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An Overview of African Education:
With Special References to Its Aims

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What an enormous assignment has been given to me--to comment on education in Africa, with special reference to its aims, purposes, or goals!

Such a study would be staggering in any society. For the continent of Africa it is many times more difficult. Here is a continent four times the size of the United States, with the greatest diversity of any geographical area of the world. In it there are scores of cultural groups and hundreds if not thousands of sub-groups, each with its own way of life, its own problems, its own potentialities.

To complicate the picture still further, the entire continent is undergoing economic, social, political, and philosophical or religious changes which are breath-taking in their speed and revolutionary in their depth.

Furthermore, there are few materials on African education. There are a few articles, a few chapters in books, and a very few volumes--mostly published in England or France. But there is no up-to-date, comprehensive study of African education or of education in any single region of that continent so far as the writer can find. The most complete account which the writer knows about is a chapter in Moehlman and Roucek's Comparative Education.⁽¹⁾ But that chapter was published in 1952 and probably written at least a year before that time.

It is important for some of us to learn about education in Africa today as an integral part of our understanding of that vast, fascinating, changing continent. But the topic is frightening in its scope and in its complexity.

Faced with this assignment, I have decided to experiment with "A Ruler for Examining Education Anywhere" which I have used in several classes in comparative education in Brooklyn College, hoping that it will serve as a simple device for commenting upon education in Africa. This Ruler has been prepared with the thought that the basic questions one asks about education are the same for any part of the world, even though the answers one expects to receive will vary greatly from country to country and culture to culture.

My comments will be general, and any conclusions which I may reach are open to serious question, for I do not claim to be an expert on education in this part of the world. I do, however, trust that my comments will stimulate those who know something about education in Africa to react to this paper and to write down for those of us who are interested their knowledge about any aspect of African education.

Here, then, is the Ruler with which I hope to measure education in Africa today:

(1) Arthur H. Moehlman and Joseph S. Roucek Comparative Education. New York, Dryden Press, 1952, 630 pp. Chapter 13 by M.M. Chambers on "Education in Africa."

ARTICLE

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A Ruler for Examining Education

The term "education" should be defined throughout in a very broad sense, not just in terms of formal education or schools. With such a definition, this ruler might be used anywhere in the world.

1. 1. What is the present status of society and in what directions should this particular society move in the years ahead (so far as that can be determined)?
2. 2. What kinds of people are needed to live in this society now and in the foreseeable future? What, then, are the goals of education for this society?
3. 3. What kinds of education have existed in this society in the past--informal and formal? What aspects of education might profitably be retained? What aspects eliminated or deemphasized?
4. 4. What agencies of society should carry on education--public health centers, centers for children and youth, adult centers, churches, libraries, government agencies, etc.?
5. 5. Who, then, should receive formal education? Girls as well as boys? Children--at what age and for how many years? An elite? The "gifted"--intellectually, artistically? The physically and mentally handicapped? Older people?
6. 6. In what language or languages should informal and formal education be carried on?
7. 7. What individuals or groups now determine public opinion and public policy regarding education, both formal and informal? Who should determine policy in the future?
8. 8. How should the educators and/or teachers be selected, educated, paid?
9. 9. Utilizing the latest findings from such fields as child growth and development, psychology, and group dynamics, what are the best methods for educating people?
10. 10. What buildings, equipment, and materials are needed for education? Who should provide them? Who should pay for them?
11. 11. How is education to be financed?
12. 12. How should education be evaluated?

1. Africa Today and the Directions in Which It Is Moving.

At any point in world history and in any place, education needs to be seen against the background of contemporary affairs. Such is certainly the case in Africa.

In that continent the single most important factor today is the movement for independence and nationalism. Since World War II Morocco, Tunisia, and Libya have gained their independence in the north and Ghana and part of Togoland, Guinea, and the Sudan in the rest of Africa. Other areas are steadily moving toward independence, with Nigeria, the Cameroons, and Somaliland scheduled to receive their freedom in 1960. Other sections are already pressing for the same status and their demands will undoubtedly become more insistent in the coming months.

Closely allied with this movement is the pressure for racial equality, especially in such spots as Kenya, the Central Federation, and the Union of South Africa. If more power is not given to Africans politically or new power is not given to them quickly enough, they will resort to violence and to demands of Africa for the Africans. An indescribable race war might thus arise.

A third demand at the present moment is the call for a higher standard of living. Africans now know how the people of the Western World live and they are not satisfied with their meager possessions. Per capita income ranges from around \$35 a year in Libya to around \$150 in Ghana, compared with \$2200 in the United States. This wide discrepancy is a cause of unrest and will undoubtedly bring increased pressures for improvements.

Industrialization is taking place in Africa at a pace which few Americans realize. Some of this is taking place in nations which are already free, as in the Union of South Africa. Some of it is occurring in nations as they win their independence, like Ghana. Some of it is also taking place in territories still held by the colonial powers, as in the Belgian Congo or in the Central Federation.

With this is coming the growth of cities. People outside Africa need to discard their stereotypes of that continent as an area of mud huts and small villages and think also in terms of enormous cities like Casablanca, Ibadan, Leopoldville, and Johannesburg.

With the growth of cities have come social problems of great moment. People uprooted from their villages and from the social cohesion of the family or the tribe have poured into slum sites in the cities. Their old values have been discarded, and new values not yet established. Hence there is much social fracture, with juvenile delinquency, illegitimate births, drunkenness, stealing, and murder very common. Unfortunately, social agencies are rare and ineffective in most of these new urban centers.

With the granting of independence comes the need for trained leaders and an educated electorate--needs which cannot be met at the present time for lack of educational facilities. Any unity which has developed in the fight for independence is likely to dissolve soon after independence is achieved, with a resultant bitterness among party factions.

Added to this is the problem of the place of tribalism in the new Africa and the role of tribal chiefs in the new societies which are emerging.

Complicating the picture still further is the rivalry between Moslems and Christians in Africa, with Islam gaining rapidly in many parts of that continent.

Language is another problem which plagues the African continent. Some of the new nations have had to resort to the use of a "foreign" language in order to have a common basis for communication and others may have to follow suit as soon as they gain their independence.

Last, but certainly not least, is the question of the protection of the rights of majorities and minorities. In the case of the Union of South Africa, the Central Federation, the Belgian Congo, and Kenya, for instance, it is the majority whose rights have never been fully granted. In large parts of East Africa there is the problem of the protection of the rights of the Indians and Pakistani; in West Africa it is the Syrians and Lebanese whose rights will have to be guaranteed.

