

1924

E. AFRICA
W. AFRICA

169

C. O.
45622
26 SEP 24

FROM

DATE

DEBENHAM, G. A.

22nd September 1924.

FOR CIRCULATION

Mr. *Downie* 7.10.24.

Mr. *Strachey*

Mr.

Asst. U.S. of S.

Presid. U.S. of S.

Parl. U.S. of S.

Secretary of State

- (1) NATIVE EDUCATION.
- (2) NATIVE COTTON GROWING SCHEME.
- (3) EDUCATION OF HALF CASTES.
- (4) DEFENCE.

Fwds memoranda - "in the hope that papers may be of use to Lord Southborough's permanent committee".

Previous Paper

MINUTES

cannot help wishing that Captain Debenham's leg would recover more rapidly if his inactivity (bodily) is going to lead to more of these writings.

I have read them submitted. No I is vague and of no special value, I think.

No II on cotton growing is the most interesting being an account of his actual endeavours. I see no objection to his offering it for publication as there was no compulsory planting of course. No III refers to the pulling of

Ans. - 11 OCT 1924

Subsequent Paper

an Arab's beard^x (see bottom
of p. 5) as a measure of
discipline^{not said} but I do not think
that any trouble is likely to
arise if the article were
published.

No III on half-castes seems
a poor effort.

No IV on military matters
seems to me of negligible
value. He does not ask
for permission to publish it.

Capt Debenham is in
deadly earnest about his
African work as is attested
by many letters on his file
& Mr. Muehlenberg will bear
this out. It would be
unkind to snub him at all,
and I think we might
ack. officially saying that
there will be no objection to
the publication of articles 1
& 2 and 3 and that
they will be brought to the

^x perhaps
mean a
figure of speech
HBD

I see nothing of
special value in
these papers that is
not already under
attention by the
Officers in charge of
Native Education
Hammisch
1.10.24

letter of the Director 170
Secretary of the Advisory
Ctee on Education Native
Education in Tropical
Africa.

? Major Vischer should then
see, and unless he
sees anything of value in
the papers they can
be pub'd.

He 7.10.24

As proposed?

(Capt Debenham is an ex KAR
Officer recently appointed to
Adm. He is at present
on extended sick leave
with a dislocated knee).

HBD

8/10/24

At least the papers to Dir. & Secy.
as proposed. We had better say that
it will be advisable to omit or amend
the remark about the Arab's beard before
publication.

CS 8/10

cl. mca

MINUTES.

MINUTES NOT TO BE WRITTEN
ON THIS SIDE.

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of p 5) as a measure of
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Hammelin
11/25

Article of the number 170
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HBD

8/10/24

He has sent the paper to Mrs. Schenck
as proposed. We had better see if
it will be advisable to send or amend
the remarks about the Arabic beard before
publication. CS 8/10

closed

Page 5, R. 3.

22.9.24.



L'Esiglone
Leylin
Switzerland
171

I have the honour to forward herewith
papers dealing with the following subjects.

Native Education

Native cotton growing

Education of half castes

Life.

Object in forwarding these is not in any
to criticise or belittle work being done at present,
in a state of enforced idleness for the moment,
mind naturally runs on African questions,

the above papers are an attempt to set down
conclusions arrived at after over 11 years service in

continent, in various protectorates, and in police,
military and civil capacities. Knowledge accumulated

much deep and constant reading of my subject
and by practical experience have gone to form the

views set down, which you will notice tend
to broaden or alter than to uselessly destroy.

in the hope that these papers may be of
to Lord Southborough's permanent committee

they are forwarded to you, and that they may
in the formation of opinions, and lines of

in on the various subjects

it intended also to ask for permission to
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Box S. R. 3.

22.9.24.



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Education of half castles
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being forced to plant cotton in Uganda, I
will withdraw the request as regards No 2 if
you prefer, but would still like to publish
1 and 3

You will note the paper on sleeping was written
some time ago, but has been altered as regards
soldiers education.

I propose forwarding further papers on African
subjects.

I would add that copies of these papers have
been despatched to the Hon. the Chief Secretary
Mr. W. Salaam in order that he may be
acquainted of what is being done

I have the honour to be
Sir

Your obedient servant

A. A. Buchanan

Under Secretary of State
Colonial Office

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G. A. H. Buchanan

Under Secretary of State
Colonial Office

SOME NOTES ON EDUCATION.

I do not propose to write about the pros and cons of the subject, but to write a few notes on some salient points and questions which have struck me of recent years. They are mainly:

- I. The village schools.
- II. The need for the education of an elite; prospective teachers, clerks, Govt. artisans, and soldiers.
- III. The system on which to run the education of the elite.
- IV. Boy scouting and the public school system.
- V. The teaching of English and of the national spirit.

Before going into details of the above questions, I will make some general remarks to illustrate my views in general, and to define my outlook.

First of all the native is essentially a practical utilitarian, and his education must adapt itself to that mentality. Thus it must at once give him ideas and notions which he can put into practice in his daily life immediately. Should one glance back at our own condition, we will see that our status was at the time of say Cæsar not so very different from that of the natives at present, and that our evolution came through practical teaching, that of agriculture and manual labour, and that for a very long time this was the sum total of education. Therefore it would seem that manual labour should be the foundation of mass education for some time, interspersed with book learning.

Secondly the future of the mass of the people lies in the land, they will prosper and thrive on and by it, therefore agricultural instruction is the most important subject of education for the masses, and must be its foundation in most localities, adapted to the needs and peculiarities of them.

Thirdly the needs of particular localities need studying and education be based on them, precedence being given to such

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Thirdly the needs of particular localities ^{regions} need studying, and education be based on them, precedence being given to such

subjects as hygiene, and the formation of character, together with the inculcation of moral fibre, and the spirits of self-reliance and control. If, for instance, a living can be made making brick moulds, there is no need to go on teaching cabinet-making. The education should be essentially practical, and limited to wage earning.

Lastly education must be governed by the needs of the territory. For instance, large numbers of artisans, clerks, and general trained and skilled labourers of various branches are required both by the Govt. to replace Indians and by private persons, therefore, at present we should concentrate on that.

I was astounded in Tanganyika to compare the labour position of the native with Nyasaland and N. Rhodesia. The Indian seems completely to have usurped the native's place in all skilled works, and he is employed where in these two last mentioned protectorates a native would be doing the work quite as, if not more, efficiently than the Indian. This is especially noticeable in Posts, Telegraphs, Railways, Govt. Offices, etc.

Thus it will be seen that my aim would be to produce according to locality, temperament, and needs, a man who could immediately turn his education to practical use on the spot. He would not necessarily be more than rudimentarily literate. Secondly, it would aim at making a man of him, a person with a certain aim and objective in life. Lastly for a chosen few it aims at making thoroughly educated artisans and clerks, etc. According as the needs arise, and not flooding one branch to the detriment of others.

I will now outline a few ideas of how to reach this object. First, however, I wish to make a few notes and remarks about the village school which I have studied now for some years. It varies very largely at different centres according as the

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-3-

particular Administrative Officer is interested or not. It largely depends on him, and he mostly has not the time to supervise it properly, even if keen. The standard of teachers is low, and their hold over the youngsters generally nil, because they have no character or initiative. To get children to repeat parrot-like a set code of lessons appears in most cases to be the limit of their capacity. Outside of school hours, their influence for good, for healthy exercise and games is non-existent, neither does it enter into their heads.

