the

²⁴
Ibid., p. 46.

best pupils from among those who had completed a third year, were admitted to a regional school.

European teachers directed the regional and urban schools. They were boarding schools except for the pupils who lived close to the school with their parents or relatives. These schools taught French reading, language, grammar, and spelling; arithmetic, metric system, natural and physical science, hygiene, art, and the history and geography of AEF, France, and its colonies.

The aim of the regional and urban schools was to prepare the pupils for the examination, "Certificat d'études" prescribed by the decree of June 15, 1927.

Another school level, a superior primary school, was to be located in each population center. Actually, the only one started was the one in Brazzaville which closed shortly after opening and remained closed until 1935. It was a three-year school that required the student to have a "certificat d'études," as well as to pass an entrance examination prior to enrolling.

In referring to the above-mentioned educational program, Antonetti, a former governor-general (1924-1934) of French Equatorial Africa, stated:

The existing village schools had 'shown themselves unable to teach almost anything' because they were in the hands of incompetent monitors; the urban and regional schools were too preoccupied with preparing students for the "certificat d'études primaires" to

undertake vocational training in the proper way. . . .²⁵

It was Governor-General Reste (1935-39) who wished to bring formal instruction to the rural population by expanding village schools. He regrouped the schools, eliminated the multi-class schoolrooms, and placed many African graduates of the Ecole Edouard Renard in charge of the rural schools. He attached farms and manual training sections to the regional schools in order to emphasize the desire for vocational orientation in the schools. Further, European directors of schools in urban and regional schools were given the responsibility of supervising and assisting the African monitors in the rural regions adjacent to their own central schools.

In the mid-1930's advances were made over what previously existed; however, they "were regarded as reactionary by the African élite because they failed to promote secondary education in the federation and because they gave AEF schools a curriculum different from that prevailing in Metropolitan France."²⁶

Envisaged in the 1944 conference was a network of secondary schools and technical schools which would be equal to similar establishments in Metropolitan France, and liberal opportunities would be offered for higher study in France for

²⁵

Thompson and Adolff, op. cit., p. 279.

²⁶

Ibid., pp. 279-280.

qualified Africans. However, in 1955 the federation decided to tighten opportunities for study in France except for those willing to specialize in the fields most urgently needed for the federation's future development.²⁷

Teacher Classification

There is a definite grading of teachers according to education and experience. A scale exists whereby one can advance from the lower to the higher levels, which carries with it advantages in pay increases, as well as social status.

"Instituteurs" are those who have successfully completed a probationary period after having received a diploma from a normal school (which is a six-year course of secondary level), or those who have been "Instituteurs-adjoint" with four years' experience and two years of probation in a normal school.

"Instituteurs-adjoint" are those who have had at least one year in a normal school or its equivalent, or are "monitors" who have had four years' experience with good reports and have been successful in a competitive examination.

"Moniteurs" are those who have been chosen from "élève moniteurs," who receive their recruits from (a) those who have completed the elementary school (six years), (b) those who have one year of the superior primary school. They work one year on probation, at the end of which they become "moniteur-stagiaire,"

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Thompson and Adolff, op. cit., p. 299.

and after a period of experience they may become "moniteurs."²⁸

Trend

In 1947 when responsibility for operating primary schools was given to the territories, debates were held over how much the federation and territories could afford to allocate to the missions and whether or not they could specify the use to which such grants would be put by the various missions. The federations elected representatives who were opposed to granting money for mission secondary education. A member of a finance committee said:

We have no objection to any religious body opening such schools in AEF, but they should be supported from their own and not from public funds. There already exists in the federation, secondary schools that have cost us dear and which are not fully attended, though they are open to pupils of all religious faiths.²⁹

Evouns, a Gabonese Grand Councilor, stated:

At present our major preoccupation is education, and whether it comes from the state or mission schools matters little to us. The essential is that our education be French, essentially and exclusively French, and that it be controlled by the State.³⁰

He further said:

At present the African attitude toward formal education is one of ingenuous enthusiasm, particularly in the towns, where the schools are besieged by far more

²⁸ d'Eugène Guernier (ed.), op. cit., p. 206.

²⁹ Thompson and Adolff, op. cit., p. 282.

³⁰ Ibid., p. 283.

children than can be admitted. The prestige of "l'homme instruit" and of what the French call the 'feudality of the diploma' has become almost an obsession with AEF Africans, and their elected representatives, particularly in the southern territories, have voted funds for school buildings and teachers' salaries out of all proportion to territorial revenues.³¹

The UNESCO World Survey reports that in the school year 1954-55, enrollment in schools was approximately 148,000, or about 3 per cent of the total population, of which number about 3,000 were in secondary education. The primary enrollment ratio computed by relating average enrollment to estimated population from five to fourteen years of age, showed that the ratio for the 1930's was 2 and that it has increased to 10 in the 1950's. The 1954-55 expenditure for education in AEF was 1.281.680.000 francs, which included capital investments.³²

³¹ Thompson and Adolff, op. cit., pp. 277-278.

³² UNESCO, op. cit., pp. 425-427.

Nigeria

Nigeria is the largest British West African territory. It has an area of 339,169 square miles with an estimated population (as of 1958) of 31,254,000. There is little to link the coastal people of the hot, wet, forested south with the Moslem Hausa and Fulani of the northern savannas. Though the population is predominantly rural, Nigeria has eighteen cities with over 50,000 people and one city, Ibadan, with approximately a million inhabitants.

Brief History of Occupation

A British Nigerian expedition was organized in 1841-42 to establish trading posts in Nigeria. The climate proved fatal to nearly all members of the expedition. In 1851, at Lagos, the British enthroned an antislavery king, and it was his son who, in 1861, ceded Lagos to Britain. When West Africa was debated at the Berlin Conference of 1884-85, British interests in the Niger coastal regions were established and by agreement in 1886 delimited from French Dahomey to the west and German Kamerun to the east.³³

The Royal Niger Company of England received a charter from the British Crown in 1886 which included extensive powers. Differences with France in 1899 caused the British to withdraw

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Stamp, op. cit., p. 306.

the Company's charter. Lagos was combined with Southern Nigeria in 1906, and in 1914 they were united with Northern Nigeria to form the Colony and Protectorate of Nigeria, with Lagos as the seat of government. Thus, Nigeria was divided into three administrative areas, the Colony of Nigeria and two groups of provinces known as the Northern and the Southern Province which together formed the Protectorate.

Administration

It was in Nigeria that Fredrick Lugard applied his principle of The Dual Mandate, in which he dealt with the duties of European powers in tropical Africa. The thesis of his system was that the functions of government were for the most part to be carried out by the native chiefs or councils, with assistance and advice from the British Administrative Staff. The native authorities were responsible, under the administrative staff, to the government for the peace and good order of their respective areas in so far as persons legally subject to their jurisdiction were concerned.

Indirect rule was first applied in the northern province in 1919 and 1921, but was not of general application in the southern province until 1928.

The first legislative council under the new constitution, effective January 1, 1947, met at Lagos. The northern provinces were for the first time directly represented. At that time each province had its own council, and each of the regions

(eastern, western, and northern) had its own house of assembly. Each region also had a house of chiefs. Representatives came from these houses of assembly and Houses of chiefs to the General Nigerian Legislative Council. The executive administration stemmed from the Governor and his Executive Council, which was composed of the Chief Secretary, Chief Commissioners of the Provinces, the Attorney General Commandant of the Nigerian Regiment, the Medical Director, and the Director of Education.³⁴

A change in the constitution of 1953 restored to the regions some of the autonomy which had been delegated to the central government in previous constitutions. The whole of Nigeria was placed under a Governor General, with governors heading each of the three principal regions. This arrangement replaced the previous titles of the chief British civil servants who were designated as governor and lieutenant-governors. The Governor General presided over a Federal Council of Ministers, all of whom were Nigerians. The ten Nigerian Ministers composing the Federal Council were chosen or elected in their respective regions.

Patterson³⁵ states that the succession of changes which resulted in the governmental structure has made politics a

³⁴ Hayes, *op. cit.*, pp. 321-322.

³⁵ Frederick D. Patterson, "Education in Nigeria," *The Journal of Negro Education*, XXIV, No. 2 (Spring 1955), p. 93.

major preoccupation with Nigerians. The political leaders of the north were not willing to agree with those of the south for complete independence in 1956.

This difference reflects to some degree the northern belief that their region's backwardness, according to western standards in education, governmental organization and per capita wealth, would place them at a disadvantage in a unified and self-governing Nigeria.³⁶

The people of the north are predominantly Moslem in religion and customs. Christianity predominates in the rest of Nigeria because of the long contact with missionary influence. Further, the southern part of Nigeria has become more Westernized, and it is from this section that substantial agitation for Nigerian independence has had its greatest support.

The advance of education in the eastern and western regions, and the relative lag in the northern region, reflect the differential opportunities that Christian Missions have had in Nigeria.³⁷

Educational Policy

The organization of education in British Africa is based upon the cooperation of voluntary agencies which organize and administer the schools. Schools were started in Nigeria in the nineteenth century by missionaries working in the southwest of Nigeria.³⁸

³⁶ *Ibid.*, p. 94.

³⁷ Samuel G. Adams, Jr., "Nigeria: Where Education Has Not Kept Pace with Politics," *Phi Delta Kappan* (January 1960), p. 163.

³⁸ "In 1842 both the C.M.S. and the Wesleyans responded to the invitation from Badagry by sending missions there." Colin G. Wise, *A History of Education in British West Africa* (London: Longmans, Green & Co., 1956), p. 10.

Although grants had been made to missions earlier,³⁹ government participation in education began in 1882 with the appointment of a single inspector of schools for British West Africa. One of the first steps taken by Mr. Sunter, the inspector, was the constitution of a board of education which was to develop general policies and to make grants-in-aid to the mission schools. He started a "dual system" of education; that is, government schools as well as mission schools were to be established. It was understood that the government schools were to be placed where there was no mission school education provided.

The original fixed grants-in-aid enabled the missions to start more schools at a time when the main objective was to extend education to as many points as possible and to make contact with the people. Earned grants enabled the government to exercise more control over mission schools through their policy of granting aid based upon results obtained by pupils in examinations or the qualifications of the teachers. The raising of standards for subsidies encouraged the missions to concentrate their resources on their best schools in order to qualify them for admission to the "assisted list." This policy had the effect of encouraging schools to concentrate on the quality of

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The first grants to missions in Nigeria were made in 1871. R. J. Mason, British Education in Africa (London: Oxford University Press, 1959), p. 23.

education rather than the expansion of it.

In 1923, in order to establish policy that would use the best resources available, the British Government formed an advisory committee on Native Education in Tropical Africa, which later expanded to become the Advisory Committee on Education in the Colonies. It was composed of a number of official members as well as representatives of the voluntary agencies, British universities, and other educational authorities. As a result of the deliberations of this committee, the British Government issued a white paper (Memorandum on Education Policy in British Tropical Africa) that

confirmed and made official and general, the British belief in the value of voluntary agencies and a religious basis for education, in the need for consultation between all parties interested, and by its reference to 'local conditions' in the desirability of giving a measure of responsibility and control to local authorities.⁴⁰

This white paper listed thirteen broad principles which seemed to indicate that education was to help the people concerned to achieve a harmony between European culture and their own. Three of the principles were:

. . . 'Education should be adapted to the mentality, aptitudes, occupations, and traditions of the various peoples, conserving as far as possible all sound and healthy elements in the fabric of their social life; adapting them where necessary to changed circumstances and progressive ideas, as an agent of natural growth and evolution'. . . .

Religion and character training. This is of the greatest importance. . . .

⁴⁰

Mason, op. cit., p. 42.

African languages, as well as English, should be used in education; the content and method of teaching in all subjects should be adapted to the conditions of Africa.⁴¹

Education is not only an instrument of stability, it is also an instrument of change. Africans wish to receive the training that, in their thinking, has given the European his dominant role in the administration of African countries.⁴² Mason⁴³ wrote in 1938 that the Africans were accepting the Western form of education with increasing eagerness, and that if it were to be changed, what would then constitute African education?

Generally, any attempts by outsiders to suggest that education be "Africanized" brings forth charges that the authorities are trying to retard the advancement of Africans. Education is being called upon to do in decades in Africa what it took centuries to do in Europe. ". . . Successful adaptation can be made only by Africans themselves . . . thereafter they must find their own way, seeking such guidance as they themselves feel they need."⁴⁴

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African Education: A Study of Educational Policy and Practice in British Tropical Africa. The Nuffield Foundation and the Colonial Office (Oxford: University Press, 1953), p. 3.

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"The colonial peoples are determined to get Western education. The question is, what sort of education will they get . . . people have said in effect, 'we know enough of our own culture; we want you to teach us yours.'" W. E. F. Ward, Educating Young Nations (London: George Allen & Unwin Ltd., 1959), pp. 58-59.

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Mason, op. cit., p. 134.

⁴⁴

Ibid., p. 137.

Educational Aim

The declared objective of British colonial policy is the advancement of the colonial peoples to self-government within the British Commonwealth of Nations. The desire has been to foster the indigenous political and cultural institutions.

Mission Education

By 1903 an education department for the Protectorate of Southern Nigeria was established and an education code was formulated. In the succeeding years the school system developed on the basis of cooperation between government and missions. The northern provinces had traditional Koranic schools before the protectorate was established. A part of the agreement Lugard made with Northern Nigeria was that Christian missions would not be allowed to enter the territory until they were asked to do so.

Practically all primary level education of the Western type is under the supervision of the Christian missions. This is made possible through the major part of the cost of instruction being provided by tax funds and other monies coming from charges to students in the way of fees. The continued predominance of missions in primary education reflects the early development when the missions were solely responsible for initiating, financing, and managing all education. "The missions demonstrated the asset value of education and changed the attitude of African and colonial officials alike from hostility,

indifference and skepticism to the enthusiastic advocacy of the present.⁴⁵

Some mission officials are of the opinion that the concentration of Christian missions on education results in a neglect of service to the Church proper. The rapid expansion of primary and secondary education should probably call for a careful rethinking of the role of missions in education. As education more and more becomes public policy and responsibility, the fact becomes obvious that it must become more Africanized in administration. The dual control which obtains between missions and government needs a redefinition as to who will control education. "Presently, up to 90% of education at primary, secondary, and teacher training levels is operated by missions or voluntary agencies."⁴⁶

Western Nigeria had 6,670 primary schools in 1959. The Church Missionary Society (C.M.C.) operated 1,673 schools, Roman Catholic Missions 1,082, and local authorities 1,843. Other miscellaneous groups had an additional 1937 schools. There were some 40,593 teachers.⁴⁷

Mission education served its most useful purpose in its pioneering stage, as indicated in the following quotation:

⁴⁵ Patterson, op. cit., p. 96.

⁴⁶ Adams, op. cit., p. 163.

⁴⁷ West Africa (March 12, 1960), p. 301.

The pioneering role in education which missions, because of the high quality of their teaching personnel, are especially able to sponsor, is a qualitative rather than a quantitative effort. Continuation of the present type of mission participation means spreading existing mission personnel over more and more schools with the inevitable weakening of mission influence. The joint participation of missions with Government in situations where missions bring to the partnership increasingly small resources will be accompanied by a decreasing voice in educational programs and policies.⁴⁸

Government Education

In Southern Nigeria in 1901 before there was an education department, the first of a new kind of government primary school was established. It was built by a local chief, controlled by the government, and maintained partly by the government and partly by a "subscription" from the chief as well as partly from pupils' fees. The chief's "subscription" covered the cost of maintaining the school buildings and the teachers' houses, while the government paid the teachers and provided the school with books and equipment. The chief also paid a sum of money to enable some children to go to school who were unable to pay a fee. When more government primary schools were started, this method of financing them became standard; so much so, that in 1907 when three chiefs refused to pay their "subscriptions," their schools were closed.⁴⁹

Until 1908 the growth of the schools financed by chiefs

⁴⁸ Patterson, op. cit., p. 97.

⁴⁹ Wise, op. cit., p. 51.

and controlled by the government kept pace with the growth of assisted mission schools. Later the policy changed when the government decided that since it had some sixty schools of its own, it could not maintain the quality of its schools if it continued to expand. The number of government schools remained at about sixty schools for more than twenty years and then declined. Some of the schools were transferred to missions and others to native administration.⁵⁰

The British White Paper of 1925 stated that "cooperation between government and other educational agencies could best be achieved by setting up in each colony an Advisory Board of Education, the members of which would be drawn from the principal agencies concerned with education."⁵¹ In 1932 such a board was appointed in Nigeria. It was the duty of this advisory board to advise the Minister of Education on matters connected with educational theory and practice and on any questions referred to it.

There were also local committees which might have up to two-thirds of their membership filled by persons who were not members of the Local Education Authority. Such members were known as private members, and not less than half the private members were to be representatives of the voluntary agencies.

⁵⁰ Ibid., p. 52.

⁵¹ Mason, op. cit., p. 42.

When a voluntary agency school was involved, two-thirds of the members of such a committee were nominated by the voluntary agency itself. Thus voluntary agencies had relatively adequate representation on the committees to safeguard their interests.⁵² Relative to British territories where cooperation between native authorities and missions is increasing, Wise reports that, "at district and divisional level, too, there is ever-increasing cooperation between the missions and the local authorities. Financial distinctions, too, are becoming less significant."⁵³

Recent School Organization

On October 1, 1954, Nigeria became a federation with representative government. The central authority is vested in the central legislature. A department of education is responsible for framing administrative and financial policy. The Inspector General of Education is assisted by an administrative staff. Each region has a Minister of Education, assisted by an advisory board and a department of education under a director. In the Western region a Comprehensive Education Law (No. 6 of 1955) has been passed for organization and administration of education.

Each region has made an effort to set up local authorities for education with responsibility for primary schools. A central authority works with local authorities and voluntary

⁵² Ibid., p. 45.

⁵³ Wise, op. cit., p. 58.

agencies (mainly missions) through various advisory bodies and through the grant-in-aid system which enables the government to fix standards and supervise the schools. In the Western region the task of supervision has become sufficiently important for the inspector to be detached from the Department of Education and established as a technical department directly under the minister of education. Elsewhere inspectors are part of the educational department. Larger voluntary agencies employ their own supervisors.⁵⁴

Free primary education for all children in the six to twelve year age group was inaugurated in the Western region in January 1955. Similar action was taken in the Eastern region and Lagos in January 1957. In the Northern region there are no immediate plans for introducing compulsory education.

Apart from the contribution of the regional governments, the costs of primary education are met from rates levied by local authorities. No fees are charged in the Eastern and Western regions. In the North, however, fees are usually charged both in schools administered by voluntary agencies and by native authorities.

School plans for the different regions vary according to historical and cultural factors. With the introduction of free primary schooling, the Western region adopted a six-grade

⁵⁴ UNESCO, *op. cit.*, pp. 1126-27.

primary school (ages six to twelve) followed by a three-year secondary modern or a six-year secondary grammar course.

The Eastern region and Lagos maintain an eight-year primary course with possible entry at five years of age. The course is divided into two equal parts--termed junior and senior primary respectively. Pupils may pass to secondary and vocational schools after the seventh or eighth grade.

The vernacular languages are used as media of instruction, with English introduced progressively during the primary course. When the Western region adopted a six-year primary school, certain practical subjects, such as rural science and domestic science, were transferred from the primary to the secondary curriculum, and gardening was put in its place. In all regions a public examination for a primary school certificate is given at the end of the course.⁵⁵

Mr. Bunting, the Chief Federal Adviser on Education in Nigeria, stated to an educational conference that:

Our primary school enrollment has increased by 150% to 2 1/2 million children following introduction of universal primary education in Western Nigeria, Eastern Nigeria and the Federal Capital of Lagos. . . . The federal and regional governments are in some cases spending over 30% of their income on education.⁵⁶

⁵⁵ *Ibid.*, p. 1127.

⁵⁶ *West Africa* (August 15, 1959), p. 595.

The UNESCO World Survey II states that enrollment in schools in 1954-55 was approximately 1.7 million students from a population of some 31 million. Only 2.5 per cent of these pupils were in secondary education. A primary enrollment ratio was computed by relating average enrollment to estimated population from five to fourteen years of age, showing that the ratio for the 1930's was 4 and that it had increased to 13 in the 1950's.⁵⁷

In 1954-55 the expenditure for education in Nigeria was 4,589,444 pounds (\$12,850,443), which includes capital investment.

Teacher Classification

By the late 1930's, teacher training in Southern Nigeria was of three kinds. First, there were the elementary training centers where pupils who had passed the first school leaving examination at the end of the higher elementary course, were trained to teach in the basic schools. At one time or another, the course has varied in length from two to three years. It led to the Teachers' Elementary Certificate, qualifying for work up to Standard 4, but no farther. The government elementary training centers were intended mainly for native administration schoolteachers while the mission centers trained their own teachers. Ordinary mission training colleges provided

a four-year course for pupils with the First School Leaving Certificate, leading to the Teachers' Higher Elementary Certificate.

In the postwar years, teacher training at the first two levels continued, but there emerged a difference of emphasis between the higher and elementary training. Before the second World War, mission teacher training provided four-year courses, though this training was on only a limited scale. The government, on the other hand, was primarily intending to train teachers for two years only, for a developing system of native administration schools. After the war, the two-year post-primary teacher training course became more widespread and was coordinated with a pupil-teacher system. Prospective teachers were engaged directly from the senior primary schools as probationary teachers. After two years' satisfactory service, during which their aptitude for teaching could be tested, they were eligible for admission to an elementary teacher center. After two years' elementary training, they resumed their teaching for an additional two years. If their teaching was satisfactory, they were eligible to take rather severely competitive examinations for admission to a two-year higher elementary course. Only secondary school pupils who had passed the School Certificate Examination were eligible to take the higher elementary course without passing through an elementary teacher course. Thus, the distinction between the training of native administration and mission teachers disappeared and a more

national system of teacher training emerged.

Though the lack of money is a serious problem in attaining the program of universal education now on Nigeria's agenda, the most serious problem at the present centers around finding enough qualified teachers for the schools already in existence.⁵⁸ All three regions have plans for strong teacher training centers to increase the number and quality of teachers as rapidly as possible. These plans are aimed at producing teachers mostly for the primary grades. The situation is even more serious at the secondary level where no real beginning has been made to prepare adequately the number of secondary schoolteachers required.⁵⁹

Approximately sixty-seven Class B teacher training institutions, now enrolling 7,048 students, produce an average of 2,338 candidates. Only 55 to 60 per cent pass the examinations.⁶⁰

⁵⁸ "Governments cannot do all they would wish. But this is a question of priorities. . . . I think that Governments should give a very much higher priority than most of them do to the increase of teacher training. . . ." Ward, op. cit., p. 179.

⁵⁹ Patterson, op. cit., p. 99.

⁶⁰ Adams, op. cit., pp. 166-168.

Gold Coast

The Gold Coast was divided into three parts: The Colony, proclaimed a crown colony in 1874; Ashanti, which became a protectorate in 1901; and the Northern Territories. The total area comprises about 78,843 square miles. The population in 1959 was 6,690,730.⁶¹ Large population centers are Accra Municipality Council area with 388,231 population, Kumasi with 220,922, and Sekondi-Takoradi with 120,793.

Brief History of Occupation

The Portuguese were probably the first to establish a permanent station on the Gold Coast, starting at Elmina in 1482. They were accompanied by Roman Catholic priests; however, nothing remains of the work of the priests during this period. The Portuguese were followed by the Dutch, the Danes, and the English. The Dutch expelled the Portuguese in 1642; the Danes departed in 1850, the Dutch in 1872, and the British in 1957.

A British Army Captain, George Maclean, who was made the first governor in 1830, did much to create good relationships between the British and the natives. It was not until 1850 that a charter was established with a separate government from that of Sierra Leone. In the "Bond of 1844," which the Fante

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West Africa (May 14, 1960), p. 551.

tribes voluntarily made with the British, due to the wisdom shown by Captain Maclean in his dealings with the people of the area, the British were established in the Gold Coast.

In setting the boundaries of the Gold Coast, the French wished to consolidate their interest in the Ivory Coast, as well as to prevent the British from joining the Gold Coast and Sierra Leone into one territory. Germany secured the eastern portion adjoining the Gold Coast by raising the German flag over that territory in 1884 and notifying the British that a protectorate had been established. The Northern Territories of the Gold Coast were delimited in 1897, and in 1901 the British established a protectorate over the Ashanti.⁶²

Administration

The Constitution of 1946 abandoned the previous concept of always having an official majority on the legislative council. This council developed into what was later the Assembly, and in 1952 the leader of the Assembly was named Prime Minister and the former executive council was to be known as the Cabinet.⁶³

After the Second World War, it seemed that there would be normal advancement based upon a long period of good relations between the Government and the population of the Gold Coast.

⁶² Stamp, op. cit., pp. 297-301.

⁶³ Ward, op. cit., pp. 322-344.

It is reported that restlessness became apparent in 1947 and in 1948 rioting and looting occurred resulting in twenty-nine Africans being killed and 237 wounded. Social, economic, and political causes were responsible for the trouble.

On January 26, 1948 there was a boycott on the purchase of European imported goods as an anti-inflation measure. A large number of African soldiers had returned from overseas with new political and national attitudes. They had experienced a higher standard of living while in the military service than their earnings allowed them to maintain in civilian life. Among certain elements, Western education had brought disrespect for native chiefs. Many farmers were hostile to the government's decision and methods in fighting the "swollen shoot" disease in the cocoa farm areas where they were required to burn diseased trees. There was dissatisfaction with the delay in "Africanization" of the higher posts in public service. These and other areas of discontent brought about a climax that resulted in a dominion status for "Ghana" on March 6, 1957 and the establishment of a republic on July 1, 1960.

Educational Policy

The policy of the government in establishing schools in the Gold Coast in 1900 was the same as that in Nigeria; that is, to establish them in areas in which the missions had made little or no progress. These schools were not to be in competition with the mission schools but were to supplement their

educational work. This followed the principle established in England relative to confessional and government schools.

Schools established by the government were maintained entirely from government funds; "Assisted Schools" were those established by missions or private persons but aided by public funds. Grants-in-aid were made on the "payment on results" basis until 1909. After this date grants were awarded subject to compliance with regulations for efficiency of management, the employment of satisfactory teachers, and the giving of instruction according to prescribed curriculum.

The Accelerated Development Plan for Education approved by the legislative assembly in 1951 and implemented in 1952 made provision for rapid development of education at all levels. It was aimed to provide at public expense a basic six-year primary education for all children from the age of six years. Additional funds were to be spent on secondary and technical education as well as teacher training. The development of middle school education was made dependent on the ability of the local authorities to meet the cost.⁶⁴

Prior to 1952 school fees were charged by most schools in the Colony and Ashanti, but in the Northern Territories education was largely free. Under the new plan, no tuition was to

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Gold Coast, Report on the Education Department for the Year 1949-50 (Accra: Government Printing Department, 1951), p. 7.

be charged in the six-year primary courses for 1952, but pupils would be expected to buy their own books.

The subjects of the primary school curriculum were the normal ones of a primary course in the United Kingdom, except that the pupils were required to study English in addition to their own language. Syllabus content was related to the local environment. At the request of the Education Department, the Institute of Education in the University College of the Gold Coast began, during 1951, the preparation of revised syllabi for primary and middle schools.

In the primary schools the medium of instruction was the vernacular of the locality, so far as was possible, with English as the medium of instruction in the middle school and higher institutions. In 1952 English became the medium of instruction at an earlier stage in the primary school. It was hoped that this would insure that pupils who had completed a course of six years' primary education would be permanently literate in English and that a progressive lowering of the age of entry to secondary schools would become possible.

It is the intention of the Accelerated Development Plan that the responsibility for primary and middle education should in a large measure be transferred to the Local Authorities.

Considerable changes were made in the method of financing education in 1952. The former "Block Grant" system was discontinued. Under this system grants for assisted primary and middle schools were based on a percentage, varying with the

efficiency of the schools concerned and the teachers' salaries. Fees were retained by the Educational Unit to meet the balance of expenditure; designated schools were financed by Native Authorities. Under the new system all primary and middle schools existing at the beginning of 1952 and considered necessary became eligible for assistance from the Central Government Fund. For primary schools this assistance took the form of grants for teachers' salaries. The intention was that after a year or so the Central Government's contributions to salaries should be 60 per cent and the Local Authority's contribution 40 per cent. For approved middle schools existing at the time the Plan was introduced, Government met in full the difference between salaries of teachers and fee income. New middle schools were to be Local Authority schools with the difference between fee income and total cost to be met by the Local Authorities. For all approved primary and middle schools, other than Government schools, maintenance and equipment costs were to be met by the Local Authorities.

