

## EDUCATIONAL POLICY IN THE BRITISH COLONIAL EMPIRE

by  
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The Colonial Empire with which we are concerned here excludes, of course, India and the Dominions. It excludes also the Egyptian Sudan, controlled by the Foreign Office, North Borneo, administered by a Chartered Company, and Sarawak, governed by an English Raja. It includes the Crown Colonies, Protectorates and Mandated Territories administered by the Secretary of State for the Colonies who is responsible to the House of Commons. For educational purposes we need not distinguish these three classes of Dependencies. But of these Dependencies I deal only with those that involve our contact with non-European races, excluding, for instance, Gibraltar, Malta, Cyprus and St. Helena. The Empire with which we are concerned was acquired approximately between 1800 and 1920 - the West Indies, the other Island groups and the Far Eastern Colonies dating from the earlier part of the period, the Tropical African Colonies, except Sierra Leone and parts of the Gold Coast, from the later part.

The difficulty of treatment results from the variety rather than the size of the Colonial Empire. It covers about 2 million square miles, 30 times the size of Great Britain and Ireland, but easily swallowed by the U.S.A. or Canada. Its population of about 60 millions is not much more than that of the British Isles, though double that of all the Dominions. But it is for the educationist what haggis is for the Scotoman - fine confused feeding. We have the ancient civilisations of Ceylon and China and the primitive culture of Tropical Africa - a great variety of creeds, regions where Islam and Judaism face one another, where Polynesian cults or Buddhism are in contact with Hinduism. Everywhere relations between widely different religious cults and social structures have to be adjusted. In the small island of Trinidad live representatives of six of the important races of the world and of at least seven religions. We have the completely detribalised as well as the still tribalised Negro and Bantu, and the Negro who has lost his language and culture. Economically we are mainly agricultural but include some highly urbanised and industrial areas. Politically we range from the elaborate system of Self-Government in Ceylon to the simple methods of the Solomon Islands. In many parts there can be no question yet of detailed and definite Education policy. We are constantly reminded, and we need reminders, that effective education is a communal secretion, its mode of self-expression, its instrument for ensuring continuity and growth. It cannot be imposed from without. External agency can assist, or more frequently impede the growth. But the nature of the growth will be determined largely by internal and incalculable forces and by local conditions. Conditions may be altered from without. A particular attitude of mind may be encouraged from without. But a community's reaction to external forces or changed conditions can never be foretold. "Unexpected results" would provide material for a bright and interesting book.

No Secretary of State for the Colonies is unaware of this today or anxious to adopt too definite a policy. He will be content with a few assumptions and a handful of principles. And he will not be hurt if these principles after local application are adapted with the utmost elasticity to local conditions.

What are these assumptions? The schoolmaster, of course, never has any doubt regarding the nature and correctness of his principles or the wrongness of the man next door. Unfortunately, the principles underlying effective education do not relate to technique, but are concerned with economic, political and fundamentally ethical questions. Colonial Education Departments depend ultimately for their charter on the attitude of the House of Commons and English nation towards life.

But the English nation has not got an attitude, in the sense that the French nation or the Totalitarian State has an attitude. It is possible for a dominant race with a definite and clear cut attitude towards life and explicit religious, political and economic assumptions to devise an equally definite and clear cut policy for the education of its subject peoples. But, the English people are vague in their thought and inarticulate in its expression. They have been visited by shrewd foreign observers who have commented, often to the surprise of the English, as to the nature of their assumptions. The nature of these assumptions is not known to the English electorate.

