

ment of labour. It lists every tribe in the Territory—138 in all—by Provinces and Districts, and gives the altitude and temperature of the tribal area, customary diet, and chief pursuits. The normal diet is a guide to employers, for experience has shown that unaccustomed food, even if it does not incapacitate the labourer, often makes employment unpopular and leads to desertions. In addition, a scale of rations worked out in collaboration with the Medical Department is given, with the method of germinating pulses to provide green food in regions where fresh vegetables and fruit are unobtainable.

The information on climate and normal pursuits is for the guidance rather of recruiters, who by using it can avoid directing labour to regions of markedly different climate from that to which they are accustomed, or recruiting men for work of a type for which they have no aptitude.

The advice given to employers and recruiters has followed these lines ever since the Labour Department was constituted some ten years ago, and inquiries of this type, and the action taken upon them, are described in Major Orde Browne's *Report on Labour* of 1927. This pamphlet, however, for the first time puts all the information together and makes it easily available. (*Communicated by Dr. L. P. MAIR.*)

The Education of African Communities.

In 1925 the Secretary of State for the Colonies issued a memorandum on Education Policy in British Tropical Africa (Cmd. 2374) prepared by the Advisory Committee on Education and ten years later, in the light of growing experience, a further memorandum has been issued dealing with the education of the mass of the population and in particular of those living in rural conditions. The main purpose of the memorandum is to show the educational significance of the interrelation of all the factors in community life. The school can make its most effective contribution only as part of a more comprehensive programme directed to the improvement of the total life of the community. This involves a recognition of the close connection between educational policy and economic policy and demands collaboration between the various agencies responsible for public health, agriculture and schools.

The backwardness of the African people is largely due to unsatisfactory health conditions, and improvement can come only from simultaneous propaganda among adults as well as school-children. An interest in agriculture and the development of improved methods cannot easily be stimulated without the help of the schools.

If the school tends to weaken social bonds and to introduce a new set of values entirely unrelated to the old, its ultimate effects are likely to be harmful: hence it is a primary concern of the educator that established institutions, loyalties and values should not be destroyed before new bonds have had

time to grow and new loyalties have taken root to replace those which changed conditions have dissolved. It is the policy of the Government to welcome the help of religious communities in these moral tasks of re-creating a sense of social obligation and giving a new sense of responsibility and a new hope under the changed conditions of life. The intimate connection which exists between church and school in African villages is significant as helping to give the necessary link between the school and the adult community. The inspiring task of the village teacher is to interpret the old world as well as the new to the rising generation, and therefore his training is of very great importance. He must learn enough of the laws of health and sanitation and agriculture to be able to work with the agents of these other departments, and when they are not resident in his village to back up their teaching in the intervals between their visits. A corollary of this idea of an approach to a community as a whole is the teaching and training of girls and women. Progress of any sort in the community life depends upon the women, and until single women can undertake village teaching a great deal will depend upon the teacher's wife.

Such a programme of rural reconstruction necessarily includes activities that lie outside the scope of a Department of Education, and hence outside the province of the Advisory Committee on Education; but the need for organization to correlate the various activities dealing with the village has been widely felt, and steps have been taken in this direction in several territories. The memorandum of the Advisory Committee has brought the matter to the attention of still wider circles, however, and proposals sent home from Zanzibar have been made the occasion for conferences between those concerned in the various departments which may lead to further action.

In making plans for the education of the village community the Government has, besides its own departments, to reckon with two other factors which while they may make the plan of collaboration more complicated are powerful either to help or to hinder. These are voluntary agencies, such as Christian missions, engaged in educational and welfare work, and finally the Africans themselves. The voluntary agencies have long been engaged in the education of the villages, and they have in their religious convictions a driving force which can triumph over many obstacles. The African, like most other human beings, does not always appreciate plans made over his head 'for his own good', and there is a growing realization of the need for provision for more adequate consultation of African opinion in the planning of education in Africa.

Organization to secure co-operation between the different departments of Government in their approach to the African village could no doubt be created by the authorities, but such collaboration is in the end a personal matter. Each man is absorbed in his own work, and unless he is deeply convinced of the interrelation and interdependence of the various sides of

village life he is likely to push ahead with his own task in isolation. This memorandum, which has been sent to all African Governments, has drawn attention to the situation, and the next steps in dealing with it must be made by those on the spot. (*Communicated by Miss B. D. GIBSON.*)

La protection des arts et métiers indigènes au Congo Belge.

Les lecteurs d'*Africa* apprendront avec intérêt qu'en présence de la décadence de l'art africain, le gouvernement colonial belge a témoigné son vif intérêt pour les diverses manifestations artistiques des populations congolaises en instituant dans la métropole une 'Commission pour la protection des arts et métiers indigènes' ayant pour mission 'd'étudier et de rechercher tout ce qui peut contribuer à leur sauvegarde, à leur conservation, à leur rénovation et à leur progrès'. Parallèlement à cette institution, il s'est formé à Léopoldville pour tout le Congo Belge et le Ruanda-Urundi une association sans but lucratif, désignée sous le nom 'Les Amis de l'Art Indigène' et placée sous la présidence d'honneur de M. le Gouverneur Général de la colonie. 'L'association a pour but essentiel de protéger et de favoriser l'art et les métiers indigènes, dans leurs artisans et dans leurs réalisations ethnographiques et folkloriques originales, afin de sauvegarder voire d'enrichir le patrimoine artistique spécifiquement congolais. A ces fins, elle se propose de grouper toutes les bonnes volontés, de réunir les moyens indispensables et de susciter toutes actions morales et matérielles. Elle contribuera à l'établissement d'ateliers spécialisés, à la création de musées locaux, au développement des échanges entre les indigènes et les diverses régions du Congo, à la participation aux expositions universelles métropolitaines, à l'organisation de débouchés éventuels, au classement méthodique de la documentation appropriée; et toutes relations utiles seront nouées et développées avec les groupements et organes intéressés de Belgique et d'ailleurs.'

On ne peut certes qu'applaudir à ces initiatives. En s'attachant à sauvegarder le trésor artistique africain, elles témoignent non seulement de la haute importance accordée aux valeurs spirituelles, elles illustrent aussi d'une façon évidente la digne préoccupation de conserver au sein de la société congolaise toutes les richesses et toutes les virtualités appelées à contribuer au développement ultérieur de la production artistique autochtone.

Sur le terrain des réalisations pratiques cependant la plus grande prudence s'impose. Il ne nous paraît pas inopportun de souligner que des traditions techniques même séculaires ne peuvent à elles seules suffire à assurer la continuité de l'art nègre. 'L'art n'est vraiment de l'art, a écrit Maurice Delafosse, que s'il correspond dans son expression comme dans son inspiration à la civilisation dont il est le produit pour ainsi dire sublimé.' Or, à l'heure actuelle la société indigène se modifie profondément. De jour en jour, elle acquiert avec des cadres nouveaux une âme nouvelle. L'art indigène lui-même ne peut échapper à ce renouveau. Ce serait contraire au progrès