Under the Accelerated Development Plan a fundamental policy is that primary education shall as far as possible become a local government concern. No new primary school opened by a religious denomination or by a person or a group of persons will be eligible. This does not limit management of an approved school, opened by a Local Authority, from being undertaken by an Educational Unit at the request of the Local Authority.⁶⁵

⁶⁵ Ibid., pp. 7 ff.

Educational Aim

The aim in the Gold Coast was similar to that given for Nigeria in that the colonial peoples were prepared for self-government within the British Commonwealth of Nations.

Mission Education

The effective history of Gold Coast education begins with the arrival of the Basel Mission Society in 1828 and the Bremen missionaries in 1847. A Basel missionary visited Kumasi in 1839, and work was started there in 1843. Thereafter, educational work of the missions expanded despite many difficulties.

After earlier attempts made by the Roman Catholics, a work was established in Elmina in 1880.

In 1881 there were 139 schools in the country. Of these, one at Cape Coast and two at Accra were under the management of Government. The Basel Mission had 47; the Methodist 84; the Bremen Mission 4; and the Roman Catholic 1. The enrollment of these schools just exceeded 5,000.

The cost of the government schools in 1880 was between 800 and 900 pounds sterling, and the grants paid to the various missions for their educational work were 150 pounds to the Basel Mission, 200 to the Methodist and 75 pounds to the Bremen.⁶⁶

The system of administration and the adopted policy of the various missions differed widely and on this account, according to the Rev. Mr. Sunter, government educational inspector.⁶⁷

⁶⁶

Ibid., p. 2.

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Both the Gold Coast and Nigeria were under the same inspector of education during this period.

Since the early days missions have been active in education in the Gold Coast. Now it seems that the missions, as well as the government, are questioning what the role of missions shall be. As early as 1931 Cooksey and McLeish wrote:

The educational side of missionary activity has become too prominent, a state of affairs which has been brought about by Governments, too hastily pressing for higher standards. It is important to note that one out of every four missionaries on the West Coast are engaged in the work of education. This has been brought about partly by the rapid growth of the Christian community, and by the almost total absence, until recently, of Government education.

Many supporters of missions are beginning to ask how far should missionaries engage in educational work?⁶⁸

The government is also beginning to feel that education should be more in the hands of Local Authorities. Missions do not feel a responsibility to give primary education the predominant role that it has held in former times. Still, since religious instruction is made available in all school time tables, missions will have to see that it is provided for at least until the Indigenous Church will accept the responsibility.

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J. J. Cooksey and Alexander McLeish, Religion and Civilization in West Africa (London: World Dominion Press, 1931), p. 193.

Government Education

For many years a goal has been to develop a balanced system of education that would lead to universal primary education as rapidly as finances and the supply of teachers would permit.

The government has exercised general control over the educational system in accordance with two Educational Ordinances (one for the Colony and Ashanti and the other for the Northern Territories). In the Colony and Ashanti the majority of the schools were owned and managed by Missions and Churches. In the Northern Territories, all but a few are Native Authority Schools. Organizations, religious and secular alike, which conduct primary schools that are grant-aided by the Central Government are termed "Educational Units."

In 1942 a Central Advisory Committee on Education was established by Ordinance to advise the Director of Education and the Government on matters of policy. It represented members from leading institutions and organizations in the country.⁶⁹ In 1943 the Ashanti Advisory Committee on education was established to advise on educational matters affecting the Ashanti. Reportedly these committees were established as "a deliberate attempt to decentralize control of primary education which had

69

Gold Coast, Report on the Education Department for the Year 1942-43, p. 1.

previously rested solely with the government and the missions.⁷⁰

There was an Educational Ordinance of 1948 which was to provide for schools and other institutions to be managed by committees or boards of management. It empowered the district to recommend to the Director of Education, in the case of primary schools, and the Central Advisory Committee, in the case of post primary institutions, to select schools to be managed by corporate bodies. The ordinance is said to be so framed that the interests of existing educational units are preserved and at the same time a balance of control by government and of independence on the part of the board is maintained.⁷¹

In 1951 the Ministry of Education and Social Welfare was set up under the constitution. The Central Advisory Committee at this time was composed of representatives of the Native Authorities, the major Educational Units, the Education Department, and the Gold Coast Teachers' Union. Also included were outstanding members of the community who had made a study of educational affairs. This Committee had the following sub-committees:

⁷⁰ UNESCO, op. cit., p. 479.

⁷¹ Gold Coast, op. cit. (1949-50), p. 15.

1. Salaries
2. Technical Education
3. Text-books and Publications
4. Basic Six-year Primary Course and Associated Teacher-training
5. Middle School Course and Associated Teacher-training
6. Secondary Education and Associated Teacher-training
7. Agriculture Education (which was formerly advisory to the Government).⁷²

The Central Advisory Committee and the District Education Committees were established to give leading members of the community an opportunity to study educational affairs with those who were responsible for the management of education. Also, these persons represented public opinion and their inclusion on the committees gave them an opportunity of taking an active part in the formulation of policy.

In 1951 the Ministry of Education and Social Welfare was established and the Department of Education was responsible to it. The Minister of Education has general responsibility for the control of education. Under him the chief education officer and the chief technical education officer are charged with putting into effect government policy. The staff of the ministry consists of a permanent secretary, senior and assistant secretaries, deputy chief education officers, and principal education officers. Much of the supervisory work and staff of the ministry is decentralized, the main unit being the administrative district where education is in charge of a district education office.

⁷² Ibid., 1951, pp. 8-9.

When Ghana became independent on March 6, 1957, it inherited a going school system from the British Colonial era. It included forty government-owned or assisted secondary schools (which are roughly equivalent to high schools in the United States), 1,030 approved middle schools (about United States junior high school level), and 3,402 accredited primary schools.

At the end of the primary school, students take a terminal test (primary school leaving examinations). The middle school serves as a liaison between the primary and the upper levels of education. The four grades in the middle schools are termed Middle Forms I through IV. A pupil entering middle school has at least two broad upward avenues: (1) He may elect to take the secondary school common entrance examination at the end of his second or third year in middle school. If he places roughly within the top 10 per cent of those who take the examination, he may seek admission to the secondary grammar school or technical school. The former leads to the University College and the Bachelor of Arts degree. The latter is a step toward Kumasi College of Technology and becoming a professional tradesman. (2) He may remain in the middle school through the fourth year, or take a middle school leaving examination, which will gain him admission to one of the Certificate B teacher-training colleges or a trade school.⁷³

⁷³ David L. Stratmon, "Ghana Educational System," Journal of Negro Education, XXVIII, No. 4 (Fall 1959), pp. 394 ff.

It is reported in West Africa⁷⁴ that countries like Ghana need about 4 per cent of each generation to enter secondary schools. Ghana is still far from achieving this figure despite the progress made since 1951 when there were under 3,000 pupils in public secondary schools. Now there are 11,000 with room for 2,200 more each year. An aim is to expand secondary education so that there will be places for 6,000 new pupils each year.

There has been an increase in primary school enrollment from 154,360 in 1951 to 455,053 in 1958 and in approved middle schools from 66,175 to 125,313. In 3,400 primary schools and over 1,000 middle schools there was an enrollment of some 600,000 children in 1958.

UNESCO reported that "in 1954 school enrollments at all levels reached a total of 522,000 pupils, or about 11.5 per cent of the total population."

The expenditure for education in 1945 was reported as 22,391,496 pounds, which included capital investment.

⁷⁴ West Africa (September 12, 1959), p. 707.

Teacher Classification

It was not until 1909 that the Government opened a teacher training college in Accra. This training college was the first institution of its kind in British West Africa. The purpose of the school was to train teachers for the government as well as for mission schools; however, the Basel Mission already had seminaries for teachers and catechists. In 1924 the Methodist Mission opened its own Wesley College at Kumasi, and the Roman Catholics established a college at Amisno, near Elmin in 1930.

As of 1958 there were thirty teacher training colleges in operation with an enrollment of 4,055.

In the two years following World War II, preparation for training teachers to meet the needs of a rapidly expanding system of primary education was a problem--a problem of how to meet a great demand with little supply of trained teachers. A partial solution was found by enlarging existing colleges and by opening new ones. Also, the problem was met in part by providing for a new two-year post-primary teacher training course for primary school teachers.

There were two teaching certificates: Certificate "A" was awarded after a four-year post-primary or a two-year post-secondary course; (2) Certificate "B" was awarded upon the completion of a two-year post-primary course. Teachers who had completed a general Certificate "A" course could undertake a specialist course in the Teacher Training College of Achimota.⁷⁵

⁷⁵
Gold Coast, op. cit. (1949-50), p. 10.

New adaptations were necessary to meet new needs. Most of the people of the Gold Coast live in villages or small towns, so the emphasis was on the needs of the rural areas; and as the majority of children did not go to school, the first objective was to make a minimum of six years of education available to as many children as possible. The key to such educational expansion lay in training the necessary teachers. The idea was evolved of a two-year course to speed up the production of teachers.

The new course of two years was proving its worth; however, it was proving difficult to fill the colleges with candidates of the right quality, as the best pupils went to secondary school, the second best to the four-year course of teacher-training, and the two-year course had to take what was left. To remedy this situation, changes were made so that all teacher training candidates other than those with a secondary school education had to attend a two-year training college and qualify for a Teachers' Certificate "B." Those completing this course entered teaching, and subsequently the best of them were selected for a further two-year course leading to a Teachers' Certificate "A."

To encourage more gifted pupils to consider teaching, in 1951 the announcement was made that salaries would be paid to teachers-in-training for 1952. With this extra consideration, no further difficulties were expected in obtaining a full enrollment in the places available for the training of teachers.⁷⁶

⁷⁶
Gold Coast, op. cit., 1951, p. 27.

In 1952 plans were outlined for a new course to give Certificate "A" training to some 200 Certificate "B" teachers. Since the Certificate "B" courses were mainly professional, the new course would emphasize the raising of the student's educational standard.⁷⁷

At the top of the educational ladder is the University College of Ghana. In operation since 1948, it offers a three-year resident course of study leading to the Bachelor of Arts in Arts, Science, Divinity, and Economics.

Summary

French Equatorial Africa, Nigeria, and the Gold Coast were former colonies south of the Sahara. The majority of their population is in rural areas. The abundance of land, which is not overpopulated, permits the people in most cases to practice a shifting cultivation or bush fallowing, except for Ghana where the Cocoa has tended to inhibit the policy of land rotation.⁷⁸

⁷⁷ Ibid., 1952, p. 33.

⁷⁸ L. Dudley Stamp calculated how much land was necessary adequately to support a shifting agricultural economy. "I worked on the basis that the average family was 3.6 persons and that each family required the produce from two acres of cultivation annually. If the land is allowed to rest 7 years after one year of cultivation, each family would actually require 16 acres of village land. This gives a population density of 144 per square mile as the maximum which can be supported. Where the population density exceeds this figure, the fallow period must be cut down, and the land is likely to deteriorate seriously." L. Dudley Stamp, op. cit., p. 151.

According to Western standards, the southern portion of each of these countries seems to be more progressive than the northern portion. Probably the reason is that in the southern part there has been a closer contact between the natives and Europeans in general and with Christian missionaries in particular, over a longer period of time.

The British-declared objective of self-government for the colonies was evidenced in the manner opportunities were given for Africans to participate at the administrative and policy making level prior to World War II. In French Equatorial Africa the French policy on this matter was rather retarded until after the Second World War. Prior to that time the French looked upon the Africans as those who could be assistants in the development of French Equatorial Africa; thus the "assimilation" was to have been at a secondary rather than a primary level.

Though there are major differences within the former British Colonies relative to background of culture and language, each of these countries is united under one government, whereas the former French Colony has splintered into four separate entities, indicating that the British Administration has developed a cohesiveness that the French Administration lacked.

The nature and extent of cooperation between the governments and missions in the organization and maintenance of school systems differ according to the colonial power in control. With the extension of Western civilization and the

"awakening" of the people, each government has manifested more interest in the development of schools. The French did it through strengthening a State school system in competition with mission schools, while the British extended their offerings of education through "Educational Units" and supplemented these with Government schools where it was considered necessary.

All three countries decentralized the financial support of education to a level closer to the people. By giving the Local Authorities financial responsibilities, the British went further in this decentralization than the French; the French only decentralized from the central government to the territorial level.

In the French Colony, education was free. The British required fees. Since becoming independent, the former British colonies have abolished fees for primary schools, except in Northern Nigeria where fees are still required due to local cultural differences.

In the area of language, a difference of policy exists in using the vernacular of the people or a European language. The French have conducted their schools entirely in French, whereas the British began their education in the language of the people and progressively included more English until instruction itself was conducted in English. From an educational point of view, it is better to use the language of the people, but the problem in Africa is which to choose since there are

so many. It seems that the people desire to learn a European language. The chief education officer in Ghana announced that Ghana would begin using English as the medium of instruction in the primary schools in 1959.⁷⁹

The countries considered in this chapter have teacher training programs that make it possible for teachers to become better qualified through further schooling after periods of actual teaching experience. Such a system of teacher training encourages those who are interested to become better teachers as well as to qualify for better salaries and more responsible roles in the development of their countries.

In the Gold Coast, in the judgment of the writer, the British have done commendable work in preparing ways whereby interested persons may participate in the formation of educational policy through the functioning of the Central Advisory Committee.

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Ghana Today, Vol. I, No. 24 (January 22, 1958), p. 6.

CHAPTER III

EVENTS LEADING TO PARTNERSHIP EDUCATION BETWEEN
CHRISTIAN MISSIONS AND THE BELGIAN
COLONIAL GOVERNMENTHistory of Occupation

King Leopold II of Belgium had been considering colonization before Henry Morton Stanley made his way to the mouth of the Congo River in 1877. While Stanley was still in Africa for the Anglo-American Expedition, Leopold II in 1877 called for a conference in Brussels of European geological experts to "create an international organization for the exploration and civilization of Africa." This Brussels conference created the "International African Association," with Leopold II as chairman of the executive committee.

Upon Stanley's return to Europe in 1877, Mr. H. S. Sanford and Baron Greindl, representing the International African Association, met him at Marseilles, France, and invited him to visit King Leopold and to aid the International African Association in expanding the exploratory work of the Congo. Stanley wanted to offer his services first to England, but when his efforts to interest the English in the Congo were not well received he proceeded to visit King Leopold, who asked him to form an expedition to the Congo. In August 1879 Stanley entered the mouth of the Congo at the head of an expedition

organized by the Belgian Committee of the Association. In 1882 the International African Association adopted the name International Association of the Congo, under which name Stanley concluded more than four hundred treaties signed by two thousand native chiefs, recognizing the jurisdiction of the Association. In 1878 Leopold had secretly organized the Comité d'Etudes du Haut-Congo to develop the Congo commercially with Belgian capital.¹

After having accomplished this phase of his plans, Leopold was faced with the task of getting recognition of his claim in Africa by other sovereign powers. The International African Association had adopted a flag for its stations consisting of a gold, five-point star on a blue field. As Leopold sought to take steps to secure a firmer hold on his claims in the Congo, he issued a declaration as to the intention of the International Association of the Congo:

The International Association of the Congo hereby declares that by treaties with the legitimate sovereigns in the Basins of the Congo and of the Niadi-Kiahm and its adjacent territories upon the Atlantic, there has been ceded to it, territory for the use and benefit of free states established, and being established, under the care and supervision of the said association in the said basins and adjacent territories to which concession and said free states or right succeeded.

¹ Raymond Leslie Buell, The Native Problem in Africa, Vol. 2 (New York: The Macmillan Co., 1928), pp. 415 ff.; Sir Alan Pim, The Financial and Economic History of the African Tropical Territories (Oxford: Clarendon Press, 1940), p. 95.

That the said International Association has adopted for itself and for the said Free State as their Standard, the flag of the International African Association, being a blue flag with a gold star in the center. . . .²

In answer to this notification, Frederick T. Frelinghuysen,

United States Secretary of State, wrote:

. . . in harmony with the traditional policy of the U.S. . . . the government of the U.S. announces its sympathy with and approval of the humane and benevolent purposes of the International Association of the Congo, administering, as it does, the interests of the Free States there established, and will order the officers of the United States, both on land and sea, to recognize the flag of the International Association, as the flag of a friendly government.³

France and Portugal protested that a private association could not acquire sovereign powers as if it were a State. Further, England and Portugal had concluded a treaty in 1884 by which Portugal was to have undisputed possession of the area at the mouth of the Congo River. Thus, in order to obtain the support of France for his claims in the Congo, Leopold gave to France the "rights of preference," in the event he should dispose of his African holdings. This move served notice to England and Germany that it was in their interest to see that

² This declaration was signed by H. S. Sanford on April 22, 1884 (one-time U. S. Minister at Brussels, and a member of the Executive Committee of the International African Association); W. M. Malloy (ed.), Treaties, Conventions, International Acts, Protocols and Agreements between the U. S. and other Powers 1776-1909. Vol. I (Washington: Government Printing Office, 1910), pp. 327-333.

³ Ibid., p. 328.

the Association survived if they did not wish the French to expand even more than it had already done in Central Africa. Prince Bismarck of Germany attacked the Anglo-Portuguese agreement and added that Germany would follow the example of the United States in recognizing the Free State of the International Congo Association. Then he suggested an international conference at Berlin to secure general recognition of the new state of the Congo and to define the general lines upon which central Africa should be occupied.

Act of Berlin

This international conference met at Berlin on November 15, 1884 and drew up the General Act of the Conference of Berlin, which was signed at Berlin, February 26, 1885. In all, the conference drew up some thirty-eight articles, contained in seven chapters.⁴

The portion of the Berlin Act which is directly related to the present study is Article VI:

. . . They (all powers exercising sovereign rights or influence in the aforesaid territories) shall, without distinction of creed or nation, protect and favour all religious, scientific, or charitable institutions, and undertakings created and organized for the improvement of the conditions of their moral and material well-being, and to help in suppressing slavery, and especially the slave trade.

Christian missionaries, scientists, and explorers, with their followers, property, and collections, shall

⁴ Buell, op. cit., pp. 891 ff.

likewise be the objects of especial protection.

Freedom of conscience and religious toleration are expressly guaranteed to the natives, no less than to subjects and to foreigners.

The pertinent question that arises from the Act of Berlin relative to this study are the two words "protect" and "favour."

The original text proposed by Bismarck said that the signing powers should accept the obligation "to favor" and "to aid" the missions. Wauters Lambermont, a Belgian delegate to the conference, stated that the separation of Church and State prohibited certain governments from aiding the churches. When the proposals went to committee, Mr. Lambermont's remarks were taken into consideration and the word "aid" was replaced by the word "protect," indicating that the Act of Berlin did not wish to ask the states to give direct aid to religious enterprises.

The other pertinent question causing concern related to the phrase "without distinction of creed or nation." The question has been asked, "Is it to understand that the powers are prohibited to aid one special religion without aiding the others?" Belgium has argued that the governing power is entirely free, in point of view of aid, to give or withhold it, as it wishes, since the Act of Berlin says nothing on this subject. Thus, the Belgian Government is free to aid any missions and any nationalities it wishes, and it is not necessarily obligated to help other missions or all missions who work

⁵ Ibid., p. 895.

in the Congo.⁶

Criticism of Leopold's Regime

Slade⁷ gives evidence in her research that during the anti-Congolese campaign (1890-1908), Leopold was displeased with the presence of Protestant missionaries in the Congo because they were reporting to England and America the bad treatment the Congo natives were receiving under the reign of Leopold.

The Congo State had clearly realized that it was from the Protestant missionaries that it had most to fear, and the answer to the problem appeared to be the extension of Catholic mission work. It seems that this was the opinion of the King himself. It was explicitly stated in 1904 that it was at King Leopold's request--since he wished to forestall the extension work of the Lutheran missionaries--that the Premostratesians were expanding the mission that they had begun a few years earlier in the Uele. The B.M.S. (British Missionary Society) was refused access to this area ostensibly on account of the troubled state of the district, and now even Grenfell found it difficult not to accuse the King of bad faith. It was not surprising that when the members of the C.B.M. (Congo Bololo Mission) Council heard that Catholics were coming to establish themselves in the proximity of C.B.M. stations, they considered it to be King Leopold's answer to the reports of atrocities and maladministration sent home by our missionaries.⁸

⁶ This is from notes taken in a class in the Belgian Colonial Course, "Regime Legal des Missions Religieuses au Congo Belge et au Ruanda-Urundi," Bruxelles, 1954.

⁷ Ruth M. Slade, English-Speaking Missions in the Congo Independent State (1878-1908) (Bruxelles: Académie Royale des Sciences Coloniales, 1958), Chap. 4.

⁸ Ibid., pp. 300-01.

Some of the missionaries of the British Missionary Society reported seeing state soldiers raid innocent villages. However, some British missionaries had received special favors from the Congo government and were not prepared to embark upon public criticism of the Congo administration because they were dependent upon the State for the grant of new sites for mission stations.

The American missionaries were not so cautious. In a Reuter interview in 1895, a J. B. Murphy gave a graphic description of rubber collection. He spoke of the force used by African soldiers to compel the people to bring rubber, of how the Africans were shot or their hands cut off if they failed to bring an adequate quantity, and of the futility in appealing to the administrative authorities in the Congo for redress.

Throughout 1907 the Congo agitation was strong both in the United States and in England; in July negotiations for the annexation of the Congo State by Belgium were begun. The mission continued to support Morel's campaign, but the missionary effort also concentrated upon the question of sites for new stations; the B.M.S. had been unsuccessful at Brussels and began the year by appealing to the Foreign Office to secure the Society's rights under the Berlin Act. . . . The C.B.M. too, appealed to the Foreign Office, which promised to transmit its request for a new site to the Congo State authorities.⁹

Leopold tried to enlist the sympathies of the Pope in a telegram sent to Baron d'Exp, Belgian Minister to the Holy See. 'Roi vous demande avant quitter Rome demander sympathies Pape pour Etat de Congo, attaqué avec violence par missions Protestantes.'¹⁰

⁹ *Ibid.*, p. 320.

¹⁰ *Ibid.*, p. 299.

Since it was from England¹¹ that the demands for reform in the Congo were strongest, Leopold thought that if he could have English Roman Catholics in the Congo he would obtain a more understanding and sympathetic report for the English people. He planned to use Catholic influence in defense of the Congo State.¹²

In the summer of 1903 Béthune made the first approach to English Catholics on behalf of the King. He wrote to Cardinal Vaughn of the 'sects non conformistes, qui essaient de mettre leurs succès évangéliques sur le compte de crimes imaginaires du gouvernement et de ses agents,' and asked the Cardinal's help in pointing out this aspect of the Congo Question to English Catholics.

. . . In the later nineteenth century St. Joseph's Missionary Society had been founded at Mill Hill in London, but drew its students largely from Holland; it was this society which Leopold had chosen to carry out his plan. . . . He expected their presence in the Congo to be effective as a weapon against the critics of the State régime in England, and it certainly seemed that English Catholics, at least, were rallying to the defence of Leopold.¹³

¹¹ "It was the work of Edmund Dene Morel to bring to birth in England a unified and highly-organized movement to crystallize the varied elements of dissatisfaction with the existing administration of the Congo State." *Ibid.*, p. 257.

¹² It is to be noted that this was not the only occasion that Leopold sought to use the Roman Catholic Church to gain his own ends. In 1878 Pope Leo XIII divided Central Africa into four vicariates. On the east coast, mission stations were established by the Fathers of the Holy Ghost, a French Order; the Congo was entered from the East Coast by the White Fathers under the direction of Cardinal Lavigerie. A Belgian Catholic writes that the Free State was "especially desirous of getting rid of the French Priests, who rightly or wrongly were believed to favor the view of their government in regard to the Congo." Buel, *op. cit.*, pp. 581-82.

¹³ Slade, *op. cit.*, pp. 301-02.

Accord with Holy See

In May 1906 an agreement was concluded between the Independent State of the Congo and the Holy See of Rome, establishing the basis upon which the Roman Catholic missions were to cooperate in organizing an educational system which would bring the mass of the native children into the schools. According to the provisions of this agreement, each missionary establishment was to undertake the creation of a school for natives. The teaching program was to be decided upon the basis of common agreement between the governor-general and the mission and was to include courses in agriculture and forest agronomy, together with practical instruction in manual occupations. Instruction in one or two of the national languages of Belgium was to be obligatory. It also provided for a certain degree of governmental control in the form of periodic reports on the work of the schools and for inspection relative to the conditions of hygiene and sanitation. In exchange for the services which they agreed to render, mission posts were to receive free concessions of from 100 to 200 hectares of land.

As has previously been indicated, there was no international act which gave the ruler of the Belgian Congo a judicial obligation to cede gratuitously land to religious missions. Further, in 1907 the Independent State of the Congo had taken the advice of lawyers on the subject of obligations which were imposed by Article VI of the Act of Berlin, and they advised that the declaration of benevolence in regard to the missions

did not obligate the State to any form of subsidies or donations of land.¹⁴

Phelps-Stokes Survey 1920-1921

From August 25, 1920 to August 1, 1921, the Phelps-Stokes Fund sponsored a Commission for the Study of Education in Africa under the chairmanship of Thomas J. Jones. The summary of the Phelps-Stokes Survey, relative to the Congo, concluded that:

The educational activities have been maintained almost entirely by Protestant and Roman Catholic Missions. The friendly attitude of the government to educational missions has been of great encouragement. Their civilizing work has been of value to the colony. Roman Catholic missionaries have established a significant beginning in education at great cost to health and life. In some respects Protestant missions have worked even under greater difficulties. . . . A striking quality of the Congo missions has been that they have gone far into the interior of the Colony and aimed directly for the masses of the people. So concerned have they been for the primitive multitude of the unknown areas, that they have overlooked the need for the development of native leadership to assist them in directing their vital influence. . . .¹⁵

One of the suggestions made by the Commission for consideration of the government was:

¹⁴ Th. Heyse, "Associations Religieuses au Congo Belge et au Ruanda-Urundi. Legislation Générale--Concessions et Concessions Bibliographie, 1939-1947," Institut Royal Colonial Belge. Mémoires--Collection 80 Tome XV, p. 157.

¹⁵ African Education Commission, Education in Africa (New York: Phelps-Stokes Fund, 1922), p. 286.

As soon as the financial resources are available government aid should be extended to educational institutions of ALL [emphasis made by writer] missions whose schools have attained the standards required by the government.¹⁶

Study by National Committee of 1922

Shortly after the educational survey by the Phelps-Stokes Fund was completed, the Minister of Colonies appointed a committee on July 10, 1922, which after nine sessions, agreed upon a certain number of principles of a colonial policy for the education of natives in the Congo. This report seems to have served as a basis for the future development of educational programs for the Congo; such as language, no fees to be paid, provision for religious teaching, and the like.

The 1922 study gives an important consideration to the responsibility of the government in relation to education.

To teach was not considered an essential attribute of the State. The State was concerned with seeing that the instruction that was given was good and that it was of a type which would develop the population in the ways of progress. The State has strictly fulfilled its mission when it has stimulated and seconded the efforts of private initiative.¹⁷

It was felt that the government should assure the development of education in the Congo by supporting the collaboration of the religious associations. It was believed that in order

¹⁶ Ibid., p. 288.

¹⁷ Bureau du Comité Permanent du Congrès Colonial National, Projet de Rapport sur la Question de l'Enseignement (Bruxelles: Goemaere, Imprimeur du Roi, Editeur, 1922), p. 45.

to propagate the work of those associations and to justify State control, it would be indispensable that the State accord the missions a regular subsidy.

Agitation for Assistance in Education

Despite the provision of the basic treaties representing religious freedom in the Congo Basin, the Protestant missionaries had long protested against alleged discrimination by the Colonial Government in favor of Roman Catholics. Thus, a church conference on African affairs held at Otterbein College in June 1942 recommended:

That it be recorded as the considered judgment of this conference,

- (a) That the policy of the Belgian Colonial Government, progressively developed for some fifteen years against repeated and reasoned protests, of financially supporting and otherwise favoring Roman Catholic educational work exclusively, is a flagrant violation of the principles of religious liberty and missionary freedom which are embodied in basic treaties and laws of the Colony, and is contrary to the legal practices in Belgium itself;
- (b) That this policy is developing in Congo a privileged class of Roman Catholics and a seriously underprivileged class of Protestant Africans, heavily restricting the opportunities of the latter large group for effective participation in public life solely on the ground of religious affiliations; and
- (c) That this state of affairs should be brought to the notice of the Belgian and other appropriate governments, with a plea that bases of absolute equality of treatment and support be adopted in respect to all missions doing work beneficial to the peoples of the Congo and measuring up to the result-standards adopted by the Government, and

that post-war settlements be assured which will provide effectively for a more equitable administration in the spirit of religious freedom and equality of opportunity for all, irrespective of religious affiliations.¹⁸

Buell explains part of the reason for the lack of support for Protestant missions working in the Congo.