There is no Statesman's Manual which defines the official attitude to those races. Since the days of Burke there has been much vague talk of Trusteeship, a metaphorical mode of speech which came into wider use when the European powers carved up Africa in the latter half of the 19th century and secured final international recognition in the post-war Mandate system, "In mandated territories," so the legend runs, "inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, the wellbeing and development of such peoples form a sacred trust to civilisation." Our too frequent use of the term "sacred trust" is due not to hypocrisy but to our intellectual laziness. We do not talk now as we did in 1900 of "the white man's burden." We are well aware that we are doing what no Trustee can do, using a trust for our own interests as well as those of our wards. But we have never thought out as a nation the implications of the term. Lord Lugard has thought it out and substitutes for Trusteeship the term "Dual Mandate." Our task is so to develop the lands and races committed to our charge as to benefit the world as a whole, including, of course, ourselves, and also the races that inhabit those lands. This formula would probably commend itself to the English electorate if Colonial affairs were ever an election issue. And it might be used to explain the general principles of our Colonial Administration. There are, of course, occasions when such a Dual Mandate seems impracticable. Either white interests must predominate or native interests. I am not aware of any formula covering such cases, but it is possible to quote official pronouncements on problems, usually economic, in specified areas which indicate that native interests must be paramount. There is for instance, the report of the Joint Parliamentary Committee 1931 on Kenya affairs. It might be possible also for impartial and probing

critics to emphasise policy or procedure in specified areas which suggests no such distinct preference for native interests. It would certainly not be possible to produce an official or Parliamentary statement on any local problem or area that, where there is an inevitable conflict of interests, the native must go to the wall.

No doubt the Education Departments would like somewhat clearer guidance. Are they educating their pupils for a world in which they are to be first or second? They know, anyhow, that there will be a determined, though not always effective, effort to avoid the need for choice and to reconcile interests. The education officer would like also more precise definition of political aims. Are we to educate our pupils for self-government? The answer to this will be yes. But what kind of self-government is our ultimate aim? Is it to be democratic self-government? Lord Morley said that it was as absurd to give democratic government to tropical races as it was to give a fur coat to a man on the equator. Twenty years later democratic self-government was given to India. "Have we Dominion status in view? Can we specify areas or races for which such a status seems worth taking into account now?" "What are the stages through which the more primitive races must pass?" "Is 'indirect rule' in Tropical Africa a stage in the journey or journey's end?" the replies would be vague. There would be a reference to Ceylon, launched recently on an interesting experiment in very genuine self-government, or to certain West Indian Colonies where wholly elected Legislative Councils function in a constitution resembling that of England under the Stuarts. But the general tenor of the reply would probably be "Self-government is, of course, our ultimate aim, but it would be useless to look far ahead." And there is much to be said for such a reply if one remembers the Solomon Islands and other such peaceful backwaters, or areas where anxious care for minorities or racial or religious antagonism disturb and hamper the political philosopher. But it is not a reply that helps the practitioner of higher education.

The Secondary Schoolmaster or College Lecturer would like also to know for what kinds of administration work he is training his pupils. Are they to occupy posts of the highest responsibility and gradually to replace white men in these posts as trained and competent candidates become available? The crudity of this question might provoke and would certainly justify a very cautious reply. The questioner would, however, learn that in Ceylon the majority of posts, including highly responsible offices, are filled by local candidates, that on the West Coast of Africa, as well as in other territories with a larger and more distinguished education history, there are natives in responsible positions, that more particularly in the technical Departments - Public Works - Agriculture - Medicine - Education - there is a fair field for qualified local candidates, and that in appointments generally as in educational facilities there is no statutory colour bar. He would find in some areas a marked absence of local men in responsible administrative posts, and reasons for such absence that would deserve attention. Looking back at India he would note that the theory that good government was no substitute for self-government was taught by the British in the schools of British India for a hundred years. After a period of maladjustment and stress, self-government has finally been given to India. But not long after a group of business men in a Colony with an Indian community quoted as a well-known fact that the Indian is incapable of any administrative responsibility.