Africa is undergoing profound changes and at a rate which makes the changes which have taken place in Asia glacier-like.

2. What Kinds of People Are Needed in the New Africa and What Should the Goals of African Education Be?

It should be obvious from the foregoing section that Africa is in a state of flux and often of turmoil. No one is clear as to the kind of society or societies which will eventually emerge.

Furthermore, each part of Africa has its own distinctive past, its own turbulent present, and its own potentialities for the future.

One cannot write about the kinds of persons needed for the foreseeable future with any degree of certainty. And then one can only speak in generalities, for there will need to be many specific aims for each part of the continent as well as within each area.

Until a society knows where it is going or where it intends to go, it is almost impossible to determine the goals of education. Since African leaders themselves, let alone the general mass of people, are uncertain as to the final shape their countries should take, the task of determining educational goals is almost an impossible one.

In a few societies in the world, educational leaders have not waited for a clear indication from the political leaders as to the aims they should establish. These educators have pointed the way to changes which they felt were necessary and advisable and have used education as a catalytic agent for the transformation of society. One of the best examples of this occurred in Mexico, where education led rather than followed in needed reforms. Some of this is happening in India, today, as well as in other new nations.

This could happen in Africa, too, but as yet there are no signs of an alert, dedicated movement of educators who see their goals clearly and are able and willing to become leaders in effecting changes.

Unless this happens, education in the continent of Africa will probably take its direction from political and economic events.

So far as the writer can see, here are some of the general aims of education for the continent of Africa in the next decade or more. The order in which they are listed is not one of priorities.

a. Health Education. Without health, all plans for improvement in Africa will fail or fall short of their possible goals. This means that education, both formal and informal, must place a high priority upon improving the health of ALL the people. This means that the improvement of the water supply for people everywhere is one of the most essential tasks of education. More than most places in the world this is a crying need in Africa, with millions of people crippled or

debilitated by bilharzia and other water-born diseases. Along with this is the need for a decided improvement in nutritional education, a task for the schools and other agencies of education. Tremendous strides have been made in combatting leprosy, syphilis, yaws, malaria, and other diseases, but as Africa "advances," it will have to cope with the diseases which develop in more industrialized nations--such as tuberculosis, cancer, and mental illnesses. Already in fact, tuberculosis has begun to appear in distressing numbers of persons in Africa.

b. Communication education. If the people of any country or larger area are going to live and work together, they need some common means of communication. This is a crying need in most parts of Africa where geography and history have splintered the population into tiny groups which have had little contact with each other and therefore little need for a common language or languages. As transportation and communication improve, the need for communication education is imperative. And it will be even more so with the mobility of populations which is already underway in Africa as in other parts of the world. This aim of education is only mentioned here for it will be developed in more detail in Section 6 of this paper.

c. Economic education. Most of the people of Africa are still farmers and will remain so for a long time to come, even though an increasing number of persons will be siphoned off into industry in the larger centers of population. Therefore economic education should involve the improvement of local practices in agriculture, whether that means the improvement of crops through irrigation or the use of fertilizers, the introduction of new crops or the diversification of crops, changes in land ownership or use, or the improvement of agricultural tools.

Some such education can be carried on even in the primary grades of school, with emphasis upon school gardens cared for by the children. Some of it can be carried on by secondary schools with demonstration plots of ground which students tend. Some will need to be developed in special agricultural institutes. And some should be fostered with adults through informal means of education.

As these nations develop industrially there will also be a vastly increased need for scientific training, ranging from the introduction of science education in the primary grades to the development of some technical schools at the secondary level and on to the highly developed technical institutes at the college or university level. Several of the African nations have developed the apex of such a triangle, but almost all of them are very weak at the base and in the middle.

d. Civic education. There are at least four levels of civic education which African education must bear in mind. The first and most important of these is civic education at the local or community level. In some tribes there has been a high degree of democratic participation, usually limited to men. But most Africans need to learn how to take part in the decisions of their community in regard to such topics as health, the improvement of agriculture, transportation, recreation, and politics. Such civic education can begin with the youngest children in school and carry on throughout the years of school as a major emphasis, taught indirectly and directly. And it must of course involve adults and others who have not gone to school and never will.

The second level of civic education is the development of a feeling of nationalism or patriotism. Nearly all the new nations of Africa and those which are gradually emerging are geographical absurdities, carved out for political reasons by the colonial powers. The people in them have little or no feeling of loyalty to a larger group than the tribe. A spirit of belonging together needs to be developed. This is a task of education, using that term in its broadest sense.

A third level is one on which fewer people will agree. That is the development of a feeling of loyalty to a region and/or to the entire African continent. In many ways it is a pity that this cannot take priority over the second aspect of civic education or replace it entirely, but that looks like a dream at this stage of history. But now is the time to begin to develop in children (and to some extent in adults) a feeling of kinship with people in adjacent territories and in the entire continent, as a base for future federations or merely a feeling of cooperation with other peoples of a similar background and/or of common aspirations.

The fourth and final level of civic education is that of knowledge about, a feeling of identification with, and a desire to cooperate with other people in the international community which is slowly and painfully emerging in our time. Isolated from the world for centuries, or exploited by the rest of the world, most Africans have little correct knowledge about the rest of the world and little feeling of belonging to the international community. This needs to be developed--for their sake and for ours.