Protestantism is not strong in Belgium, . . . The new educational plan of the government means therefore that no protestant missions in the Congo proper will be eligible for a government subsidy, supposedly because they are foreign. According to the government interpretation, all Catholic missions will be entitled to receive such subsidy. But as a matter of fact only eight hundred out of the one thousand and thirteen Catholic missionaries in the Congo are Belgian, and the only two Catholic congregations in the Congo which have their Mother House in Belgium are the Missionaries of Scheut and Prêtres du Sacré-Coeur de Jésus.

. . . The present system only increases the division between Catholic and Protestants and between foreigners and Belgians which it should be to the interest of the Belgian Government to diminish.¹⁹

The Government at Leopoldville, on January 18, 1945,²⁰ re-studied the attitude of the Government toward Christian missions in the Belgian Congo. Its study was based upon a report of Mr. Jester to Mr. Jenner on September 18, 1933. Each item expressed by the Jester report was reviewed by the new study as well as any new items that had become pertinent to the situation.

¹⁸ Christian Action in Africa. Report of the Church Conference on African Affairs (New York: Africa Committee of the Foreign Missions Conference of North America, 1942), p. 177.

¹⁹ Buell, op. cit., pp. 598-99.

²⁰ Gouvernement Générale--Section Enseignement et Cultes, "Note sur l'attitude du Gouvernement Envers les Missions au Congo Belge," 18 janvier, 1945. Correspondence from Congo Protestant Council Files.

One of the first items was the question of the differences in the amount of land granted to the two confessions. The Roman Catholic missions received up to 100 hectares without difficulty, but the Protestant missions received a maximum of only twenty-five hectares and that with difficulty at times. The response to this was that the Colony had in 1906 signed an agreement with the Holy See for the granting of land to Catholic missions but had decided by its own sovereign power to give free grants to Protestant missions up to twenty-five hectares. This was without any responsibility to the receiving missions other than to develop a certain portion of the land.

The new study noted that out of 218 million francs estimated to be received from taxes of natives for 1944, some 43 1/2 million were estimated to be used for the benefit of national missions. After the 1943 statistics, the number of pupils attending schools of foreign missions numbered some 282,000; also, approximately 700,000 Christian Congolese were adherents of Protestant missions. The natives who embrace Christianity as propagated by Protestants pay their taxes as do other natives in the Congo; hence, they have a right to ask what help is provided for them in the way of educational assistance from the State.

Another point mentioned in the Jester report and reconsidered in 1945 was the fact that Catholic missions received subsidies for their schools, whereas Protestant schools received nothing; yet, each year an important part of the tax paid by the natives is used for subsidies to the schools of national missions and nothing is accorded to schools of foreign missions.

The consideration that was put forward now was that it was no longer a question of national and foreign missions. It was a question of the natives themselves--Catholics, Protestants, and pagans--before whom the State has the same responsibility. It was mentioned that it was not any fault of the natives if their priests were Hollandais, or their pastors Scandinavian. Faced with the issue of foreign and national missions, it was easy to refuse subsidies; however, it was difficult to justify a refusal of subsidies for education to certain missions before the native population of the Congo when they had paid the taxes, part of which was used to help the adherents of Catholicism only.

In 1945 Mr. Tschoffen, a Belgian State Official, indicated to the General Secretary of the Congo Protestant Council that after the war the problem would be studied with a desire to resolving it. In keeping with the trend indicated by Mr. Tschoffen, an informal discussion was held between Dr. Emory Ross, Executive Secretary of the Africa Committee of the National Council of Churches of Christ in the U.S.A., and Dr. Max Horn,

Counselor of the Belgian Congo Government. This discussion was held after Dr. Horn had received a letter from Mr. Godding, Minister of Colonies of the Belgian Congo, relative to the general conditions under which financial subsidies might be offered to Protestant missions in the Congo. Mr. Ross pointed out in this discussion of November 27, 1945 that equality of treatment involves more than financial subsidies; it involves among other things:²¹

- a. The official recognition and general patronage of all schools, hospitals and other institutions of public worth and of approved standards, irrespective of confession or nationality.
- b. Recognition of certificates and diplomas issued by all such schools, hospitals and institutions on the same basis as in the case of those staffed by Roman Catholic missions.
- c. Complete equality of opportunity in employment, both public and private, for the diploma'd or certificate'd graduates of all such schools and hospitals, etc.
- d. Cessation of all influence exercised by government officials, either officially or personally, to get persons to frequent or to boycott any given school, hospital or institution because of its confession or nationality.
- e. Granting of financial and public labor aids, if given, to all schools, hospitals and institutions of approved standards which wish to accept them, on a basis of complete equality.
- f. Cessation of financial and other aids, direct and indirect, given for ecclesiastical activities to Roman Catholic missions which are not also available on comparable terms to Protestant missions caring to accept them.

21

Memorandum of an informal discussion by Emory Ross at the invitation of Dr. Max Horn, November 27, 1945. (Mimeographed.)

The Minister of Colonies, R. Godding, wrote a memorandum dated August 6, 1945 to Pierre Ryckmans (Mr. Godding's replacement as Minister of Colonies) relative to subsidies for Protestant missions, in which he said that if possible he would like to be able to grant the same subsidies to Protestant missions as to Catholic missions for education, starting on January 1, 1946.

A note by Mr. Ryckmans on this memorandum stated that he was adverse to the idea, as he did not wish to see two schools everywhere, indicating that the budget could not afford it.²²

Parliamentary Debate

The difficulties in implementing a program of subsidies for education that would include all Christian missions were due to a reinterpretation of a traditional policy as well as to the necessity of overcoming national prejudice and fear. These points were brought out in the discussion that was held in the Chamber of Representatives in Belgium, which is summarized below.

M. DE VLEESCHAUWER²³ said that the most important part of their colonial policy was good education for the native

²² Copy of "Note aide-mémoire pour M. le Gouverneur Général" from R. Godding to P. Ryckmans of August 6, 1945. (From C.P.C. Files.)

²³ Compte Rendu Analytique, Chambre des Représentants (Bruxelles: Moni sur Belge) Séance du 4 décembre 1946, pp. 81-89.

population. He said that in 1946 the Minister of Colonies decided to put foreign and national missions on an equal footing for the granting of subsidies in the matter of education. He claimed that Leopold desired that the evangelization of the Congo should be done by Belgian missionaries. He further made a wise move to remove the foreign Roman Catholic missionaries. M. De Vleeschauer cited Mr. Sam Wiener, a Belgian Senator, who had summarized the preliminary work of the Berlin Conference, and concluded, "It is thus clear that the common will of the powers has been to oblige ourselves to protect the missions, but not obliged to aid them."²⁴ He further stated:

All the lawyers estimate that the Act of Berlin did not impose on the signature powers any duty to record gratuitously any land concession to religious missions. The treaty of 'Saint-Germain-en-Laye' which replaced the Act of Berlin in 1919 assumes in Article 10 the same expressions as those of Article VI of the Act of Berlin.²⁵

M. BURNELL²⁶ in talking to the point of subsidies for Protestant missions said he understood that the members of those missions were essentially foreigners, and also that they had a militant character. He said that he was suspicious of too much assistance from foreigners in the Belgian Congo.

²⁴ Ibid., Séance du 5 décembre 1946, p. 83.

²⁵ Ibid., p. 84.

²⁶ Ibid., Séance du 11 décembre 1946, p. 93.

M. RUYSMANS, Prime Minister, questioned Mr. Burnell by saying that he believed this was a rather hard statement. He stated that Protestant missions had spent millions of francs for the work of education and hospitals in the Congo and that they should receive the gratitude of the country.²⁷

M. GODDING said that of 783,000 pupils in the primary schools, 280,000 had received instruction in Protestant mission schools. They had received this instruction free, thanks to the contributions of generous donors in England, America, Scandinavia, Switzerland, and Holland. Also, that it was not proper that Belgium should turn to the generosity of foreigners to assist in the instruction of the natives in the Congo. Protestant natives were being taxed in the Congo and part of the money had been used to subsidize Roman Catholic schools, while their own schools had been denied such aid. Thus, they as Protestants, were second-class citizens.

Nearly a year later, M. Wigney, Minister of Colonies, said that Belgium was ready to aid the foreign missionaries but that it was not obliged to do so judicially.²⁸

In a letter to H. Wakelin Coxill, Secretary General of the Congo Protestant Council, dated February 23, 1946, Mr. Godding advised him officially that the Belgian Government

²⁷ Ibid., p. 95.

²⁸ Ibid., Séance du 28 octobre 1947, pp. 931-38.

had decided to grant subsidies to all Christian missions in the Belgian Congo.

The outcome, from the above-mentioned agitation as well as negotiations, was the "Dispositions Générales" of 1948 which gave the "Organisation de l'Enseignement Libre Subsidie pour Indigènes avec le Concours des Société de Missions Chretiennes," which will be discussed in the following chapter.

Summary

Leopold, in a limited way, used Roman Catholic Missions to help combat criticism of his regime in the Congo. He also attempted, in a limited way, to hinder the development of Protestant missions in the Congo.

In the early period, Belgium did not recognize any direct responsibility in developing education for natives in the Congo, but it did accept the responsibility of seeing that the education that was given was of a type that would help in the development of the natives--by the collaboration with certain religious associations.

Belgium as a sovereign State claimed to be free in its policy of granting or withholding financial assistance to missions for educational work. In accordance with the rights of the Congolese, such a policy was unfair and unjust since it tended to discriminate against certain elements of the Congolese population on a religious basis.

After World War II, when Belgium reconsidered the inequalities in the light of development for the Congolese people, as well as the injustice in helping one group of schools and not others, it revised its policy and in 1948 began granting subsidies to all qualified Christian missions which requested subsidies for their educational undertakings and were qualified to receive them.

CHAPTER IV

ORGANIZATION AND DEVELOPMENT OF EDUCATION IN THE BELGIAN CONGO SINCE 1948

Organization

The education for natives in the Belgian Congo was first formalized between the Holy See of the Roman Catholic Church and the Independent State of the Congo in 1906.

In 1922 the Minister of Colonies created a commission that set forth a number of principles for education in the Congo.¹ This commission was headed by Louis Franck, a former Governor-General of the Congo. Based upon this report, the Minister of Colonies prepared the first regulations for the organization of education for the Congo.² From 1925-1926 agreements were concluded between the government and different Roman Catholic missions for a period of twenty years. Schools operated by Roman Catholics that met the required standards, as determined by government inspection, were subsidized. No Protestant mission schools were eligible for official inspection or subsidies at this time.

¹ Bureau du Comité Permanent du Congrès National, Projet de Rapport sur la Question de l'Enseignement (Bruxelles: Goemaere, Imprimeur du Roi, Editeur, 1922).

² Ministère des Colonies, Projet d'Organisation de l'Enseignement Libre au Congo Belge avec le Concours des Sociétés de Missions Nationales (Bruxelles: S. A. Weissenbruch, 1925).

Official Schools (Congréganistes) were created at the initiative of the government, but placed in charge of Roman Catholic missionaries. The government paid all the expenses relative to the construction and operation of these schools.

A revised regulation for education was published in 1929.³ This revised regulation brochure included the trusteeship territory of Ruanda Urundi, which was placed under Belgian control by action of the League of Nations on October 24, 1924.

After a period of some ten years' experience with the 1925 Regulations for Education, a revised edition was published in 1938.⁴ These revised regulations were not fully implemented because of the intervention of World War II. The 1938 regulation made certain modifications,⁵ the most important of which was a provision for the preparation of an elite group of pupils who would enter the secondary level of education.

When it was decided to include Protestant missions in the subsidized school program of the Congo, a new set of regulations was published in 1948⁵ and revised in 1952.⁶

³ Congo Belge, Organisation de l'Enseignement Libre au Congo Belge et au Ruanda-Urundi, avec le concours des Sociétés de Missions Nationales (Bruxelles: Maison S. Windandy, Rue Léopoldville, 1947).

⁴ Congo Belge, Organisation de l'Enseignement Libre avec le concours des Missions Nationales (Bruxelles: Ministère des Colonies, 1938).

⁵ Service de l'Enseignement, Dispositions Générales. Organisation de l'Enseignement Libre Subsidisé pour Indigènes avec le concours des Sociétés de Missions Chrétiennes (Congo Belge: Service de l'Enseignement, 1948).

⁶ Ibid., 1952.

Both of these publications stated that education in the Congo had the following aims:

1. To distribute instruction and education in general to the young natives;
2. To prepare the natives for life, whether it be in their ancestral environment or in the large population centers;
3. To provide an education that will prepare an elite;
4. In order to realize these three aims, to adapt the schooling to the conditions of the milieu of the pupils, keeping in mind the needs of colonization and the legitimate aspirations and possibilities of the people.⁷

Supervision and Control

The inspection service for schools is under the direction of a Chief Inspector of the Government General who has an Assistant Chief Inspector for Primary Education and an Assistant Chief Inspector for Secondary Education. The primary inspectors were divided among the six provinces. In 1951 there were 27 inspectors and 34 in 1958. The Chief Inspector, Mr. Le Pape, said in 1959 that he never had enough inspectors to do the necessary inspection. During a ten-year period, the schools where the writer was employed were inspected only three times.

Generally, Protestant missions did not have missionary inspectors who were qualified to be subsidized by the government, because there were not many Protestants of Belgian nationality who worked with Protestant missions. In order to

⁷ Ibid., p. 8.

get the necessary reports completed, Protestant missions were given permission to have their legal representatives act as missionary inspectors on a temporary basis. Very few legal representatives did more than the paper work required for the annual reports. A few of the Protestant missions assigned an educationist to the task of being their missionary inspector. In these instances, the person did actually inspect the schools and provided the specialized leadership that was needed.⁸

The recognition of missionary inspectors was subject to three conditions: Candidates could not hold positions incompatible with their duties as missionary inspectors, they needed an educational diploma, and they must be Belgian nationals.⁹ In 1951 the Roman Catholic missions had 29 missionary inspectors, 33 in 1953, and 47 in 1958.

The government inspectors organized the official inspection of all State-maintained and State-aided schools in each province. In the former, they concentrated on the educational

8

According to Mr. Siebien of the Government General, 1^{re} Section: Gardien, primaire et normal, Miss Annis Ford of the American Baptist Foreign Mission was given some monetary reimbursement for the excellent job she did as an inspector for her mission, even though she was not Belgian. In 1957 and 1958 there was only one Protestant missionary inspector that received subsidy.

⁹ Mr. Thompson, Secretary of the Congo Protestant Council, said that "the Commission de réforme de l'enseignement de 6-17 juillet 1959" had voted to remove the nationality barrier concerning missionary inspectors, because after independence the Belgians would be foreigners also.

work of the teachers. In the aided-schools, they inspected both the organization and the teaching. In particular, they made sure whether the minimum requirements for the approval of new schools were satisfied.

The government inspectors were separate from the other branches of education. The directors of the educational services at the provincial level could not inspect schools without special authorization. Further, no official could inspect a lesson in Religion without being invited to do so by the director of the school.

Native Welfare Fund
(Fonds du Bien-Etre Indigène)

Shortly after the termination of World War II, Belgium wanted to do something special for the Congo. With this in mind, she created the "Fonds du Bien-Etre Indigène." It was established after a study was made by a special commission which made the following recommendation:

The most effective instrument for the improvement of the moral and spiritual well-being of the (native) population would be a fund disposing of substantial funds and a sufficient degree of autonomy in order not to be hindered by the rules of hierarchic administration.¹⁰

The fund was created with \$42,000,000. It drew a yearly income of about \$6,000,000 and also received funds from the Belgian Colonial Lottery.

10

"The Native Welfare Fund," The Belgian Congo To-Day. Vol. 1, No. 1, January 1952 (Bruxelles: Inforcongo), p. 27.

In the beginning the administration of the Fund was free from the pressure and complications of colonial administration. Its primary emphasis was in helping the development of rural areas. In 1957, the budget of \$7,884,600 was spent under the following categories:¹¹

	Amount	Per Cent
1. General expenses and administration.....	\$ 208,152	2.64
2. Services: (a) Operations.....	363,480	4.61
(b) Property.....	105,654	1.34
3. Rural economy.....	573,210	7.27
4. Public works and equipment.....	2,630,303	33.36
5. Medical and social work.....	2,394,553	30.37
6. Education.....	1,024,998	13.00
7. Education and cultural work	84,365	1.07
8. Reserve.....	499,883	6.34

In 1958 a report was given of the work of the Fund over a ten-year period. Some of the items listed were: In ten years the Fund built and equipped 364 primary schools, 72 trade schools, 84 girls' schools, and 87 teachers' schools.¹²

Finances

Operating and administrative expenses for schools are covered by appropriations in the ordinary budget of the Colony. The extraordinary budget and the Native Welfare Fund provided

¹¹

Chambre des Représentants, Rapport sur l'Administration de la Colonie du Congo Belge pendant les Années 1958-. Présenté aux Chambres Législatives (Bruxelles: Etablissements Généraux d'Imprimerie, S.A. 1959), p. 100.

¹²

"Le Fonds du Bien-Etre Indigène en 1958," Belgique d'Outre-mer. No. 297, December 1959, p. 728.

for the costs of building and equipping the schools.

A distinction must be made between (a) schools which were entirely maintained by the Government: State secular and Congreganist schools; (b) schools receiving government grants-in-aid, calculated according to the rules set forth in the regulations for the schools. Mission schools were included in the State-aided schools. Expenses of mission schools not covered by grants were met by the association responsible for the institution, whose money came mainly from abroad.

In order to receive a grant, a school must have satisfied fixed requirements as to: qualifications of teachers, curricula, school inspection, class average,¹³ and general organization (buildings, equipment, and teaching materials).

The grants payable by the colony to schools fulfilling the minimum requirements included: a yearly annual grant for the European staff (inspectors, principals, and teachers); 80 to 100 per cent of the salaries paid to the qualified African staff; 70 to 80 per cent of building costs, on the estimate approved by the government; five hundred francs per classroom for maintenance expense; grants for the purchase of books and school supplies: 100 francs per pupil in the upper grades of the primary schools, 30 francs in the lower primary schools.

¹³

Primary school was required to have 200 days of school a year with a minimum of 24 hours a week, and all other schools 220 days a year with a minimum of 28 hours per week. Primary schools needed to have at least an average daily attendance of 20 in order to get subsidy for a monitor. If it failed this

Secondary schools received 1,000 francs per classroom for maintenance expense and 200 francs per pupil for books and supplies. Approved equipment was given a 50 per cent grant and 80 per cent of the cost entailed by the provision of boarding accommodations was allowed.

Primary education was free. A personal contribution was required of parents of boarders to cover at least part of the cost of the pupils' maintenance.

The expenses for education for 1958-1959 were \$38,000,000, which represented 15 per cent of the Congo Budget.¹⁴ "Total expenditures on education in 1954 amounted to \$15,383,660, approximately \$1.26 per inhabitant. This amount also represents about 1.7% of the estimated national income for that year."¹⁵

Table 1 presents a ten-year summary of educational expenses for the Congo.¹⁶ In Table 2 are shown the Subsidies and Pupils of Roman Catholic mission schools. Table 3 shows the Subsidies and Pupils of Protestant mission schools.

minimum, the mission had no reimbursement from the government for the money it had already paid the monitor.

¹⁴ Belgium, Ministère des Affaires Etrangères et du Commerce Extérieur, "Quelques Aspects de l'Oeuvre Belge au Congo," Textes et Documents. No. 137, 23 juin 1961, p. 13.

¹⁵ UNESCO, World Survey of Education II. (Paris: UNESCO, 1958), p. 149.

¹⁶ Belgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge pendant l'Année 1957 (Bruxelles: Etablissements Généraux de l'Imprimerie, S.A. 1958), p. 140.

TABLE 1
SUMMARY OF GOVERNMENT EXPENDITURES
FOR EDUCATION, 1948-1958 INCLUSIVE

Year	Total Expense	Ordinary Budget	Extraordinary Budget
1948	\$ 4,040,700	\$ 3,550,000	\$ 490,700
1949	8,049,460	4,747,380	3,302,080
1950	19,359,820	5,581,120	13,778,620
1951	10,299,560	7,129,200	3,170,360
1952	13,820,880	10,420,880	3,415,700
1953	32,628,980	13,577,360	19,051,620
1954	18,107,680	15,979,580	2,128,100
1955	23,129,280	18,754,140	4,374,140
1956	33,568,460	23,830,500	9,737,960
1957	34,878,060	31,728,980	3,149,080 ^a
1958	45,579,880	42,191,660	3,388,220 ^b

^aAdministrative expenses were divided as follows:

	1957	1958
Administration	\$ 558,340	\$ 498,340
Inspection, official	303,780	303,780
Official schools	9,697,580	11,626,060
Congréganistes	2,853,860	3,421,900
Roman Catholic subsidized schools	16,983,000	24,234,260
Protestant subsidized schools	1,493,220	2,107,320

^bBelgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge Pendant l'Année 1957, p. 140; ibid., 1958, p. 144.

TABLE 2

TABLE OF SUBSIDIES AND PUPILS OF ROMAN CATHOLIC SCHOOLS^a
1948-1958

Year	Total Payments	Operation Expenses	Buildings and Equipment	School Enrollment
1948	\$ 2,624,040	\$ 2,420,200	\$ 203,660	426,584
1949	2,578,380	2,998,480	579,900	425,294
1950	9,859,860	3,473,800	6,386,060	453,822
1951	4,928,420	4,326,300	602,120	483,212
1952	7,653,480	6,625,900	1,027,580	507,833
1953	15,377,160	8,300,940	7,076,340	611,330
1954	11,170,580	9,751,980	1,418,600	677,873
1955	14,313,260	11,296,380	3,016,880	785,996
1956	17,670,540	13,297,140	4,373,400	795,876
1957	19,146,420	16,983,000	2,163,420	853,065
1958	24,678,160	24,342,600	443,900	997,335

^aBelgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge Pendant l'Année 1957, p. 141; ibid., 1958, p. 144.

TABLE 3

TABLE OF SUBSIDIES AND PUPILS OF PROTESTANT MISSION SCHOOLS^a
1948-1958

Year	Total Payments	Operation Expenses	Buildings and Equipment	School Enrollment
1948	\$ 90,000	\$ 90,000	\$ -	12,755
1949	170,420	170,420	-	23,991
1950	619,300	228,160	391,140	30,655
1951	353,960	303,120	50,840	35,638
1952	488,940	488,940	-	45,192
1953	1,187,120	655,220	531,900	66,684
1954	783,940	783,940	-	79,303
1955	1,191,600	1,022,380	169,220	91,952
1956	1,483,920	1,167,120	423,800	91,987
1957	1,493,220	149,322	-	113,402
1958	2,346,460	2,107,320	239,140	126,525

^aBelgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge Pendant l'Année 1957, p. 141; ibid., 1958, p. 144.

UNESCO, Facts and Figures, stated that the 1957 expenditure on education in the Congo equaled about \$2.66 per inhabitant and was 3.6 per cent of the national income.¹⁷

Types of Schools

The following types of schools were provided for Congolese:

I. Pre-primary schools

For one or two years' duration, for children who were too young to be admitted to the first degree of the primary school. "Kindergarten schools are the best means to use to prepare pupils for subsequent education."¹⁸

II. Primary Education

- A. First degree - a two-year program with an optional third year. After first degree, continuing school populations are divided; some for second degree-ordinary and some for second degree-selected.
- B. Second degree-ordinary - a three-year program. This school is a continuation of the first degree, and designed to prepare the pupils to live a better and fuller life in their natural (cultural) environment.
- C. Second degree-selected - a four-year program designed to prepare pupils for entry into secondary education. The teaching of French is such that the pupils are supposed to receive instruction, at the secondary level, in French.
- D. Preparatory school (6th and 7th) - provided for in the 1952 revision, for those pupils who had completed

¹⁷

UNESCO, Facts and Figures, 1960, p. 94.

¹⁸

Belgique Ministère des Colonies, La Réforme de l'Enseignement au Congo Belge. La Mission Pédagogique. Coulon-Deheyrenson (Bruxelles: Conseil Supérieur de l'Enseignement. Publication No. 1, Décembre 1954), p. 11.

the second degree-ordinary cycle and who were qualified for and desirous of preparing for entry into the secondary level of education.¹⁹

III. Post-Primary Education

For those who desire schooling beyond primary education but do not choose or are not qualified for entry into secondary schools.

- A. Professional school - agriculture, artisan (2 years).
- B. Auxiliary school - clerical, for minor administrative posts (2 years).
- C. Teacher Training - qualifies graduates to teach in first degree schools (2 years).

IV. Secondary Education

Entrance requirements - graduation from a second degree-selected primary school or a preparatory primary school, as well as the successful completion of an entrance examination.

- A. Middle School - for clerical training (4 years).
- B. Monitor School - qualifies graduates to teach in the second degree-ordinary school; however, until there are an adequate number of teachers who have completed the normal school, these monitors may teach in the selected classes of the second degree.
- C. Secondary Modern - (6 years)
 1. A general cycle (cycle inférieur) - 3 years.
 2. A specialized cycle (cycle supérieur) - 3 years.
 - a. Administrative and commercial division.
 - b. Surveyors Division.
 - c. Normal School.
 - d. Scientific Divisions - agriculture, medical, veterinarian.

¹⁹

Service de l'Enseignement, Dispositions Générales. Organisation de l'Enseignement Libre Subsidé pour Indigènes avec le concours des sociétés de missions chrétiennes (Congo Belge: Service de l'Enseignement, 1952), p. 15.

D. Secondary - LatinE. Professional Schools

1. Middle School - 4 years.

2. Superior - 6 years.

V. University EducationCommentary on the Types of SchoolsI. Primary Education

It was recognized that for the most part, the pupils who went to primary schools would return to their native environment. Each day of the second degree-ordinary program had two-fifths of class time allocated for manual work. The pupils were required to have individual gardens in which they worked, and the schools were supposed to have facilities for raising poultry, guinea pigs, and rabbits. This was to teach the pupils how to care for small animals properly, as well as help them learn the benefits that can be obtained through their proper care. Schools were to have small workshops available where pupils could learn the proper use and care of tools. The aim was to teach them that manual labor and "book learning" were compatible.

In actual practice the primary schools did not take advantage of the "manual work" time as a part of the educational program. It was more often used as a time of work for the school, mission, or teacher.

One reason this practice was able to prevail was due to

the lack of necessary equipment with which vocational education could be accomplished. Another reason was the lack in the personal resources of the monitors to do more than direct drudgery tasks. He was merely perpetuating what he had been required to do.

From the observations made by the writer, most of the "manual work" time was given to cutting grass on the mission station, building mud houses that were used for dormitories, and repairing grass roofs.

The Mission Pédagogique of Coulon-Deheyn-Renson²⁰ noted that on their inspection trip of the Congo they often found that the school children were used to work in the coffee and peanut gardens of the monitors.

The schools were prone to be more "bookish" than practical in teaching. This was mostly due to the fact that the teachers felt more secure in following a book precept upon precept. At the same time it must be realized that the school population in general believed that it was through books that they would be able to rise above their current situations and environment.

A minority of the pupils who completed the first degree of the primary school were desirous and eligible to extend their education beyond the second degree. An advanced curriculum was designed to prepare them for entrance into the secondary

20

Mission Pédagogique - Coulon-Deheyn-Renson, pp. 80-81.

level of education. This preparation was provided for by a second degree-selected school, or a 6th and a 7th preparatory class, for those who had done the second degree-ordinary.

It is reported that a majority of children did not go beyond the first degree schools.²¹ In many cases the reason was that the second degree schools were not accessible to many rural areas. The majority of pupils who wished to attend second degree schools had to live away from home as boarders at the school, or with relatives who lived in closer proximity to the school. There were some second degree-ordinary succursal schools in the rural areas,²² and the government had encouraged the decentralization of central schools and the expansion of regional second degree schools, by refusing to pay boarding school costs for second degree-ordinary pupils.

21

"... on constate que deux élèves sur trois sont recensés au premier degré primaire." A. Prignon, Enseignement gardien, primaire et normal au Congo Belge. Problèmes d'Afrique Centrale, No. 36, 2 Trimestre 1957, p. 155.

22

Classification of schools relative to their geographical location:

1. Central schools - those schools which functioned at a place where there was a European.
2. Succursal schools - those schools operating away from a mission station, but dependent upon it for supervision.
3. Urban or rural schools - Schools could be classified as urban if they functioned in a Europeanized center, or rural if they operated outside the limits of such a center.
4. Large Center Schools - Those that served an area where there were at least one hundred or more Europeans.
5. Regional Schools - Those which served several localities and were thus boarding schools.
(Service de l'Enseignement. Dispositions Générales, 1952, pp. 4-5.)

