

Education in the Colonies, spoke on the difficulty of inculcating a moral code as part of a system of education divorced from tribal traditions. He pointed out that education in its higher branches is being more and more taken over by Governments, who, although they allow religious teaching to be given, do not make it part of the organized programme as is done by the Christian missions. The products of that system as he saw them in London did not appear to have assimilated a moral code which was felt as effective in the absence of the sanctions of the native environment; but the former pupils of Achimota College made a striking exception to this generalization, of which Major Vischer invited an explanation.

In discussion it was pointed out that Achimota is in many ways unique. Both teachers and students are very carefully selected, the latter coming from families in a position of economic security, a consideration which has a direct bearing on the question of adherence to socially prescribed standards. At Achimota native tradition is presumed to be worthy of respect, in contrast to the somewhat unsympathetic attitude towards it of some other educational institutions. Finally, great pains are taken to find employment for Achimota students, and they remain in touch with the college with its own tradition of membership of an *élite*.

Achimota, however, is one of the limited number of institutions training men primarily for a life in a more or less Europeanized environment. Other considerations are important in the case of schools such as the Yaba Higher College in Nigeria where the pupils are for the most part destined to return to the rural areas, either as teachers or through inability to find employment. Here the question arises of the moral principles which could be taught in a school which draws pupils from several different tribes whose traditional standards are not uniform, and also of the effect of the diffusion through the village areas of the principles learnt at school. The assumption that the Christian code of ethics provides the answer is open to the criticism that this code is at variance with the reality of the social system which European administrations have introduced into Africa, and is apt to be rejected by Africans when they become aware of that fact. It was suggested that a task which awaits the anthropologist is the construction of a code based on sociological realities, but that he has not at present the data which would equip him for such work. (*Communicated by* DR. L. P. MAIR.)

Some Aspects of Native Education and Culture Contact.

To the student of educational problems in Africa, Mr. W. C. Groves's *Native Education and Culture Contact in New Guinea*¹ will be of value in many ways. It contains a good statement of the scientific approach to administrative problems in general and to those of native education in particular. The author draws very largely upon African material in building up his argu-

¹ Melbourne University Press. Pp. 179. Price 6s.

ment, and his own comparative data may produce a similar cross-fertilization in other fields. He does not stop short at statements of general guiding principles, as the anthropologist is often forced to do by his lack of direct practical experience. Mr. Groves embodies his point of view in concrete and detailed suggestions for a revised programme of native education, including a Central Government Institute for the training of personnel, allocation of finance and even the details of a projected syllabus and the daily time-table of school work. While the details of his scheme are adjusted to conditions in New Guinea, and would certainly require modification in other parts of the world, they will at least prove suggestive to anthropologists, educationists, and administrators in Africa and elsewhere. Finally, the work is a model of how a specific problem in culture contact should be approached. The author brings to his task not only an academic training in education and in anthropology, but also valuable practical experience in both fields, together with the necessary discrimination and critical ability.

After an excellent introductory statement, the author proceeds to discuss the 'Pattern of the Primitive', contrasting the form of pre-European native society with that of European civilization. This is perhaps the least satisfactory chapter in the whole book. Here we meet again the automatically conforming savage, bound hand and foot by tradition, whose main goal in life is the ceremonial affirmation of his social sentiments. Fortunately, the author proceeds at once to forget the artificial and conventionalized picture of pre-European native life which he has built up, attacking the problem directly, concretely and empirically, and discussing the issues in terms of the existing culture-contact situation. The quality of his work illustrates very well the complete irrelevance of any picture, real or imaginary, of archaic, primitive conditions to the student of culture contact.

Mr. Groves discusses the forces of culture contact—economic, political and religious—and the disruptive effects which these produce: in the division of interests and allegiances between old and young; in the development of individualism and unsatisfactory forms of economic life; and in diminishing attachment to religious and ceremonial observances. The story in general terms is well known, but Mr. Groves provides valuable examples illustrating the effects of European influences upon various individuals and in different kinds and degrees of detribalization. 'There is no one condition of breakdown or state of maladjustment common to all parts of New Guinea' (p. 59).

He goes on to formulate certain principles of guidance for the educationist working among native peoples. Criticizing the tendency to regard education merely as a matter of formal schooling, he insists that it must form part of the community life, and of a consciously developed policy aimed at adjusting the whole social organization of the people to new conditions. Concretely, in New Guinea, the starting-point must be the village, of which the village school should be the community centre, not merely an

alien excrescence, as it is in those districts where the natives do not regard the school 'as in any sense their own, or as existing for their guidance and development' (p. 70). Against this, he urges that the school should play a wider part in community life; it should operate to improve housing, to introduce new methods of agriculture, to provide facilities for recreation—in short to 'touch native life from every angle and at every possible point' (p. 69).