At all these levels there should be emphasis upon the education of the emotions as well as the intellect--so far as they can be separated, with the use of flags, songs, and outstanding leaders as emotional symbols. And there should be emphasis upon education which stresses participation, for it is very clear to experts in the field of learning that people learn best when they are involved in activities which have meaning to them.

e. Family and group life education. No one knows how much of the old type of family life will remain in Africa, but it is certain that a new type of family life is emerging as people move to the cities and away from the close ties with their relatives. This means that people will need to be helped to establish new associations, groups in which they have a sense of importance, a sense of belonging. Just what institutions will be needed or what agencies of society can help, is not yet known, but educators need to be experimental-minded in helping people to see the implications of family life and to create new groups in which they can feel "at home."

f. Artistic education. There is much beauty and creativity in Africa today and it should not be lost in the mad scramble for industrialization and urbanization. And new forms of creativity need to be encouraged. Here is a phase of education which some of the Western nations have sadly ignored, considering them too often "frills." African education need not follow our example in this respect. If it avoids the mistakes we have made in failing to foster creativity, it will hold on to its rich traditional music, in folk lore, in sculpture, leather work, and other artistic creations and the world as well as Africa will be the richer for these contributions.

g. Moral and spiritual education. Reference has already been made to the way in which old sets of values are being constantly eroded, without new sets of values to take their place. No outsider can tell the Africans what value system they should create, but one can point out that a new value system or systems are desperately needed. They will not be the values of the Western World or the Eastern World, but of Africa--or sections of Africa, developed over the decades by Africans. Without them there will be no social or moral cement to hold together the new societies which are being constructed.

h. Leadership education. Because of the crying need for leaders in all fields of human endeavor and the fact that Africa cannot afford as yet to educate all her people beyond a basic minimum of a few years, each country is going to have to find ways of spotting potential leaders and giving them much more education than the majority of the people. This may not be an ideal method, but it is an economic necessity in economically underdeveloped areas of the world.

i. "Basic Tools" education. Some persons may have concluded by now that the writer is opposed to reading or writing or arithmetic, since no mention has been made of them directly. Such is not the case. But in countries which are in the stage of development that most nations of Africa are in, health education and civic education are more important than learning to read and write. And where these basic tools are necessary, as they are increasingly everywhere, they should be tools to accomplish the goals spelled out in the preceding paragraphs rather than ends in themselves. There is need for the education of old as well as young in these basic tools, a mammoth job in every section of the continent.

j. Recreation education. As people more and more industrialized and live in greater concentration in cities and towns, there is an increasing need for education for recreation. Some of this education can be carried on by the schools; much of it should be carried on by other agencies of society.

Conclusion of Section on Aims.

These, then, are ten goals for African education in the foreseeable future. They are goals for all agencies of society, not merely the schools. Their implementation will not or should not follow patterns developed by the French or the Belgians or the Spanish or the Portuguese or the English or the Americans. They must be developed by the Africans themselves with some help from "outsiders." Perhaps African educators can learn most from the world-wide movement for basic education, fundamental education, or community development which has garnered so much experience in so many parts of the world in recent years.

3. What Kinds of Education Have Existed in the Past?
What Aspects of Such Education Might Profitably Be Retained?
What Aspects Could Be Eliminated or Deemphasized?

Until very recently illiteracy in the African continent was as high as 95%.

That does not mean, however, that these people were ignorant for illiteracy and ignorance are not synonymous, as many people assume. In his book on Perspectives in Mass Education and Community Development Professor L. J. Lewis quotes William Farr II, who reminded his readers a century ago that:

"Many of the men and women who cannot write, as in the days of old when barons and knights signed with marks, possess great intelligence and have acquired many useful arts..." (2)

The education Africans received was by their elders and their peers in the local community or tribe. Dr. Harold Jowitt points out in his Principles of Education for African Teachers (3) how this was done by portraying vividly the education of two Zulu children--uVelapi and Nomusa. He points out that uVelapi's education began as soon as he was placed between his mother's back and the "imbeleko" which bound him to her. Eventually he learned to speak her language and to eat the foods which the family ate. Almost as soon as he was able to walk his vocational education began by taking care of the calves which were kept close to the family hut. Later he was promoted to tending the cattle at some distance from home. Meanwhile his social education had begun by learning to pay respect to his elders, to learn to play and work with other children his age, and with older boys and girls. Very early his civic education began in the form of folk tales, songs, and dances about his tribe and its history. His military training started with stick-fighting with his peers and with older boys and led on to the time when he became an "udibi" or camp-boy with the army, carrying his father or brother's mat, food, smoking horn and other possessions, and making fires for them. Eventually he was inducted into the regiment himself where he learned to hunt, to fight, --and to become an adult. Meanwhile his artistic education had gone on as he learned to make small shields, to dress skins, to carve wood, to make and play musical instruments, and to dance.

Jowitt also points out that his sister, Nomusa, learned to sweep the hut, to roll the mats, to care for the younger children, to gather firewood, rushes, clay, fibers, and grass, to cultivate the garden and harvest the crops, to make beer, to fashion clay pots and beads, and to cook.

Both of them learned the ways of their tribes and at stated periods in their lives. They did not have to undergo the uncertainty which American boys and girls experience as to when they are children or adolescents and when they are adults.

(2) L.J. Lewis Perspectives in Mass Education and Community Development. London, Thomas Nelson, 1955. 101 pp. p. 6.

(3) Harold Jowitt Principles of Education for African Teachers. London, Longmans Green, 1951, 216 pp. Pp. 1-5.

In their old age uVelapi and Nomusa were provided for by the family or tribe and were not shunted off to old people's homes as happens so often in our culture.

Such has been the story of millions of Africans in the past.

A few persons were able to go to the mission schools, usually the only schools which existed. A very, very few were able to go on to the few secondary schools which existed in Africa. And "the chosen" were sent abroad for further education.

The ambition of those who had received some formal education was to become a clerk in the colonial administration, --or perhaps to teach.

John Gunther is not ordinarily considered an authority on Africa, let alone African education, but among the few things which he did comprehend on his journeys there was the value of such mission schools. Writing about them he says:

"The work missionaries have done for education is immeasurable all over the continent below the Sahara. Without them there would have been no education at all until very recent years." (4)

Nkrumah, for example, was first discovered as a promising lad by a Roman Catholic priest in one of these mission schools and sent on for further education in one of their higher schools. The same could be said for almost all of the African leaders today.

But these schools fell short of the ideal or even the practical in many respects. The syllabi were almost always the same as existed in the home country and the books were the same, where they existed. There was little or no respect for the indigenous cultures and little if any attempt to improve living locally. In the worst schools learning was limited largely to the catechism and selected portions of the Bible (or Koran) and was solely or largely memory work.

Margaret Read, eminent English anthropologist and educator, comments on the lack of respect for the local cultures in her volume on Education and Social Change in Tropical Areas in this manner:

"This conversion, limited to some areas only, to the to the possibilities of using indigenous cultural elements in education, has in some cases come too late. The attitudes of despising indigenous culture, adopted by European education-ists and handed on by them to their pupils, has caused psychological conflicts and mental stresses of which we are only now becoming fully aware." (5)

Much of what has passed for education in Africa needs to be discarded. It was intended to make little Europeans out of Africans and led them to reject their old cultures without becoming part of something new. Much of it was mere memoray work, without any real meaning. Some of it was satisfactory for colonial people in a colonial period but out of date today.