II. Second Degree-Selected

The curriculum in the schools of the second degree-selected was designed to give the pupils a foundation that would help them to be prepared for education at the secondary level. Not as much time was given to manual work as in the second degree-ordinary. The fourth year was to be taught entirely by a European who would also teach a portion of the French course in the other grades of the selected second degree school.

It is reported that the selected second degree school casts discredit on the ordinary second degree school, which is considered the class of less value. Scalais²³ suggests that a better formula would be to have a single five-year primary education and have a double sixth year: one section leading to agricultural, or artisan work, and the other section toward secondary education.

Also, the Mission Pédagogique of Coulon-Deheyn-Renson recommended the elimination of the double structure and the adoption of a single structure of six years of primary education.²⁴

23

F. Scalais, "La Réorganisation Scolaire au Congo Belge," Extrait de Zaire, Bruxelles, Editions Universitaires. Quoted by L'Emploi des Langues Dans l'Enseignement au Congo. Mémoire présenté pour l'obtention du grade de Licencié en Sciences Pédagogiques (Université Louvanium de Léopoldville, 1958). (Unpublished thesis, p. 106.)

24

La Réforme de l'Enseignement au Congo Belge, p. 11.

III. Preparatory Schools - 6th and 7th

The Dispositions Générales of 1952²⁵ expanded the program of second degree-ordinary primary education to include a 6th and a 7th year for those pupils who were considered capable, as well as those who desired it, to prepare for secondary education, but who had only completed the second degree-ordinary curriculum.

Mr. Verhelst of the educational department at Leopoldville stated in an interview in 1958 that when the 1948 program was initiated, the majority of pupils finishing the first degree of the primary schools were overage and it was believed that the selection of pupils would be justifiable after the first degree.

Table 4 shows the growth of Primary and Normal School Enrollment from 1948 to 1958 inclusive. Table 5 presents the number of "Ecoles D'Apprentissage Pédagogique" and Student Enrollment for 1949 to 1958 inclusive. Table 6 summarizes the Student Enrollment and Number of Monitor Schools, 1949-1958.

Later, when the average age of the pupils finishing the first degree was more or less reasonable (that is, around nine years old), it was decided that better selection could be made after the completion of the secondary degree-ordinary school. Those pupils who were considered able could take a 6th and 7th year preparatory curriculum and, if they successfully completed those two years, they would be eligible for secondary education.

25

Service de l'Enseignement, Dispositions Générales, 1952, p. 16.

TABLE 4
GROWTH OF PRIMARY AND NORMAL SCHOOL ENROLLMENT
REGIME CONGOLAIS^a
1948-1958

Year	Enrollment of Official Schools and Subsidized Schools	Enrollment of Nonsubsidized Schools	Total Enrollment
1948	438,214	440,758	878,972
1949	448,612	485,893	934,505
1950	482,377	485,763	968,140
1951	516,963	452,311	969,274
1952	551,607	430,248	981,855
1953	675,760	374,227	1,049,987
1954	751,103	357,959	1,109,062
1955	886,044	367,541	1,253,585
1956	1,041,947	377,723	1,419,670
1957	1,070,851	383,036	1,453,887 ^b
1958	1,176,998	298,591	1,475,589

^a"Régime Congolais"--The Program as outlined in the "Dispositions Générales" of 1948 and 1952 as contrasted to the "Programme Metropole" of Belgium.

^bBelgium, Ministère des Colonies, Rapport sur l'Administration de la Colonie du Congo Belge pendant l'Année 1958, présenté aux Chambres Législatives (Bruxelles: Etablissements Généraux d'Imprimerie, S.A. 1959), p. 141.

TABLE 5

NUMBER OF ECOLES D'APPRENTISSAGE PEDAGOGIQUE AND STUDENT ENROLLMENT^a

Year	No. of Schools			No. of Students				
	Secular	Roman Catholic	Protestant Total	Secular	Roman Catholic	Protestant Total	Total	
1949	-	19	10	29	-	455	217	672
1950	-	36	21	57	-	1,073	503	1,576
1951	-	48	22	70	-	1,729	703	2,432
1952	-	59	24	83	-	2,190	922	3,112
1953	-	64	29	93	-	2,421	1,368	3,789
1954	-	70	30	100	-	3,244	1,376	4,620
1955	-	74	30	104	-	3,787	1,374	5,161
1956	-	73	30	103	-	3,753	1,158	4,911
1957	1	78	30	109	31	5,234	1,578	6,843
1958	1	72	28	101	49	4,682	1,487	6,218

^aThese figures were extracted from various issues of Rapport sur l'Administration de la Colonie du Congo Belge, from 1948 to 1958.

TABLE 6

STUDENT ENROLLMENT IN AND NUMBER OF MONITOR SCHOOLS^a
1949-1958

Year	Roman Catholic	Protestant	Secular	Total Number of Students
<u>Student Enrollment</u>				
1949	2,590	293	-	2,883
1950	2,848	395	-	3,243
1951	3,096	500	-	3,596
1952	3,298	590	-	3,888
1953	3,269	615	-	3,884
1954	3,627	695	256	4,578
1955	3,956	966	615	5,337
1956	3,911	759	966	5,636
1957	6,586	1,091	1,337	9,014
1958	8,385	1,182	1,417	10,984
<u>Number of Monitor Schools</u>				
1949	44	5	-	49
1950	46	6	-	52
1951	48	7	-	55
1952	51	7	-	58
1953	54	8	-	62
1954	58	11	4	73
1955	59	11	5	75
1956	60	11	5	76
1957	78	11	8	97
1958	88	12	8	108

^aThese figures were extracted from various issues of Rapport sur l'Administration de la Colonie du Congo Belge from 1948 to 1958.

IV. Teacher Training

Schools are the best instruments for the advancement of societies and individuals towards civilization, but the value of an instrument directly depends upon the skill of the worker who is using it. The schools are worth what the teachers are worth. The training of teachers is therefore one of the essential problems in the general development of education.²⁶

1. Post-Primary (Ecole d'apprentissage pédagogique)

It was necessary in expanding education in 1948 to obtain a large number of teachers with at least some formal training in pedagogy, in order to attempt to meet the demand of the educational program, especially at the lower level. It was decided to provide a two-year teacher training course which would prepare teachers who would be recognized as being qualified to teach the first degree of the primary school. Minimum qualifications for entry into the Ecole d'apprentissage pédagogique (E.A.P.) were completion of at least the first two years of the second degree. In practice, most pupils were required to complete the second degree-ordinary, or the second degree-selected, prior to entry into the E.A.P. The academic material taught in the E.A.P. was the same as that of the third year of the second degree-ordinary, extended over two years instead of one. This allowed incorporation of pedagogical subjects covering

26

Teaching and Education in Belgian Congo and in Ruanda-Urundi, with a foreword by the Minister of Colonies, A. Buissere (Bruxelles: International World's Exhibition, 1958), p. 10.

teaching theory, methods, and their application, in a practice school which was required to be available in conjunction with the E.A.P.

This two-year teacher training program was to be temporary. It was designed to supply a large number of teachers with minimum acceptable training in a short time. It was to provide for the expansion of primary education, as well as the replacement of as many unqualified teachers as possible.

During the rapid expansion of education shortly after 1948, the supply of teachers from the monitor schools was so inadequate that it was necessary, in many places, to have the E.A.P. graduates teach in the second degree-ordinary classes. This by and large was not satisfactory since the teachers were being required to teach subject material beyond their capacity.

Teacher training schools were supposed to have a model garden, as well as a workshop, in which manual training skills could be taught. Training was to be given in the care of small animals such as chickens, rabbits, and pigs, so that when the teachers went to their teaching assignments they would have had some experience in vegetable gardening and animal husbandry.

2. Monitor Schools

The role of the monitor schools was to train teachers who would be prepared to teach in the first and second degree ordinary of the primary school. They were to be accepted as teachers in the second degree-selected schools until the time arrived that there would be sufficient teachers graduating

from the normal schools to replace them. In the report of the Mission Pédagogique of Coulon-Deheyn-Ronson, it was said that the monitor schools in the Congo were after the manner of those of Belgium in the nineteenth century.²⁷

3. Secondary School - Normal Division

The first three years of this school (cycle inférieur) was a general course of academic material. Specialization was made in different branches during the latter three years (cycle supérieur). One of the areas was the Normal School which prepared teachers (instituteurs).

Table 7 shows the student enrollment in secondary schools 1949-1958.

Language

The large number of native languages is a serious obstacle to education in the Congo. Even when a native language is used in school, it does not necessarily imply that it is the pupils' mother tongue. The natives are strongly attracted to the French language, even though it is difficult for them. One advantage in using French is that it gives the pupils a better preparation for secondary studies.²⁸

At Bukavu during the school year 1954-1955²⁹ an experiment

²⁷

La Reforme de l'Enseignement au Congo Belge, p. 89.

²⁸

Teaching and Education in Belgian Congo and in Ruanda-Urundi, pp. 9-10.

²⁹

L'Emploi des Langues dans l'Enseignement au Congo, pp. 142-43.

TABLE 7
STUDENT ENROLLMENT IN SECONDARY SCHOOLS
REGIME CONGOLAIS^a
1949-1958

Year	Official Schools	<u>Congréganistes</u>	Subsidized	Total
1949	-	478	1479	1957
1950	-	523	1680	2203
1951	-	672	1920	2592
1952	-	736	2098	2834
1953	-	814	2318	3132
1954	-	759	2741	3500
1955	179	820	2986	3985
1956	347	899	2858	4104
1957	1152	1257	4991	7400
1958	1470	1166	5861	8497

^a

Belgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge Pendant l'Année 1958, p. 142.

was made to determine whether it was possible to teach reading in French in the first year of the primary schools situated in centers, as well as in the "bush."

The knowledge of French of some of the monitors was rudimentary. Arithmetic, the metric system, and reading were taught in French. The other lessons were given in Kiswahili. After examining 1,527 pupils, it was found that 1,270 manifested an understanding of their reading in French.

French, by its prestige, was decided to be a better language than Kiswahili as being able to form a cohesiveness among the people. The pupils studied better and with greater interest. It also required better preparation on the part of the monitors for their lessons.

De Jonge reported in 1931 that "a black who knew French became detribalized easily; he rapidly believed himself equal to and even superior to the whites. These Europeanized natives became obstacles to the progress of civilization."³⁰ This opinion has prevailed for many years and is one reason more French has not been offered to the Congolese.

In L'Avenir of December 13, 1954³¹ it was reported that

30

E. De Jonge, "L'Enseignement des Indigènes au Congo Belge." Rapport présenté à la XXI session de l'Institut Colonial International à Paris, May 1931. Quoted by L'Emploi des Langues dans l'Enseignement au Congo, p. 114.

31

L'Emploi des Langues dans l'Enseignement au Congo, p. 119.

M. Omaris, President of the Friends of the Secular Schools for Congolese, said that of all the shortcomings that could be cited as to the inferiority of instruction for Congolese, the major lack was the teaching of French. He said that the Congolese deplored the time that was wasted in teaching the children the local dialects which they did not have any need to learn, since they spoke it prior to going to school.

In the academic year 1959-1960, Mr. La Pape, Inspector General for Education in the Congo, initiated a pedagogy office in Leopoldville, which prepared detailed lesson plans for each day of the week and each week of the school year, for the first year of the primary school--first degree. This detailed course of studies was prepared in French and it was expected to be taught in French. It could be used wherever it was thought it would be beneficial. He said that some areas and schools would benefit more from it than others, depending largely upon the competence of the teacher who taught the lessons, as well as the environmental influence of the pupils.

The project was well received by the Congolese. They felt that they were no longer being held back from having an education that would help them to have the necessary tools to make the progress which they considered important. P. Brien is in favor of "making an early break with ancestral tradition, in order to replace it by a higher form of civilization," and suggests that "at all levels, the local language should be

replaced by French."³²

In L'Emploi des Langues dans l'Enseignement au Congo³³

It is noted that the history of the employment of languages in the Congo is intimately tied to the history of ideas concerning the role and aim of education. The employment of the mother language is justifiable from the point of view of pedagogy and psychology, and the principle held in the 1952 program was "former des humanistes bantous et non des Imitations d'humanistes européens."

This objective is not easy to attain, since the Congolese wish to assimilate the European civilization before proceeding to work out a culture properly African. They wish to become European humanists prior to becoming Bantu humanists. To the Congolese, the shortest means to attain Europeanization is to import the European educational structure, program, manuals, and professors, without making adaptations.

³²

P. Brien, "Quelques considérations sur l'orientation de l'enseignement au indigènes," Cahiers de l'Institut de Sociologie Solvay (Bruxelles, No. 1, 1951, pp. 38-48). Quoted by UNESCO. "Education in the Belgian Congo," Education Abstracts, Vol. X, No. 3, March, 1958, p. 9.

³³

L'Emploi des Langues dans l'Enseignement au Congo, pp. 157-59.

Catholic Missions

The R. P. Adrien de Schaetzen³⁴ states that the first aim of the church is not the intellectual formation of its members; however, the church favors education because Christians are, in general, better if they are godly and instructed.

In the Congo it was the church that opened the first schools. The Fathers of the Holy Spirit opened their first school at Boma, the 8th of August, 1880. All the Congregations which came to install themselves in the Independent State of the Congo came at the personal invitation of King Leopold II.

From the first years of the Independent State of the Congo, the instruction of the natives was organized with the collaboration of the Missions. A decree of July 12, 1890 authorized schools for orphans and abandoned children who were victims of the Arab wars. These early schools were located at Boma, Moanda, and Nouvel-Anvers.

The Mission Pédagogique of Coulon-Deheyn-Renson said, in their commentary relative to Roman Catholic Missions, that normally all missions have a vocation of education for the excellent reason that the school is always the best way for the church to do its evangelization.

³⁴

de Schaetzen, le R. P. Adrien, "Action Missionnaire Catholique," Problemes d'Afrique Centrale, p. 127.

The first care of the missionaries was to establish the fact, and above all in spirit, of the idea that the monopoly of education is their right. It is this pretension of a monopoly which created the campaign against the foreign missions (Protestant) at the time when Mr. Godding decided to subsidize them.³⁵

Congregationals

As has been stated, the government initiated some official schools known as "Congréganiste" schools, where Roman Catholic orders supplied the teachers and administered the schools with the government paying the expenses. The State played the minor role in this partnership arrangement. The Mission Pédagogique of Coulon-Deheyne-Renson reported that these schools, though called official, are really confessional schools.³⁶

In a personal conversation with a missionary/who had talked to Mbenga Paul, a Congolese member of a commission that met in Brussels from July 7-17, 1959, concerning the reform of education in the Congo, it was reported that the Congolese asked that the "Congréganiste" schools be suppressed, but that the three school systems (Secular, Roman Catholic, and Protestant) be continued. Mr. Thompson, Secretary for the Congo Protestant Council, also a participating member of this commission, confirmed this information in a personal interview on July 22, 1959.

³⁵

La Reforme de l'Enseignement au Congo Belge, pp. 207-08.

³⁶

"Pour vous, évidemment, nous disait le frère supérieur de Lusambo, nous sommes peut-être une école officielle. Mais pour nous, nous restons avant tout une mission installée dans un bâtiment de l'Etat," ibid., p. 208.

The State

One notes an intervention more and more direct of the State in the domain of public instruction. This intervention has passed through three stages: In the beginning, the State put education in the hands of Roman Catholic Missions; later it introduced an official program granting subsidies to those schools that followed the program; finally it intervened directly by introducing its own official schools.³⁷

At the 24th session of the "Députation Permanente," M. Massa declared: "One of the reasons the natives have asked for the creation of secular schools is that they hope to have a program identical to that required for European children."³⁸

M. Le Pape, in an interview July 7, 1959, relative to letting Congolese into classes that were providing education for European children, said: "From an educational viewpoint it was a bad [policy]; that it was bound to bring down the level of the school; that it was a political move." He went on to say that it was better to let a few Africans into the European schools. This would stimulate competition, but not hinder the general pace of the class, which would happen if large numbers of Africans were admitted. His contention was that the cultural environment of the pupils made the difference, and should be the important determining factor as to which Africans should be admitted to European schools in the Congo. He cited his

³⁷

Le Congo Belge. Edité par l'Office de l'Enseignement et des Relations Publiques pour le Congo Belge et le Ruanda-Urundi (Bruxelles, 1958), Tome I, p. 441.

³⁸

L'Emploi des Langues Dans l'Enseignement au Congo, p. 118.

brother-in-law, who in the 1930's in Kivu adopted a Congolese child and put her in school in Europe. She had become a European by all standards except skin color.

In 1954, when there was a coalition government of liberals and socialists in Belgium, authority was granted to develop a secular school system in the Congo, free from any religious associations. Coulon-Deheyn-Renson reported that secular schools would be enthusiastically received by the Congolese.³⁹

The editors of Problèmes d'Afrique Centrale stated that a system of secular schools was necessary because education in the Congo was not quantitatively nor qualitatively meeting the needs of the people. Also, the foreign missions did not have the funds nor the qualified personnel necessary to expand the educational program as was needed. They further stated that this proposal for lay schools caused violent reactions from the supporters of missions, as well as from those in official education.⁴⁰ This opposition apparently did not come from the Protestant missions, which by and large welcomed the direct

³⁹ "Nous pouvons affirmer que, partout, cet enseignement sera accueilli avec enthousiasme par les Congolaise. . . nous avons été frappés par l'unanimité avec laquelle tous ceux d'entre eux que nous avons approchés souhaitent voir s'installer partout des écoles laïques de l'Etat." La Reforme de l'Enseignement au Congo Belge au Congo Belge, p. 84.

⁴⁰ "L'Enseignement en Afrique Belge," Problèmes d'Afrique Centrale, No. 36, 2nd trimestre, 1957, p. 85.

intervention of the government in education for the Congolese. In an interview with Mr. Thompson of the Congo Protestant Council in July 1959, he said, "Next year Leopoldville missions are going to tell the government to take over the schools and they are going to do youth work." He further stated that the government would have to take over the educational program because the missions could not do it.

One case where the transfer of a mission-controlled school to a secular authority took place was at Coquilhatville, where the Disciples of Christ Congo Mission (D.C.C.M.) had a primary school. The secular schools wished to have their own primary school system there, so the D.C.C.M. sold their buildings to the State. This relieved the mission from the responsibility of having to administer the school and freed missionary personnel for other tasks. Another mission (La Mission Evangelique de l'Ubangi) adopted a policy to stop all educational work in places where the State was willing to establish adequate schools for the people of the area.

M. Prignon⁴¹ of the Ministry of Colonies in Brussels, stated that primary education had penetrated the mass of the Congolese, thanks to the work of the missions, thus indicating that missions had made a good beginning in bringing education to a large segment of the people.

⁴¹ A. Prignon, "Enseignement Gardien, Primaire et Normal, au Congo Belge," Problèmes d'Afrique Centrale, p. 113.

However, P. Brien has pointed out that "the preponderant role played up till now by the religious missions in the education of the Negroes . . . stresses the need for bringing primary education under State supervision."⁴²

Even though some missions were more than willing for the government to open more secular schools, the possibility of getting an adequate number of teachers from Belgium to fill the teaching positions in the Congo did not seem likely, even though considered desirable by some observers.

In 1959 Mr. Le Pape, the Chief School Inspector, said that many secular teachers were returning to Belgium and that there were no replacements.⁴³ Belgian teachers did not want assignments in the rural areas. They preferred to teach in population centers.

The Africans wanted Belgian teachers. Mr. Verhelst, Director of the 1^{re} Section: Enseignement, Gardien, Primaire et Normale, in an interview said that the African Council wanted Belgian teachers for all their schools, but that it was explained to them that if they were to have them, the cost

42

P. Brien, UNESCO, Education in the Belgian Congo, p. 9.

43

Mr. Le Pape showed that the Belgian Official Schools were short the following teachers for 1959-1960:

95 Greek	52 History
104 French	58 Natural Science
101 Mathematics	45 Physical Education
132 German	20 Commercial

would be three times the amount of the Congo budget. Thus, it was an economic impossibility.

It seems to the writer that if the secular schools had concentrated on secondary education and left primary education to missions, the State would have been able to render a greater service to the Congolese.

First Ten Year Plan⁴⁴

The first ten year plan for the Congo was prepared under the leadership of Mr. Wigny. This was a plan to develop the internal market of the Congo, which included the development of an industry of transformation of raw materials into finished products in the Congo. It was put into operation in 1950 and terminated in 1959.

The educational portion of the plan was the construction work carried out through the "Fonds du Bien-Etre Indigène." The development of education had already been provided for by the new program of education outlined in the 1948 Dispositions Générales.

The funds allocated for education in the plan were 7.3 per cent of the total. This was estimated to amount to some 36 million dollars in ten years.⁴⁵

44

Belgique, Ministère des Colonies, Plan Decennal Pour le Developpement Economique et Social du Congo Belge. Tome I (Bruxelles: Les Editions De Visscheur, 1949).

45

Ibid., p. 63.

The Ten Year Plan contemplated the collaboration of Government organizations with private enterprise. It was originally estimated that government capital expenditures under the plan would total approximately 500 million dollars. The plan provided for the construction of 500 new public schools and 475 subsidized mission schools for general educational purposes, and for 124 vocational schools.

Second Ten Year Plan⁴⁶

In 1959 Belgian educational officials prepared a second ten year plan for the future development of education in the Congo. The plan was not officially adopted as administrative policy. It was a departmental proposal to expand education to the limits of assumed financial and physical possibilities. The granting of independence to the Congo on June 30, 1960 interrupted hopes of even attempting it. This proposed plan is included in this study to show what the probable costs and possibilities were in comparison to the estimated economic resources of the country.

The realization of the second ten year plan was projected upon what the national revenue could be expected to attain, as well as upon an estimate of how many graduates of secondary

schools and universities could be absorbed annually by the economy of the country.

Further, since Belgium makes a comparatively favorable expenditure⁴⁷ for education in its own country, and the Belgians have a selective educational system whereby the number of degrees granted is more or less controlled by the number of persons that can be absorbed by their economy, Belgium was used as a basis against which a comparative educational system acceptable for the Congo could be projected.

Belgium has about a million children of school age with a population of some 9 million inhabitants. The Congo with 13 million inhabitants has about two and one-half million children in the school age bracket from 6-14 years of age. It was assumed that if the Congo produced two and one-half times as many graduates as did Belgium itself, and if the expenditure for education in the Congo was relative to that in Belgium, where some \$220,000,000 was spent for education in 1958, the expense for the Congo would be about \$520 million annually. Also, if education was to be developed as it is in Belgium, there would be more than 25,000 graduates from secondary schools and more than 10,000 graduates from universities in the Congo annually. At present the Congo could not profitably absorb this number of

⁴⁶ Bureau d'Enseignement, "Deuxième Plan Decennal, Developpement de l'Enseignement" (Congo Belge: Bureau d'Enseignement, 1959). (Mimeographed.)

⁴⁷ This expenditure was 2.43 per cent of the National Revenue (296 billion francs was the national revenue for 1951 and public expenditure for education was 7.2 billion francs). *Ibid.*, p. 31, Tableau I.

graduates into its economy.

It was decided to draw a pyramid and to start projections from the top of the pyramid, based upon what the estimated national revenue of the Congo could support. It was stated that this would provide for a maximum effort based upon the national revenue and at the same time permit the graduates from the various schools to be absorbed into the natural development of the national economy.

In 1956 the Congo national revenue was about one billion dollars,⁴⁸ and Belgium in 1955 had a national revenue of 7.2 billion dollars, or a ratio of about 1 to 8.

University

Belgium has some 25,000 university students and about 4,500 university graduates annually.

In considering the 1 to 8 ratio of the national revenue between Belgium and the Congo, it was assumed that the Congo could absorb between 550 and 600 university graduates each year and assuming that by 1970 the national revenue of the Congo

⁴⁸ In 1956 the Congo national revenue was 49,530 million francs. Public expense for education was 1,862,378,000 francs, or 3.76 per cent of national revenue. *Ibid.*, p. 31, Tableau I. "Les dépenses en matière d'enseignement pour l'exercice 1958-1959 s'élevaient à Près de deux milliards de francs belges (38 million) qui représentaient 15% du budget du Congo. . . ." Quelques aspects de l'oeuvre Belge au Congo. Textes et Documents No. 137, 23 juin 1961 (Bruxelles, Ministère des Affaires Etrangères et du Commerce extérieur), p. 13.

would be about double that of 1960, the national economy could absorb about eleven or twelve hundred university graduates annually.

The operating expenses of Louvanium⁴⁹ for 1958 were some \$940,000 and around \$1,400,000 for 1959. The expenses for Elizabethville for 1958 were \$1,220,000. By 1970 it is estimated that the university budget would have reached \$11,400,000.

Secondary Education

Belgian secondary schools grant from ten to eleven thousand diplomas annually. Comparatively, the Congo could absorb from 1,250 to 1,500 graduates annually and this could be increased to 2,500 to 3,000 by 1970.

Records in Belgium indicate that for secondary schools there is a 50 to 60 per cent drop-out in secondary education. For the Congo, one could estimate there would be at least a 50 per cent drop-out. In order to deliver 2,500 to 3,000 secondary diplomas by 1970 there must be an annual enrollment in secondary schools of at least 6,000 pupils. The first class of secondary school (sixième humanités) with an average enrollment of 40 pupils per class would necessitate at least 150 classes. This would require 150 lower division schools (cycle inférieur) with 6th, 5th, 4th year humanités.

⁴⁹ Louvanium and Elizabethville are the two universities in the Belgian Congo.

There would need to be 150 upper-division schools (cycle supérieur) having the 3rd, 2nd, and 1st years humanités with a maximum of 35 pupils per class. Such a program of secondary schools would require 750 classes for secondary education providing places for about 25,000 secondary school pupils annually.

Two different curriculums exist for the secondary schools of the Congo. One is known as the Metropolitan Program, which follows that of Belgium, and the other is known as "Régime Congolaise," which follows the curriculum as outlined for the Congo under the 1948 and 1952 programs. For the most part, schools that had not already changed to the Metropolitan Program planned to do so. The difference between the two plans can be summed up by saying that the Metropolitan Program does not allow for adaptation of the curriculum to Congo conditions. The Metropolitan program does not provide for native language or "causeries," and manual work is decreased. Science and history are increased.

Existing classes for secondary education were reported as composed of the following (Table 8).

On the average, the schools which existed in 1959 only operated at less than 50 per cent capacity.

The first need would be to fill the existing classes to their acceptable capacity, that is, 40 pupils for each of the first three years and 35 for the last three years of secondary education.

TABLE 8
SUMMARY OF SECONDARY SCHOOL CLASSES BY GRADES

Year of Class	Classes	Pupils	Capacity of Existing Classes	Per Cent of Capacity
6e	129	3,310	5,160	65
5e	101	2,091	4,040	51
4e	85	1,390	2,680	51
3e	54	645	1,890	34
2e	48	449	1,680	26
1e	41	319	1,435	22

In order to obtain the desired number of pupils for 1970, of 2,500 to 3,000 graduates from secondary schools, there would need to be an additional 25 lower division and 50 upper division schools, which would give an additional 300 classes at the secondary level. To obtain this goal there would need to be at least twice as many instructors and over three times as many pupils.

Budgetwise, this was estimated to mean an increase from the 1960 budget of \$6,800,000 to approximately \$20,400,000 for 1970.

5th and 6th
Preparatory

The number of places required for 5th and 6th year classes were to be determined by the capacity of post primary school places available.

Normal school.	8,000
Menagère	3,000
Secondary.	6,000
Technique.	8,000
	<u>25,000 places</u>

In order to furnish 25,000 pupils for secondary school places there should be close to 30,000 pupils in the 6th year, which would necessitate the organization of some 750 6th-year classes, or an increase of 300 classes. The 5th year should have about 35,000 pupils or some 875 classes. There already existed 1,000 5th-year classes. Thus, there would be a need for 300 new 6th year classes. About 150 of those which were already in existence did not have European (secular) personnel.

The cost of this program was estimated as follows:

(1) Instituteurs: \$4,000 x 450	\$ 1,800,000
(2) Other expenses	<u>120,000</u>
	\$ 1,920,000

Normal Schools

The preparation of teachers for the Congo was done by some 100 Ecole d'apprentissage pédagogique, 100 monitor, and 10 normal schools. The monitors trained by the E.A.P. rendered acceptable service; however, their formation was not sufficient to raise the level of primary education as was deemed necessary. The proposals envisaged the transfer of the first and second years of the E.A.P. to the first and second years of a monitor school, and the 3rd and 4th years of the monitor school programs were to be conducted in the existing monitor schools.

The cost of changes in the normal school program was limited to the cost of one additional instructor per cycle or

\$4,000 times one hundred--\$400,000 by 1970. The first and second years of the monitor school would teach the academic material of the first and second year of the secondary school. The professional material would be reserved for the last two years of the four-year monitor program.