Clearly the Education Department that awaits guidance from the English nation expressed through constitutional channels is likely to be disappointed. Our Education Departments, in fact, do not wait. They go ahead with the occasional result, we must admit, that they produce results that it is difficult to adjust to the political or economic tendencies of local administration. Idealism in the classroom is comparatively easy. In one Colony plans for technical training have overlooked the fact that a white labour union on the Railways is blocking the employment of the native in skilled occupations. In another, plans for the instruction of the villager in the growing of cash crops are disturbed by a conviction outside the Education Department that those particular crops are better left to large scale industry. A history syllabus may create grave misgivings outside the Education Department on the grounds that it pays too much attention to politics and too little to economics. But if an Education Department gets no very clear guidance regarding the ethical, political and economic assumptions underlying the administration of his area, suggestions are or can be placed at its disposal by a body constituted to consider Colonial education problems and so composed as to be able to consider the bearing of economic or political conditions on such problems. That body does in fact advise an educational course with reference to what it believes to be the political and economic conditions and assumptions of particular areas or the Colonial Empire as a whole. It is for the Secretary of State when he passes on these suggestions to the Colonial Government to say how far he thinks they are compatible with present or contemplated conditions. If he thinks them quite incompatible he may prefer not to circulate them.

This body of educational advisers tries in all its work to avoid that aloofness, isolation, to which all educators are prone. It is not only that schools and schoolmasters are conditioned in their work by circumstances which they cannot control but must understand. They have also to remember that it is not only the Education Department that educates. Every white man who comes into contact with a primitive race is participating, for good or bad, in its education - as employer of labour, tourist, missionary or Government officer. More particularly, the Government departments responsible for the social services and economic development - Public Health - Agriculture - Public Works - are really Education Departments. Co-ordination of all these kinds of education is now a cardinal feature of our policy - and with a view to promoting such co-ordination this Advisory Committee has now established close touch with the central Medical and Agricultural Committees. As a first result the co-ordinated plans for rural welfare work, in which the school is only one factor, are emerging.

What power has this Committee, through the Secretary of State whom it advises, to influence education policy? Before this question is answered, and to explain what may seem a disappointing answer, the history of our Colonial education work must be considered. It is a very English story. In practically all our dependencies the Government first ignored education, being concerned with the maintenance of law and order, defence from external attack, and economic development. Often they were merely walking in the footsteps of the Chartered

Companies whom they followed. Education they left to the Christian missions to whom they gave usually a free hand. And they did not interfere with local and indigenous methods of education. Thus we see that from the start a fundamental feature of our Colonial policy established itself, free scope for private enterprise, a suspicion or mistrust of rigid official control, arising no doubt from the absence of clear educational ideas on the Government's part, as well as from a lack of belief in education, and a feeling that more important matters demanded all their time and energy. In course of time gusts of public opinion at home, combined with demands from the missions for financial help, and disputes between missions led to the establishment of Education Departments. In Fiji, which became British, there was no Education Department in the strict sense of the term till the present century had begun. There, as in several African dependencies, a fully developed and effective department came into existence only after the war. Right up to the time of the war there was no general consideration by the Colonial Office of Colonial Education problems. Locally in some areas there was considerable official activity - and in some dependencies enquiries and reports by Commissions, members of which were sometimes appointed by the Secretary of State. Little, if any, attention was paid by the Colonial Office to these reports. There was not, and is not now any Education Department in the Colonial Office. Departments are organised on a territorial basis.