(4) John Gunther Inside Africa. N. Y., Harper, 1955. 952 pp. P. 306.

(5) Margaret Read Education and Social Change in Tropical Areas. London, Thomas Nelson, 1955, 130 pp. P. 31.

Unfortunately, it is easier to talk about its shortcomings and the importance of eliminating certain attitudes created by it than to replace it with something better. Many people today want just the kind of education that the English, the French, or the Belgians fostered, for to them it is synonymous with power or prestige or wealth or the escape from hard, manual work. They consider efforts to sell the idea of technical or vocational education as a sly effort on the part of Europeans (or their own people) to perpetuate the enslavement of Africans. It is difficult to erase such attitudes or to replace them with more modern ideas. Education in Africa will suffer for a long time from these relics of the past.

Yet there is much in African education, especially in its broader sense, that needs to be retained. We in the West are too apt to dismiss "the primitive man" as a savage. Listen to Laurene Ven der Post, a South African, on this subject:

"The more I know of 'primitive' man in African the more I respect him and the more I realize how much and how profoundly we must learn from him. I believe our need of him is as great as his is of us. I see us as two halves designed by life to make a whole. In fact, as I watch the darkening scene, I see this need of one for the other to be so great as to create fresh hope that this very need may yet save Africa from disaster, if nothing else will. We need the good that is in the values of 'primitive' man in Africa. Vast arid stretches in our own bigoted culture can be made fertile again by opening our culture to his urgent awakening spirit. Between us I believe we can make civilization greater and life richer on earth than it has ever been. For this reason I wish we could stop thinking about the difficulties and perils of the encounter of white and black in Africa, and instead commit our hearts and imaginations to this rich and immeasurable opportunity it presents to both of us. I believe that there has never before been such an opportunity in the history of man."(6)

In African music, in African art, in African sculpture, in the closeness of Africans to the soil and to nature, in their retention of awe and wonder as important qualities in life, and in many other areas there is much that needs to be retained from the old Africa. It can be kept if African educators and others decide that there are values which they want to retain. Whether this will be done is a question which only the future can answer.

(6) Laurens van der Post The Dark Eye in Africa. New York, W.W. Morrow, 1955. 224 pp. P. 24.

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of the past.

Yet there is much to be learned about Africa, especially in its student system,
that needs to be retained. In the past, the two main divisions "the primitive
man" as a savage, "the man of letters" and the "man of the sword" of this
subject.

The point I want to make is that in Africa the more
I respect him and the more I realize his worth and how pro-
foundly we have learned from him, I believe our need of him
is so great as his is of us. I see us as two people separated
by life in a single world. In fact, as I watch the Westerner
pass, I see him not at all for the other to be so great
as we create from him that this very new man may not give
added to his stature, it is nothing like what we need him
good that is in the value of "primitive" and in Africa.
What else education in Africa can do is not to be made
trivial again by making it a return to the ancient education
system. Between us I believe we can do a revolution greater
and this is the one that is the most basic. For this
reason I wish we could stop talking about the difficulties
and realize the possibility of what we can do in Africa, and
instead create our future and the future for this rich and
prosperous continent. It is not to be said of us, I believe
that there has never before been a more important time in the
history of man.

In Africa today, in Africa and in African education, in the closeness
of Africa to the soil and to nature, in the importance of the old world as
important realities in life, and in the very great need for such things
in the future from the old world. It is not to be said of us, I believe
others believe that there are values that are worth to retain. Whether this
will be done is a question which only we can decide and answer.

4. What Agencies of Society Should Carry on Education?

The tasks of education outlined in the second section of this paper are very broad and very demanding.

To carry them out effectively, every agency of society will have to be enlisted. In fact, the school may be of less importance in the new Africa than it was in the early years of the United States. One reason is the fact that Africa cannot support schools in the foreseeable future in the way in which we subsidized public education in our country. Another reason is the fact that there now exist other powerful agencies of society which can supplement and complement the work of schools, most of which did not exist in the early days of our Republic.

To write about the work which each agency of society might undertake in accomplishing the aims of general education previously listed would take a thick volume. But one can at least list some of the agencies in society today which can be enlisted in the broad work of education. Among them are the following, including agencies and methods:

1. Films
2. Radio
3. Newspapers and wall newspapers
4. Health clinics and small hospitals
5. Libraries and bookmobiles
6. Youth groups, such as the 4-H Clubs in the U.S.A.
7. Community centers and youth centers
8. Agricultural demonstration projects
9. "Cultural missions" or community development teams
10. Demonstration schools
11. Church groups

All of these methods and agencies of society are involved in the process of public education somewhere in Africa today. On a recent trip in Africa I saw the beginnings of a fine library system in Ghana, including public libraries, a children's library, and several bookmobiles. In Nigeria I saw the outstanding work being done in public health clinics and in the eradication of yaws and leprosy. In Liberia I saw the pioneer work being done in fundamental education far in the interior of that nation at the Klay Fundamental Education Center. In Kenya I saw the beginnings of community centers and demonstration schools in the newly formed Kikuyu settlements. In several places I saw the outstanding work carried on by radio and film divisions of the government. And in Liberia, Ghana, and Nigeria I was able to talk with officials who are doing outstanding work in the preparation of adult literacy readers, combining simple vocabularies with basic information which should be useful to these new literates. (7)

A perusal of the articles over a period of years in the Unesco Fundamental and Adult Education Bulletin would reveal to the reader the uses being made of many modern techniques in education. Typical titles of such articles include:

- "Demonstration Teams in Uganda"
- "Literacy Service in British West Africa"
- "Combating Illiteracy in a French West Africa Project"
- "Training for Adult Education in the Sudan"

(7) Leonard S. Kenworthy "Exploring the New Africa." Brooklyn College, World Affairs Materials, 1959. 52 pp. \$1.

Increasingly realistic work can be expected from the mission programs of churches in Europe and America as they gain a new vision of what they contribute to education in the New Africa.

Some leadership and help will continue to come from the colonial powers, even after territories gain their independence.

The United Nations and its agencies will undoubtedly send many more people to Africa to help with various educational projects than they have been able to send in the past.