Normal School-- Secondary

Instead of following the program as it existed, it was thought best to suggest the organization of the Belgian type normal school curriculum, in order to prepare the Belgian type instructors. It was planned to create two normal schools in each province during the ensuing 10 years under the secular schools. These schools were to have two years of formation pédagogique following five years of secondary school (humanités).

Cost:

Secular personnel	\$6,000 x 3 (instructors)	
	x 12 (schools)	\$216,000
Other expense		<u>9,600</u>
		\$225,600

It was planned to prepare professors for the middle schools with the creation of two middle normal schools. These two schools could cost approximately:

Personnel - secular	\$6,000 x 16	\$ 96,000
Other expenses		<u>4,800</u>
		\$100,800

Total Normal Expenses:	\$ 400,000
	<u>225,600</u>
	<u>100,800</u>
	\$ 726,400

Stabilization and Improvement
of the Present Situation

Not only would it be necessary to expand the existing educational program so that more people could benefit from it, but the level of education would have to be raised, which would be conditioned upon the qualifications of the teachers.

In order to strengthen the educational level of the school, two basic steps were reported as being necessary:

1. First, some 17,000 unqualified teachers would need to be replaced by those who were recognized as having acceptable teaching qualifications. The unqualified monitors would have to be replaced by graduates from the Ecole d'apprentissage pédagogique. The E.A.P.'s were normally to have ceased after the 1962-1963 school year, since this was a temporary measure to give teacher training to those who had a relatively small amount of academic preparation.

2. Second, there would need to be an increase in 6th and 7th year preparatory schools in order to fill the available places at the secondary level.

In order to improve that which already existed, the following increase in expenditure was estimated:

Official Education (State Secular Schools):

Expenses in 1959	\$6,883,040
Expenses in 1970	<u>7,986,040</u>
Increase	\$1,103,000 (16%)

Subsidized Education:

Expenses in 1959	\$22,439,790
Expenses in 1970	<u>39,668,820</u>
Increase	\$17,229,030 (77%)

Total Expenses:

Expenses in 1959	\$29,322,830
Expenses in 1970	<u>47,654,860</u>
Increase	\$18,332,030 (62.5%)

This increase in expenditure of 62.5 per cent included only the expenditure for the completion of schools already under construction and the improvement of the existing program by replacing the unqualified teachers and providing enough 6th and 7th preparatory schools to provide the number of pupils for places in the secondary schools.

The replacement of nonqualified teachers would increase the expense from \$13,704,820 to \$27,854,040, an increase of \$14,149,220. The increase in teacher (secular) expense would be from \$1,234,800 to \$3,455,600, or an increase of \$2,220,800.

\$14,149,220
<u>2,220,800</u>
\$16,370,020

Extension of the Present Program

(two possible formulas)

A. Formula I

Primary education, official and subsidized, included some 1,200,000 children. Estimates were that there were approximately 2,500,000 children of school age. The population increase of the Congo can be estimated to be about 2 per cent each year, which will give some 3,050,000 children of school age in 1970, an increase of about 1,850,000 children.

In order to have places for 1,850,000 children there would need to be an increase of 6,200 classrooms and teachers by 1970.

There is the possibility of granting 30 diplomas a year from each of the monitor schools, making a total of about 3,000 a year, or 30,000 in ten years. Of these monitors, 15,000 would be absorbed in replacing nonqualified monitors and the other 15,000 teachers would be available for expanding the educational system.

1. How to supply the necessary teachers

a. Besides the 15,000 newly qualified monitors, there would be needed an additional 45,000 nonqualified monitors. Adding unqualified monitors would be incompatible with the aim of strengthening the educational program at the primary level.

b. Another possibility would be to have double shifts in rural areas, with a teacher teaching one class for three hours in the afternoon. Thus, there would be two monitors for four classes.

It was estimated that a double shift would gain some 10,000 monitors among those already in service and that it would save about 25,000 of the 62,000 proposed new classes, thus making it possible to handle the 62,000 additional classes by some 37,000 monitors. This would reduce to 27,000 the number of teachers needed, which would still give a deficit of some 12,000 monitors. Places would be available for approximately 1,300,000 pupils, instead of the 1,850,000 that probably will be needed.

2. Budgetwise (for Formula I)

a. Organization of 62,000 new classes with a like number of additional monitors, calculated according to actual

expenses, the annual cost for the operation of a primary school of 6 classes with 180 pupils was \$5,658, or each class costing \$943. The cost of 62,000 additional monitors would be some \$60,000,000. This estimate does not include the expense of any secular personnel. Thus, for 1970 the estimated budget for primary, normal, and "ménagère" education would be:

Proposed cost of present schools as of 1970	\$ 47,654,860
Expansion costs as above	60,000,000
Expansion of normal school education	726,400
	<u>\$108,381,260</u>

Construction costs for 62,000 classes at \$4.00 per class for semi-durable classrooms would be an additional \$24,800,000, or a total of some \$133,200,000.

Double Classes

The organization of 62,000 new classes with 27,000 additional monitors using the double shift would be:

Cost of 27,000 new monitors	\$ 17,440,000
Additional operating expenses at \$160 per class	9,920,000
	<u>\$ 27,360,000</u>

Proposed cost of present schools as of 1970	\$ 47,654,860
Expansion as above	27,360,000
Normal school	726,400
	<u>\$ 75,741,260</u>
Additional for 27,000 classrooms	10,800,000
	<u>\$ 86,541,260</u>

Thus, by using double-shift classes, it would allow a reduction in expenses of some \$46,000,000. This savings, in the opinion of the writer, is not enough to compensate for the decrease in the efficiency of the monitors who will be required to teach a double class six days a week.

Formula II

Shorten primary education by one year: Offer primary education for only four years with 5th and 6th year preparatory classes for the more gifted children, to prepare them for post-primary education.

If the primary education were limited to four years, the number of school-age children would be about 1,700,000 and in 1970 extend to about 2,050,000. Since schools care for 1,200,000 children, it would be necessary to increase the number of places in primary school by only 850,000, or some 28,000 additional classrooms to be constructed and additional monitors provided for them.

The possible supply of 15,000 additional new monitors would not permit the creation of 28,000 new classes. The only solution would be to use the double shift, which would reduce the need for additional monitors to only 14,000.

1. Budgetwise (Formula II)

a. The average cost of a primary school of four years with 120 pupils was estimated to be about \$2,736. On the basis that there would be no director of a school that did not teach a class and that two of the four monitors would not be qualified, the operation of each class would cost about \$684, giving a total cost for 28,000 classes as about \$19,152,000 for 1970.

Summary of costs for a shortened primary school:

Proposed cost of present schools	\$47,654,860
Proposed cost of 4-year primary school	19,152,000
Proposed cost of 5th and 6th	1,920,000
Normal School	<u>726,400</u>
	\$69,453,260
Additional for 28,000 classrooms	<u>11,200,000</u>
	\$80,653,260

Double Shift

In case of a double shift and a four-year primary school, it would permit the organization of 28,000 new classes with only 14,000 new monitors.

A four-year school with qualified monitors would be \$2,148, or \$537.00 per class, or about \$15,036,000 for the 28,000 additional classes, or a reduction in the proposed primary school of four years with a double shift which would reduce the cost about 4 million dollars. This would also reduce construction of new classes to 14,000 classrooms at a cost of about 5.6 million dollars.

Shortened primary school and double shift

Proposed cost of present schools	\$47,654,000
Proposed cost of 4-year primary school with double shift	15,036,000
Proposed cost of 5th and 6th	1,920,000
Normal school	<u>726,000</u>
	\$65,336,000
Additional for 14,000 classrooms	<u>5,600,000</u>
	\$70,936,000

Summary

Formula I.	Cost of present 5-year primary program with 2 per cent annual increase
a. In population	\$133,200,000
b. With double shift	86,541,260

Formula II. Four-year primary school

a. Shorten primary schools by one year	\$ 80,653,260
b. With double shift	70,936,000

It is the judgment of the writer that it would not be advisable to attempt a "double shift" in the primary schools of the Congo as proposed in the Second Ten Year Plan.

Considering the physical demands upon the monitors, they would not be able physically to handle a double shift, six days a week, 200 days a year. Their general diet consists mostly of carbohydrates and very little protein. They would not have the necessary energy to continue under such a schedule for a long period of time. Further, the climatic conditions are such that average persons would become exhausted--especially when one takes into consideration the time that would be required in making adequate preparation for their lessons.

Many of the older monitors, even though they are not technically qualified according to certificates and diplomas, have had years of valuable service. They should be retained in service whenever possible. Those who are capable should be given opportunity to return to school for further training for short periods of time, not only so that they might qualify for a certificate or a diploma but also in order to be better prepared for their task. Nigeria has tried this system with successful results. With such a system they could have more monitors as well as better monitors available in a shorter time than would be possible in their plan to dismiss some 15,000 monitors.

It must also be acknowledged that not all the proposed percentage in population increase will be entering school within the next ten years. Some areas will not have as great a demand for education as some of the population centers will.

Also to decrease the five-year program of the primary school to one of only four years for the general population would be a step in the wrong direction. Nigeria, for instance, is interested in trying to lengthen the period of their primary education.⁵⁰

Summary

Education in the Belgian Congo has developed and progressed from 1906, when only "national" missions received financial help from the Colonial Government, to 1948 when all Christian missions were considered to be eligible to apply for financial aid for education from the State. Since 1948, educational enrollment has nearly doubled. A broad base of primary education has been laid upon which it was hoped to build a strong secondary level of education. Education was to be provided for as many of the population as were interested, with heavier curriculum classes for a small percentage who would prepare for entrance into secondary education.

The first method of selection of pupils for these special classes at the termination of the first two years has been

criticized. Time of selection has changed so that selection is made later, after the second degree-ordinary. The trend is to eliminate two parallel primary schools--the second degree-ordinary and the second degree-selected--and to have a single second degree primary school, with additional classes for those who are deemed the most capable of benefiting from such instruction.

Inspection of schools is made by a separate section in the Department of Public Instruction under a chief inspector. There are missionary-inspectors who are the guiding and coordinating individuals in their own mission's sphere of operations. Those missions that do not have qualified persons for the position of missionary-inspector use their Legal Representative for the clerical work that is required to be done in cooperation with the government concerning educational correspondence and report.

Teacher training programs have been formed to take care of the immediate needs by providing a two-year course in the Ecole d'apprentissage pédagogique, and also provision has been made for the long-range needs by preparing monitors and instructors with better academic backgrounds.

The language in the schools has presented a major problem. The trend seems to be toward the use of French, which can give a cohesiveness to the Congo which the tribal languages because of their diversity cannot do. French will also give a means whereby the people will be able to communicate with a large part of the world beyond their borders.

Roman Catholic missions have carried the major educational role in the Congo. This work has been made possible by the grants of funds received from the government, as well as the mission being able to supply a comparatively large number of European personnel to teach and administer schools.

Since 1954, the State secular schools have taken an active role in education by offering their own schools to the people. They started with primary schools.

In 1954 the expenditure for education was 1.7 per cent of the estimated national income. This rose to 3.6 per cent in 1957.

The Belgian educational authorities prepared a Second Ten Year Plan for the development of education in the Congo based upon the assumed economic and physical possibilities. The plan was to reduce ordinary primary education from five to four years, as well as to use "double-shift" classes in order to strengthen the educational system within the possibility of providing the necessary teachers and cutting expenditures to a minimum.

They planned to eliminate the Ecole d'apprentissage pédagogique by having it serve as the inferior two-year cycle of a four-year monitor school.

CHAPTER V

WORK OF SELECTED CONGO PROTESTANT MISSIONS
IN EDUCATION

Aims of Protestant Education

It was in 1878 that the first primary school of Protestant missions was opened in the Congo with six pupils.¹ The principal aim of the Protestant schools has been to lead the young Congolese to a personal relationship with Christ. "The educational program of the Methodist Church in Africa aims more at Christian citizenship and giving the student, the practical knowledge essential to a life of useful service, rather than advanced scholarship."² Ira Moore reported that the immediate aim and purpose of education was evangelization.³

The Mission Pédagogique of Coulon-Deheyne-Renson reported that the success of Protestant mission schools remained a

¹ Congo. (Leopoldville: Le Conseil Protestant du Congo, 1958), p. 32.

² Bessie Lorine Guess, "A Study of the Belgian Congo, with Special Interest in Christian Missions and Education" (Unpublished Master's thesis, University of Tennessee, 1954), p. 118.

³ Ira McLees Moore, "Teacher Education Problems of Protestant Missions in the Belgian Congo" (Unpublished Master's thesis, Furman University, 1951), pp. 27-28.

puzzle. On one hand, there was the poverty of materials, miserable buildings, ignorance of the French language, and rudimentary teaching methods; on the other hand, disinterested persons, such as the Army, l'Union Minière, commercial people, and intellectuals of the country, were unanimous in their praise of the results obtained by Protestant missions, especially from the moral viewpoint.⁴

In the April 1960 Questionnaire to Educational Missionaries,⁵ one question was, "Does your school system have a philosophy of education?" All replies, except one, were in the negative. Then, when asked if this philosophy was specific in a statement of objectives, all replied "no."

It would seem that Protestant missions, individually, as well as collectively, have not formulated a specific educational policy beyond the fact that they wish to train the people for life disciplined by Christianity.

⁴ Belgique, Ministère des Colonies, La Reforme de l'Enseignement au Congo Belge, pp. 215-16.

⁵ In April 1960 a questionnaire was sent to eight different Protestant missions chosen from among the eleven that cooperated in the secondary schools of Kimpese, Katubwe, and the I.C.C. Seventeen replies were received from six different missions.

Congo Protestant Council

The Congo Protestant Council is claimed to be the earliest cooperative field movement in the history of Protestant missions. Its origins go back to 1902 when the first general missionary conference was held at Leopoldville. There were thirty-five delegates, representing six different missions, or three-fourths of the missions working in the Congo at the time.

During the early years there was much discussion of what came to be known as the "Congo atrocities." These charges aroused such a storm of protest in England and America that it led to Belgium's taking control of the Congo from Leopold II on October 18, 1908.

The interval between the First and the Second World War had an element that is said to have been a hindrance to the expansion of Protestant educational work.

This element was the distinctly favored position granted to the Roman Catholic missionaries in the colony. Although the Roman Catholics had begun their work later than the Protestants, they were making exceedingly rapid advances under the active patronage of the Belgian Government. . . . For years the Congo Protestant Council confronted this situation on behalf of the missions, and it is largely through its instrumentality that important changes have been made in the past few years since the second World War.⁶

After the Second World War, when a more liberal regime came into power in Belgium, a change of policy was instituted

⁶ "Congo Protestant Council," Moody Monthly (July 1951), pp. 736-39.

by the government. All mission education in the Belgian Congo was put on an equal footing.

In order for missionary teachers to qualify for subsidies, it meant that they had to spend not less than one year in Belgium⁷ pursuing specified courses of study to orient themselves for the educational tasks that awaited them in the Congo. The Congo Protestant Council decided to establish a Brussels office, in addition to the one already in Leopoldville, to assist the missionaries and to keep in touch with the government agencies in Belgium. In 1950 there were 235 missionaries who were studying in Belgium.⁸ They represented fourteen different countries and thirty-four different mission societies.

The Congo Protestant Council is not an organization independent of the missions, but is composed of missionaries and Congolese who have been elected to represent their various missions. A presiding officer of the council is elected each year by the representatives at the annual conference. The permanent post of General Secretary is also an elective office. In recent years the Colonial Government, in matters concerning

⁷ Service de l'Enseignement, Disposition Générales (1952), p. 47.
⁸

The writer wrote to Dr. O. Stenstrom, Secrétaire Général of the Conseil Protestant in Belgium, February 21, 1961, requesting information as to the number of missionaries who had studied there since 1948. His reply was never received. It is assumed that the figure for 1950 was the approximate number there each year.

educational policy, has been more willing to consult with the General Secretary of the Congo Protestant Council than it was formerly.

Loren Moore⁹ quoted a recommendation from the Congo Mission News, No. 88 of 1934, to the effect that "an experienced missionary of proven educational ability be appointed under the auspices of the Congo Protestant Council to act as adviser on missionary education for the whole field. . . ." This recommendation was not acted upon until 1960 when the Congo Protestant Council established a Protestant Bureau of Education, with a permanent Secretary for Education.¹⁰ Until the establishment of a Secretary for Education, educational matters were handled by the General Secretary of the Congo Protestant Council, who was not a person specially trained for or actively interested in education. To finance the cost of having a Secretary for Education, each mission was requested to pay 1 per cent of the annual funds it received in subsidies from the government.

⁹ Loren Ellsworth Moore, "The Origin and Development of Education in the Belgian Congo" (Unpublished Master's thesis, Southern Baptist Theological Seminary, 1956), p. 42.

¹⁰ Congo Protestant Council Minutes - Meeting 39. Kumbya-Ruanda, February 16-23, 1960. Minute No. 1312 (Leopoldville: Leco, 1960).

Supervision of Education of Protestant Missions

Generally, the director of a school has been a qualified educational missionary, who is given his assignment by a decision of the general conference of the missionaries. Also, each mission has usually had an educational committee which made recommendations to the general conference for its approval. The function and influence of educational committees has varied within individual missions.

The writer's questionnaire of April 1960 asked the following questions, in an attempt to determine whether or not the missions were making any change from their former authoritative role in the administration of native schools:

1. Do you have a committee or school board that is responsible for or directs your educational program?

Replies: No - 2 Yes - 11

2. Who engages the teachers and who discharges them?

For the most part, it was the director of the school; however, the Svenska Mission Forbundet said it was the missionary conference on the recommendation of the educational committee that had this responsibility. The American Baptist Foreign Mission at Vanga said they had a church conference composed of nationals that did this. On the local level they had a "Committee Kiavula," composed of nationals and missionaries that functioned as a school board having this responsibility.

The indigenous church in some missions seems to have

absorbed the direction of primary education through various types of committees which are more or less patterned after the former structure of the missions when they were in full control.

Caution in Accepting State Aid

Protestant missions in the Congo numbered 44 in 1948 and of that number, 28 had signed agreements with the government to accept subsidies for their schools that were judged to be worthy and of acceptable standards to be subsidized.

Arley Brown reports the action taken by the American Baptist Foreign Mission Society, which illustrates the caution some missions used in applying for subsidies. "In 1948 the Congo Conference of the A.B.F.M.S. voted to ask for government recognition of all station boarding schools and all the regional schools that could qualify for recognition, 'without committing the mission to the acceptance of subsidies.'"¹¹

Another mission, the Congo Bolobo Mission (C.B.M.) signed the "Convention" with the government on April 22, 1949, and later learned that some of the funds derived to subsidize education in the Congo came from the "Loterie Coloniale," a Belgian national lottery. The C.B.M., in a letter of October 17, 1949 to the Governor General, stated that because of their

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Arley Brown, "An Examination of the Educational System of the American Baptist Mission in the Belgian Congo, with Special Attention to Government Policies" (Unpublished B.D. thesis, Berkeley Baptist Divinity School, 1951), p. 53.

convictions and principles relative to receiving money for the Lord's work that came from a lottery, the C.B.M. could not accept this money. Further, the mission stated that they could not subscribe to the principle concerning the teaching of religion which said that pupils who had approval of their parents or guardians could not be required to attend classes in religion. The mission wrote that they were not in accord with this principle¹² and would not wish to be committed to such a policy.

Ira Moore¹³ asked the following question of some Baptist missionaries in the Congo:

1. Do you feel that the educational agreement with the State is a violation of historic principles and is likely to lead to the State domination of education?

Yes - 2
No - 10
Undecided - 5

2. Would you advise against such an agreement?

Yes - 1
No - 11
Undecided - 5

¹² "La religion constitue une branche du programme des études. Toute fois les élèves seront dispensés du cours de religion si la personne qui exerce sur eux l'autorité paternelle ou tutélaire en fait expressément la demand." Dispositions Générales (1948), p. 30.

¹³ Ira McLees Moore, Teacher Education Problems of Protestant Missions in the Belgian Congo, p. 43a.

Cooperation for Higher Education

Because individual Protestant missions did not have the necessary number of missionaries, financial resources or qualified student bodies large enough to provide adequate secondary education, some of the missions that were interested in offering higher education believed they could provide an adequate program only if they combined their resources. This belief led to the cooperative institutions of Kimpese, Katubwe, and the Institut Chrétien Congolais.

It seems to the writer that the missions which cooperated in these cooperative schools were the ones that had the greatest desire to provide an adequate educational program for their people. It is further assumed that these missions represented those which were interested in providing the best educational program possible at all levels. Therefore, it was from among these cooperating missions that the writer sought to secure information that would portray the work of Protestant missions during the period under consideration.

The three most prominent cooperative schools of Protestant missions in the Congo were: Kimpese, Katubwe, and the Institut Chrétien Congolais:

I. Kimpese

At the annual meeting of the Board of Management of the Ecole de Pasteurs et d'Instituteurs at Kimpese in May, 1933 much thought was devoted to the plans being developed at Kimpese and within the co-operating missions for the improvement of schools and teacher training. Need was felt for the counsel

of a larger group of those active in the educational work of the missions. . . .¹⁴

Representatives from the Christian and Missionary Alliance, British Missionary Society, American Baptist Foreign Missionary, and the Svenska Missions Forbundet had a conference, and one of the findings of this conference in reference to a cooperative normal school was:

For reasons of staff and finance this work can be done more adequately at one central intermission school than at two or more separate mission schools. . . . The candidates for the school were to be those . . . who have reached the standard of the Ecole primaire, 2^{me} degré, 3^{me} année, or the equivalent.¹⁵

In 1908 missionaries from the American Baptist Missionary Society and the British Baptist Missionary Society came to train Congolese Christian workers at Kimpese. The first class numbered only eighteen. "With the addition in 1938 of the Swedish Mission . . . the school was aided with an influx of more students and two more faculty members."¹⁶ In 1958 there was a student body of 825 and a graduating class of ninety-nine. (Ecole de Moniteurs, 53; Ecole Secondaire, 16; Cours de Théologie, 11; Ecole Artisanale, 19) The secondary school had 152 students and the monitor school 175.

From the beginning, Kimpese ". . . was a family education project, with classes for the women and children, and the whole

¹⁴ Rapport of Second Education Conference, July 26-August 2, 1938 (Kimpese, Congo Belge. Ecole de Pasteurs et d'Instituteurs, 1934), p. 1.

¹⁵ Ibid., p. 3.

¹⁶ Arley Brown, op. cit., p. 26.

family as a unit . . . government officials were delighted . . . to observe that the native students took a real interest. . . .¹⁷

In 1948 when Kimpese was inspected by a government school inspector, he reported that outside of some small imperfection, it was a remarkable school.¹⁸

Mr. Charles Codart, a State inspector, inspected Kimpese in 1953 and said that the educational organization there was faultless. The only regret expressed was that the European personnel did not have an adequate training in French.

In the secondary school it was necessary to teach Flemish as a second language starting in the 4th year (first year of the cycle supérieur). In 1959 the school requested the government for permission to teach English in place of Flemish. The reply was that if English were taught, it would have to be as a third language.

Apparently teachers at Kimpese were using "Objective tests." Mr. Codart, on another inspection in 1955, said that he was not of the opinion of the authors of this method of testing (referring to Gerberich's book Foundations of Method

17

Ibid., p. 25.

18

"La politique gouvernemental que est de travailler au relèvement matériel, moral et intellectuel des Indigènes ne saurait être mieux appliqués qu'elle ne l'est à Kimpese parce qu'elle s'adresse à la famille indigène, base de la société." From a State Inspection Report for Kimpese, 1948.

for Secondary Schools, McGraw-Hill, 1949). He claimed that objective tests did not provide enough control over the understandings the pupils had of the material, primarily because they had a 50 per cent chance of getting the right answer, even though they did not know the material. He further criticized the lesson preparation books of the European teachers, as well as their insufficient knowledge of French.

II. Katubwe

This secondary school is the cooperative effort of the American Presbyterian Mission, the Methodist Mission of Central Congo, and the Methodist Mission of South Congo. The school was established temporarily at Mutoto, an American Presbyterian Congo Mission station during the period of formation and the waiting period prior to the granting of the concession of land to locate at Katubwe. Because of a lack of personnel, there was a break of one year in the continuous functioning of the school.

Initially, Katubwe was a monitor school. In 1958 the school began its first year of "humanités modernes." It was anticipated that one additional year of the humanities program would be added annually until a complete program was offered, while the normal school program would progressively decrease until eliminated. Under the humanities program, a student decides at the end of the fifth year between finishing one more year with a diploma which would qualify him for entrance into a university, or of dividing the subject matter of the sixth

year humanities into two years and adding material in the theory and practice of pedagogy, after which he would receive both a diploma and a certificate in pedagogy. In June 1959, the school issued its first twenty diplomas to students who had completed the six-year normal school program.

The average enrollment of the school with its six classes was about 180. The rate of drop-outs was rather high, resulting from the insistence on both good Christian character and acceptable academic work.¹⁹

On July 7, 1959, in an interview with Mr. Le Pape, Chief of Educational Inspection in the Congo, he said that Katubwe was the only secondary school of the Protestant missions that should attempt to follow the Metropolitan Plan.²⁰ He said that Kimpese and the Institut Chrétien Congolais should only strengthen their Congolese program, since the students at these two institutions could not absorb the Metropolitan curriculum.

III. Institut Chrétien Congolais (Bolenge)

The Disciples of Christ Congo Mission conducted a teacher training and pastors' school at Bolenge prior to 1948. They did not have the necessary personnel available to staff a monitor school capable of following the curriculum as set forth

¹⁹

Congo Mission News, No. 189, January 1960, p. 5.

²⁰

The Metropolitan Plan followed the same program as used in Belgium, while the Congolese program made alterations in order to adapt it to the local needs and level of the Congolese.

in the 1948 Dispositions Générales. The principal of the Institut Chrétien Congolais (I.C.C.) proposed to the General Secretary of the Congo Protestant Council that he approach other Protestant missions in close proximity to Coquilhatville, with the idea of cooperating with the Disciples of Christ Congo Mission at the I.C.C. in developing an accredited monitor school at Bolenge. The Disciples of Christ Congo Mission offered the school buildings, housing facilities for students, and an equivalent portion of the teaching staff to this cooperative project without any financial investment from the incoming missions for the facilities that already existed. The urgent need was for qualified teaching personnel. Two other missions, La Mission Evangélique de l'Ubangi and the Swedish Baptist Mission, accepted the offer of the Disciples of Christ Congo Mission. They signed articles of agreement in 1952. In 1954 the Congo Bolobo Mission entered as a participating member in the Institut Chrétien Congolais, which had received recognition as a separate institution from the government on October 22, 1952.

The I.C.C. conducted a monitor school and in 1957 started a secondary school.

The subsidies from the government covered the running expenses of the school. The differences between the cost of operation of the school and the subsidies was covered by entrance fees charged students, as well as fees for books and supplies. Each mission paid the salaries of its representatives

on the staff at the I.C.C., as well as their proportion for capital investment. The funds received for missionary teachers from the government were retained by the Institut to help cover its operating costs. Expenses, personnel, and student body were divided as follows:

C.B.M.	2/10
S.B.M.	2/10
D.C.C.M.	3/10
M.E.U.	3/10

The C.B.M. did not find it possible to cooperate in the I.C.C. Secondary School in 1957, and therefore the other three missions assumed this responsibility.

IV. American Baptist Foreign Mission Society

The American Baptists took over the work of the Livingston Inland Mission in Lower Congo when its expansion became too heavy a financial burden for the latter to continue in 1884.²¹

Mr. A. Latouche, a government inspector, inspected Vanga, a station of the A.B.F.M.S., December 7, 1948, and stated that he was very much satisfied with the quality of the education given at Vanga, where they had some 18 classes of primary school. On November 26 and 27, 1956, another inspector, Mr. DuBois, inspected the same schools and noted that the pupils at Vanga in the first and second degree were too old to be in

²¹

Arley Brown, op. cit., p. 15.

class and reported they should be dismissed. His general judgment of the school at Vanga was that the school was very poor. He discovered that some children who were attending school were staying in the workmen's houses which were located on the mission station. He stated that the government desired to eliminate the extra expense of having boarding school students, but that this was not only an economy measure; it was also for the purpose of leaving the children within their cultural environment as long as possible.

At Kisia-Kizamba, a regional school of Vanga, Mr. Van de Steen, a government inspector, inspected on July 31, 1954. He noted that the general level of instruction was fair. He approved Vanga's decentralization of education by having second degree-ordinary schools in the rural areas, in order to avoid having so many living out of their cultural environment at a central mission post. He asked that better teachers be employed in these rural schools, and that more effective supervision be provided for them. He noted that 131 classes had been presented for subsidies in the 1953 official school report and that a number of other classes existed which were not judged sufficiently advanced to be submitted for subsidy. Having a large number of schools spread over such a large region, the supervisor of these could not do the necessary inspection himself, and at the same time direct a central school on the Vanga mission station.