Only after the war, and then in Africa alone for a time, was home interest in Colonial education fully aroused. The mandation of territories to the victorious powers quickened the sense of responsibility for all primitive races. If we were Trustees we must be up and doing. Simultaneously the recently instituted International Missionary Council, with its headquarters in London, was greatly influenced by a leader with educational insight and enthusiasm. And as gadflies on our flanks we had Dr. Jesse Jones and the Phelps Stokes Fund. The two reports of the expert and inter-racial Commissions sent by the trustees of that Fund 1921-1923 to investigate education in Western and Eastern Africa convinced the Secretary of State of the need for overhauling our educational work with the help of an expert Committee. The Missionary Council, the veteran administrator Lord Lugard and Mr. Ormsby Gore, at that time Under Secretary of State, fanned the flame, and the Advisory Committee on Education in Tropical Africa came into existence in 1924. On this Committee educational experts with home experience came into touch with representatives of Colonial educational and also Colonial administrative and economic experience and with Mission representatives. Representatives of the Colonial Office were added to keep the Committee in touch with "realities." The Under Secretary of State is ex officio Chairman. Realising that other departments, especially Agriculture and Public Health, were responsible for various phases of education, the Committee confers with the Advisory Committees on agriculture and on health, in order to stimulate similar co-ordination in the dependencies.

Two results were likely to follow from this history. As the Advisory Committee came into being only when, after a long spell of go as you please procedure, each Colony had developed a local flavour, some suspicion of outside influence, and a feeling that what was good for some other Colony was ipso facto useless for itself. Secondly, as the Central Committee originated from anxiety about African education; and in fact confined its attention to African affairs up to 1929, when it was enlarged and reconstituted as the Advisory Committee on Education in the Colonies, other dependencies which were brought within its range in that year were inclined to question, at one time, the soundness of its judgment on non-African questions, more particularly, of course, our eastern dependencies, in contact with ancient and honourable cultures so different from that of primitive tribes in Africa. Moreover, these dependencies had been managing their own educational affairs for a considerable period of time.

But although at the outset the attitude of the non-African dependencies may not have been so sympathetic or receptive as that of the African dependencies, this distinction has tended to disappear. The Committee has not obtruded its advice, and it has studied local conditions as far as possible. It has also conferred with Directors of Education home on leave. It has often been found that conclusions reached by the Committee are the same as conclusions reached as the result of local experience and experiment.

The advice tendered to the Secretary of State is passed on to the Colonies for consideration with due reference to local conditions. In those dependencies where there is a large measure of self-government, and where the legislative council consists mainly or entirely of elected members, the advice may be, and sometimes is disregarded. In the more autocratically governed dependencies the advice is usually interpreted in the nature of instructions. But even in such areas the Governor's personal attitude counts for much. It is possible for him so to interpret local conditions as making the tended advice impossible. The Governors, when they are home on leave, confer with the Education Committee and mutual understanding is thereby increased.

Here is a summary of the main principles emphasised by the Education Committee in their general memoranda and in memoranda referring to particular areas or problems. To some extent they represent conclusions reached independently by local education departments. To some extent they have been influenced by American ideas. I start with those principles which I regard as distinctively English.

First, the Committee sees the need for some moral safeguard against disintegration and against excess in individualism. It believes that such ethical teaching can most surely be based on religious foundations. In its 1925 memorandum on education in Tropical Africa the Committee says, "Such contact with civilisation, and even education itself, must necessarily tend to weaken tribal authority, and the sanctions of existing beliefs, and in view of the all-prevailing belief in the supernatural which affects the whole life of the African, it is essential that what is good in the old beliefs and sanctions should be strengthened, and what is defective should be replaced. The greatest importance must therefore be attached to

religious teaching and moral instruction. Both in schools and training colleges they should be accorded an equal standing with secular subjects." Long before this pronouncement was made for Africa, the Governments of African and other dependencies had welcomed the co-operation of the Christian Churches and missions, foreign as well as English, which have preceded them in the educational field and had financially aided their education work. But such co-operation had been welcomed mainly on financial grounds. Mission schools cost the government less than government schools! Now for the first time the educational value of religious instruction was emphasised, and an integral place in the curriculum was assured for it. No attempt was made by the committee to evaluate the different religions. A welcome was assured to all religions whose rites and doctrines were consistent with ethical growths. In practice more encouragement has been given to Christian missions in "pagan" areas, where primitive religions are found, than in areas where ancient and highly developed religions are firmly established. It may be added that missionaries have moved with the times and have been studying anthropology and comparative religions, as a result of which efforts are being made by those working among primitive tribes to build on tribal foundations, incorporating in Christian ritual what is potentially valuable in the primitive.

