

The Impact of The British Emancipation to the Krio

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Freetown, the capital of Sierra Leone, was a settlement of ex-slaves in the British Empire and an important place for Britain to show the world her “humanity”. Britain gave these ex-slaves and descendants of them ‘Civilization’ through Western education and Christianization. Since diamond war (1991-2002), however, Sierra Leone is well known for child soldiers, corruption, and other awful things, which is the opposite of “humanity”. A main subject of my study is to clarify how the history of “the British Emancipation” effects on people of Sierra Leone today.

Ex-slaves and their descendants are now called ‘Krio’. Rethinking of the British Emancipation in Sierra Leone, a master’s thesis focus on the life of Adelaide Smith Casely Hayford (1868-1960), who was a distinct Krio cultural nationalist.

When she was a young, her family left Sierra Leone for England like many other Krio people. After she lived at England for more than 20 years, she returned to Sierra Leone finally with her husband, J.E. Casely Hayford, who was a famous Ghanaian nationalist. She also joined nationalism movement in West Africa, wearing African dress. However, she realized that she could not become a white woman, African and even Krio. Wyse (1989), or Fyle & Cole (2007) insists the Krio have always adopted other culture successfully, while her story suggests an isolation of the Krio.