In a letter²² to the legal representative of the A.B.F.M.S., it was noted that the language used in the "succursale" schools of Vanga was the Kikongo of lower Congo. He said this was not the mother language of the pupils in the Vanga region and that the Mission had no right to try to adapt the pupils to the books that were available in Kikongo instead of adapting the books to the language of the pupils.

Mr. Maurice Entwistle of the Vanga Mission, in a letter to the writer, explained the language problem of the A.B.F.M.S.²³

Here in the Kwango-Kwilu area of Leopoldville Province, Kituba is the 'langue véhiculaire,' whereas in the Bas Congo area of Leopoldville it is Kikongo. (Kituba is what the State calls Kikongo. We do not use it in our mission.) A.B.F.M.S. stations divide themselves into two distinct geographical areas. The Kwango-Kwilu stations (Vanga, Kikongo, Moanza and Boko) are relatively new, whereas our Bas Congo stations (Leopoldville, Sona Bata, the co-operative venture--Kimpese--and Banza Mateke) date from the opening of Congo itself. The Kwango-Kwilu stations are characterized by strong tribal and language divisions, whereas the Bas Congo has one language and the tribes consider themselves to be part of a larger whole--the Bakongo. The use of Kikongo (the African language and not the State simplification) in the Kwango-Kwilu is due to obvious historical reasons. . . .

²² Letter to the Legal Representative of the A.B.F.M.S. of January 24, 1957 from the Commissioner of the Province, J. J. Paquet.

²³ Letter to O.J. Davis of June 28, 1960 from Maurice Entwistle, Vanga missionary. In the Kwango-Kwilu area the mission had strong tribal and language differences. To overcome these difficulties and to give the people of the area a means of communication with the rest of the Leopoldville Province, the mission used the African Kikongo language and not the simplified form employed by the State.

A government inspection which Mr. DuBois made on October 28, 1955 of Nsala-Kimoko, a succursale of Nsona Mpangu, indicated that the pupils were being required to pay 65 francs a year, and those in the 6th year were required to pay 90 francs. Of this sum, 15 francs remained in the hands of the monitors for the upkeep of the school grounds. This policy was rejected by the inspector, since none of the money was used for the payment of the boarding expenses of the pupils. Because of this infraction, the school was not subsidized.

During 1957, Nsona Mpangu decided to eliminate the second degree-selected classes for the 6th and 7th preparatory.

The A.B.F.M.S. proposed to the State the possibility of not teaching Flemish as a second language and to increase the teaching of French, because they did not see the utility of teaching Flemish to the pupils while they were still weak in French.

V. Svenska Mission Forbundet

The State Inspector, Mr. Verbeyst, inspected the Svenska Mission Forbundet at Matadi in November 1948, and noted that the mission was endowed with a good group of monitors from Kimpese. The Governor General wrote to the mission on May 12, 1949 stating that the organization of education of the Svenska Mission Forbundet must be reformed and adapted to the 1948 regulations. The 7th year classes which the mission had were not subsidized because such classes were not included in any State organization. Also, the mission's concept of having three stages or levels of

school was not in accord with regulation. The mission had organized its school system with first degree schools in the villages after which the pupils went to second degree schools more centrally located, but which were still in their cultural environment. The third degree schools were those on the mission station where the Europeans could give closer supervision.

It was not until a few years later that the government itself advocated this policy of "decentralization," which the S.M.F. was penalized for following in 1948 by having subsidies refused to their 7th year pupils.

In a letter from the office of the Governor General of September 24, 1954 to the S.M.F., it said in part, "Il me plait d'approuver votre politique de prudent progression basée sur la formation préalable de personnel qualifié."

VI. American Presbyterian Congo Mission

After the inspection in April 1949 of the American Presbyterian Congo Mission schools by the State Inspector, Mr. Aerts, the schools that were presented for accreditation were accepted, even though they did not have the required 240²⁴ days of school per year, and in some cases, lacked the necessary five hours of class time per day. The attendance was regular and the directors were considered as being consistent in visiting the schools, as well as diligent in assisting monitors outside of

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The number of days required were later reduced to 200 for primary schools.

class in the preparation of their lessons. The granting of subsidy for the schools was recommended because it was considered the best way of helping the schools to overcome some of their weaknesses.²⁵

In a letter of June 29, 1949, the legal representative of the American Presbyterian Congo Mission requested subsidy for two schools that had been disallowed. In the letter he stated that for at least forty years the mission had run schools and, despite their shortcomings and faults, their former pupils could be found in the services of the government, banks, and commercial enterprises, and that any system that could furnish such capable workers could not be all bad. He stated further that when the mission signed the convention he noted that they had counted on a period of five years to get the schools in order so that they could comply with all the regulations stated therein.

Lubondai, another station of the A.P.C.M., had eighteen classes in three degrees. Mr. Vanmeerbeeck, a State Inspector, inspected this school on January 20-21, 1949 and noted that with three months' vacation and a system with only five days of classes per week, it was impossible to obtain the minimum of 240 days of school per year. Further, some of the classes were at the post-primary level. He said they could not be

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Report No. 265 of April 11, 1949 to the Governor General by Mr. J. Aerts.

counted as "Ecole Moyenne," "Ecole de Moniteur," or "Ecole d'apprentissage pédagogique," and thus it would be necessary to discontinue them. He recommended that for the following year they have only a first and second degree-ordinary school, because with the native teachers they had, it would be useless to have more ambitious plans.

The State Inspector, Mr. O. Petillon, on February 24, 1958, tested the 6th and 7th years of the preparatory school at Lubondai to determine the value of selection done at the school and the readiness of the pupils for secondary education. In the 6th year he found none who were ready for secondary school, and in the 7th year he found seven out of 48 pupils who would be ready for secondary schooling after the completion of their seventh year.

State inspectors were trying to determine if it would be possible to eliminate the 7th year of the preparatory school and have only the 6th year. Mr. Latouche, a State School Inspector, wrote in a letter to the General Director of Public Education:

Le niveau peu satisfaisant atteint en 6^e ne permet certainement pas d'envisager la suppression de la 7^{me} préparatoire. . . .²⁶

The Government Inspector, Mr. J. Aerts, inspected at Luebo on December 16-18, 1948 and noted that the classes were in two

26

Letter No. 84/001183 of April 4, 1958 to Director General of Public Instruction from Mr. A. Latouche.

groups: One group attended class in the morning and another group in the afternoon. He suggested reducing the number of pupils until there was more classroom space available.

The American Presbyterian Congo Mission had developed a school system with classes up to and including the 9th grade. Mr. Aerts, the State Inspector, proposed that the mission discontinue the third degree (7th, 8th, and 9th years) because it was not a selected group. However, he did say that the education of the pupils was very good. He noted it was evident that, in order to obtain such good results from the second degree pupils in spite of the limited number of days and in some cases hours per day, the director of the school must have a difficult task of supervision.

Mr. Vanmeerbeck, the State inspector who inspected Bibanga January 10-13, 1949, did not like the system of grading that was used by the school. He remarked:

La clause de passage (75% de points pour toutes les branches sauf une) est typiquement américaine et correspond à la liberté de choix laissée aux élèves aux états-unis. Elle ne peut convenir à nos élèves congolais. Il est indispensable pour eux qu'un certain minimum soit imposé pour les branches principes, et non laissée aux choix d'élèves.

His comment on the post-primary school at Bibanga was that it was just a simple primary school in French.

In the A.P.C.M.'s monitor school at Bibanga the inspector said that the missionaries had confused the old normal school with the "Division Normale" of the new brochure. The confusion was brought about due to the three years of the post-primary

studies (that is, 7th, 8th, 9th years), which the mission considered to be a "cycle inférieur" of the secondary school. The inspector classified the school as a monitor school, instead of as a normal school.

VII. Methodist Mission of Southern Congo

The State Inspector, Mr. L. Druetz, inspected the Kapanga school on January 21, 1949 and said that this school would not be ready for subsidies before 1951. There were not sufficient buildings and the "student-teachers" must be replaced little by little with accredited monitors.

In order to give an idea of growth, the Methodist Mission of Southern Congo received subsidies for the following teachers and pupils in 1953 and 1958, according to the following information.

In 1953 this mission received subsidies for 54 monitors and 1,750 pupils in the first degree and 45 monitors and 1,142 pupils in the second degree-ordinary, and 2 monitors and 71 pupils in the selected second degree, with a total of six European directors and three Congolese directors. In 1958 the first degree had 127 monitors and 3,751 pupils; second degree-ordinary had 111 monitors and 31,140 pupils, with 10 European and three Congolese directors.

When the State Inspector, Mr. L. Gabriel, inspected the M.M.S.C. in 1955, he reported that the educational work of the mission was in full expansion. He criticized the mission for its proposal to replace the mother language of the children

with Swahili, as the language of instruction. He argued that such a system was justifiable in the population centers, but that it certainly was not so in the rural areas.

VIII. Methodist Mission of Central Congo

Wembo Nyama station was inspected by the State Inspector, Mr. Vanmeerbeeck, November 4-11, 1948. He noted that the director of the normal school, which had 113 students in a four-year course with the last year set aside for practice teaching, was also the director of the Bible school as well as the principal professor in the Bible school. His feeling was that this one person was trying to do too many things and could not give the necessary time to the demands of the normal school.

He inspected the Wembo-Nyama Usuma school, an annex to the mission school, located about a mile away from the station, on December 23, 1948. The mission conducted additional classes at Wembo-Nyama since there was no available space on the mission proper. Mr. Gabriel criticized the location of the school because of "le milieu indigène défavorable" and the complex system of scheduling of classes as being factors responsible for the inferior level of the school. He recommended that the most favorable action to take would be to move the class onto the mission station.

His recommendation to remove the school away from its native environment was contrary to the policy of the government, which wished to decentralize school populations and keep them in their rural environment.

In a report of December 22, 1948 the same inspector criticized "Les 'Cart Classes'" of the Methodist Mission of Central Congo, which he said were characteristic of their primary schools. These classes were for one or two years' duration at the pre-primary level. He judged the instruction as being between that of the Froebelian method and that of the regular primary school. He noted two characteristics which distinguished it from kindergarten classes:

1. The systematic teaching of reading, which was done by pictures of letters and of words; also, by the use of small cards each of which had words printed on them.
2. The pupils were obliged to attend these classes for at least one year before they were allowed to enter the primary school.

Mr. Vanmserbeek told the director of the school that this system was not in accordance with the official organization of education for the Congo and that in most cases it was a waste of time.

Mr. Crespin, a State Inspector, made an evaluation of the 6th and 7th preparatory classes at Wembo-Nyama in 1958 and stated that in the 6th year class all the pupils were able to enter into the 7th year and that 18 of the 49 pupils were able to enter the secondary level of education. He also stated that 83 per cent of the 7th year pupils were considered able for entry into secondary schools.

Voilà dans une sélection remarquable, je ne puis que féliciter chaleureusement Mme. Law pour ce brillant succès.²⁷

IX. La Mission Evangelique de l'Ubangi

The Mission Evangelique de l'Ubangi had its first official inspection in November and December of 1948 by Mr. L. Verhelst. He reports that the mission consisted of six stations, each with its own central school. He had been requested to inspect two stations which the authorities of the mission considered to be eligible for subsidies. However, when he explained that the conditions set forth in the 1948 brochure (Dispositions Générales) were not to be applied in their full measure until five years later, he was requested to visit four other stations. With the exception of Gbado and Tandala, which each had classes up to and including the second year of the second degree, all the other stations had only first degree schools. Tandala, Kala, and Gbado were the only stations that had adequate classrooms. The buildings of the other stations were of mud with thatched roofs.

Mr. Verhelst criticized the reading program of the mission's schools in general, because too often the New Testament in Lingala was employed as a reading book.

The classes were not overpopulated, they were homogeneous, but the average of the pupils was rather high. About 35 per

cent of the pupils were married and lived with their families on the mission station. He noted that these pupils were only admitted after the mission had received all guarantees on their morality and the desire of the candidates to follow their primary school studies. He warned that the policy of letting older pupils come to school, in order for them to escape work, should be guarded against and that it was apparent this was the only motive of some pupils at one of the stations.

He reported that the teaching personnel was formed of monitors who had finished four years of primary school and two years of Bible school. The Bible school prepared the catechists and teachers for the mission. When they were sent into the villages they were occupied with the evangelization in the village and at the same time conducted the school classes. Time did not permit inspection of many of the succursale schools, but of the six inspected, they were all installed in the village church.

Mr. Verhelst stated that the results he had seen in arithmetic, reading, and writing in Lingala were good. In fact, these courses, with the addition of French in the second degree, were the only ones taught. Hygiene, geography, history, natural sciences, and agriculture were taught only sporadically. In general, this resulted in making the pupils strong in reading, writing, and arithmetic. He did not have the same favorable report to make relative to the teaching of French. The books used for French were those that would be suitable at the Ecole Moyenne level.

The State Inspector, Mr. Eloye, inspected the M.E.U. in March 1950 and noted that the number of pupils enrolled in school had increased and that a sincere effort had been made to eliminate the students who were married or were overage. He felt that the schools he inspected lacked sufficient European personnel.

In July of 1953, the State Inspector, Mr. Rondelet, reported that the Tandala station had given a good example to follow relative to the school ages of children. From the first year to the fifth year of the primary school, the age of the pupils was approximately 6 to 14 years.

Mr. N. Welvaert, writing from the Office of the Secretary General of the Colony, stated, "Je me plais d'autant plus à souligner les résultats obtenus et vos projets d'avenir que j'aurais encouragé vos modestes débuts en 1948."²⁸

The mission reported to the State in 1958 that of 18 missionaries engaged in educational work, 15 had spent the required time in Belgium and were recognized by the State as being qualified teachers. They also reported having 22 accredited monitors and 163 graduates from the Ecole d'apprentissage pédagogique. Only 42 monitors lacked certificates.

In 1954 the mission was denied subsidies for 27 monitors who had not been paid the minimum wage set by the government

28

Letter from Le Secrétaire Général, N. Welvaert, No. 81/020752 of July 7, 1954 to the Legal Representative of La Mission Evangélique de l'Ubangi.

for all workers. Some of the teachers received up to 2,470 francs below the State minimum wage; one was only three francs below. The total amount the mission lacked in paying the minimum wage was 22,964 francs. In order to correct this error the mission paid all the monitors the necessary amount of money, so that they would have received the required minimum wage. The back pay, plus the amount already paid of 63,217 francs, amounted to 86,181 francs. The mission reported they had made the necessary adjustments and requested they receive their subsidy from the State. The government allowed subsidy for only eleven of the monitors. The mission was forced to stand the expense of the other sixteen without any assistance from the State.

Survey of Trends

In 1959 the writer sent a questionnaire to the legal representatives of forty-two Protestant missions in the Congo. Replies were received from twenty-two.

The questionnaire was addressed to the legal representative of each mission because he is generally an experienced person in mission affairs who is elected by his comrades to the position; and because of his duties, he is generally well advised as to the general attitude of the mission relative to its policy and plans. The legal representatives answering the questionnaire did so as individuals and were not necessarily speaking with the considered opinion of the group; however, the

Mission Emmanuel of Bunia, Belgian Congo, considered the questionnaire as a group because they were having a conference at the time and could consider it collectively.

The status quo was changing in the Congo. Mission societies were apprehensive as to the future of their work, as well as what role they could expect to take in the new organization of things, not necessarily as individuals, but collectively, as an institution. As indicated by Item 27 of the questionnaire, in the last ten years (1948-1958) the missions had increased the number of educational missionaries more than any other category of missionaries.

Should and/or could the mission transfer the educational responsibility to the native church that had been established?

The colonial government had not given any indication that it had any plans or intentions of organizing the educational work similar to that of the Gold Coast, where partnership education was expanded to include representatives of local communities.²⁹

With the above situation in mind, this questionnaire was mailed to find out the opinions of missionaries in different parts of the Congo, as to what they thought should be done and what they had done.

In April of 1960 another questionnaire was prepared and sent to educational missionaries of six missions. The missions

²⁹

See pages 49-50.

selected were among the eleven missions that had joined in the cooperative efforts of the monitor schools at Kimpese, Katubwe, and the Institut Chrétien Congolais. Forty-six questionnaires were distributed and seventeen replies were received.³⁰

The questionnaire was mailed at a time when those who were to complete it might do so during the long school vacation of 1960. Since the granting of independence to the Congo on June 30, 1960 brought about a displacement of European personnel, it is assumed that others who had planned to complete the questionnaire at a later time were deterred from doing so by the political disturbances that prevailed in the country at this time.

It was planned to use the results of this questionnaire to identify problems that needed attention, to indicate strength that could be used as a basis for continued growth, and to provide a means whereby the school program could be better interpreted to the community.

It is admitted that the returns from these questionnaires do not constitute more than a "pilot survey" and are not statistically significant. However, it is believed that they

30

American Baptist Foreign Mission Society.
Mission Méthodiste du Sud Congo
Disciples of Christ Congo Mission.
Congo Balolo Mission.
Svenska Missions Forbundet.
Mission Evangelique de l'Ubangi.

indicate, by and large, that there is diversity of opinion, as well as general agreement, on certain issues.

A third questionnaire was prepared in the Lingala language and given to one hundred Congolese monitors. Forty-three of the questionnaires were returned. The purpose of this questionnaire was to get the opinion of Congolese concerning the educational program as sponsored by Protestant missions.

Parochial Schools

In spite of the feeling, at times, by some educators that the government was not helping mission education as much as it should have, especially when it disallowed subsidies after the mission had made expenditures of funds and could not get reimbursement, only one missionary out of twenty-two in the 1959 questionnaire said Protestant missions should plan to terminate participation in the "Convention scolaire" in 1968. Also, Ira Moore³¹ received eleven affirmative replies from seventeen responses to the question, "Is the financial arrangement offered by the government a fair one?"

By and large the financial relationship in the partnership was satisfactory. Some missionaries have advocated the establishment of a parochial school system for Protestant missions in the Congo. Item one of the 1959 questionnaire indicated

31

Ira McLee Moore, Teacher Education Problems of Protestant Missions in the Belgian Congo, p. 42A.

that there was divided opinion relative to establishing parochial schools, with 8 against and 9 for it.

Items 2, 3, and 4 under Administration, of the 1960 questionnaire, indicate that missions do not have the resources to meet the "legitimate aspirations of the nationals without receiving government subsidies," and the majority are of the opinion that the missions cannot do it even with government subsidies. The demands of the people have already exceeded the ability of the missions to supply them. Therefore, there is not much possibility of missions conducting a parochial school system. They must have State aid if they are going to come anywhere close to meeting the demands of the people.

"Secteurs" - Primary Education

In interviews with Mr. Le Pape, the Chief Inspector of Education, and Mr. L. Verhelst, Director of Primary and Teacher Training Education, both mentioned that there was a need for the small administrative unit, the "secteur," to take over the responsibility of primary education. Further, it would be up to the people of the community to decide what type school they desired. Some areas that did not have the economical resources to finance their own educational program would have to be helped by the more economically advanced areas of the province.

The "Commission sur la Reforme de l'Enseignement au Congo," which the Ministerial Commission called to consider new legislation for reforming the educational system in the Congo,

reported that "Primary schools are to be under communal control. . . . the cost of running primary education is to be a charge on public authorities."³²

The replies received in response to Item 7 of the 1959 questionnaire concur with this sentiment also.

The way is open for missions to leave primary education in the hands of local communities. Again, there are patterns established in Nigeria that would be helpful as guidelines for the Congo to follow. Nigerian partnership has included the central government, local community, and voluntary agencies on boards that manage the local schools. Likewise in the Congo, the voluntary agencies could function in an advisory capacity with the local "secteurs" taking direct control, with members of the community participating in the management, as well as helping in establishing policy.

At the same time, missions could make a change in their own organization by transferring responsibility to the native church, of seeing that religion courses are provided for in these schools and also that provision is made for the training of qualified persons to teach these courses. This responsibility should be transferred to the native church according to Item 6 of the 1959 questionnaire.

³²
Congo Mission News. Leopoldville, Congo Protestant Council, April 1960, No. 190, p. 15.

Secondary Education

If Protestant missions were able and willing to have less responsibility in primary education, should they do more in secondary education? The responses to Items 2, 3, and 4 of the 1959 questionnaire and Items 11, 12, 13, and 14 of the 1960 questionnaire indicate that Protestant missions are divided about expanding their place in secondary education. Yet these missions are of the opinion they should do more than primary education and teacher training--they indicate they want to continue what they have already started.

Item 3 of the questionnaire to the native monitors shows that they are strongly in favor of the mission doing more than training pastors and monitors, and Item 2 shows their belief that there is a need in the Congo for missions in education.

William Deans of the Emmanuel Mission, in a letter sums up the feeling about secondary education as it concerns Protestant missions:

We are undecided on this but feel that it will be impossible for Protestant missions to do much in secondary education, and, generally speaking, we think the government should assume this responsibility.³³

From the above survey of opinion, one can see that some missionaries are questioning their role in secondary education. There are also those who are of the opinion that Protestant missions should do more than train teachers and pastors.

There is an area of education that is between primary and secondary education per se, that could be termed post-primary education.

The qualifications for enrollment should not be necessarily the completion of certain levels of schooling, excepting that applicants should have completed primary school, have had a start at working in one of the specialized areas, and have demonstrated some natural ability for the task, but lack the necessary qualifications to enter one of the regular professional schools.

These post-primary schools should include "marketable" skills, such as mechanics, agriculturists, business education, public health, and adult educators. These schools should not be burdened by "general education" or general academic subjects. This type school would take the pupil from where he is and move him along so that he could make a better contribution to the development of his country in his respective field. If such a school is not provided, there will be a large segment of the younger generation that will be lost for making its best contribution to this new emerging country of the Congo.

There is no such program provided for this type education at present and it would have to be on a partnership basis, in order for the missions to provide it, since they lack funds for such an undertaking.

Summary

The aim of the Protestant missions is not only to provide education, but to give its adherents a higher sense of moral values--a life disciplined by Christianity.

The Congo Protestant Council is an organization of Protestant missions in the Congo that serves to unite the various Protestant missions for coordinating their work and enables them to speak with more authority than would be possible if they spoke as individual missions. After many years, the Congo Protestant Council finally established the office of Educational Secretary.

Protestant missions have been changing from their authoritarian role in educational matters to the role of adviser. They are giving the responsibility for policy making and decisions to the nationals in the Indigenous Church. Some missions have gone farther than others in these matters. With most all missions having operated on a denominational basis in the past, it seems likely that the educational organizations being formed by individual missions or their counterpart, the Indigenous Church, for the continued operation of schools, will be done through committees or councils on a democratic basis. Generally, missions of late have been including nationals on their committees, and the trend seems to be that as the nationals gain experience the missions decrease the missionary representation and increase native participation and responsibility.

Some Protestant missions were apprehensive about joining in accepting subsidies for their work in education; however, most of them have accepted subsidies. As a group they do not feel they have jeopardized their freedom by participating in subsidized education, since they can withdraw from the cooperation whenever they desire. Missions that hope to prepare leaders for the Congo's future could not afford to remain outside the subsidized program since any certificates or diplomas issued by a school that was not subsidized by the government would not be recognized by the government as being valid. One mission, the Conservative Baptist Foreign Mission Society of Eastern Congo, which had a school of high standards, claimed to be equivalent to or better than other mission-subsidized schools, did not wish to accept subsidies. The diplomas issued by this mission were not recognized by the government when former pupils sought employment with government agencies. This served to produce hard feelings between the mission and its adherents.

Some missions, in order to provide higher education, joined in cooperative institutions so that they could provide better facilities, as well as an adequate teaching staff for such schools.

Protestant missions were generally criticized for their missionary teachers' being inadequately trained in French, and at times criticized because they have not conformed at all times and have had the courage and initiative to experiment. Some missionaries have tried to adapt methods from their native

countries to situations in the Congo. When inspections were made by unsympathetic inspectors, the methods were generally criticized on the basis that they were different rather than whether they were providing desirable results or not.

The educational work done by Protestant missions has been commendable. The main difficulty has been that they have not been able to do more of it.

There is an opinion among different elements in the Congo that primary education should become the responsibility of the native administrative unit, the "secteur."

Protestant missions by and large do not seem to be of the opinion that they should operate a parochial school system. Such a system could not meet the needs of the people.

Protestant missionary opinion is divided as to what their role should be in education. The feeling seems to be that they do not have the resources to do much more than they have done in the past.

CHAPTER VI

COMMUNITY DEVELOPMENT: A PARTNERSHIP OPPORTUNITY

From the experience of the writer in rural areas of the former Belgian Congo, he is of the opinion that community development¹ can be a means of reaching the greatest number of people in the shortest time to provide "an escape from the unsolved tensions of life in the small community."² If a community development were undertaken with voluntary agencies³ and

¹ For a treatment of "what is community development," see Colonial Office, Community Development (London: Her Majesty's Stationery Office, 1958). "The term 'community development' was first used officially at a Conference on the Development of African Initiative, held in Cambridge, England in 1948. . . . Since 1948 the term 'community development' has been used widely by the Social Welfare Branch of the United Nations, by the United States International Cooperation Administration. . . . A term whose use spreads so widely and is applied to such a variety of programs takes unto itself many meanings that are not always consistent. . . ." Center for International Studies, Massachusetts Institute of Technology, Community Development and National Change. Endicott House Conference, December 13-15, 1957 (Washington, D.C.: International Cooperation Administration), p. 3.

T. R. Batten states that community development ". . . includes the whole range of development activities in districts whether these are undertaken by government or unofficial bodies." T. R. Batten, Communities and their Development (London: Oxford University Press, 1957), p. 1.

² T. R. Batten, op. cit., p. 223.

³ "In view of the recent origin of most community development programs, the proper relationship of such voluntary groups to the statutory bodies of local governments and to national agencies and institutions needs further inquiry. United Nations

the government in a partnership arrangement, it seems there would be need for less financial investment for needed personnel, and the results would bring more personal satisfaction to all concerned, as well as establish a more lasting foundation for representative government.

It has been said, "Africa is changing so rapidly that in order to keep pace with the change, many Africans are literally getting starved before they are washed."

Westernization has broken down Africanization. Whether this is right or wrong is a rhetorical question. We need to complete the cycle; if not, we shall have given birth to a monstrosity. Community development seems to be the best means to "tie" the rural areas of underdeveloped areas to the "jet age" in order to effect some means of communication.

There is a sense of urgency, of the necessity to press forward with the transition from primitive collectivism to a more or less individualistic democratic society.

Countries in which time has stood still for many decades are pressing for the early achievement of conditions which in some other countries were a century in evolution.

Oba C. D. Akran, Minister of Economic Planning and Community Development, Western Nigeria, said:

Bureau of Social Affairs, Social Progress through Community Development (New York, 1955), p. 9.

... the plank on which the Western Democracies will founder is not the race of who arrives first at the moon, nor who first places a bus load of men in orbit around the sun. . . . But if ever Democracy should fail in the emergent nations of Africa, then shall the Western powers have truly failed. . . . We hope you of the Western Democracies will not fail us in what ought to be the joint venture to nurture Democracy through the cultivation of Community Development.⁴

Many Europeans in the Congo looked with apprehension upon June 30, 1960, the date of Congo's Declaration of Independence. It passed uneventfully, however, except for the fact that Prime Minister Lumumba insulted the Belgian King in the speech he delivered at the independence ceremonies.

The previous apprehension seemed more or less to disappear, and Europeans as well as Congolese were getting ready to watch untrained and inexperienced leaders administer the new republic, when on July 6 the "Force Publique" soldiers revolted and attacked Europeans in Leopoldville and Thysville. Soon the revolt in the Lower Congo spread throughout most of the whole of the country, causing a mass evacuation of most of the Europeans.

The political and economic problems of the Congo remain unsettled. It has become a new frontier in the "cold war."

⁴ Excerpt from address, "The Concept of Community Development and Historical Perspective," given May 8, 1961, Seoul, Korea. Community Development Review. Community Development Division. International Cooperation Administration. Vol. 6, No. 2. June 1961, p. 1.

Some Assumed Needs of the Congolese

The young people of the Congo must be stimulated as well as helped to become interested in farming to a greater extent than just at a subsistence level. A Congolese, writing in Presence Congolaise,⁵ said that it is necessary to introduce modern methods of agriculture and husbandry in rural areas, in order to persuade the farmers to remain at their work. It is necessary to activate the operation of cooperatives, to ameliorate the economic standing of the people, and to accord them loans for the construction of decent houses and to purchase the necessary tools for working the soil.