The author also lays down a number of other principles which should guide policies in regard to education: it should take cognizance of the future of its pupils, of the type of life for which they are being educated, and not merely thrust learning upon native children on the bland assumption that any kind of education under any circumstances is a good thing; that educational policy must aim to serve the mass of natives rather than a select few; and that efforts should be made to enable the natives themselves, 'in association with European educationists who have gained their confidence in the proposed work by anthropological methods of approach, to assist in the establishment and participate in the working of the institutions' (p. 77).

These aims, summed up in the term 'nativization of education', may be attained by adapting European ideas and procedures to native life, and the author shows concretely and in detail how this can be done in New Guinea in such varied fields as hygiene, agriculture, elementary science, religion, and moral codes, not to mention a vast range of suggested recreational, aesthetic and social activities.

Having formulated a clear-cut and comprehensive policy of native education, Mr. Groves concludes by describing how this might be put into practice by the administration. In general terms, he would employ the existing system of mission education, since Government resources would not be sufficient to provide the necessary machinery. On the other hand, he insists that missionary teaching should be co-ordinated and directed in close co-operation with the administration. And he meets quite squarely the possible objection that such a policy might lead to 'a form of virtual Government control of education, euphemistically termed co-operation' by saying that 'Government supervision it would certainly mean, but the degree of actual control exercised would depend upon the attitude of the parties concerned'.

Perhaps not all anthropologists will share Mr. Groves's optimism concerning the possibility of such a *rapprochement* as he envisages: it is hard for the administrator to understand the attitude of those whose primary object must necessarily be religious conversion, and whose very real and sincere convictions will not allow them to compromise at certain points, as required by Mr. Groves's liberal scheme; on the other hand, the missionary is reluctant to admit that conversion to Christianity is not the immediate goal, that he should tolerate, for a time at least, beliefs, rites, and standards of

ethical conduct which, though well adapted to native life, are repugnant to Christian ideology, and that, to put the matter cynically, a happy sinner is better than a miserable convert. Here there exists a divergence of interests, ideals, and duty between anthropologists and administrators on the one hand and missionaries on the other. And to dismiss those of the latter who refuse to betray their principles as 'the hidebound, conservative, uncompromising few' (p. 42 n.) is to assume towards people in our own culture an attitude foreign to that which the anthropologist insists must be adopted towards the convictions, traditions and taboos of primitive peoples. While fully supporting Mr. Groves's plea for co-operation between administrators, missionaries and those whose primary interest in the native is economic, with the anthropologist as a sort of catalytic agent, we must clearly recognize the points at which the interests concerned are necessarily antagonistic to one another.

However, the main point is the well-being of the native, and the Government has the power to urge, and if necessary to dictate, a policy consistent with this aim. Mr. Groves's theoretical insight and practical experience, his sympathetic but realistic appreciation of difficulties, and his synthesis of the contributions of the anthropologist and of the specialist in native education, have led to the formulation of such a policy. No one who gives serious consideration to his suggestions will doubt either their desirability, their practicability or their far-reaching implications for the future adjustment of native communities in New Guinea. (*Communicated by* DR. RALPH PIDDINGTON.)

Sélection sexuelle coutumière et avenir des populations africaines.

IL existe en Afrique des règles endogamiques, qui interdisent aux membres d'un certain groupe d'épouser un individu de sexe opposé qui n'appartient pas au même groupe, et des règles exogamiques qui interdisent d'épouser quelqu'un qui appartient au même groupe. Si ces règles ne sont nullement contradictoires parce qu'elles s'appliquent à des groupes sociaux différents, elles opèrent cependant en fait une sélection, qui, au regard des données de la génétique expérimentale, se révèle défavorable au progrès de la race noire.

Dans un exposé de 'la notion de race à la lumière des données de l'hérédité expérimentale' fait à l'Institut Royal Colonial Belge (*Bulletin des Séances*, 1937-2, 587-601) le Professeur J. L. Frateur énonce comme suit l'hypothèse de l'hétérozygotie originelle dans l'espèce: 'Tous les individus de l'espèce ne sont pas homozygotes ou purs dans tous leurs caractères. Il y a dans l'espèce quelques rares individus qui sont hétérozygotes ou impurs dans l'un ou l'autre caractère. Et leur union fortuite produit, par dissociation mendélienne, la variation. L'espèce possède donc vraiment une variabilité innée. Mais cela se limite à la dissociation d'un caractère spécifique complexe en caractères plus simples. Ceux-ci sont le point de départ des races, qui restent par conséquent dans le cadre de l'espèce.'