Secondly, I must emphasize the importance that is attached to private education enterprise and non-official agencies; this is a fundamental feature of English policy at all times and in all places. We have seen already the important role assigned to private agency in the sphere of religious education and we have touched on the financial benefit of such cooperation. There is a third advantage, recently much stressed by the Committee. Private enterprise means, in a wise administration, a variety of aims and methods, a departure from official standardisation and rigid uniformity which the English detest. The Education Department cannot divest itself of responsibility for the ultimate control of education and future provision of facilities. It must see that a certain standard is reached and maintained and that no harm, physical or moral, comes to the pupil. Subject to these conditions, it should encourage experiment and allow freedom of curriculum. It should tender advice and welcome advice. Meticulous inspection and control of details is to be avoided. There are areas where ninety per cent of the educational facilities are provided by the Christian missions.

We will now take the relations between indigenous cultures and civilisations and what we may call generally western life and civilization. Recognising the existence of some isolated areas, the committee's views are based on a conception of the inevitability of this contact in a rapidly contracting world. The committee's wish is to soften the violence of the impact and, by helping the primitive or oriental race to analyse its own culture, to reject what restricts growth and to intensify what fosters it by methods and in accordance with principles found useful in the west. It aims at evolution not revolution, synthesis not substitution. It is somewhat shy of the slogan, "We want a good African or Malay or Fijian, not a bad European," realizing that it is for the African or the Malay to decide for himself as he advances educationally to what extent he will drop

indigenous traits and develop external ones. We cannot determine his future. All we can do is to prevent him from being swept away un-awares by a sudden influx of new ideas or new modes of life, before he has been trained to understand his own mode of life, or to achieve to what is offered from without. We can help him to hold the fort until he is in a position to decide for himself whether it is worth holding. This position is summarised as follows in the Committee's memorandum of 1925. "The adaptation of educational ways and means to the mentality, aspirations, occupations and traditions of the various peoples, conserving so far as possible the sound and healthy elements in the fabric of their own social life, but adopting them where necessary to changed circumstances and progressive ideas as an agent of natural growth and evolution." The conception of social structure is dynamic not static. "Adaptation to mentality" is a dangerous phrase needing careful interpretation. The mentality to be taken into account is the mode of thought and feeling prevalent in an area or community at a given time, that is when outside influence is brought to bear, not a mode peculiar to the race, biologically and intrinsically part of its own being. With the biological question of distinctive racial mentality the Committee was not concerned. But its educational assumption is that all races of men have potentially equal capacities, and that the educator's business is to study the actual mentality of the race committed to his charge, adapting his method and even the content of his teaching to the stage of mentality which has been reached by the race without academic discussions of ultimate possibilities, and avoiding premature restrictions of these possibilities.

Another fundamental assumption is that a creative response to outside influence is manifest in all cultural growth. We in the West have very much to offer to the East, to the Pacific and to Africa, which they are capable of receiving. They have much to offer to us. We try to avoid artificial labels for their cultures, refusing to believe that the West is wholly material, or the East wholly spiritual, the West intrinsically progressive, and the East inert, the West essentially individualistic, and Africa and the Pacific essentially communal.

What are our views on the relation of the individual to the community, that question so vital to all who are concerned with tribal life in Africa, or Indian castes in Ceylon or Fiji, or the Chinese family in Hong Kong? Though disintegration must at all costs be avoided, the conditions of growth and development must be secured. This involves the training of the individual to criticise his communal life and ideas; criticism of course is based on understanding. First, study your environment, then try to improve it. The community exists for the individual, not the individual for the community. The individual depends upon the community and is conditioned by it. But a community's growth depends upon the initiative and trained criticism of its individuals. The problem is to restrain the individual until he is trained, and to preserve the social structure while the individual is learning his responsibilities as well as his rights, his ability for communal actions as well as his power for self-advancement. Economically, it is often a question at what stage private ownership and trade can safely intrude on communal life.