But the bulk of work in education will have to be borne by the various agencies of national and local governments. They will have to use their limited funds in imaginative ways in order to achieve the goals which they have set for themselves--or will set. Two of the best ways in which they can utilize their limited funds to the best advantage are to send some of their most promising leaders to nations which have recently experienced political, economic, social, and education revolutions, such as India, Israel, and the Philippines, and to bring experts from such countries to Africa where they can work with local people on the spot, discussing possible changes in the realistic light of observation rather than in some distant university, laboratory, or agricultural station.

The great good that can come from all agencies of society working together has been demonstrated in recent months in Ghana where almost every organization and institution was enlisted in the nation-wide campaign to arrest the spread of the swollen-shoot disease which threatened to wipe out the lucrative cocoa business. Films, radio, press, tribal chiefs, teachers, agricultural agents, newspapers, and many other groups and institutions took part in this highly successful fight, proving that education can be a cooperative venture of many parts of society.

5. Who Should Receive Formal Education?

The immediate response of many Americans to this question would be, "Everybody, of course." But such a reply reveals the cultural blinders of most individuals for this assumes that the African economy can afford education for everyone. Even such relatively rich, highly industrialized countries as England, France, and Germany cannot afford free, compulsory education in the way that we do in the United States, much less the poor economies of African nations.

In isolated spots in Africa it is already possible to provide free elementary education to most children. One such place is in Tanganyika where the Chagga tribe now has 31,000 of its 33,000 children in elementary schools. But that is possible because of the well organized coffee cooperatives, with a large percentage of their profits devoted to education.

But most of the continent is not blessed with such rich soil, with such leadership, with thriving cooperatives--or with a desire to devote their profits to schools.

At the recent conference in Accra, of independent states it was reported that several areas in Africa have as much as 60% of their children between the ages of 5 and 14 in schools, but it was also reported that some areas had very small percentages in schools (6% in the Gambia, 8% in Sierre Leone, 24% in Bechuanaland, and 26% in Madagascar). (8)

Because of limited funds, choices have to be made of who shall receive formal education. A few months ago I talked with a leader in the Ethiopian government who pointed out that a third of their national budget was now devoted to schools. But he added that even with that enormous percentage of their funds, they could not afford the broad program of education that they wanted and so they had decided to invest heavily in the education of a few hundred persons who showed promise of leadership. That is the kind of choice that most nations are going to have to make. They will try to provide a few years of elementary education for

Information regarding the work of the Commission is being made available to the public in a timely and accurate manner. The Commission is committed to transparency and accountability in its operations. The Commission is currently reviewing the impact of the Executive Order on the public and is working to ensure that the public is kept informed of any changes or updates. The Commission is also working to ensure that the public is able to provide input and feedback on the Commission's work. The Commission is committed to the highest standards of integrity and ethical conduct. The Commission is also committed to the protection of the public's privacy and personal information. The Commission is currently reviewing the impact of the Executive Order on the public and is working to ensure that the public is kept informed of any changes or updates. The Commission is also working to ensure that the public is able to provide input and feedback on the Commission's work. The Commission is committed to the highest standards of integrity and ethical conduct. The Commission is also committed to the protection of the public's privacy and personal information.

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as many persons as possible. They will carry on some adult literacy work. They will expend a great deal of money on informal education in such fields as health and agriculture. Then they will select a few persons for secondary schools and a smaller number for colleges or universities. This will do because of economic necessity, not because they want to limit educational opportunities.

Another factor in their decision is the difficulty of finding and educating teachers. The standards for the profession are already appallingly low and would be lower still if hundreds of persons had to be found and educated to man hundreds of secondary schools.

On the other side of the picture, however, is the increasing pressure of the Africans for more education. That is understandable and encouraging. Whether governments can hold against this public demand remains to be seen.

Just how high one sets his standards is a debatable question. I spent a good many hours in Nigeria and Ghana discussing this question with English educators. It arose when I became aware of the fact that there were many rooms vacant in the new University Colleges in those two countries because too few candidates could be found to measure up to the high entrance standards which the British had set. My plea was to take in as many people as they could and give them some kind of education, since trained personnel at any level were needed so desperately. The English educators did not agree with that philosophy. They felt it would only result in a loss of standards and make education counterfeit. I did not convince them, but I still feel that it is deplorable for the few facilities now available in higher education not to be used to the utmost,--even if standards have to be lowered.

Up until now very few girls have attended secondary schools in Africa and almost none colleges or universities. Of the 22 secondary schools in Kenya, for instance, I believe that there are only two for girls--and those are quite new. Education for girls and women all over Africa must be increased and the informal education of girls and women greatly accelerated. That is one of the crying needs all over the continent, especially in Moslem territories.

Another problem with which African educators must wrestle is how to select "promising persons" for higher education. At present they have taken over the British or French systems of selection by examination. But even in those countries this system is under attack and is gradually being modified, especially in England. Up until recently the British exams have been used in Africa, even though they are not all relevant. Within the last few years these exams have been modified by boards in Africa, but they are still open to grave question as to their reliability for selecting persons of promise. Here is an area where much research and experimentation needs to be carried on.

Lest this section leave the reader with too bleak a view of education, a final word should be said about the gains in education throughout Africa. One example should suffice. In Nigeria free compulsory education is on the books for both the western and eastern regions (but not the large northern area) and thousands of children are going to school but the dropouts there at the end of the first grade are almost 100% and at the end of the fourth grade another 100%. Progress,--but oh so slowly.

6. Education in What Language?

In almost every part of Africa, as in most parts of the world, the problem of language rears its ugly head in matters pertaining to education.

Mention has already been made of the fact that there are nearly a thousand languages and dialects in Africa. In British East Africa, for example, there are around 220 tribes, almost all of them speaking their own languages. In Northern Rhodesia, with a population of around a million and a quarter, 32 Bantu languages and dialects are spoken. So one could continue to enumerate the areas of the continent and the multiplicity of languages and dialects in them.

Some of these languages are comparatively simple, but a few are extremely difficult. One of these is the Ethiopic alphabet, which has 210 symbols. A few of them have words which have several meanings and can be told apart only by the use of different tonal inflections, as is the case in Chinese. The greatest variations occur in the Negro languages of the north and west; the Bantu languages of the south being more alike.

Usually the people of one tribe cannot understand those of another tribe, unless they have picked up a few words to use in trade. One outstanding exception to this rule is Swahili, which is reported to be understood by 20 million people along the East Coast where its simple grammar has caused it to be used as a lingua franca for that large trading area.