1. THE VILLAGE SCHOOL.

At most, if not all, District Headquarters there is a Govt. School. In a very few cases there is a European school-master, and with such cases this paper does not deal. At others slight supervision by these masters is possible, and at others, and this is a large number, no supervision from the Education Department is possible. It is with these latter two classes that I deal. At them supervision devolves upon the Administrative Officer and such has to be exercised mostly in his spare time, or when he can find an opportunity among his many other duties. Personally with the very best of intentions I found I could only get down to the school twice a week, and could only get down to their games, which I had instituted, also twice a week. These schools, which average some forty to sixty pupils or more, between the ages of five and ten to twelve years of age, are in the charge of one or two government teachers, sometimes supplied by the Education Department, often taken on by the A. O. Thus they are liable to frequent change according to the ideas of these latter.

The subjects taught are reading, writing, arithmetic, a little geography and a little singing. The pupils are very bright, quick at learning, and their memory especially is wonderful. They learn long passages by heart with ease.

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-4-

They attend for some five hours per die. This is the sum total of their instruction for such time as they wish to remain. They cannot be kept after the age of ten to twelve for having reached the age of puberty - the most difficult time with a native, owing to his sensuality - they are a bad example and a danger to the younger boys, and they must leave. Some of these lads are very bright, and could be turned into useful members of the community if their education could be continued. In the majority of cases, however, this is impossible as the parents have not the means to send the boy to a large centre where there is an advanced school, and the mission-schools are also barred to many, vide Mahomedans. Thus the lad has to turn to earning a living at something, and he must take to the land or a trade, and a bright intellect is lost to the community. For the majority, the vast majority of village children that is the procedure, they rise very rapidly to a point, and then cannot get any further, and gradually sink backwards through force of circumstances. They work a little here and there, but it is manual work, and their future is in the land, for they are the mass. Does this not appear wrong somewhere straight away?

A child is led along a certain path to a certain point, there he comes up against a blank wall, and the path ends. He has to turn to, equipped with a type of knowledge, which is useless to him as an aid to gaining his immediate livelihood, or to improving his condition of living. Such education for the mass is useless, and money thus spent is wasted, for it provides knowledge of the wrong type. Such schools are better closed and the money saved to be spent on providing schools for the children of men so placed that they can afford to carry on the education to its completion in them.

That, then, in a few words is the village school as it stands at present. It is fairly popular, but has the

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That, then, in a few words is the village school as it stands at present. It is fairly popular, but has the

disadvantage of not fulfilling a want, nor of turning out a useful article.

What is the alternative? To me it appears to be the teaching of work, and the broadcasting of the idea that work on the land is not inferior and that there is a future in it. Thus the first step is to enquire into the needs of the district in question, and explore the possible avenues to development, at the same time studying the methods and tendencies of the inhabitants. Having done this, and ascertained what the immediate needs, or what industry, cultivation, etc. is capable of development in the district, the next step would be to open the village school on these lines, under a trained teacher. As an instance we might find, that the natives diet is wrong, containing not sufficient variety of foods, especially vegetable foods. Here then the foundation of education would be the teaching of more varied cultivation, and the uses and advantages of certain food stuffs. This instruction would not cater for the children only, but lectures and demonstrations would be given to the men of the tribe also. In another district there may be a future for a certain type of cultivation, such as rice, maize, ground nuts, cotton, or there may be a native industry worth reviving or developing, such as the making of agricultural implements, manufacture of salt, wood-carving, or cloth weaving. In yet another it may be there is a future for the cattle trade, or a demand for slaughter cattle. And so on. Each district would then find out its needs, and then apply to the central authority, or even for the present - owing to the paucity of instructors - find for itself, teachers competent to carry out necessary instructions. Thus we have what we are aiming at, namely an essentially practical education, the benefits of which can be put to immediate practical use.

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Three questions immediately arise, namely:

- (1) Supposing - which will be very often the case - that the particular industry, or area needing instruction is not in the vicinity of the Boma?
- (2) In any one district there may be more than one subject needing teaching, and one industry development?
- (3) How are you going to break down prejudice?

The first query I will answer by posing another question. Is it essential that the district school shall be on the Boma doorstep? Myself I would say, No, it must be where it can do most good. The question of supervision immediately arises. This also can be got over, a certain amount of trust must be put in the instructor, and he will gradually improve under the scheme of division (2) of this paper. Further he can be put under the care of the Sultan whose area he is in, and who would report periodically. The district officer can also from time to time visit the school during the tours of his district. Then at the various holidays, the teacher can come in to report. I do not think that the decrease of direct supervision is sufficient of a disadvantage to counteract the very great advantages of the method outlined.

As to question (2) I think it will mostly be the case that districts will provide more than one field of action, and to this situation two solutions appear to be adaptable.

- (a) To move the Govt. school from one place to another.
- (b) To have more than one school.

As regards (a) this would be a very slow process indeed, in fact I doubt its practicability, but it might have to be adopted until sufficient teachers can be trained to provide for all wants.

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-7-

available. The district officer must use his discretion as to which of the various needs of his district require attention first. That particular one must then be taken in hand, and the others developed as opportunity offers. For instance, the teaching of more advanced methods of salt manufacture may prove of more advantage to the district than the development of a certain crop or vice versa. Thus salt would be taken in hand first, and the other would follow, provided always a teacher were available.

As regards (3) this must be tackled as it always has been tackled, namely by steady sympathetic methods, accompanied by demonstration. It is a question yearly becoming easier of solution.

Finally, as regards the village school. I would institute a number of scholarships annually for the brightest pupils. That is to say, a certain number - such number to be determined by the central educational authority according to the needs of the territory - of selected pupils would be passed as required to the higher schools, where they could complete their education free, and then go to help form that elite of which I have already spoken, returning perhaps after completing their studies which must be thorough and carried through to the end, to help teach their own people, or going to teach others. It is to these few bright pupils of a village school that I would teach reading, writing, etc. because they will be able to use their knowledge immediately, and must have that knowledge to enter the central school. Thus for perhaps their last year at the village school the selected youths would spend their time in the classroom.

That completes the first part of my paper 'the village school'. An essentially practical institution, whose

teaching in this case. The district officer must use his discretion as to which of the various needs of his district require attention first. That particular one must then be taken in hand, and the others developed as opportunity offers. For instance, the teaching of more advanced methods of salt manufacture may prove of more advantage to the district than the development of a certain crop or vice versa. Thus salt would be taken in hand first, and the other would follow, provided always a teacher were available.

As regards (3) this must be tackled as it always has been tackled, namely by steady sympathetic methods, accompanied by demonstration. It is a question yearly becoming easier of solution.

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teaching is adapted to its environments, and whose subjects can be put to immediate beneficial use by its students. An institution which by the teaching of labour will so raise the social standard of its learners that these will eventually be automatically prepared for the next step up the ladder, a step requiring as its foundation a working population of a certain monetary value per head.