Progress requires economic as well as moral foundations. The social service must be financed by the produce of the country. The development of natural resources and acquisition of material wealth must be taken into account by the educator. Schools cannot initiate or develop industry. But they can and must develop vocational aptitude and the right attitude of mind. From the beginning the training of hand and eye is essential. A lively and intelligent interest in the industries of the neighbourhood must be cultivated. The committee feels strongly that all specialized training must rest on a firm foundation of general education. Before a certain level of general education has been reached, that level depending on the nature of the profession or vocation in view, highly specialized training for a particular trade or industry must not be allowed to intrude. The nature and extent of such specialized training will be determined by the nature and extent of local industrial development. Over and above the agriculture and trade and technical schools which are provided to meet specific demands we have the educational work of the agricultural and other departments, which through their demonstration farms and itinerant instructors, influence the adult population. It is for the education department to see that the adult population is equipped through its schools with an inquisitive, receptive and intelligent mind. We aim at turning out from our ordinary schools, not trained mechanics or highly skilful cultivators, but men who will want to make progress in their vocations, and who will be capable of receiving special instruction.

We emphasise the value of a general education not only as a basis of specialised training; but also because it gives what no specialised training can give, means for the enjoyment of life as distinct from means for the earning of a livelihood. Those who urge that a child should learn only what is useful are usually those who want a perpetual supply of cheap labour. They hope that the child who learns only to dig or hoe will never want to do anything else. It is not the business of the schools to feed the labour market. It is their business to help pupils not only to live but to live well. Pupils will stay in the villages if village conditions are improved. The pupil who has been enabled by a liberal education adjusted to rural conditions, to take an intelligent interest in rural life is more likely to remain a villager than the countryman who has only been taught to dig and who migrates to the nearest town to earn urban wages which will relieve the monotony of his life by enabling him to visit the cinema and gin shop. We hope that for the enjoyment and advancement of life, the arts and crafts will be an integral part of the school's offering. Ornament usually precedes clothing in fortunate tropical countries. Music, the drama and the plastic arts shall at least proceed peri pessus with the more utilitarian arts. In West Africa and in Malaya particularly, effective steps have been taken to weave these arts into school life and to develop them on indigenous lines with tactful assistance from Western technique. In the same areas much is being done for the encouragement of vernacular literature.

Before we leave this topic of general and vocational training we may note that in recent years, largely as a result of Dr. Julian Huxley's tour in East Africa, special stress has been laid on the teaching of elementary science with a biological bias. What we are

aiming at is a school curriculum offering not so much separate subjects as separate aspects of community life. In the life of the community health and agriculture play an important part and their promotion demands a scientific basis.

Among the school aims envisaged by the Committee is the training of the community in the administration of its own affairs, the inculcation of true ideas of service and citizenship. Such ideas are perhaps innate in all tribal life, and are to be found more interwoven into the social life of the Hindu, or the Chinese family life than into the individualistic life of England and America. The problem is the retention of such social ideas in groups brought into violent contact with the West. In many parts of Africa, and in Fijian life, the educator has to take into account the principle of Indirect Rule, that is the development of tribal administration on indigenous lines. There is, however, a constant danger that the native chief with the power of the British government behind him, will abandon the democratic traditions so strong in tribal life, the palavar with his elders and so on, and that he will resort to autocratic methods which afford no scope for progress. He may resent the development of private trade and appropriate for his own benefit the skill and tools of those who have been trained in our schools. How to avoid a conflict between this system of Indirect Rule and the ideas fostered by our education is a real and urgent problem. What place is there in the system for this product of western education? The solution may be found in the schools for chiefs, or schools organised on tribal lines such as have been established in Tanganyika Territory. It is more likely to be found in village welfare training centres where native chiefs take courses side by side with village teachers and technical department officers. This has been effective in Nyasaland and the practice is spreading. Somehow or other, "the wisdom of the elders must be associated with the aspirations of the young."