The late Pierre Ryckmans, a former governor general of the Belgian Congo, said in an address before the North American Assembly on African Affairs in 1953:

A problem that now confronts the Church as well as the State is the rapidly increasing population in the cities. In Leopoldville, for instance, 15 years ago there were 20,000 Africans; there are now 200,000. . . . conditions must be improved in the country through research, through fostering cooperative movement and raising the standard of living of the people. The better life they have in the rural districts, the less people will be tempted to go to the city.

Christian missions must adjust themselves to these changed conditions.⁶

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Presence Congolaise, April 25, 1959.

⁶

Africa Committee, Africa Is Here: Report of the North American Assembly on African Affairs (New York: National Council of Churches, 1952), p. 52.

Newcomers to the population centers are confused and disillusioned when they find themselves among people of different tribes, languages, and customs. Tribal fellowship with its strengthening influences is nil. It was some thirty thousand of these "detrribalized" individuals who were blamed for the tragic Leopoldville riots in January of 1959.

The more contact the villagers have with the outside world, the more the young people wish to leave the farm for the factory and the machette for the machine.

The findings of the North American Assembly on African Affairs are stated below.

Since the constructive defense against destructive migration to the cities is the betterment of village life, the church should, while cooperating with useful government efforts in this direction, attempt to establish the church as a valued center of the village community.

Toward this end we recommend that all approaches to the village community should:

1. Start where the people are now;
2. Enlist the village people in considering village needs;
3. Follow the African custom of informal discussion groups at all stages;
4. Seek original and attractive ways of presenting Christian truths and of bettering Christian life.⁷

Aside from the spiritual, the assumed needs of the Congo are agricultural, economic, and educational.

⁷

Ibid., p. 203.

Community Development in Ghana

Since the former Gold Coast (Ghana) and the former Belgian Congo were administered as colonies under a policy known as the "Dual Mandate System," and since Ghana has instituted a community development program, it is believed that the Congo can adopt some guidelines from Ghana for the organization of community development. Both countries have recently emerged from colonial administration. In both there is relatively little private ownership of land and there is no population pressure on the land. The land, for the most part poor, is used for subsistence farming. This farming is being done by hand and on a very small scale.

Peter Du Sautoy, Director of the Department of Social Welfare and Community Development in Ghana, states:

It is my belief that, whether a Community Development program starts in a developing country with literacy, self-help construction or any other point of entry in the villages, it will (if it is successful) finally end up in a balanced four-point program of:

1. Adult literacy
2. Work among women
3. Self help construction work, and
4. Extension work for other services.⁸

The writer views adult literacy as the most feasible point for the beginning of a partnership undertaking in community

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Peter Du Sautoy, "Catering for Confidence," Community Development Review, Vol. 4, No. 2, June 1959 (Washington: International Cooperation Administration), p. 51.

development in the rural areas of the Congo. Once the permissive procedures advocated by community development become evident to the rural population, it would be possible to expand into other areas as indicated by Du Sautoy's four-point program. Using literacy as the entering wedge, a greater possibility of success would be assured because in this area voluntary agencies have the greatest reservoir of workers from which to select those who would be involved in community development.

The use of literacy as the entering wedge would also provide time for the members of the partnership agreement to set up guidelines, as well as study ways and means for expanding community development to embrace other areas of service such as agriculture, cooperatives, youth work, and the like. Literacy could be started with the least amount of administrative structure.

Village Workers

The "United Nations Survey of Community Development in Africa" reported on the role of the teacher in community development as follows:

On the question of the teacher's role in Community Development, the Mission [9] takes a position somewhere between those who contend that by virtue of their

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The Mission consisted of an economist, a professor of primitive medicine, a pediatrician, a community development

training, position, and status in rural communities, teachers should be the predominant source of voluntary leadership and those who think the teacher has a full-time job in the school can only prejudice this by engaging in informal educational work as well:

It is, of course, true that teachers who engaged in this work in their spare time might not do as much formal teaching, but it is even more certain that it would pay handsome dividends in raising the quality of community life as a whole; while in giving the parents of the pupils a chance to become better informed, they are indeed educating the child. . . . the teacher should think of himself as a part of the community and not as the holder of an alien bastion, his classroom, and the mass education officer should look naturally to the school as one of his centers of community interest and to the school teachers as among his staunchest partners.¹⁰

The school teacher in rural areas of the Congo generally holds a position of respect in the community he serves. Because of the program that has been outlined for him, he does not have time, if he is conscientious about his lesson preparations, to become too involved in a literacy program for adults. He can serve an important role in assisting in a minor capacity but not in assuming the main burden for the program.

There is, however, another person--the village catechist--who would have time to advance and lead a literacy program for adults at the village level. He does not have the rigorous program of the subsidized school teacher. Aside from conducting

specialist and the Director of the Department of Education of UNESCO. C. David Anderson, "The United Nations Survey of Community Development in Africa," Community Development Review (Washington: International Cooperation Administration), Vol. 4, No. 1, March 1959, pp. 30-31.

10

C. David Anderson, op. cit., p. 36.

church services three times a week, he has most of his time free.

Many villages of the Congo have their own organized churches that pay their own catechists. The catechists have had enough formal education (about five to seven years of school) to enable them to profit from "short courses advocated for voluntary workers."¹¹

Community Development Representatives

The mission¹² which the United Nations sent to Africa reported that the ideal community development situation

is that of an integrated approach by a number of technical departments. These departments would include one concerned with those aspects of informal or fundamental education not coming properly, or conveniently, within the field of other technical departments, such as health or agriculture. Its responsibilities would include especially literacy education and the production of publications, visual aids and other educational materials, in collaboration with other technical departments. The ideal situation would be one in which each department was adequately staffed with sufficiently trained personnel, oriented to Community Development. In this situation the 'front line' workers, those in immediate touch with the people would be technical specialists in the field of responsibility of the departments of which they were members, and qualified in extension techniques. They would be supervised by more fully trained specialists in their own department. . . . The question then would be one of promoting Community Development by coordinating the activities of the technical departments or agencies.

11

Colonial Office, Community Development (London: Her Majesty's Stationery Office, 1958), p. 60.

12

C. David Anderson, op. cit., pp. 41-2.

In most emerging countries trained specialists are rare. The comparatively few who are rendering service could not be expected to have the knowledge of adult education techniques which a community development worker possesses. It is expedient, therefore, that these specialists use community development workers, who would represent all departments at the village level, instead of each specialty having its own village level worker. A multiplicity of village level workers from "different" services would probably be confusing to the villager. The multipurpose worker achieves a coordination of such effort by his very existence. He can follow the pace and interests of the villages and do only one thing at a time. His use for extension work by other services, therefore, automatically achieves a balanced program.

It is not necessary, for example, to be a trained health worker to persuade villagers to use latrines; however, one must be trained in order to recommend a treatment for illnesses. The village level worker may withdraw in favor of the technician from the specialized service involved; the latter can carry on with the individuals or groups in the community, whose interests have been aroused previously by the village level worker.

The missions, in an expanded partnership arrangement with the government, could furnish the personnel to fill the role of community development representative if there were "technical backstoppers" from another service that would take over

when it came to specialized or technical problems. The missionary could be used in the department "concerned with those aspects of informal or fundamental education not coming properly, or conveniently, within the field of other technical departments."¹³

The missionaries have the confidence of and rapport with the villagers. They have the language competencies to enable them to communicate directly with the people.¹⁴

Community Development in the Congo

In the former Belgian Congo there were various agencies which might be classified as having aspects of community development:

1. Fonds du Bien-Etre Indigène (Native Welfare Fund).
2. Fonds d'Avance (Advance Fund).
3. Paysannat Indigène (Native Farmer).
4. Institut de Sociologie Solvay (Solvay Institute of Sociology).

With the exception of Item 4 listed above, these programs emphasize "development" rather than "community" in community development.

¹³

C. David Anderson, op. cit., p. 41.

¹⁴

"In the ideal cooperation which I am so keen about, the non-official agency creates the favorable atmosphere and the relative confidence and then calls in the government experts to help with the demonstrating." Spencer D. Hatch, Toward Freedom from Want (Geoffrey Cumberledge: Oxford University Press, 1949), p. 13.

1. Fonds du Bien-Etre Indigène (Native Welfare Fund)

Shortly after the termination of World War II, Belgium wanted to do something special for the Congo. With this in mind she created the "Fonds du Bien-Etre Indigène." It was established after a study was made by a special commission, which made the following recommendation:

The most effective instrument for the improvement of the moral and spiritual well-being of the (native) population would be a fund disposing of substantial funds and a sufficient degree of autonomy in order not to be hindered by the rules hierarchic administration.¹⁵

The fund was created with \$42,000,000. It draws a yearly income of about \$6,000,000 and also receives funds from the Belgian Colonial Lottery.

In ten years this native Welfare Fund has capped 21,363 fountains and springs, made 2,517 wells; built and equipped 30 medical and surgical centers, 435 dispensaries, 120 maternities, and bought 250 ambulances; built and equipped 364 primary schools, 72 trade schools, 84 girls' schools, and 87 teachers' schools.

The buildings were especially appropriate for the Europeans who were trying to develop and maintain medical and educational programs. However, they were all a part of the paternalistic concept--doing things for people rather than helping them to do things for themselves. The Europeans

¹⁵

"The Native Welfare Fund," The Belgian Congo To-Day. Vol. 1, No. 1, January 1952 (Bruxelles: Inforcongo), p. 26.

decided what was needed; they took the responsibility of seeing that the plant was constructed and they controlled and operated it after it was completed. All the nationals had to do was to come to be "serviced."

2. Fonds d'Avance

This fund made loans to nationals for the construction of houses. The loan was made to political administrative units (territories, "secteurs," etc.), which saw that houses were built, and then the nationals could buy them by making monthly payments over an extended period of time. One difficulty was that people in rural areas generally did not have enough income to make the payments.

The writer knows of one village close to a small commercial center (Businga), where the Belgian Administrator of the territory requested and received a grant from Fonds d'Avance for his territory. He equipped a complete village with permanent housing. The villagers did not make enough money to meet the required payments, and therefore they turned to making and selling wine to increase their income.

The Europeans requested the funds, laid out the village, planned the interior and exterior of the houses, and hired the workmen necessary for their construction. The villagers were told when and where to move. This method puts all emphasis on development and nothing on "community."

3. Paysannat Indigène

The Paysannat Indigène is a project of INEAC, which is

primarily the "Agricultural Mother" of all the Congo. It is the "backstop" of the agricultural agent working in the territories.

The National Institute for Agricultural Research in the Belgian Congo (INEAC) undertook back in 1935 to find effective ways of grouping peasant families on suitable agricultural land in such a manner as to eliminate nomadism and to ensure the use of the soil in a systematic and productive way. A large number of these allotments have been located on the periphery of the Equatorial Forest in order to achieve a measure of deforestation control.¹⁶

In an agricultural publication it is stated that the aim of Paysannat Indigène is

to conserve the fertility of the soil and to help the farmers adopt techniques which will help increase and improve the quality of the harvests--to stabilize the rural population and to better the physical conditions and moral existency and the construction of schools, dispensaries, cooperatives, etc. The ten year plan (1949-1958) foresaw 385,000 small farms.¹⁷

Too many farmers produce and consequently earn very little. There is a general tendency to emigrate towards the big urban centers. The Congo Ten Year Plan wants to put a stop to this dangerous trend. Its objective is to settle the rural populations on good land and to provide better living conditions and higher wages for them. The establishment of native peasant communities has been advocated. . . .¹⁸

16

United Nations, Social Progress through Community Development (New York: Bureau of Social Affairs, 1955), p. 53.

17

Congo Belge, Economie Rurale Indigène au Congo Belge (Congo Belge: Services de l'Agriculture du Ministère des Colonies et du Gouvernement General, 1952), p. 11.

18

"Rural 'New Deal' in the Belgian Congo," The Belgian Congo Today, Vol. III, No. 4, October 1954, p. 138.

4. Institut de Sociologie Solvay

Associated with the University of Brussels is the "Institut de Sociologie Solvay." This institute started a Community Development Pilot Project just south of the Congo River in the Equatorial Province, District of the Mongala, Territory of Bongandanga, which is known as "Centre Social des Gombe." According to Mr. DeRuytter, agriculturist acting director, Professor Doucy of the University of Brussels chose this site because of the "Kita Wala" (The Watch Tower Movement), which is anti-white; if successful here in a pronounced anti-white area, it should work in less hostile areas. This pilot project has about 25,000 inhabitants within its sphere of influence.

The Institute has a research center and a school for the training of national social workers at Elisabethville, as well as five other pilot projects throughout the Congo.

At the "Centre Social Rural Solvay de Bongandanga" (also known as "Centre Social des Gombe"), there is a team of seven: one agriculturist; 3 social workers; 2 nurses, and a trade school teacher. They have 42 national workers: six nurses, 35 teachers, and one clerk.

Solvay's aim is economic, social, and political development. Mr. DeRuytter stated that "there can be no social development without economic development." The principle at Bongandanga is the "Application of a comprehensive program aiming at social progress based on the initiative and the

effort of the people."¹⁹ External aid remains closely tied to the felt needs of the community. The activity will have a lasting effect only if the foundations are laid by the people themselves.²⁰

a. Agriculture

Mr. DeRuytter said that his main emphasis was to increase the native interest in coffee and palm trees. He also had a ton of peanuts to distribute for planting. He asserted that in the beginning too much liberty was granted the nationals in letting them choose plots for planting coffee and palm trees. They chose places which did not have the proper soil and it was difficult to oversee and control these plots when they were too scattered. Now he chooses the site for the area for each village and then it is subdivided. The villagers have the freedom to choose whether they wish to enter into this program or not.

After he had chosen an area of land for the village of Boswa (which did not have good soil near the village proper), the people refused to cultivate it because of the possibility of destruction by elephants. The area was a little over a mile from the village and they would

¹⁹ Institut de Sociologie Solvay, Rapport d'Activite 1958-1959: Programme des Travaux 1959-1960 (Bruxelles: Universite Libre de Bruxelles), p. 40.

²⁰

Ibid., p. 46.

not be close enough to frighten them off.

In February 1958 the governor of the province asked the "centre" to cooperate with a "Volunteer Farmer Project"; the farmer who volunteered would prepare a farm of 125 ares (about 3 acres), three-fifths of which would be palm trees and two-fifths coffee trees. About 50 per cent of the villagers agreed to enter this program (1,773 planters).²¹

b. Artisan training

The aim of the wood and mechanic workshops is to develop the necessary artisans for rural progress and development. In 1958 they had three sections: 20 pupils in woodwork, 10 in mechanical, and 10 in masonry.

In woodwork, after two years of shop training, the pupil is sent out on one-year probation; he works in a subsidiary workshop and is paid for his work. The Center loans him the tools, which he buys by making monthly installment payments. After this year of internship he receives his diploma. A similar pattern is followed for the mechanics and masons.

²¹

It should be noted that if the nationals of a village did not choose to enter this small plantation project they would have been forced to raise some other crop. This policy is based on an old law that required all village inhabitants to raise a cash crop such as cotton, rice, etc.

c. Education

Mr. DeRuytter said that originally it was not planned to get involved in educational work, but since the people asked for it, the Center complied. A survey was taken and it was discovered that 80 per cent of the men and 98 per cent of the women could not read.

Literacy classes were started in the mother tongue, Gombe, but the people did not wish to learn their own language. They wanted to learn the lingua franca, Lingala, so that they would have a wider area of communication. Later they asked to be taught French.

In order to have classes, the team told the people they would need to construct buildings: one for a school, one for the monitor, and a dispensary and a house for a nurse. Mr. DeRuytter said that about 70 per cent of the people were agreeable to building the necessary housing.

The teachers and nurses were paid the state wage scale from the Center's funds. There was no attempt to use voluntary labor.

d. General

Solvay has the problem of trying to institute community development where the government administration is well developed. The government has an agricultural program, a medical program, and an educational program. It is hard for the village people to understand that Solvay is different from the government. What has happened now

is that the "Centre" has become an agency of the government. Solvay can do the agricultural work better than the government if it is given freedom of action and is not required to use the police power of the State on those people who do not wish to follow the "advice" of the agricultural worker.

Solvay started its operation as an extension work; that is, the team moved out among the people. Its classroom and laboratory were the homes and fields of those with whom it worked, helping to improve agriculture, community life, and family living. It was an on-the-spot demonstration and attack on the village problems.

The original mobility, as well as the opportunity for close contact with the people, has been unintentionally changed: The government has offered to the Solvay Center three large building centers which contain living quarters, school buildings, dispensaries, well, electric light plants, and the like. The people of the area will have to come to these centers since the team members will be spending a large portion of their time keeping the centers operating. Those who come to the centers will probably be the ones who wish to gain their livelihood from it--a first step away from their village on their way to the population centers. The "station" approach to a rural area is one that misses reaching the masses of the people. This pilot project now seems nothing more than a "mission compound" without the authority of the government.

Mission Responsibility

Since missions as voluntary agencies have contributed so much in educational and medical work, it seems proper and expedient that they offer to do community development work.²²

Old patterns do not always fulfill current needs. Formerly the building of houses fixed the character and limits of mission work. The missions became the protectors, patrons, and employers of their converts. In short, the mission has been paternalistic.

For centuries the word want could best describe life for millions, especially in Asia, Africa and Latin America. Poverty and famine were accepted as facts of life that could not be changed. Now the people have come to believe they need not remain impoverished forever; . . . The Church has helped to generate this rising hope by proclaiming the Gospel of Christ and God's concern for all mankind. . . . This rising hope presents to the Church its greatest challenge and most noble opportunity since the days of the apostles. We do not suggest that the Church alone should attempt all that needs to be done. There is much that only government and other agencies can do and are doing. But for a Church that possesses the example of the Good Samaritan, the obligation is clear. . . . Nowhere are we told that the Gospel is to be proclaimed by word of mouth only. By Christ's own example, we are to bear witness as we teach and

22

"While Governments can ensure continuity of community development . . . the enthusiasm necessary to spark the movement, its vitality and versatility can often be provided by voluntary organizations and groups. In community development programmes, Governments must fully utilize the assets of voluntary efforts. . . . Grants-in-aid can be instrumental in building up acceptable standards of training and techniques, in joint undertakings of some projects by a number of voluntary organizations and in preventing undue duplication of voluntary efforts." United Nations, Social Progress through Community Development (New York: United Nations, Bureau of Social Affairs, 1955), p. 13.

minister by both deed and word. The one supplements the other.²³

Missions have entered into educational and medical work sometimes apologetically.

Practically every society (missionary) now takes the position that the work of evangelizing the native can be carried on successfully only through the medium of the school. Originally the Church and Missionary Alliance attempted to carry on a strict evangelization program, without the aid of schools, but it has now abandoned this method, and is introducing an educational system.²⁴

Dr. E. Charles Bhatta observes:

There was a time when physical needs of the people were considered by some to be outside the purview of the church. . . . the task of helping to improve the level of living of the people is regarded by us as an essential part of the church's ministry.²⁵

Missionaries have been in areas where there was no medical work. People have been sick and in need of medical attention.

The missionary as a man has always been sensitive to the suffering of others, and as a Christian has accepted a peculiar responsibility for relieving it--hospitals and other medical service were natural developments.²⁶

23

L. W. Moomaw, Deep Furrows (New York: Agricultural Missions, Inc., 1957), pp. 4-6.

24

Raymond Leslie Buell, The Native Problem in Africa, Vol. II (New York: The Macmillan Co., 1928), p. 587.

25

L. W. Moomaw, op. cit., p. 186.

26

William Ernest Hocking, Re-Thinking Missions. A Layman's Inquest after One Hundred Years (New York: Harper & Brothers, 1932), p. 61.

... it is only within the last fifty years that the value of medical missions has been thoroughly appreciated.²⁷

Conditions change. New methods must be used to meet the new conditions. New responsibilities must be assumed.

For example, in one area the Christians had remained only nominal in their faith for a long time. Then came a unified evangelistic program to reach all of life. It included preaching, the sacraments, and teaching through service in agriculture, tanning, shoemaking, the establishing of small-scale industries and cooperatives. The workers realized that some of these things such as a credit cooperative had been tried before and that many of them had ceased to function. They believed, however, that results would come if those who preached the Word also tackled fearlessly the difficulties village people were facing in their daily lives.

What happened when this was done? Within three years after opening this program of more complete evangelism, successful cooperatives have been formed by shoemakers, tanners and others. Irrigation and improved seeds have been effective in the improvement of crop yields. Churches have been rebuilt by the village people and contributions to the Church and its work have increased.²⁸

Missions are trying to establish an indigenous church in the Congo today, that is, a body of believers who will continue to proclaim the Gospel. Missions desire that this church be self-supporting in paying its own pastors, catechists, and teachers. Some missions feel that the income of the nationals is insufficient, and therefore they plan to continue their

27

Louise Creighton, Missions, Their Rise and Development (London: Williams & Norgate), p. 104.

28

Moomaw, op. cit., p. 9.

paternalism by sending money to this newly-formed church to help it build and maintain buildings, operate trucks, and pay its church workers. A more healthful way is to use these funds to encourage the people to develop ways of helping themselves. Subsequently they will not need to be dependent upon, but might be independent of, the mission.

Community development and missionary work is not something new. Dr. Arthur F. Raper, Regional Community Development Officer, serving with the United States Operations Mission for the Middle East, said:

Of all the background work that has led to community development programs today the most numerous pilot and demonstration projects have been those of Christian missionaries.²⁹

The sending churches and the mission boards should not object to the missionaries offering to do community development work. The individual church members of the sending church as taxpayers approve their government's support of sending technical assistants to underdeveloped areas. With missionaries offering to do the work, the Church has an opportunity to make a direct contribution in helping these people develop so that ultimately they may assume the financial responsibility and obligations that will necessarily have to be assumed by the newly-developing indigenous church.

Mr. Smalley at Mulungwishi in the Congo said:

29

Moomaw, op. cit., p. 1.

When I came to this school they were buying dried fish to get more protein for the students. This had to be purchased with mission funds. We built a dam and we are now raising vegetable-eating fish. The new dam is being used not only for fish raising but for irrigating our vegetable gardens, as well as a grove of 225 citrus fruit trees.

God seems to have plenty of food for his African children if someone shows them how to produce it.³⁰

A New Area for Partnership

Emerging countries in underdeveloped areas do not have an abundance of money. "The basic problem of education in most colonial territories is lack of money."³¹ In order to compensate for this lack of funds, ways and means to spend money should not be sought, but attention should be given to using available resources to the best advantage. This principle applies to government administration as well as to individual villages.

Since the Congo received its independence, chaos has existed. The only hope for the country to continue its development in an orderly manner is for the central government to accept the aid and assistance the United Nations is able to offer.

There were some 6,500 missionaries in the Belgian Congo; approximately 5,000 Roman Catholics and 1,500 Protestants.

30

Ralph A. Felton, Hope Rises from the Land (New York: Friendship Press, 1955), p. 45.

31

W. E. F. Ward, Educating Young Nations (London: George Allen, Ltd., 1959), p. 16.

From this reservoir of variously-trained personnel there is to be found technical assistance for many facets of community development. A missionary today generally has a field of specialization, plus his religious training. In one mission known to the writer, there were approximately 150 missionaries. Among this group there were 2 architects, 2 skilled mechanics, 2 vocational education teachers, and 5 agriculturists as well as 8 doctors, some 15 nurses, and 20 to 25 teachers. In view of the fact that there is a group with such specialized training in one mission, it may be assumed that other missions have more or less comparable specialized personnel that could be drawn from to contribute to community development.

The Government of the Congo cannot afford not to open avenues where missionaries as voluntary community development workers could propagate the self-help ideals of community development throughout the whole of the Congo. The record shows that missions have already made an outstanding contribution in the development of the medical and educational fields of emerging nations. The time is appropriate for them to expand into community development on a partnership arrangement with the Government.

Du Sautoy said that the easiest and most logical place to begin community development work is in the area of literacy.³²

32

Peter Du Sautoy, "Community Development in Ghana," Community Development Service. Vol. 4, No. 2 (June 1959), p. 48.

This is the area where most missionaries are competent to work. It is also the area where the literate national can give the most immediate assistance. If the methods used in getting a literacy program functioning meet the needs of the people, then the groundwork will have been laid for an approach to other areas of community development.

Burke and McCreanor report that "In December 1956 Mr. Peter Du Sautoy announced that all the training facilities used by the government for the training of its own staff [for community development] would be available for members of Catholic Parishes and Catholic Organizations."³³

The United Nations would do a great service to the Congo by organizing a training center for community development workers. Selected missionaries from interested missions could be assembled at the Center to meet with community development leaders, attend lectures, and review the available literature relative to community development.

The trainees would be involved in an actual literacy campaign, as part of their training, where they would be required to seek out possible volunteer teachers for literacy classes. The trainees would help to train the volunteers and establish a schedule of literacy classes. After such an orientation

period, as well as practical experience, the trainee would return to organize a literacy program in his own area.

As the trainee from the mission returns to his own area, he should have a team of national workers who will work with him in order to learn through practical experience, as well as help to conduct current programs. After the national workers have had practical training, they will go out with other nationals to carry on the program. The aim of the missionary in relation to the national worker is to train him to take the place of the missionary, for the objective of most missionaries is to work themselves out of jobs by training nationals to fill the places.

33

L. Burk and J. McCreanor, Training Missionaries for Community Development (Princeton: National Conference of Catholic Charities, 1960), p. 9.

CHAPTER VII
SUMMARY AND RECOMMENDATIONS

Summary

Beginnings of Education

While different European governments were establishing areas of influence in Africa, several religious organizations were active in establishing schools for the native peoples.

The winds of freedom now sweeping over various parts of Africa will remove the dominance by Europeans, and the nationals will now become masters of their own destiny.

Within this framework of time (that is, the entry of Europeans as leaders and controllers of the country, up to the time they take an advisory or secondary role) the major burden of education has been assumed by religious missions which are sometimes referred to as voluntary agencies.

In this first period of education, voluntary agencies did not rely upon government administrations for financial assistance when they began their educational work. They were supported by funds from their respective sending churches.

Partnership

Time has moved on, and colonial governments have enlarged their areas of responsibility by granting financial assistance to various voluntary agencies. It is the schools operated by religious bodies and granted subsidies by secular authorities that the writer has chosen to include under the term "partnership-education."

Partnership-education in general refers to an agreement or contract between the government and voluntary agencies for the organization and operation of schools for nationals. It covers that period of organized education that ended when voluntary agencies administered schools almost exclusively until such time as their administration is assumed by the community operating through a central or local government.

The partnership-education referred to in this study is that education which is provided by religious bodies, beyond what can be required as an obligation, and which is assisted financially by governments, so that the education provided by the religious bodies can be of a better quality and extend over a larger part of the population than would be possible without such intervention from the government.

There is a broader aspect of partnership which has not been employed in the Belgian Congo. In this, the writer refers to a statement made by the British in 1925:

Cooperation between government and educational agencies could best be achieved by setting up in each colony an advisory board of education, the members of which would be drawn from the principal agencies concerned with education.¹

It is an essence of partnership that each partner make contributions to the furtherance of the common objective.

A weakness of partnership-education in the Congo has been that the voluntary agencies, and in particular Protestant missions, have been junior partners, with the government--the senior partner--taking a strict authoritarian role in not allowing educational agencies even an advisory role relative to policy and organizational matters.

Government school inspectors were the only direct contact most directors of schools had with the government. The inspectors seemed disposed to view their primary task as looking for ways and means to disqualify schools from receiving subsidies, instead of being effective as counselors in helping schools overcome problems. The school inspectors were not able to make inspections frequently enough to be the help, as resource people, they might have been. Ideas which were foreign to the inspectors were frowned upon, not because they failed to accomplish the task or were educationally unsound, but because they were different.

The organization of education provided no avenues whereby

¹ R. J. Watson, British Education in Africa, p. 42.

the voluntary agencies could become equal members in the partner relationship.

Related Areas, but Different Policies

In order to establish a framework within which one may understand and interpret partnership-education in the Belgian Congo, the writer has described partnership-education as it existed in three former colonies: French Equatorial Africa, Nigeria, and the Gold Coast. Each of these former colonies, like the Congo, is south of the Sahara Desert; they have recently acquired independent sovereignty following a substantial period of foreign Western rule; their machinery of government is of recent origin; their social structure and culture are, on the whole, highly traditional. The majority of the people are in rural areas, and the countries are not overpopulated.

Two basic policies are observable in the organization of education in these countries, which are discussed below.