III. ADVANCED TEACHING. THE TRAINING OF AN ELITE AND THE FINISHING SCHOOLS.

It is our avowed intention, and our practice, to in every way develop native authority and where such has decayed, or is non-existent, to build it up, so as to as far as possible rule the natives through and by themselves. This actually entails the creation of a native administration founded on tribal organization, administering tribal law as far as possible. Native courts both civil and criminal are instituted, marriage and divorce, collection of tax, maintenance of law and order, the carrying out of our decrees, and the rendering of detailed returns being also amongst their duties. In order to do this properly a literate class is required, of a high moral standard, and a strict sense of duty. This at present largely does not exist, a great number of paramount and subordinate chiefs being entirely or partially illiterate. This should be remedied in the coming generation, so that the successors to the present chieftainships will be nearer what is required and will in any case be literate. This will form an important proportion of the elite of which I speak.

The second class are clerks. I think I may say that most Govt. Departments and private enterprises aim at replacing Indians on their staffs by natives of the country as soon as sufficiently efficient ones can be found. This applies not only to clerks, but also to such as station-masters on the

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railways, postmasters, junior medical staffs, customs officials, etc., etc. It is obvious from the conditions pertaining in neighbouring territories that responsible positions in all these branches can be efficiently filled by natives. Vide Nyasaland, N. Rhodesia and the Congo, the latter especially as regards railways. Further a good class of teachers is required, men of character as well as knowledge.

Much has to be done under this heading especially. At present the demand for this class exists, but only for the roughly trained men. Unfortunately, the supply is almost entirely of only ^{practically} trained, who are of very little use.

The third class are ^{artisans} ~~occupations~~ of all trades, and of all kinds. There is also a large and growing demand for these, and here also they must replace a large number of Indians employed in Govt. and private workshops. Here again a higher general standard is required, and ^a certain number to be trained as instructors is also wanted. The general standard at present is not sufficiently high, and does not develop to the full the natives' capabilities.

Lastly, ^{or} our advanced agricultural class is required. Men capable of teaching agricultural methods, and trained in the growing of commercial crops. These would have to supply the demand of Govt. for teachers, and of Private concerns for a higher type of labour foreman, and skilled hands used and trained to work for long periods, for handling and preparing crops for export.

These are the four educated classes at present required in varying numbers. They are a constant demand, and tend always to increase, and to want a steadily higher standard of man. The standard turned out at present is generally too

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- 10 -

lot for the requirements and does not show sufficient signs of rising. The main reasons why this is so are that the pupils do not remain long enough to finish their instruction and that they are frequently not in the right surroundings.

As to the provisions for the training of this class, I do not believe there is anything of an organized nature. Certain departments such as railways, public works, telegraphs, education, devote a portion of their funds to training as far as possible a small number of youths, but these far from providing the quota required are not sufficient for their own needs. Such efforts are praiseworthy, and are a step in the right direction, but they are independent, and un-co-ordinated, and they do not provide education as we understand the word or would like it to be. For these men are to be our leaders in their respective branches, and require a fuller and wider training than the learning of a certain craft; besides many are destined to govern their people, and to teach the youth of the country; therefore, it is essential that they should be of high moral character and integrity as well, so as to be not only the intellectuals, but by their example and their private lives inspire a healthy and better spirit in all those with whom they come in contact.

THE CENTRAL COLLEGE.

It is here that under one head, in some central position - and I would venture to suggest Tabora - will be united all the various branches of teaching set forth, and that the elite of the country will be found. I think it essential that all should be united for many reasons which to my readers will be obvious. Let us then for a moment study the composition of such a college. First it must be divided into distinct branches.

(a) Administrative and commercial college:-

The training of future chiefs, Administrative clerks for all Departments including clerks for native courts. Commercial clerks, Railway employees, customs, teachers for schools, etc., etc., as required by Departments.

The curricula would necessarily vary according to Departments, but it is largely of a class-room type. A thorough knowledge of English would be essential, and for clerks shorthand would be included, book-keeping, correspondence, indexing, accountancy, etc. and for other branches correspondingly. Telegraphists would, for instance, do a shorter course, and do their technical training under their Department.

(b) Medical College:-

To this would be attached a hospital. Here would be trained medical assistants, nurses, vaccinators, in fact all that is required by the medical profession, including health inspectors, sanitary inspectors, etc. A class of these might be trained to work independently in the out districts, being equipped with a knowledge of simple ailments, tropical diseases, hygiene, vaccination, sanitation. Much very good work could be done by such a type of man. I have before me at the moment the report of a sleeping-sickness mission composed of eminent doctors. They remark that: "Being short of native staff, we had to hurriedly train a few men who could read and write as vaccinators. After three years experience with these, we can safely say that the results were excellent, from forty to fifty natives being employed. Much of the work was done by these men, and they became highly skilled and conscientious, some even injecting better than we did. The villagers received them well." The above speaks for itself, and indicates a line of development.

(c) Agricultural College:-

Here would be taught improved methods of native agriculture, preservation of soil, use of implements, the cultivation of commercial crops, and the handling of the same for export, elements of forestry. The values of various food-stuffs and fruits might advantageously be included; cattle breeding, dairying, poultry farming, market gardening, etc., etc. would be another branch. In all these Departments of Agriculture and stock raising, demand and opportunity would control the size of classes. Much of this work would be of a practical nature, and would include the actual planting of small areas, cultivation and handling, cattle etc. would also be kept. The learner would progressively advance from the position of labourer to that of overseer.

There would be a large demand for such men in the districts, as Govt. Instructors, and by planters.

Technical College:-

Here would be trained all our artisans for various branches, in well-equipped workshops. They would provide teachers and artisans for the various stations throughout the country, as well as for Departments and private enterprise. It is not necessary here to go into the various subjects that would be taught, they are well known enough.

A Preparatory School:-

All ~~scholars~~ scholars who come to the college under the age of fourteen will enter this division first. It will deal principally with the formation of the boy's mind and character, will explore his brain, and discover his particular bent. That is to say the boy will - unless a prospective chief - be allowed to choose his career more or less, provided he shows a particular inclination or aptitude for any one branch. During

these two years, his knowledge of reading, writing, and arithmetic would be developed and he would commence to learn English, but as this time is particularly the 'difficult time' in a native's education, more attention would be devoted to his moral formation, and physical development than later on.

This school is a necessity so as to allow boys from the village school to come directly to the college, instead of having to pass their 'difficult period' under no restraint, and probably idling.

Those then are the main divisions of our central college, we will now go into the organisation and principles of the college itself, but before doing this we must briefly discuss headings III, IV and V.

III. The system on which to run the education of the elite.

There are many who contend that it is impossible, or at any rate wrong to educate the native on public school lines. There are others who advocate that very principle as the only one possible for turning out the type of man we require. I think myself that the correct method is a compromise, that is, the public school method for the training of our elite, but not for the education of the mass. The latter do not need, nor could they assimilate, a public school education, neither is such necessary for reaching the ends which we have in view, and which were explained in part I of this paper. On the other hand it is essential for the training of the pupils of our Central College, and for the formation of the type we require, for by its system of giving responsibility and inducing the development of character, as well as developing the spirit of fair play, of self control and self discipline, and maintaining a high moral tone, it provides just those essentials to the formation of a MAN that are lacking or

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undeveloped in the make-up of the average educated native. Away from the discipline of his tribe and elders, the youth is often stripped of, or gradually forgets, the restraining influence, and the many laws which he was taught as a child, and brought up to respect and which formed part of the etiquette of his tribe, and upon which was based their moral code. Little or nothing is given him to replace this, and we are not only presented with a partially detribalised, but also an undisciplined man. Totally detribalised not, for I do not believe that he ever quite overcomes the fear of the magic and mystical which took such an important place in his formation as a boy. Now with a public school education I think we in a large part, if not altogether, replace that which he loses by a probably better code on which he will be able to build up his life. Thus he is turned out not only mentally equipped for some profession or trade, but morally and physically equipped also in such a manner as to make a useful and disciplined citizen.

