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CIVILIZING THE EAST AFRICAN

England has long been regarded the greatest and most successful colonizing nation the world has ever known. Not since the Roman Empire was at the zenith of her affluence and power has any other nation even approximated the British Empire in variety and extensiveness of colonial rule. In the language of Daniel Webster, she is "a power which has dotted over the surface of the whole globe with her possessions and military posts; whose morning drum-beat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken chain of the martial airs of England." She has carried the civilization of Western Europe into the uttermost corners of the earth and has made successful contact with a great variety of primitive races in both hemispheres. Her methods of developing self-government and the ability for self-support among these primitive peoples is observed with interest by all persons engaged in the study of racial progress and advancement.

A most interesting and instructive contribution to the current literature on race contact is a recent book by Professor Julian Huxley, entitled "Africa View." Julian Huxley is a grandson of Thomas Henry Huxley, the great English scientist and contemporary of Darwin and Wallace, and he himself ranks as one of England's most distinguished present day scientists. He discusses the British African problem, therefore, from the view point of the biologist and anthropologist and his views, particularly those relating to education, should be of more than ordinary interest to Indian Service workers.

In his chapter on "The Education of the African" he says:

"The first thing to consider is not what the teacher would like to teach; not what the ideal human being ought to know; not a curriculum framed to cover the range of human knowledge and activities, in relation to which children are so many examination candidates. The first thing is what the child can profitably learn; what is suited to the needs and desires of limited human organisms in a particular environment; a curriculum framed to promote the development of individual growing boys and girls. This is the modern biological idea of education, which you will find held wherever people have really thought out their ideas on the subject, and are not carrying on by inertia or merely putting their prejudices forward in the form of ideas.

"Then there is the double principle that education be adapted to the local environment of time and place. This is the 'dual mandate' of education. It recognizes that men and women have to be prepared for earning their livelihood and doing the work of the world, but recognizes equally that they should be introduced to those ideas and activities—in literature, history, science, religion, art and other forms of self-expression or self-realization—which will enable them to reach a level of existence above immediate drudgery or anything of purely practical scope."

Of the numerous schools visited and studied by professor Huxley nowhere does he find large boarding schools such as we have for Indians, and nowhere are there any co-educational boarding schools for these primitive people, though he did find a few day schools where both sexes attend. Speaking of one of his school visits he says:

"Mrs. Watson, a splendid 'old timer,' showed us over the girls' school. The girls live in dormitory 'cottages' of twelve beds each; a head girl is responsible for each cottage, and has a room to herself. The cottages are issued with rations, which the girls can then cook as they prefer, supplementing them with vegetables from their own school gardens, which they are taught to cultivate by approved methods. Into the charge of each cottage are given two black babies, generally orphans, for whose well-being the girls are responsible—an excellent way of training them in the care of their own future babies."

Regarding the custom of charging pupils tuition fees, he says:

"At nearly all African schools fees are almost nominal; but here in Uganda a good many natives are quite prosperous through cotton and other crops, and the Budo authorities felt it was time to make the parents pay something more substantial for what the boys were getting. A few years ago, in the face of a good deal of opposition and gloomy prophecies that attendance would fall off, they raised the fees to the sum, very considerable for Africa, of \$125 a year, and the applicants for entrance are more numerous than ever. It seems to be true in Africa as well as at home that people value more highly what they have to pay for."

In his "Epilogue," Professor Huxley defines the supreme duty of the English Government to be—

"To give the people of Africa a share in the administration of their own territories, and a responsible interest in their economic and social developments, is what is wanted. The native chiefs and their councils of tribal elders; the native sanitary inspectors and ag-

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