One policy is to give a small percentage of the population a relatively intensive education, "Europeanizing" it as much as possible. Such a policy tends to lead to a cleavage between the educated and the uneducated classes of the country. The educated class occupies a position whereby it can or will exploit the uneducated. The educated group is a minority that speaks in the name of the majority. The position of authority that was formerly held by Europeans is taken over by the

educated and vocal minority. Such a transfer of roles--that is, nationals replacing Europeans in positions of authority--is known as "Africanization." This leaves the unschooled majority of the population at the mercy of the schooled minority as much as, if not more so, than was the case when the country was under the control of the Europeans.

In this study, French Equatorial² Africa best illustrates the above policy, whereby a few have been given a good education at the expense of the mass, who are left unschooled. There is relatively no means of communication between the two classes since there is relatively no middle class that can be a medium of communication between the educated and the uneducated.

The other basic policy of organizing education in economically underdeveloped areas is to attempt basic primary education for the mass of the population.³ Such a policy aims at a general raising of the literacy of the majority of the school-age population. Out of the literate group will emerge a segment of the population to become leaders. This second policy does not leave as wide an educational difference between leaders and followers as the first, where there is no attempt to raise the general level of literacy of a large segment of the school-age population.

² See above, page 13.

³ See above, page 68.

The second policy provides for a middle class, as far as literacy is concerned, that can act as a medium of communication between the educated and the uneducated.

In considering the educational aims of the Belgians in the Congo, the writer is of the opinion that the latter method was their policy.⁴ The Belgians have taken ten years to provide an extended educational system in the Congo, but just as they were beginning to expand this system to provide the trained leaders that were needed to lead an independent nation, time ran out.

Organization and Development since 1948

In order to contribute to the knowledge and nature of the progress of education relative to the Belgian Congo, the writer has proposed to trace the development of partnership-education in the Belgian Congo, show the role taken by selected Protestant missions, and indicate the trends of education that seemed evident prior to the Congo's independence from Belgium in 1960.

Before it became a recognized responsibility of the Belgian Colonial Government to assist in education for all segments of the Congolese population, it had subsidized Roman Catholic missions exclusively until 1948. Belgian officials felt

⁴ George Kimble, Tropical Africa, p. 116.

justified in following this policy because the Act of Berlin did not require the State to aid religious groups and, as a sovereign nation, Belgian officials believed they could aid those they desired to aid without being obliged to help all religious missions.

Representatives of Protestant missions at a Church Conference on African Affairs at Oberlin College⁵ in June 1942, objected to the favored position held by Roman Catholics in receiving financial assistance for their educational work in the Congo.

In 1945 the Belgian Government restudied its former position⁶ and concluded that since the natives who embraced Christianity as propagated by Protestant missions paid their taxes, as did all others, they had a right to ask what help was provided for them in the way of educational assistance from the State. It became a question of equity of treatment for the Congolese, and not whether they attended schools that were sponsored by foreign missions (Protestants) or Roman Catholics. Mr. Godding, the Governor General of the Congo, proposed that Protestant missions be eligible for subsidies for their educational work in the Congo.

After World War II, when Belgium reconsidered the inequalities involved in not granting subsidies to all schools for

⁵ See above, page 70.

⁶ See above, page 71.

Congolese operated by voluntary agencies, it revised its policy and in 1948 began granting subsidies to all qualified Christian missions which requested them for their educational operations. Thus, the first aim of education (that is, to distribute instruction and education in general to young natives), came closer to realization.

The Native Welfare Fund (Fond du Bien-Etre Indigène) provided extra funds for the construction of schools. The government expenditures for education have increased tenfold since 1948. Roman Catholic missions received on the average about \$6.00 per pupil in 1948, and this amount increased to about \$24.00 in 1958. Protestant missions received about \$7.00 per pupil in 1948 and about \$18.00 per pupil in 1958.

The two-year teacher training program of the Teacher Training School (Ecole d'apprentissage pédagogique) provided qualified teachers for the primary schools until such time as enough pupils would be graduated from monitor schools to take positions in the primary schools. These schools and their enrollment increased until 1958 when they started to decrease because they had more or less served their purpose and more effort was being directed to the four-year monitor school, as well as the normal school.

Language, because of differences and dialects, is a problem in the Congo, as well as in other parts of Africa. It is not only a medium of communication, but it is also a medium of potential cohesiveness in binding different tribes into

stronger political units. The Congolese see a status symbol in the ability to use French and many have a strong desire to learn it. They were encouraged with the lesson plans provided by the government in 1959. These lesson plans were sent to all subsidized primary schools in the Congo that desired to use them. Each week there was a new set of detailed lessons so that the teachers might give instruction in French.

The Roman Catholic mission schools have done the largest amount of the educational work in the Congo. They have more missionaries there than any other organization, and they receive over half the money expended by the government for education.

Quantitatively, Protestant missions have had a minor role in education in the Congo. Their school enrollment is about 10 per cent of the school population, and their total subsidies amount to about 10 per cent of the amount granted to Roman Catholic missions.

What Protestant missions have lacked in numbers in school enrollment, they have compensated for by the moral and spiritual standards adhered to and taught their students, as evidenced by the testimony of impartial observers.⁷

The contribution which partnership-education has made to the peoples of the Congo has been that the dual educational

system removed the threat of a monopoly by either Protestant or Roman Catholic missions. With the two religious organizations competing for the potential school population, it has been advantageous to the Congolese. The competition has encouraged each school organization to expand as much as possible, as well as provide a better educational program for the population than would have been possible without it.

Since the Protestant missions have received subsidies from the government since 1948, they have been in a position to be more competitive than they were without such resources. The writer believes that it was this competition that actually took the schools to the people in outlying areas instead of schools being established in population centers and on mission stations thereby requiring children in outlying areas to move into these centers. Therefore, more people in rural areas have had an opportunity to attend school than would have been the case had no dual organization of education existed.

Since the State secular school system began operation in 1954, both Protestant and Roman Catholic mission schools have had to improve their respective schools and teaching staffs in order to keep their schools scholastically competitive with the State secular schools.

7

See above, Chapter V, page 133.

Trends

Prior to independence, the Colonial Education Department in the Congo prepared a second ten year plan for education of nationals in the Congo. It proposed eliminating one year from the five-year primary school. This would give the mass of the population only four years of primary education. At the same time they proposed that some monitors in primary schools could probably teach a double shift: teaching one grade level in the morning and another class at the same grade level in the afternoon.

The Ecole d'apprentissage pédagogique will be eliminated as a terminal teacher training school and become the first and second years or inferior cycle of the four-year monitor schools.

Primary schools will probably be administered and financed by the local communities, that is, "secteurs," since this is the desire of many of the people concerned.

Missions are sensitive to the idea that they should do more in post-primary education than train teachers and preachers. Also, they do not wish to leave all instruction in secondary education to the government schools even though some recognize that secondary education is a state responsibility.

Future participation in post-primary and secondary education will probably depend upon what type of partnership arrangements will be agreeable to the voluntary agencies and the Government.

Community Development

Christian missions in underdeveloped countries sometimes are apologetic about taking a responsible and active part in temporal assistance to the people they seek to serve. However, educational and medical work are more or less established as being a part of the missionary endeavor.

Because conditions have changed from what they were a half-century or more ago, missions are faced with the problem of how they should respond to the new conditions. If the missions still wish to help their people, they must be willing to enter into new areas of service. The new area advocated by the writer for missions is community development.

The Solvay Institute of Sociologie has operated some pilot projects of community development in the Congo that have put the emphasis on "community" rather than on "development."

Missionaries could be used as community development workers in community development projects if the Government would be willing to invite them to do so on a partnership basis. Ghana has a community development project in operation that could be studied by the Congo and used as guidelines.

Missions have made use of community development in isolated pilot projects in various parts of the world, but in the Congo there is a need to establish it on a national basis. If missions are willing to spend money to subsidize national workers in the Indigenous Church, they should be more willing to use funds and personnel to raise the economic level of the

areas they serve in order that the people themselves may support their own national Christian workers.

Recommendations

1. Primary Education

It is recommended that partnership-education at the primary level as it existed under the Belgian Congo be terminated.

The government should organize primary education on the "secteur" level, each secteur being responsible for buildings, finances, and administration.

It is logical to conclude that a system of organization might be worked out for the management of the primary schools similar to that of the former Gold Coast, where there was participation by the community in the administration and operation of elementary schools.⁸

2. Teacher Training

Partnership-education arrangements for teacher training education should continue. However, it is suggested that the partnership include arrangements for the voluntary agencies to participate with the government as an equal partner on an advisory committee that would advise the General Director of

⁸
Gold Coast, Report on the Education Department for the Year 1949-1950, p. 15.

Education on educational matters.

Teacher training education as organized in Nigeria⁹ and the Gold Coast¹⁰ would be an improvement for the Congolese teacher if initiated in the Congo. In the Congo different levels of teacher training programs are terminal and there is no provision for or encouragement given to monitors to return to school to work toward a higher certificate. Monitors should be helped as well as encouraged to prepare for higher certificates. Under the current system, lower certificate-granting schools can get only those pupils who are not qualified for higher certificate-granting schools.

3. Community Development

It is recommended that voluntary agencies and the Congo Government conclude a partnership agreement to begin community development in the Congo.

Voluntary agencies were pioneers in education and medical work in underdeveloped countries in Africa. The writer is of the opinion that these same agencies have the resources for promoting community development on a partnership basis with the Congo Government.

Schools are fairly well established for elementary school children in the Congo. There should, however, be simultaneous

⁹
See above, pages 38-39.

¹⁰
See above, pages 53-54.

learning opportunities for parents, as well as for the children. The indirect improvement of the population from generation to generation is inadequate. Adults must be given direct attention and aid to overcome their illiteracy.

Du Sautoy¹¹ says that the easiest and most logical place to begin community development is in the area of literacy.

Literacy is the area where the general missionary is most competent to start. Also, it is the area where the literate national can give the most help. The nationals can comprehend a literacy program and its aims. It is the methods and organization that are used in getting the literacy program functioning that will be helpful in leading to other areas of community development.

11

Director of the Department of Social Welfare and Community Development in Ghana. See above, Chapter VI, page 177.

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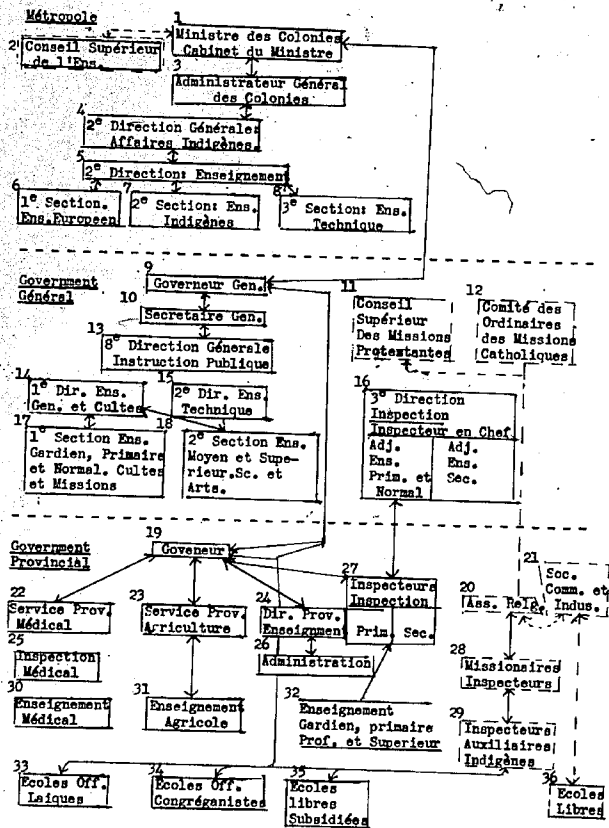
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APPENDIX I

- A. Organization Chart of Belgian Congo
- B. Glossary for Government Organization Chart of Belgian Congo

APPENDIX I
GOVERNMENT ORGANIZATION - BELGIAN CONGO (1)



N.B. The unbroken lines indicate authoritative relationship.
Broken lines indicate an advisory relationship.

(1) UNESCO. *World Survey of Education - II*. (Paris, UNESCO) 1958, p. 141

B

GLOSSARY FOR GOVERNMENT ORGANIZATION CHART
OF BELGIAN CONGO¹

METROPOLE: Organs of administration in Belgium.

1. Minister for the Colonies:

Office of the Minister; provides liaison between the Minister, the legislature, the services of the Ministry, and the press.

2. Higher Council of Education:

Central advisory body which gives opinions on matters submitted by the Minister.²

3. Administrateur général des colonies:

Permanent official in charge of the services of the Ministry for the Colonies.

4. 2^{me} Direction générale:

Directorate-general for African affairs, education, science, religion.

5. 2^{me} Direction:

Directorate for education, science, religion.

6. 1^{re} Section:

Section dealing with general education for Europeans, protection of academic titles, and recruiting staff of State secular schools in the Belgian Congo.

¹UNESCO. "Education in the Belgian Congo," *Education Abstracts*, Vol. X, No. 3, March, 1958, p. 6.

²Mr. LePape, the Chief Inspector of the Congo, said in an interview that the Conseil Supérieur is a group of Belgians in Belgium who were former Colonists that advised the government on education. Their most valuable work is in reference to advice on textbooks used in the Congo. He said that a new Council was being formed in the Congo that would be more practical and of greater value.

7. 2^{me} Section:

Section dealing with general education for Africans, including higher education.

8. 3^{me} Section:

Section dealing with technical and vocational education, and the protection of African arts and crafts.

GOVERNEMENT GENERAL: Central organs of administration in the Belgian Congo.

9. Gouverneur général:

Governor-General; representative of the Crown, is assisted by a Deputy Governor-General.

10. Secrétaire général:

Secretary-General; head of all administrative services.

11. Conseil supérieur des missions protestantes:

Central consultative body for Protestant missions.

12. Comité des ordinaires des missions catholiques:

Central co-ordinating body for Catholic missions.

13. 8^{me} Direction générale:

Directorate-general of public education and relations with religious organizations.

14. 1^{re} Direction:

Directorate of general education and relations with religious organizations.

15. 2^{me} Direction:

Directorate of technical and vocational education.

16. 3^{me} Direction:

Directorate of school inspection.
Inspecteur-en-chef: Chief Inspector.

Inspecteur-en-chef adjoint (enseignement primaire et normal): Assistant Chief Inspector in charge of inspection of primary and teacher training institutions.

Inspecteur-en-chef adjoint (enseignement secondaire): Assistant Chief Inspector in charge of inspection of institutions at secondary level.

17. 1^{re} Section:

Section concerned with pre-primary, primary and teacher education, and relations with religious bodies and missions.

18. 2^{me} Section:

Section concerned with secondary and higher education.

GOVERNEMENT PROVINCIAL: Provincial organs of administration.

19. Gouverneur de province:

Governor of a province; represents the Governor-General.

20. Associations religieuses:

Religious bodies.

21. Sociétés commerciales et industrielles:

Commercial and industrial organizations running schools for their staff.

22. Service provincial médical:

Provincial medical service.

23. Service provincial de l'agriculture:

Provincial agricultural service.

24. Direction provinciale de l'enseignement:

Provincial directorate of education.

25. Inspection médical:

Medical inspectors concerned with health of pupils, and conditions of school buildings and boarding establishments.

26. Administration:

Administrative staff.

27. Inspecteurs et inspectrices:

Men and women inspectors.

Enseignement primaire: Primary schools.

Enseignement secondaire: Secondary schools.

Travaux féminins: Girls' subjects (homework, etc.).

Enseignement technique et professionnel: vocational and technical schools).

28. Missionnaires inspecteurs:

Missionary inspectors in the school districts organized by the missions with government approval.

29. Inspecteurs auxiliaires indigènes:

African auxiliary inspectors of mission schools.

30. Enseignement médical:

Schools for health workers.

31. Enseignement agricole:

Agricultural schools.

32. Enseignement gardien, primaire, post-primaire, professionnel et supérieur:

Pre-primary, primary, post-primary and vocational schools and institutions of higher education.

33. Ecoles officielles laïques:

State secular schools, established and maintained by government and staffed by government officials.

34. Ecoles officielles congréganistes:

Official congreganist schools, established and maintained by Government, but run by an incorporated religious society.

35. Ecoles libres subsidiées:

Subsidized private schools, established and run by religious bodies, commercial or industrial organizations or private individuals, which received public financial support on the fulfillment of certain conditions.

36. Ecoles libres:

Private schools which do not receive public subsidies either because they do not fulfill requirements or because they wish to preserve their independence.

A

TABULATION OF REPLIES FROM QUESTIONNAIRE SENT
TO PROTESTANT MISSIONS IN THE BELGIAN CONGO
1959

	Your Opinion	
	Yes	No
1. Should Protestant missions encourage the development of a parochial system of education in the Congo?	9	8
2. Should Protestant missions encourage the government to assume the responsibility for all secondary education in the Congo?	11	10
3. Should Protestant missions endeavor to provide only primary education and teacher training schools?	7	14
4. Should Protestant missions endeavor to provide more than primary education and teacher training education under present conditions? . . .	16	4
5. Should Protestant missions plan to terminate participation in the "Convention Solaire" in 1968?	1	14
6. Should the native church in Congo assume the responsibility of seeing that teachers for religion are provided in government-operated schools to teach the religion courses? . . .	21	1
7. Should the government organize primary education on the secteur level, each secteur being responsible for buildings, finances, and administration?	15	4
8. Should Protestant missions train nurses for the good of the Congo as a whole?	19	3
9. Should the native church be expected to assume the responsibility for the training of teachers and nurses in the Congo?	11	10
10. Should the native church be expected to help worthy students financially if they are studying for:		
a) the ministry.	20	1
b) to be teachers.	13	8
c) to be nurses.	12	10
d) to be skilled workers (laymen).	7	13

APPENDIX II

- A. Tabulation of Replies from Questionnaire Sent to Protestant Missions in the Belgian Congo 1959
- B. Questionnaire Sent to Educational Missionaries in Selected Protestant Missions, April 1960
- C. Questionnaire Sent to Congolese Teachers, April 1960

Your Opinion

	<u>Your Opinion</u>	
	<u>Yes</u>	<u>No</u>
11. Would it be satisfactory to have a committee of Congolese under the native church, direct the institutional work of the mission? . . .	5	6
12. Should the mission absorb natives into its organization?	12	10
13. Should the native church absorb the mission work into its organization?	16	5

Facts

	<u>Facts</u>	
	<u>Yes</u>	<u>No</u>
14. Do you have Congolese who are elected or appointed to meet with your mission council in the formation of mission policy?	15	6
15. Do you have Congolese who, in an official capacity, recommend placement or actually place missionary personnel?	7	15
16. Do Congolese assist in the preparation of your mission budget?	5	17
17. Do Congolese assist in the allocation of funds received from the government for educational and/or medical work?	7	13
18. Do Congolese assist in the allocation of funds received from your mission board?	5	17
19. Does the native church pay the 20% not covered by the subsidy of a teacher's salary?	7	12
20. Do you have an organization within the native church that places native personnel (i.e., teachers, nurses, pastors)?	21	1
21. Does the native church have any financial responsibility in the medical work?	5	17
22. Do you have definite channels in your policy as to how mission problems are shared with the native church?	18	

Facts

	<u>Facts</u>	
	<u>Yes</u>	<u>No</u>
23. Does your mission have a statement of objectives which it hopes to achieve through institutional work (i.e., schools and hospitals)?	11	9

Check appropriate space

	<u>Check appropriate space</u>	
	<u>Yes</u>	<u>No</u>
24. If the answer to No. 23 is "yes": Who prepared this statement?		
a. missionaries on the field?		7
b. Congolese		5
c. Missionaries and Congolese.		6
d. The home board.		
e. Other		

Facts

	<u>Facts</u>	
	<u>Yes</u>	<u>No</u>
25. Does the native church direct your institutional work with missionaries acting in an advisory capacity?	3	18
26. Does the mission direct your institutional work with Congolese acting in an advisory capacity?	18	2
27. In order to determine what the trend has been in missionary specialization and training, please fill in the following as related to missionary personnel:		

	<u>No. of Evangelists</u>	<u>No. of Educationalists</u>	<u>No. of Medical Workers</u>	<u>Others</u>
1938	59	58	44	31
1948	94	85	73	72
1958	164	231	137	151

B

QUESTIONNAIRE SENT TO EDUCATIONAL MISSIONARIES IN
SELECTED PROTESTANT MISSIONS, APRIL 1960

	<u>Pupils</u>	
	<u>Please</u> <u>Yes</u>	<u>Check</u> <u>No</u>
1. Would you advocate the passage of a law that would require a pupil to remain in school, once he has been enrolled, until he completes the second degree?	7	9
2. Have you made any studies or surveys on: a. Graduates from your school? b. Drop-outs (or wastage)? (If yes, please attach a copy of the results)		17 17
3. Have you developed any standardized tests in your school?		17
4. On what basis are pupils suspended from school?		
5. On what basis are pupils readmitted to school after having been suspended?		
6. Who has final authority to approve or disapprove the dismissal or readmission of a pupil? If this authority is other than an individual, please explain briefly:		

Community

1. What are the needs of your community that your schools serve?
2. In your opinion, what should be added to the present school program to meet the needs of your community that are not now being served?
3. In your opinion, what should be omitted from the present school program that does not serve the needs of your community?

	<u>Philosophy</u>	
	<u>Please</u> <u>Yes</u>	<u>Check</u> <u>No</u>
1. Does your school system have a philosophy of education?	1	16
2. Is this philosophy made specific in a statement of objectives? (If yes, please attach a copy)		17

3. If your school system does not have a written statement of philosophy or objectives, describe the method used to give purpose and direction to your school program:

	<u>Administration</u>	
	<u>Please</u> <u>Yes</u>	<u>Check</u> <u>No</u>
1. In your opinion has the quality of education increased with the quantity of education in the Congo?	11	5
2. In your opinion, do missions have the resources to develop the full possibilities and legitimate aspirations of the nationals without receiving government subsidies? . . .		17
3. Have missions the resources to accomplish this with government subsidies?	6	11
4. Have the demands of the people for schools in your areas exceeded the ability of the mission to supply them?	6	11
5. What has been the most limiting factor in expanding your educational program? (Please indicate the greatest limiting factor by (1), the next by (2), etc., until (5) is the least limiting factor)		
a. lack of qualified national teachers	<u>1</u>	
b. lack of classrooms	<u>3</u>	
c. lack of money	<u>2</u>	
d. lack of missionaries	<u>4</u>	
e. lack of students	<u>5</u>	
6. Do you require pupils to pass examinations after each year of school before they are promoted into the next grade?	16	1
7. Do you have a committee or school board that is responsible for or directs your educational program?	11	2
8. Who engages the teachers and who discharges them?		
9. Who decides where new classes will be opened?		
10. Who places and transfers teachers?		
If any of these functions in Nos. 8, 9, 10 are done by other than the director of the school, please explain:		

If it is a committee or a board, who selects the members of this group, to whom is it responsible, and what are its responsibilities?

	Please Check	
	Yes	No
11. In your opinion, is there need for increased mission participation in the Congo?	5	9
12. In your opinion, should protestant missions insist on being allowed to continue in secondary education?	7	10
13. In your opinion, should protestant missions seek to provide college facilities for graduates of protestant secondary schools?	7	9
14. Would protestant missions be failing their moral responsibilities by turning all education over to the State, with the exception of the class in religion?	8	9
15. In your opinion has the work of the Church of Christ in Congo suffered because protestant missions have received State subsidies for education?	1	16
16. What increase or expansion does your mission propose to make within the next two years?		

Curriculum

- Who develops the curriculum in your schools? (please check)
 - Individuals:
 - a. Missionary 6
 - b. National 1
 - Committees:
 - a. Missionary 2
 - b. National
 - c. Mixed (national and missionary) . . . 13
- How and in what way do these people participate in the development of curriculum? Please explain:
- Who provides the leadership for curriculum development and how is this person or group chosen and by whom?

4. Describe briefly the methods and procedures used for developing your curriculum in the following subjects:

- a. Arithmetic
- b. French
- c. Religion

	Please Check			
	Yes	No		
5. Do you have a study guide (syllabus) for each year of your primary school?	10	2		
6. Do you use the same study guide for all of your schools?	9	2		
7. Is this study guide prepared so that each day's lesson for the same grade and subject is given the same day and time in all of your schools?	10	2		
8. From which country (i.e., Belgium, Sweden, France, etc.) did you receive most of your resource material to help you in preparing your study guides?				
9. Do your study guides include the following items:				
a. Objectives?	3	6		
b. Unit or topical outline?	8	2		
c. Suggested activities?	6	3		
d. Provide for individual differences?				
e. Remedial or specialized instruction in:				
(1) French	1	10		
(2) Arithmetic		11		
(3) Reading	1	10		
10. In your opinion what is overemphasized in the present program of studies in the primary school?				
11. In your opinion what is underemphasized in the present program of studies in the primary school?				
12. In areas where you consider the textbook used to be adequate or inadequate, please list the subject, grade and the name of the textbook.				
	<u>Subject:</u>	<u>Grade:</u>	<u>Title of Book:</u>	<u>Author:</u>
<u>Adequate:</u>	...			
	...			
<u>Inadequate:</u>	...			
	...			

13. Who chooses the textbook used in your schools? (Please check one)

- (a) A committee? 9
 (b) The director of the school? 5
 (c) The teacher of the subject?
 (If a committee, please indicate if it includes nation or not.)

14. How are textbooks and supplies ordered? (Please check one)

- (a) Each mission station orders for itself. 7
 (b) Each director of a school orders for himself. 10
 (c) Orders are consolidated for the whole mission and submitted through a central office.

15. In your opinion should primary education in the Congo be conducted in French? Please Check
 10 yes 5 no

If answer is no, what would you propose?

16. Do you have educational workshops or refresher courses to help maintain and improve professional competence amongst your teachers? 12 yes 3 no
 (If answer is yes, please explain briefly.)

G

QUESTIONNAIRE SENT TO CONGOLESE TEACHERS

BITUMELI
 (QUESTIONNAIRE)

OSILISI ECOLE NINI?	WAPI?	
	Oui	Non
1. Kati na makanisi na yo, okanisi ete ekokoka kosala toli ete, soko mwana akoti kalasi ekoki ete atika kalasi te kino ye abini na lme année? (Mpamba te bana mosusu bakotika kalasi pamba, no bongo, soko toli ejali bakoluka tata kolobala ye, ete soko otindi mwana te, oko jua likambo.)	26	12
2. Kati na likanisi na yo, okanisi ete Congo ejali na bosenga na Mission kati na mosala na education?	33	5
3. Kati na likanisi na yo, okanisi ete ba-Mission ijali na "responsabilité" kopesa education bobele mpo na moniteur to pasteur?	2	34
4. Soko mission epesaki yo "education" te, okanisi ete ojuaki yango eluti na malamau na "l'état"?	7	31
5. Kati na mbula jomi esili koleka, okanisi ete education na mission protestante ekwei na lokumu na bato na Congo?	17	17
6. Kati na makanisi na yo, okanisi ete baoyo basilisi kalasi na "certificat" to na "diplome" na mission, basili kojua koyeme "formation" ekoki kosunga bango kosala mosala na bango malamau?	33	4
7. Ojali na lolenda na école oyo osilisi?	20	19

TABLE 9

NATIVE POPULATION OF BELGIAN CONGO

Year	Population
1949	11,073,311
1950	11,331,793
1951	11,395,494
1952	11,788,711
1953	12,026,159*
1954	12,317,326
1955	12,562,631
1956	12,843,574
1957	13,174,883
1958	13,540,182

*Population by age group:
(for each thousand of individuals)
350 . . . children from 0-15 years
500 . . . adults from 15-45 years
150 . . . adults from 45 and over

Belgium. Ministère des Colonies.
Rapport sur l'Administration du
Congo Belge Pendant l'année 1953,
p. 70.

APPENDIX III

Supplementary Tables

TABLE 10
MISSIONARIES AND THEIR STATIONS IN THE CONGO^a

Year	Roman Catholic	Protestant	Total
<u>Missionaries</u>			
1948	3,771	1,106	4,877
1949	3,967	1,116	5,083
1950	4,268	1,178	5,446
1951	4,403	1,184	5,587
1952	4,500	1,241	5,741
1953	4,741	1,348	6,089
1954	4,978	1,357	6,335
1955	5,195	1,500	6,695
1956	5,483	1,539	7,022
1957	5,649	1,556	7,205
1958	5,904	1,653	7,557
<u>Mission Stations</u>			
1948	386	217	603
1949	397	228	625
1950	418	230	648
1951	442	234	676
1952	458	235	693
1953	482	238	720
1954	490	244	734
1955	512	248	760
1956	525	255	780
1957	579	263	842
1958	669	297	966

^aBelgium, Ministère des Colonies, Rapport sur l'Administration du Congo Belge Pendant l'Année 1958 (Bruxelles: Etablissements Généraux de l'Imprimerie, S.A. 1959), pp. 164-65.