I am also of opinion that it is not so much during his education as after, when he begins to travel, and perhaps enters large cities that the process of detribalisation gains most ground, largely because he has nothing to combat it with. This he would have under our system. It is also said and quite truly that the native given authority is good as long as he remains under close supervision, but once detached, and placed on his own, he is unreliable, and often becomes oppressive, cruel, vindictive and sometimes dishonest. Let us say at once that the temptations are usually very great, and that his training has usually not been of such a nature as to supply him with sufficient character and moral force to resist these. I believe with proper training such as just outlined we shall arrive at very largely eliminating this.

Lastly, I would repeat that for our educated elite a training on public school lines is essential - for it must be

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borne in mind that many of them are to be the future leaders and teachers of their people - but for the mass it is not necessary, contemplated for the present.

In support of this argument I would draw attention to the system employed in the Dutch East Indies for mass and advanced education.

IV. Boy Scouting and the public school system.

Why we are about to discuss this question, is because I would make Boy Scouting a voluntary, but important, part of the training at the Central College. It would in fact replace the C. T. C. of our public Schools. I would encourage it in every possible way, because I think it would appeal to him, and is a direct way to his heart, and is the best way of bringing out all that is good and latently noble in the individual. And that is the great and strong point of Boy Scouting, it is individual ^{as well as} and collective in character and moral training.

Realizing some years ago the importance and the potentialities of this institution for the formation of our natives, I have gone into the subject as far as possible, have discussed it with many, and have watched with interest its growth on the West Coast especially in Sierra Leone and on the Gold Coast. There is no doubt that it contains a great deal that is good, and as I was warned at the Headquarters in London, "the last thing we want is to make it military, so be very careful in that respect". It is not only the good and sound principles which scouting teaches, but it is the manner in which it approaches the boy, and holds his attention, grips his imagination, and almost as it were in spite of himself betters him all the time. Up to the present I have been unable to put these ideas to the practical test. You cannot do so not knowing for how long or short a time you are to be at any one station.

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It is an experiment which to show any real result would take two years to carry out, employing all one's spare time. Yet though it is essential to our central college training, it is also useful, and would I am certain give excellent results applied to the mass. It would grip them at once, and captivate them.

Boy Scouting contains so much that is good of the tribal spirit, and so nearly conforms to many of its common features, besides in its games giving an outlet to much which is latent in every native's breast.

I am also of opinion that for our central college, it would work in very well with the public school training, and would be a useful complement to it.

Further, I think, that every European joining the Education Department, and entering Africa as a teacher should have undergone a period of Boy Scout training, and a Scout-master course.

V. The Teaching of English, and the national spirit.

What language is to be used as the medium of instruction? I think for the mass Ki-Swahili, but for the elite, English. No opposition will be met with to the former, but there is still a class of European who hates to hear the educated native talking English. It is, however, essential that the higher instruction should be in this language if we wish to form a really useful class, and a class which will be able to advance itself through life by reading. I think a lot of the prejudice now encountered originates from the fact that the English generally spoken is so bad. Were this to be really good, and reliable, the advantages would be obvious at once. Especially to the Administrative, commercial and medical branches is it important. I am not going to argue out the case here, because I think it has been realized by the broad-minded that for the educated.

class a sound knowledge of English is desirable, if we wish to derive the full benefit from this class. In the village school it is unnecessary and undesirable, neither need it be thorough. In territories where the system had been working for some time, it has been found that in from four to five years an absolutely complete and thorough knowledge of the ^{European} language is learnt, as complete as that learnt in schools for Europeans.

Lastly we come to the National Spirit.

It has always struck me very forcibly among French Africans, the intensely French national spirit which they display, and the inculcating of which forms an important part of French colonial policy.

As one of the Colonial ministers recently stated: "France is a country of a hundred million inhabitants". Again "The idea has taken shape, that the motherland and the Frances of overseas, are one nation and one people, and that France relies not on ^{her} ~~her~~ ^{own} ~~own~~ ^{city}, but on a hundred million citizens". Further "France has no mercenaries, and only admits beneath her banners members of the French family. To those who came to fight by our side, to our coloured brothers, who to-morrow will again be with us if necessary, we owe that moral and material unity of treatment which is given to all our citizens".

I know that elsewhere the spirit though not so intense has an important place in colonial policy. It is equally true that such a policy can be, and has been overdone in certain cases to the detriment of the superior race, and its integrity. On the other hand I think that usually with us the question is placed too far in the background. As an instance I will only say that it has taken over a quarter of a century for the "King's African Rifles" to be presented with their colours. Further that ex British native soldiers from Battalions disbanded before the War, enlisted in the German troops, and

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-18-

fought against us in the War, even against men of their own tribe, and that equally German troops captured by us during the War volunteered to fight for us, rather than be kept prisoners, and did fight for us valiantly against their own people. I think that those who fought in the War will admit that most natives both in our own territory and in German were ready to follow either side, in fact, whichever appeared last. Such indifference requires gradually eliminating. The native used to tribalism is ready to absorb the spirit of nationalism, and should be taught it. It would certainly occupy a position in the curriculum of the central college, and should also generally be spread throughout the country, so that our natives will be British Africans, and will realize that they belong to a certain nation within which they will grow up, develop, and eventually reach a certain status, such status depending largely on their own efforts. *It is also the anti-dot to communism.*

Organization and principles of the college.

Let me just outline these before finishing the paper.

Age of Admission. From 12 to 14 to the preparatory school.
From 14 up to 18 to the college.

Entrance Qualifications. Be a selected pupil from a village school and have a knowledge of reading and writing. Or be an independent person, but fulfilling the later qualifications. If over 14 and entering the college direct, a knowledge of English would be required.

All admissions would be controlled by the number of vacancies available.

LENGTH of Course. It is not anticipated that this to be really beneficial should be less than four years, plus any time spent in the preparatory school.

All pupils will be boarders, and will be in houses of such

size as circumstances dictate. The European masters will be the house masters, and they will be organized as houses are in a public school in England. Boys will not be put in houses according to the course they are following, but will be mixed.

The question of fees is a difficult one, but I think some of chiefs, and those whose parents are in such circumstances as to be able to afford it, should pay a contribution.

There would be school and house colours, distinguishable when in ordinary dress—white ^K Ranzu for best, blue dungaree shorts and jumper for working - by the fez tassel. The red fez would be worn, each house having a different coloured tassel. The school teams and prefects wearing different again. There would be house colours for games, and school colours.

Religion. Pupils would be allowed to follow whichever they liked, and facilities would be given to all.

There would be an employment bureau attached to the college for the use of boys and old boys. I think even private employers would be willing to pay a premium for men provided they could get a long enough contract.

Lastly comes the question of expense. To start such a college would be admittedly an expensive item, and the capital expenditure would have to form a special grant in aid, or part of a loan, but after the initial expenditure on building and equipment, the running expenses should not be so great, taking into account the saving on present departmental training, and the closing of other advanced Govt. schools having European masters at their head. At first the return would be nil, but after the first few years the sales of school work should bring in a certain revenue. There would naturally in the teaching of agriculture and trades be a certain output which

-20-

should be sold, a percentage of these sales going to the skilled students whether they have contributed or not to the output, in the form of pocket money, so that during say their last year the student would have something to spend.