The question then arises as to what language shall be used in instruction in schools, and with adults in literacy programs.

Experts around the world generally agree that the language of instruction in at least the first three or four grades should be the mother tongue, the language used in the home. This makes the job of learning to read and write much easier. Then a second language can be added. Or a second language can be added in the first or second year of school provided children are not required to use it in reading and writing. But this second language is learned far easier if children can hear it frequently and use it, thus seeing some reason for learning it.

This is fine--theoretically. But what happens when children come from an area in which more than one language is used? Or what happens when the teacher does not speak all of the languages needed? Or what happens when there are no materials for instruction in a language?

The amateur would reply that the national language should be used, at least as a second language. But in many places there is no national language or it is a foreign language. Thus, in Liberia, an independent country since the early part of the 19th century, English is the official language of the country. Ghana is still using English as the language of government because of the multiplicity of tongues in that newly independent state.

The French, Spanish, Portuguese, and Belgians have solved the problem in their territories by making their national language the required medium of instruction in their schools in Africa. The British, with a different slant on their job as colonial rulers, have tried to use the major language of a district as the medium of instruction for the first four to six years, with English taught by the direct method from the very beginning. At a later stage English is then introduced as the major language.

At the college or university level nearly all instruction is in an international language, such as French or English. This grows out of several considerations. One is the fact that the colleges and universities were started by persons from the "mother" countries. A second is that their present staffs are largely European or European-trained Africans. A third factor is the difficulty of obtaining books and other reading materials in other than international

languages. A fourth consideration is the fact that African languages do not have broad enough vocabularies, especially in scientific subjects, to warrant their use. A fifth reason for the use of these "foreign" languages is the desire on the part of older students to communicate in a language which will be of use to them when studying, travelling, or working abroad, or when conversing with persons from abroad.

In the British territories literacy work is carried on in the mother tongue until a fairly solid foundation has been built; in other territories the tendency is to start with French, Spanish, Portuguese or some other language or to introduce it much earlier than in the British territories.

The ramifications of this problem are so great and so complicated that they would demand much more space than it is possible to devote to them here. But there can be no understanding of the problems of education in the African continent without at least this much reference to the language problem.(9)

7. Who Determines Educational Policy Now and Who Should Control It?

Because of the size of the continent, its history of colonial control by various powers with their varying philosophies of treatment of Africans and of education, and the fact that governments as such were not greatly concerned about education in the past, almost every pattern of educational control exists somewhere in the continent. These vary from education by the tribe to the present firm control of education by the Emperor in Ethiopia.

The most common form of control in the past, however, has been by the churches. Since almost all of the schools for a long period were established by missionaries, they have had the most say in determining educational policies, subject to varying degrees of control by the colonial government.

In most places in Africa there have been governmental subsidies to these church schools with varying degrees of control accompanying the subsidies. This is a policy which has been unconstitutional in the United States and on which most Americans still have strong opinions, but even in England aid is given to church schools in varying amounts based largely on their needs.

More recently there have been four major groups controlling schools in Africa. The first of these is the church (or churches). The second is the government of the ruling power, such as England, France, Spain, Belgium, or Portugal. The third is the local or regional government. And the fourth is the European firm or company running schools for the children of its employees, either Europeans or Africans.

As more and more schools have been established, it has been the

(9) For an interesting account of this problem see African Languages and English in Education. Paris, UNESCO, 1953. 91 pp. A publication in the Educational Studies and Documents series of the Education Clearing House.

federal government or the local authorities which have ordinarily built them, staffed them, and supported them, often charging small fees to supplement the grants from government. This is the pattern which will become the dominant one since mission groups cannot afford to increase the number of schools they run and as governments want to control education for their own purposes.

Just how much local control will develop is still problematical. Local control is a cornerstone of education in the United States and to a large degree in England. But it is not the pattern of education in most parts of Europe--or the world. And although the new governments may wish to encourage local participation, it is highly probable that there will be much more centralized authority in African nations than in the United States and England--at least until there is a far better educated citizenry in these countries.

Attempts are being made to encourage people locally to help construct school buildings and furnish supplies where this is possible, but little attempt has been made as yet to encourage them to help formulate policy, an approach which is understandable in the light of current conditions.

At the national level, however, there remains the question of who will or should control educational policy? Will it be the party in power or will it be the professionally trained staffs? Will certain powerful lobbies develop as they have in many countries or can education be kept relatively free from such pressure groups? These are questions which are as yet unanswered.

An interesting country to watch in this regard will be Nigeria, which will be a federation when it wins its freedom in the fall of 1960. Will the schools then be used to foster regionalism or will they be utilized to develop a new spirit of Nigerian nationalism? Questions such as this are highly important, but the author does not know enough to hazard guesses as to the eventual outcome. Certainly anyone who knows the history of education in the United States will realize that such questions are very complicated and not answered permanently. Our difficulties over integration illustrate the tug-of-war between individual states and the federal government over school policies. And our indecision over federal aid to education is another example of indecision in this regard even after 170 years of history as a nation.

In its summary of findings on African education, The Nuffield Foundation and the Colonial Office make the following pertinent comment on educational organization and control:

"It would be folly to assume that methods, systems of organization and administration, of standards of attainment which have proved satisfactory in England will for that reason be equally satisfactory in different and varied circumstances of Africa."

It is hoped that this wisdom will be taken seriously by African educational administrators now and in the future! (10)

(10) African Education: A Study of Educational Policy and Practice in British Tropical Africa. Oxford, Oxford University Press, 1953. 187 pp.

8. How Should Educators and Teachers Be Selected, Educated, and Paid?

Educators (using that term in a very broad sense) and teachers are the keystones of all educational programs, but there never seem to be enough of them, let alone enough of the right kind.

Locating enough teachers for the schools is one of the biggest problems in Africa today. One can appreciate why this is so when one sees figures like the following on the number of children in elementary schools in the last few years in Ghana:

1948--- 80,000

1951---235,000

1955---430,000

To locate enough people to stand or sit in these new classrooms with all these new children would be difficult enough. To pick proper persons and educate them as teachers is even more difficult.

In Nigeria the problem is even greater. In 1958 it was estimated that they needed 4000 new teachers a year and they were producing only 800.

