Colonial education in the Congo - a question of “uncritical” pedagogy until the bitter end?
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Abstract

Our approach is a historical, and not a theoretical or a philosophical one. But such an approach might be of help to understand the complexities and ambiguities of the pedagogical mentalities in the course of the twentieth century. As is usually the case in historical research the groundwork has to precede the formulation of hypotheses, let alone theories about the nature of pedagogical practices. Therefore, since the 1990s, "we" (as a team) have been busy studying the history of education in the former Belgian Congo. Of course since then we have not only closely monitored the theoretical and methodological developments in the field of colonial historiography, but have ourselves also contributed to that history. This article tries to give an overview of some of our analyses, concentrating on the question to what extend the Belgian offensive of colonial (i.e. mainly Catholic) missionary education, which was almost exclusively targeted at "paternalism", contributed to the development of personal life, individual autonomy and/or emancipation of the natives. From the rear-view mirror of history we are, among other things, zooming in on the crucial 1950s, during which decade thoughts first turned to the education of a (very limited) "elite". The thesis we are using in this respect is that the "mental space" of colonialism was not of a nature as to have a very great widening of consciousness among the local population as its effect.

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Section

Part I: Catholicism and colonialism

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Education in early America began in the home at the mother's knee, and often ended in the cornfield or barn by the father's side. The task of teaching reading usually fell to the mother, and since paper was in short supply, she would trace the letters of the alphabet in the ashes and dust by the fireplace. Christopher Dock, who made several notable contributions to the science of pedagogy, taught in one of these schools for many years. Eastern Pennsylvanians, as well as New Jerseyans and Marylanders, sometimes sent their children to Philadelphia to further their education, where there were several boarding schools, both for girls and boys. In the Southern colonies, government had, for all practical purposes, no hand at all in education. Education offers children a ladder out of poverty and a path to a promising future. But, in the Democratic Republic of Congo (DRC) nearly 7 million children aged 5 to 17 are out of school. The economic sluggishness caused by the fall in raw material costs, the political fragility resulting from the upsurge of social crises and other natural disasters have not allowed the DRC to achieve universal primary education. This situation is exacerbated by the non-application of the school free measure, however, decreed by the Government. The majority of direct and indirect expenses related to the school @inproceedings{Wandela2014TANZANIAPE, title={TANZANIA POST-COLONIAL EDUCATIONAL SYSTEM AND PERSPECTIVES ON SECONDARY SCIENCE EDUCATION, PEDAGOGY, AND CURRICULUM: A QUALITATIVE STUDY}, author={Eugenia Lucas Wandela}, year={2014} }. Eugenia Lucas Wandela. Published 2014. Political Science. The development of technology and innovation in any country depends on a strong investment in science education from the lower to the upper levels of education. In most of the Sub-Saharan African nations, science education curriculum and teaching still faces many issues and problems that are inhibiting the g Chapter Seven: Gender and Education Policies: Shaping Colonial Society 7.1: Introduction 7.2: Existing Literature 7.3: Pre-Colonial Gender Roles in the Congo 7.4: Gender and the Early Development of Formal Education 7.5: Christian Missions and Gender: Missionary Ideologies 7.6: The Colonial Authorities and Gender 7.7.1: The 1925-1929 Reorganisation and its Impact on Girls' Education. Nowhere more so than in colonial societies where European educational provision, always
limited and always carefully targeted at selected groups, reflected the underlying assumptions of the colonial rulers about the role, capacities, and supposed limitations, of colonized peoples. Colonial Education in the Congo - a question of "uncritical" pedagogy until the bitter end? Article. Dec 2017. Marc Depaepe.

Language policy in the Belgian Congo (±1880–1960) ran on two tracks. In addition to the question which languages were to be used in the ‘education’ and Christianization of the colonized masses, the authorities had to respond to linguistic tensions between Dutch-speaking and French-speaking Belgians in the colony. Regarding the first question, preference was generally given to the use of African rather than European languages in primary education. As for the second, the 1950s witnessed attempts gradually to ‘bilingualize’ the colonial apparatus, dominated, until then, by the use of French.