It is at the central college that the education of half castes would be carried out, vide paper on "Half Castes in our East and Central African Colonies". They would enter at the age of twelve years.

There then is the outline for an educational scheme providing to my mind what is most needful to the native, and of the greatest benefit to the territory at large. It also has the advantage that it provides for expansion in all its branches, and will go a long way towards reducing administrative expenditure, by replacing Indians by natives and by raising the standards of efficiency. It will also raise the moral tone of the service besides simplifying work in the districts by having efficient chiefs, and native courts. The village school also should in its new form be of the utmost use to the mass of the population and should rapidly raise the standard all round, and make a far more useful population than the present. In fact it should produce what is so badly wanted, namely the native small-holder, and the independent native artisan.

It is with the idea of promoting discussion and debate on the education question, and in the hope that something concrete may be evolved from it that this paper has been written. There should be many different ideas, and by taking perhaps a little from each, the best scheme will be evolved.

G. M. M. M. M. M.

A NATIVE COTTON -GROWING SCHEME.

For some years I had been working out theoretically without being able to put it into practice what I should do were I given an opportunity of developing native agriculture, and inculcating the spirit of the small-holder. Upon the first opportunity I determined to test my plan.

The following is the detail of it worked out and put into practice by me with the help of two native cotton instructors at Pangani for the 1923-24 cotton season. It is very simple, but I have written it out for two reasons:

- (1) That it was successful as far as I saw it go.
- (2) That it may induce others to carry out something similar, which can only be of benefit whether it be cotton or some other crop.

I have always been much struck by the amount of talk of native cotton growing, compared with actual results. It also struck me from what I had seen, and from conversations with certain District Officers that were keen, that some clear organization must be adopted to obtain any result.

Further, another, and very important, thing struck me, on which I cannot lay too much emphasis, and that was in the sequence of men in charge of districts capable of economic development. Often the efforts of one to develop some native industry, or to establish some commercial crop among the natives, were spoiled, or allowed to peter out by the lack of interest of his successor, perhaps to be again revived by the next. Every official naturally has his particular strong point, which he perhaps unconsciously allows full scope in his district. In one it may be road making, in another law, in another anthropology, etc., etc. There are also a number whose interest is the economical development of the native, and by that I mean the man who, after studying the question, will

-2-

establish and develop a native industry, or establish the growing of some crop which has a commercial value, and which will bring money and advancement to his district, people, and colony.

It is obvious that this cannot be done in every district, owing chiefly to transport difficulties, so also it is obvious that every district official has not the commercial and business instinct or tendency to establish such development. It would appear, therefore, possible to keep developers in districts capable of development. It is just as trying for a developer to be stationed in a district which he cannot develop, as for a man who likes a quiet out-of-the-way district to be placed in a district where development is starting, or has just started. Where it is established the influence is not so much felt and does not so much matter.

Therefore, I would very strongly urge first the keeping of those men known to be keen and capable of developing a district, in those localities which by their proximity to rail or waterways are capable of development. This is a very important point.

Now for the cotton scheme.

Pangani, situated on the coast at the mouth of a river navigable for sea-going dhows, and serving as a means of transport for a considerable distance through the district, is divided into six Akidats. Of these, two were seen to be unavailable for cotton planting. One for the reason that it must grow, and could sell at better profit food stuffs to the larger numbers of contract labourers on sisal estates within its borders. The second because its agricultural methods were bad, and it must be taught first to grow more food stuffs for its own consumption and under better methods.

A third Akidat where the soil appeared promising was set

-5-

aside for ground-nut growing, which was carried out on exactly the same principle as the cotton planting.

This left three free for the cotton scheme, the idea of which I explained to my chief, who very kindly gave me a free hand to carry on and develop the idea.

"In reading these details it must be borne in mind that the ground-nut Akidat was dealt with in exactly the same way." The first step was to get the Akidas themselves interested, and for this purpose we held several meetings at my house where the whole idea was explained to them, the crop, its working and results being gone into. One of the instructors, who had been in Uganda explaining the position there, and how the natives had prospered. After all this had been thoroughly grasped, they were sent out to talk to their Jumbes and find out if they thought their people would take to it, at the same time making a note of those who undertook to try. Meanwhile a quantity of cotton seed was ordered in anticipation.

Two Akidas, who were fairly close to the Boma, soon came back with a list of villages prepared to undertake the planting. The third, who was further away and whom I was unable to get at, never gave satisfactory answers, and in the end let me down badly, as you will see.

Now came the next, and a very important step, the canvassing of the villages who had agreed, and the rough explaining of the scheme. This for two Akidats I did personally, cycling out in the evenings, and spending all week-ends at the work. The third, (the furthest one) was canvassed by an inspector who remained there a month. The method adopted was to warn a list of villages that they must be ready on a certain day to hear all about the planting, then, picking up the Akida en route, take them in turn. At each the whole idea of cotton planting was explained, and the methods to be employed described. These were

-4-

- (1) I would select a suitable patch of virgin soil in the vicinity of the village. All cotton growing must be done in this patch. No independent planting would be allowed.
- (2) Every man willing to plant must undertake to plant an area 50 yards^{square} (i.e. just over $\frac{1}{4}$ acre) as a minimum, less would not be allowed, but more could be taken up.
- (3) All wishing to plant must be written down, and follow the advice of the cotton instructors.

The reasons for these three rules were:

Rule 1. It facilitated supervision, the dealing with pests, the keeping of gardens clean, and bred a spirit of rivalry between owners.

It also prevented them skimping their food gardens by keeping both separate. Further it helped picking, and ensured the rough burning of the gardens after the crop.

Rule 2. Prevented the planting of absurdly small patches all over the country side, and the waste of much seed. It gave a basis to start on, and a fair return. It was estimated a man should get 50/- provided the season was good. It also enabled a figure of yield, etc. to be got at.

Rule 3. By being written down the planter felt himself in a way bound to carry on his planting. Slackers could be got at, and a general control kept.

All this having been thoroughly explained by myself, the Akida and the instructor, the villagers were left a few days to think it over, and then a second tour was made, this time by the Akida and instructor only. On this occasion the men were written down by villages. The results, though not

- 5 -

brilliant, were nevertheless encouraging. Some 400 names were collected.

Then again the villages were toured, and this time each man's plot was marked out. These took the shape of squares, and adjoined each other. Already more names were got on these tours.

Now came a difficult period, the clearing, and keeping the growers enthusiastic and working. It must be remembered that all this had to be done in spare time, mostly from Saturday mid-day to 9 a.m. Monday morning, except the nearer villages, which could be done in the evenings. I found a push bike invaluable for all this. The usual plan was to send the safari ahead, cycle to the furthest village to be inspected that week - anything up to 30 miles - then spend Sunday in the plots gradually working back towards the Boma, sleeping perhaps some 5 or 15 miles from it Sunday night and cycling in before breakfast on Monday.

By dint then of constant passing and encouraging the men were kept at it. Knowing they might be visited at any time, for I did not usually disclose where I was going until the Friday, they kept well to their tasks, and I found that the fact of having the gardens in one plot stimulated the men very much. The slacker knew he would be the butt of the village when I came round.