Consequently the caliber of teachers in many elementary schools in Africa is extremely poor. Writing on this theme in her book on Education and Social Change in Tropical Areas, Margaret Read says:

"Some means have got to be found, and found quickly, for improving the quality of these lowest-grade teachers. Here I think we need to turn to the United States where they have experimented with some success on the in-service training of teachers in backward (sic!) rural areas. So also has the Sudan and Turkey. We need to discover the right techniques, apply them at first experimentally, and then on a wider scale." (11)

In addition to finding the right people and educating them properly, there is the additional problem of holding them in teaching. Many an African starts off by teaching, using this as a means to obtain enough money to go on for more education. Then they transfer to some other vocation or profession. Such was the case, for example, in the lives of Nkrumah, Balewa, and Azikiwe--all of whom were once teachers. Some persons should not remain in teaching if their real interests lie elsewhere, but many more should be retained in the profession than are being held at the present time.

There is progress, however, in recruitment for teaching in some places in Africa. Ghana, for example, had 20 teacher education institutions in 1951 and 30 in 1957, with an increase in the number of students in them from 1900 in 1951 to 4000 in 1957.

The status of teachers in Africa is relatively high and the pay is good compared to most jobs, but poor compared with government service and technical work, at least at the higher levels.

There are some good programs in teacher education in Africa, but by and large they have followed the patterns in European nations and have not attempted to produce persons qualified to teach in uniquely African schools. As Africans work out goals for their own schools, they will need to place stress on all kinds of programs in teacher education.

(11) Margaret Read. Op. cit. p. 46

1. The General Educational Development (GED) Program
Introduction

Education (using that term in the broadest sense) is the backbone of all educational progress. It is the only way to ensure that the next generation of Americans is better equipped to meet the challenges of the future. The GED program is a national effort to provide a second chance for those who have not completed high school. It is a program that is designed to help these individuals gain the skills and knowledge necessary to enter the workforce or continue their education.

1960-1961
1961-1962
1962-1963

In 1960, the GED program was established. It was a program that was designed to help those who had not completed high school to gain the skills and knowledge necessary to enter the workforce or continue their education. The program was a national effort to provide a second chance for these individuals. It was a program that was designed to help these individuals gain the skills and knowledge necessary to enter the workforce or continue their education. The program was a national effort to provide a second chance for these individuals. It was a program that was designed to help these individuals gain the skills and knowledge necessary to enter the workforce or continue their education.

The GED program has been a success. It has helped thousands of individuals gain the skills and knowledge necessary to enter the workforce or continue their education. The program has been a national effort to provide a second chance for these individuals. It was a program that was designed to help these individuals gain the skills and knowledge necessary to enter the workforce or continue their education. The program was a national effort to provide a second chance for these individuals. It was a program that was designed to help these individuals gain the skills and knowledge necessary to enter the workforce or continue their education.

In addition to the GED program, there are other programs that are designed to help individuals gain the skills and knowledge necessary to enter the workforce or continue their education. These programs are designed to help individuals gain the skills and knowledge necessary to enter the workforce or continue their education. These programs are designed to help individuals gain the skills and knowledge necessary to enter the workforce or continue their education. These programs are designed to help individuals gain the skills and knowledge necessary to enter the workforce or continue their education.

There is progress being made in the GED program. It is a program that is designed to help those who have not completed high school to gain the skills and knowledge necessary to enter the workforce or continue their education. It is a program that is designed to help those who have not completed high school to gain the skills and knowledge necessary to enter the workforce or continue their education. It is a program that is designed to help those who have not completed high school to gain the skills and knowledge necessary to enter the workforce or continue their education.

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9. Utilizing the Latest Findings from Such Fields as Child Growth and Development, Psychology, and Group Dynamics, What Are the Best Methods of Educating People?

Before writing briefly on this topic, the writer re-read Harold Jowitt's Suggested Methods for the African School (12) and was struck by the fact that the principles of learning which he stresses are almost universally accepted by those who have a good knowledge of fifty years of scientific research on learning. The examples he gives are drawn from the African scene and the applications vary from those which one would use in an American school, but the overall principles are the same. That is as it should be, for so far as we know these principles are equally applicable anywhere in the world,---but the difference between theory and application is sometimes tremendous!

For example, it ought to be clear that people learn best when they select or help select problems or goals of real interest and importance to them, that they learn best through concrete, realistic, and predominantly first-hand experiences, and when they are stimulated emotionally as well as intellectually--to mention only three basic principles.

Are there, then, any real differences in application of these principles or in points of emphasis which need to be made? Permit me to mention a few points which should be practiced anywhere, but are of special importance to African educators at this point in their educational history:

1. The need for the use of the local community as a laboratory for learning.
2. The inclusion of adults wherever possible, not only as resource persons, but as potential supporters of new programs in the schools.
3. The use of concrete materials and illustrations to encourage better learning and to offset the bookishness of most education to date in African schools.
4. The use of older or more advanced pupils to help younger or slower ones, as a teaching device and as a means of reaching more children in the light of the large numbers of pupils in classes.
5. The development of realistic programs of education, related to the lives of children---as good education and as a means of preventing the high percentage of dropouts in the early grades.
6. The use of audio-visual materials as good education and as a means of offsetting the paucity of teaching materials for individual pupils.
7. Cooperation with other educators (such as health and agricultural workers) as supplementary teachers--as good teaching and as supplements to the poor background of most elementary school teachers.

These are only a few of the methods which seem promising in the light of current educational practices in Africa. Anything that can help to make education functional and realistic is to be recommended.

(12) Harold Jowitt Suggested Methods for the African School. London, Longmans Green, 1949. 304 pp.

10. What Buildings, Equipment, and Materials are Needed for Education? Who Should Provide Them? Who Should Pay for Them?

The average school building, at least at the elementary level, in Africa is pretty pathetic. It is usually a shanty or mud or thatch hut, with a dark interior. Around it is a yard, marked by erosion and usually devoid of shade trees, bushes, hedges, or flowers. Inside it is equipped with benches, a teacher's desk, and sometimes a blackboard.

This need not be the case and in many places is not the case. But this description is the rule rather than the exception.

Recognizing this fact, some governments have issued bulletins on the construction of schools and the improvement of school "compounds" or grounds. In front of me as I write is a thin booklet issued by the Eastern Nigerian government on "How to Plan Your School Compound." It suggests measures to be taken against erosion, the importance of grass, the construction of walks where they are necessary, and the planting of trees, shrubs and hedges (including trees which bear fruit).