We come next to the training of the directing classes, not training for leadership which suggests a school for dictators, but training for responsible posts in administration, social service, commerce and industry, higher education, both general and professional. "The first task," says the Committee, "is to raise the standard of the bulk of the people. But provision must also be made for the administration and technical services as well as for positions of exceptional responsibilities. "And, again, the door of advancement through higher education must be kept open for those who by ability and temperament show themselves fit to profit by such education." Not long ago, the committee, feeling that even in undeveloped Africa, there was a danger of the need for higher education being ignored, gave a reminder that the trained ability of a few gifted members meant as much to a race's welfare as the general standard of ability. What they emphasised as a goal for Africa, may be regarded as an accepted, though only partially applied principle elsewhere. The provision of local facilities for undergraduate studies equivalent in value to what the student would get in England, and the acceptance by the government of such courses, in assessing the claims of candidates for posts, as equivalent to higher courses. The standardization and testing of such courses are to be undertaken by the

University of London until the University college is fit to ripen into a University. The Committee urged preference for such professional courses as the development of the area required. The first essential is to ensure those social and economic conditions without which there is no economic basis for cultural advancement." Some members thought that suspicion of "purely academic and cultural subjects" was over-emphasised. Higher education of a general rather than professional type is certainly needed for the creation of enlightened public opinion. The Committee's statement has also been criticised as ignoring the claims of indigenous culture. Actually, African arts, crafts and languages are strongly entrenched at Achimota College and Chinese studies have recently been placed on a proper footing in the University of Hong Kong. The Committee has emphasised the desirability of the educated class keeping in touch with the masses of their countrymen. It may be that indigenous culture will be the link. In our African colonies the drift so far has been in the other direction and it cannot be said that the product of higher education is in close touch with the various aspects of local and racial life.

As to the linguistic question, the Committee regards English as at present the inevitable medium of instruction, except in Palestine, and as a valuable progressive and unifying subject of instruction. There have been as yet no signs anywhere, except in Palestine, of a desire for higher education through the medium of a vernacular tongue. The Committee urges the importance both of the local vernacular languages and the local ethnical languages, where there are any, as subjects of secondary and higher education. Where the vernacular languages are still in a primitive condition their development should be encouraged. Actually in tropical Africa, languages not previously committed to writing have been grouped, standardised, and provided with phonetic alphabets. Some of these recently investigated languages are now admitted by the University of London as examination subjects.

In the lower stages of education the Committee urges most strongly, the need for instruction at the start being given through the medium of the mother tongue, though it accepts the need for a departure from this principle under certain local conditions. The transition to the use of English should be gradual, varying according to the nature of the subject, racial characteristics, and other local circumstances. English should not be introduced as a subject of instruction until some progress has been made with the mother tongue. The stage at which it should be introduced must depend upon the supply of competent teachers. There is no question anywhere of imposing on unwilling races the study of English. The demand for it is universal. The Committee opposes any restriction of such study based on political or economic fears. Properly taught it need have no unsettling effect. A knowledge of it is required for progress. The supply should be regulated by the supply of competent teachers.

Of women's education little need be said here. The Committee's views on the importance of such education are those of all civilised peoples. With the difficulties that it presents we shall deal when we consider administration problems. There are women

on the Advisory Committee and they have insisted rightly that there shall be women on all local advisory boards.

Such are the more important principles emphasised by the Committee. They are not universally applied. Adaptation to local conditions sometimes makes them hardly recognisable. The effect of their application cannot be foreseen. That it will often be very different from what is expected is certain.

"Who seeks to please all men each way  
And not himself offend - -  
He may begin his work today,  
But God knows when ("or where") he'll end."