I must say that both the Akidas, Jumbes and instructors worked very well setting a splendid example, the Akidas always wanting and actually accompanying me on my trips in their districts. All this time the list of planters grew steadily and new villagers took up the work, until just before seed-issuing time, I had 8,000 men on my registers in the two Akidas I could supervise. During all this period only two villages caused me to be angry, and at one of these I nearly exploded, but having found the cause of the trouble, an Arab,

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-6-

and pulled his beard, things went well. In the other village, owing to its very mixed population, constant inter-tribal squabbles, and a weak Jumbo, the planting was largely a failure.

When all seemed ready, I sent to the Akidas to say that the Jumbos were to send men in for the seed, which they did. This was issued, with a small reserve at each Akidat, and a general reserve with me. I was then to go out for three weeks or so on safari, and at the same time superintend the planting, which was to be done in properly aligned rows, etc. As I was about to do this a wire came from headquarters that I was transferred, and must leave at once, not waiting for a relief. Here was a stunner. However, it had to be done. It spread consternation amongst the planters. My chief, however, took on the job though single-handed, and promised, and did what he could as he was keenly interested, but he was now alone for a time, and when my relief did come, he was a man just out from home, and quite new to everything, so he could not help.

I have heard since that the planting was carried out, that one area was found to be too wet, but that others were doing excellently. I would add that during this time we drew up plans for an auction market, and started building it, the walls having reached some 6 feet when I left. Since then I have not heard what the position is.

Now as to the Akida who let me down. He was too far away to get at in the week-end. My instructor who went out there reported that he could not get on with the people or the job at all, so I recalled him. The Akida came in and reported that his people were keen, and handed in 700 names. He said he could run the show himself. I believed him, and included his figures in my reports. Just before issuing seed, I sent the instructor out again to have a final look round.

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He came back and reported that nothing had been done. Thus was I let down. I had sent in and said I had over 2,000 planters, and quite 1,000 acres of ground ready for planting. This figure had now to be materially altered, and I must admit I felt a fool.

A fortnight before leaving, I had inspected the ground-nut Akidat, and found things going very well. There were some 200 acres in process of being got ready. Their seed was also sent them.

A few figures from the two Akidats might be interesting to finish up with.

The largest village area was 150 planters with an area of 75 acres.

The largest single-man plot was 3 acres worked by father and son.

The largest plot taken up by a native, but who employed labour was 7 acres.

The smallest village plot was 11 growers with 6 acres.

The number of villages which planted was 16.

An Arab planted 10 acres employing labour.

It must be remembered that this was the first time since our occupation that cotton had been planted seriously in the district.

That then was the method employed, with results as far as I was able to see, I would have liked to have carried it through, but I am convinced that such a scheme carried through by any one man is sound, and has every chance of success, and for a second or third year should be showing real progressive results. It is, however, very important that the man, who starts the scheme should go through with it, for he has the whole matter in his hands, knows his villages and individual planters, good and bad, slackers and energetic ones, has their confidence,

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and besides his own reputation is at stake.

I would add, finally, that great care was taken to ensure that the ordinary village gardens were not neglected, and areas not cut down. Lastly to receive seed, issue it to natives and say 'plant' is a waste of good seed, it must be done systematically, and that is why I emphasize the importance of putting commercially and progressively inclined men in developable districts. They will spend their spare time developing.

W. H. H. H. H. H.

Akida = Native magistrate. Used in detribalised areas.

Jumbe = Village headman and leader of village community.

Safari = Journey.

III

HALF CASTES IN OUR EAST AND CENTRAL AFRICAN
COLONIES.

Native education is always a fascinatingly interesting subject, but becomes doubly so when dealing with people who have a proportion of European blood in them, are in fact half European, or are the result of inter-marriage between half Europeans.

It is a platitude to say that "half castes" inherit the faults of both parents and the virtues of neither. This has become such a general expression that it is a formidable task to attempt to disprove it, and this I shall not attempt to do, but will merely say that it need not always be so, and is not always so, and will then outline some tentative proposals for the fuller development of these people to their advantage and to that of their surroundings.

It must be admitted that "half castes" have a more developed brain than the pure black, that they are quicker to grasp things, and that they respond more readily to education. On the other hand they do not reach our standard, and thus as it were fall between two stools, and present, therefore, a problem of their own.

Having admitted this it is obvious that they need more advanced education than is generally given to the natives, and that they should not as far as possible be limited to the general standard, but that they need to be carried on further until they reach the full limit of their brain capacity. This is not only to their advantage, but to ours also, for they could replace in Govt. offices and other departments, such as on the railways and steamers, etc. A number of the Indian clerks and foremen at present employed, and would form a good class of teacher for Govt. schools, both industrial and scholastic. Outside of Govt. employ they would be

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welcomed as foremen, etc. by planters and industrials as being generally of greater capacity than the pure native, and also being no more expensive than them.

The number of these people in the Colonies concerned is at present small, but shows also a small but steady increase. Therefore it is the time now to tackle this question in its infancy, and thus to automatically create a middle class between the white and black, belonging to the country, and having all its interests in the country, as opposed to the foreigners now occupying this position whose interests are mainly outside.

Further I am convinced that these people placed under good discipline and brought up in healthy surroundings would prove a valuable community. At present in the majority of cases they are left with their mothers in some native village to live as best they can and pick up such little knowledge as comes their way, and then to earn a living of some sort. The mother probably marries some native, and thus the child especially if a boy is neglected and allowed to run wild. Again if a boy, he becomes a leader of the village youths in all their pranks. He is cleverer than they, and more sought after by the young women, thus he is gradually encouraged to riotous living and vice. If a girl it is merely a reversal of the process. In each case it is bad, and the child has not really a chance.

Thus I would suggest that having reached the age of say ten in their natural surroundings, and attended their village school, they should be urged to continue their studies at a central college, where they would be boarded, and their education completed at Govt. expense.

I consider also that the European father of a half caste should pay an educational fee for the upbringing of his child and that such fee should be compulsory and should continue to

be paid until the completion of the child's education, or could even be paid in a lump sum at the outset. There need be no publicity about such payment, but I do think that a man having been instrumental in bringing a child into the world should be made to realize and fulfil his obligations, and not allowed to cast the mother and child out with a few pounds to return to her village, and carry on as best she can.

I am convinced that such a ^{conjoint} proposal would in the majority of cases meet with ready response, on the part of the child, and the village authorities. The cost of such an undertaking would not be great, as the establishment could be run conjointly with the best native school in the country, by adding special classes and quarters for the "half castes".

They should, I think, remain first for a year under observation, during which time their education would be general and during which their masters could study the boys, until he had assured himself of the special bent of each. They would then be split up into classes according to the career they had chosen, those having chosen an industrial vocation going to that college. From now on they would carry on with the study of their profession in the normal way, until passed out as thoroughly trained, when suitable situations would be found for them.

I think they should be made to feel under a certain obligation to the Govt. for their development, and that for the first year or two of their employment they should be made to pay a small sum from their wages, as a contribution towards their education in the past. This would not only tend to remind them of the debt they owe, but would also tend to keep them at steady work, at an age when man is apt to run wild, and when often passions control common sense.