Similar suggestions are being made on the building of schools. Plans are often furnished by governments. It is now widespread practice to enlist the help of the local people in the building of elementary schools, both as a means of cutting costs and of enlisting the interest of local communities or tribes.

The few materials for use in schools which exist have almost always been materials used in Europe. They have been grossly unsuitable for use in African schools, but they have nevertheless been utilized by teachers. In recent years some publishers in Europe have begun to prepare special materials for use in African schools, occasionally using Africans as authors or joint authors with Europeans. A few materials are now being produced by local governments although this practice is not widespread and is hampered by the multiplicity of languages in which they ought to be prepared.

One of the crying needs of African teachers is for teaching guides or even suggested lessons. Another is for inexpensive charts and other visual materials for use by entire classes. A third is a list of useful suggestions on how to teach with little or nothing, using the materials at hand, such as reeds or twigs for simple arithmetic, local clay for modelling, the school yard for the growing of flowers and vegetables. There is a wealth of such ideas in publications of Unesco and of governments in other parts of the world, ready to be adapted to African schools by enterprising teachers, ministries of education, or staffs of teacher education institutions.

Probably the most encouraging developments in the general field of education are the film and radio programs which are being developed and the simple, inexpensive readers which are being prepared by Literacy Program personnel. Before me I have samples of such booklets from Ghana, which include materials on "Kofi the Good Farmer;" "Mensah the Oil Palm Farmer," "Malaria" and "The Story of Sugar" to mention only a few. Here also is an inexpensive newspaper issued in five local languages for new adult literates.

Buildings and materials do not make a school, but education without them leaves much to be desired and this is another problem with which African educators are going to have to cope.

THE STATE OF TEXAS, COUNTY OF DALLAS, ss.
I, the undersigned, Judge of the County Court, do hereby certify that

The within and foregoing is a true and correct copy of the original as the same appears in the records of the County Court of Dallas County, Texas, and is so certified by me, the undersigned, Judge of the County Court, on this 1st day of January, 1901.

Witness my hand and the seal of the County Court of Dallas County, Texas, at Dallas, Texas, this 1st day of January, 1901.

Judge of the County Court of Dallas County, Texas.

11. How Is Education to be Financed?

In the British colonial territories there have been five major sources of income for schools. One of these has been the funds of the central colonial government. Another has been local taxes. A third has been school fees paid by parents. A fourth has been money from private voluntary agencies. And the fifth has been special funds such as the Colonial Development and Welfare Funds, used particularly for higher education.

A similar pattern of school finance has existed in the rest of Africa.

As one looks to the future, the prospects of greatly increasing funds for education are not too hopeful. For a time the colonial governments may be willing to help subsidize education, with a variety of motives in mind. School fees cannot be raised appreciably without working against the aim of drawing more pupils into the schools. Voluntary agencies, especially the churches, will undoubtedly assist for a good many years to come, at the same time encouraging people locally to help finance their schools as well as run them. Some special funds may be available, at least for a time.

What new sources are there for schools and other educational undertakings? The United Nations and its specialized agencies can help a little as has already been pointed out. The foreign aid programs of some governments, chiefly of the United States, may bring in some additional revenue. And businesses and philanthropic foundations may help with certain special projects. Typical of such aid is the recent announcement that American business interests have promised \$1,000,000 to Liberia over a period of three years for the establishment of a new university in the Liberian highlands and that the Ford Foundation has allocated \$700,000 for the fields of African studies in the United States and France and to education in Africa chiefly for Louvanium University in the Belgian Congo.

Most increases in support to schools or to the broader aspects of education will therefore have to come from the governments of existing and new nations themselves. Some of this can come directly from taxes; some from special industries controlled by the government--such as the cocoa industry in Ghana. The future financing of education in Africa therefore depends largely upon the general improvement of the economies of African countries and is a field largely outside of the control of educators, although they can help tremendously in building the kind of public support which will demand a large percentage of national budgets for educational programs.

12. How Should Education Be Evaluated?

Probably the most difficult task in education is to evaluate its success. Until the goals, aims, or purposes are clearly in mind and tersely stated, no real evaluation can take place. Thus the comments on this section of this paper must be quite general until the answers are given to the section on aims.

The general index of success in all educational programs in Africa in the coming years will be the impact of schools and other agencies of education upon the general economy, upon the provision of leadership, upon the improvement of the standards of living of all the people, upon the new sets of values which are established, and upon the development of feelings of national pride and international understanding. Such criteria could also be used to measure educational systems in other parts of the world, but they are particularly cogent in Africa.

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first settlers, who came to the Americas in search of a new life. They found a land of vast resources and a people with a rich culture. Over time, the United States grew from a small colony into a powerful nation. It fought wars, made treaties, and built a government that has stood the test of time. The story of the United States is a story of the American dream, of a land where anyone can make their own destiny.

The early years of the United States were marked by struggle and hardship. The first settlers faced a harsh environment and a hostile population. They fought for survival and for the right to live in their new land. Despite these challenges, they persevered and built a nation that has become a model for the world. The United States has a long and proud history, and it is a country that has made great contributions to the world.

The United States has a rich and diverse culture, and it is a country that has made great contributions to the world. It has a long and proud history, and it is a country that has made great contributions to the world. The United States has a rich and diverse culture, and it is a country that has made great contributions to the world.

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The field of evaluation has not been cleared in Africa as yet and much experimentalism will be necessary. Studies need to be made of African children, of the effects of industrialization upon values, of the impact of social agencies in assisting boys and girls and adolescents, of language training,-- and a host of other topics. Standardized tests need to be made for African children to measure native ability and achievement. Here is virgin territory to be ploughed and seeds planted. It is a vast but important dimension of African education for the future. Like the other phases of African education mentioned in this paper the problems will be many, complex, and baffling, but the rewards should also be rich and helpful to those that conduct such studies and to millions of young citizens of the new and emerging countries of that great continent.

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[The following text is extremely faint and largely illegible due to heavy noise and low contrast. It appears to be a series of lines of text, possibly a list or a set of instructions.]

1. The first of these is the fact that the
2. second of these is the fact that the
3. third of these is the fact that the
4. fourth of these is the fact that the
5. fifth of these is the fact that the
6. sixth of these is the fact that the
7. seventh of these is the fact that the
8. eighth of these is the fact that the
9. ninth of these is the fact that the
10. tenth of these is the fact that the