Such an undertaking would naturally not be an immediate success, neither would it show startling progress, but we are

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Such an undertaking would naturally not be an immediate success, neither would it show startling progress, but we are

accustomed enough now to native education, and to native character, to know that we must at present be always prepared for a multitude of failures amongst our success, and for many disappointments.

In large measure these depend on the influence of the master, and whether he understands the development of character, the necessity of moral and physical education, as well as mere brain development, and is able to ~~se~~ mix these as to make the education of his pupils such that in spite of themselves they will become interested and continue and complete their course.

We form ^{the} this a fairly intelligent class of people, who by the very nature of their upbringing would be strong Govt. supporters, and would by their position be able to exert an influence for good among the pure native, with whom they would come into close contact, having much in common. They would be disciplined and used to authority, and their intelligence would find a field in which it would be in full and constant use. As it is now, they tend to be undisciplined, and I can imagine them as a constant source of worry to their headman or chief, owing to their superior wit and brain power, and chafing at the authority of a man whom they consider mentally and racially their inferior.

Thus to sum up, we need to make fuller use of this "half caste" class, and ensure having them on our side, contented in themselves by being fully and remuneratively employed, and exerting a beneficial and progressive influence on the natives with whom they come in contact. Can this be done? I venture to think so, if not by the above outlined method, then perhaps by some other, but one under which between the ages of ten and eighteen they come under close and uplifting surveillance, whilst their character is being formed.

As regards girls, the question presents greater difficulties, as more opposition would be met with to their leaving

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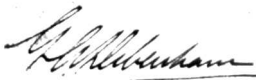
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the village by the family concerned, owing to the possibility of losing eventual dowry money. Should it be possible to overcome this, I would suggest their apprenticeship to hospitals under the surveillance of the matron, where they could become trained nurses, or governesses to children. Here again with due sympathy and understanding much could be done in the building up of character, and a useful class of secondary nurses and governesses established. Such could be on the books of the hospitals and a premium paid for their employ.

Finally, I would recommend the close study of this question by those interested for the benefit of the future of their colonies.

The present attitude is rather inclined to be one of contempt towards these people. You hear on every hand that they are physically, morally and mentally poor. Should this be so - and I do not admit it - it would be found to be not entirely their fault, but rather the outcome of their situation, being in fact 'nobody's child'. They are outcasts of both peoples, black and white. One feels they ought to be given a chance. They ought to be used, to be made to realize that they are to be given a place in society. Were the experiment tried I am sure it would meet with success.

I have seen in Tanganyika several children of German fathers and in Rhodesia, Nyasaland and Tanganyika children of British fathers, and native mothers. They now run wild in the villages, and are a potential factor at present undeveloped.



A MEMORANDUM
DEALING WITH
THE DEFENCE OF EAST AFRICAN ^{COLONIES ETC} EMPIRE
AND
CONSIDERING AND RECOMMENDING VARIOUS FORCES
AND
ORGANIZATIONS BEST SUITED TO THE REALISATION OF
SUCH DEFENCE.

TANGANYIKA TERRITORY,

November, 1922.

MILITARY AND POLICE.

It would appear that the troops together as at present constituted are too many for the maintenance of peace in the Territory. The cost of them annually is excessive, and is too great a burden to be borne by the country. Several remedies suggest themselves, but before propounding them the following points must be made clear:-

1. Is it contemplated to employ African troops outside Africa and the adjacent islands?

To my mind it is extremely doubtful whether the African outside his own country would be of value as a soldier. It was intended during the war that they should proceed to Mesopotamia where they would have been faced by the Turk. It was a great pity they were unable to do so as the controversy always raging as to this point would have been settled once for all either for or against the African. Personally I do not think they would have shone.

If it is intended they should be used in large numbers abroad then they must remain as a military organisation pure and simple, and police must be available to replace them should they be taken out of the Territory, and must be available in sufficient numbers to ensure peace and quiet during the absence of the military.

There are small fields in our other tropical dependencies where African troops might be used i.e. Fiji, Guinea, Jamaica, etc.

But the expense and delay of their concentration and transport mitigate against them in favour of Indian troops, etc. Leaving out the possibility of employment abroad the next question to consider is the safety of our East African Empire as a whole. The question now arises: Are the troops adequate for the defence of our East African Empire as a whole and are they correctly organised for such defence?

The answer appears to be the first part of the question.

Yes, with the following qualifications: Should a simultaneous and organized revolt take place all over East Africa simultaneously the troops are not sufficient, but such a revolt is unlikely, and neither the local Goyts. nor the British Empire can afford to provide against such a remote contingency. Other troops would have to, and could, reinforce very rapidly.

To the second part the answer is emphatically, No. The organization can never reach its highest efficiency until such time as the whole are under one head, and distributed and stationed irrespective of inter-colonial boundaries and inter-protectorate territorial limits. That is Garrisons should be found by certain Battalions from certain centres irrespective of territories and governed only by strategical and administrative requirements. To make my meaning clear, I will take two glaring illustrations:

- (a) Mwanza is more effectively garrisoned and far more cheaply by Uganda troops based on Bombo than by Nyasaland troops based on Tabora.
- (b) Masoko is more efficiently garrisoned by Nyasaland troops based on Zomba than by Nyasaland troops based locally and administered through Dar-es-Salaam.

In fact, to be more efficient, the military forces should be grouped under one head and administered through a common vote to which each colony or protectorate would subscribe in measure to its revenue, the balance being found by an annual grant in aid for the present.

See Appendix I for more detailed organization. A difficulty that can at once be foreseen is the jurisdiction of the Protectorate Governor over the local group commander whose duties he partially outside the Protectorate. This should, however, be easily overcome by a friendly and helpful spirit emanating from both parties.

By employing this system, I think Garrisons could well be

Yes, with the following qualifications: Should a simultaneous and organized revolt take place all over East Africa simultaneously the troops are not sufficient, but such a revolt is unlikely, and neither the local Geyts, nor the British Empire can afford to provide against such a remote contingency. Other troops would have to, and could, reinforce very rapidly.

To the second part the answer is emphatically, No. The organization can never reach its highest efficiency until such time as the whole are under one head, and distributed and stationed irrespective of inter-colonial boundaries and inter-protectorate territorial limits. That is Garrisons should be found by certain Battalions from certain centres irrespective of territories and governed only by strategical and administrative requirements. To make my meaning clear, I will take two glaring illustrations:

- (a) Mwanza is more effectively garrisoned and far more cheaply by Uganda troops based on Bombo than by Nyasaland troops based on Tabora.
- (b) Masake is more efficiently garrisoned by Nyasaland troops based on Zomba than by Nyasaland troops based locally and administered through Dar-es-Salaam.

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reduced, by a scientific use of existing railways and waterways.

There appears to me to be a second flaw in organization and distribution as at present carried out, i.e. The placing of Coys. at various widely scattered Administrative Bomas where relatively considerable police forces are available for local defence appears a faulty policy, and contravenes the very basic principles of warfare.

It appears to be better from the points of view of peacetime efficiency and training for warfare, and economy that forces should be more concentrated at strategical points irrespective of whether they be at an actual Administrative centre. The total number of troops could also be consequently reduced, owing to their having increased mobility consequent on having no bases to guard, or having to detach troops for purely defensive measures. Groups would thus become largely concentrated, and expenditures on administration greatly reduced.

At localities where such concentrations are effected, I would not advocate the construction of any permanent buildings, leaving thus in case of war nothing to be guarded. In order to effect this troops would only keep on hand a half-yearly supply of clothing and equipment, etc., and would have a laid-down number of rounds of ammunition for mobilization on hand plus a margin for musketry, which would always be useful should any trouble arise. Larger supplies of all necessaries can be kept at command headquarters.

I quote two examples as illustrations of my arguments. The marching capacity of a small column unopposed is taken at 25 miles per diem maintained for seven days, which native troops and fit officers are quite capable of doing.

Ex. A.I. Coy. (8 L.G.) plus an M.G. $\frac{1}{2}$ Coy (4 guns) i.e. about 250 men stationed at Njombe would be sufficient for the defence of Tukuyu, Songea, Mahenge and Iringa. They can

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Ex. B. A force of similar strength stationed at Fort Johnston is sufficient for the defence of Nyasaaland (taking into consideration the numbers of Europeans in the country; and assuming they have some organization, and the mechanical transport available) and of Songea and Tukuyu, owing to available water transport Ft. Johnston - Tukuyu two days, Ft. Johnston to Songea five days. An immediate question arises as to the defence of Nyasaaland whilst the troops are away. A partial mobilization of police and calling up of the reserve provides an effective force to replace the regular troops during a temporary absence.

As methods of transport constantly improve, as they are always doing, the concentrated group system becomes more and more effective, and capable of wider application.

We have now considered the alternative of the troops being required for service overseas, and though we do not recommend it, find that should this be a likely contingency purely military and Battalion organization must stand.

We have also considered the defence of our East African Empire as a whole and find that this can be most effectively and cheaply carried out by a central organization, under which all troops would come, Battalion organization would disappear and be replaced by a group organization, which to be more effective still would be partially or wholly concentrated at certain strategic points.

So far then we have considered the question from the point of view of having two forces, one military and one police. Let us then consider whether we cannot equally well secure our East

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European possession without a purely military force, and by substituting a purely Colonial military police force under the sole control of the Colonial Office, and trained and organized for purely African warfare such as they might be expected to have to deal with.

A military branch to the police force:-

Before such a force could be contemplated, it would have to be understood that it should be available for instant use in any Protectorate which might require it, and that such forces must not be regarded as the property of any single Protectorate purely for their own personal use.

Here again in order to economise force and reduce cost of administration a central control and group system irrespective of inter-territorial boundaries, is worth very careful and full consideration and is to my mind the most efficient, though many objections would be raised to it by those in power. Should the above system find favour, the group system of Appendix I would apply almost entirely.

Let us, however, consider such an organization from the point of view of one territory only, and as an example I shall take the Tanganyika Territory, as I am in it at present.

See Appendix II for more detailed organization.

The advantages of a modified group system as shown in above Appendix, as against scattered Coys. are so obvious that they do not need explaining.

The civil police would act as second line troops to these and would be organized on paper in Coys. and platoons so that on mobilization, they would form an effective force. To them would be entrusted the defence of all Administrative Bomas at which they are stationed. They would as now do an annual musketry course and a certain amount of drill, etc.

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... might fresh and up to the times, they would have to, on each leave, attend a course or do a month's training with a regular unit. Arrangements could, no doubt, be made with the War Office to allow of this being done. It was in this department that the N. R. Police were found wanting in the War. All the senior officers had stagnated.

The limits of employment and nature of warfare which such troops as these would be employed in makes, I think, a short refresher on each leave sufficient that much, however, is essential,

Troops would be inter-changeable between the military and civil police branches and training would be such as required for warfare in tropical Africa only.

Now, presuming that we have such a force, and that it is efficient, as it would be for the men would all be ex- K.A.R. of the Coys. at present stationed in the country, let us investigate its potentialities as a beneficent institution to the Colony instead of merely an unproductive drain on the resources.

It is taken for granted that every soldier on enlistment is taught to read and write as part of his training. It has been advocated for some time by a few thinking officers that more use should be made of our native troops; and that some steps should be taken to make of them a skilled community. At present the soldier during his service is taught nothing but soldiering. The great majority even if not taught it, learn in the lines to read and write. It is striking to note the time spent and the concentration of the men on these subjects. Moreover the men are brought into constant close contact, of an uplifting type with Europeans. They are thus in the course of time elevated both mentally and morally above the standard of their tribal unit. They also by becoming thoroughly disciplined, clean and reliable, offer a promising field for

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Further advancement. Their minds have been undoubtedly quickened and interested. But the time for discharge comes for some reason after six, nine or twelve or even more years service. This advanced man is thrown back into his tribe. Now he has been used to keeping himself and his family well clothed, housed and fed. He naturally wishes to continue in this very desirable state. Therefore he must work. Now what work is he to do? He has probably entered the Army as a youngster, has worked his way up to perhaps being a very efficient N.C.O., but he has had no training for civil employ. He tries to find work of a kind equivalent to his mode of living. This he cannot do, because he is unskilled. Individuals solve these problems differently. I have seen many examples, some drop backwards and become again raw. Others happily - in a way - the majority pack up a few belongings and seek new fields. I have found them everywhere in Johannesburg, Cape Town, Mafeking, Kimberley, Durban, to the South, and as far North as Port Said - ex-soldiers, more often N.C.O's. On speaking to them I found their argument to be that they could live more in the style they were accustomed to, had money to spend, and were employed on work giving promise for the future in the way of advances of a substantial kind in wages. I found also from conversations with employers of these men, hotel proprietors, industrialists and private persons, that they were much sought after, both because of their discipline and readiness for regular work, and for their ability to assimilate new types of work, and a desire to get on, and readiness to stay at their jobs for long periods, and quite often after a holiday to return.

We are thus evidently losing what could be a useful and intelligent skilled labour supply, and a useful example to tribes of what they can do as men. Sound agricultural work, i.e. clerking. As far as

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and so prepare him for civil employment which would bring him a sufficiency for his wants in the way of wages. Realizing that the future of the native lies in his land, - i.e. becoming a small-holder - and the production of commercial crops, I cannot but note with alarm, the reluctance with which a partially educated native returns to the land. He comes to look upon agricultural labour with disdain even though it be for his own needs, and on his own account. This reproduces itself in the soldier.

Thus there is a very strong case for the technical and agricultural training of soldiers during service. This should not commence at the outset of his service, but only after some years, and after his elementary instruction in reading and writing are completed. Alternatives:

- (a) Begin teaching him after four years service, thus giving him two years training before the termination of his first attestation of six years.
- (b) Commence only after the first six years, i.e. immediately on first re-engagement, thus perhaps encouraging this latter.

That the men would welcome such a development there is no doubt. They are eager for it.

Thus we come to the point, namely that a soldier, every soldier, during his service requires education of some sort, and that schools should be established at military centres.

I was explained a short time ago a scheme by which the very same idea was being carried out in the Belgian Congo by Colonel Olsap, the commandant of the Belgian troops, with the approval of the late Governor General, Mr. Lippens. By this means at military centres technical schools were being started, and further, that use was being made where possible of railway and P. W. D. workshops in which to instruct the men. Sound agriculture was also being taught, a certain number of men were being trained in the Orderly Room at elementary book-keeping, accounts and correspondence work, i.e. clerking. As far as

possible officers carried out this instruction. Certificates of efficiency were to be given on discharge. Thus it appears that others realize the educative influence that troops can have. Also their social and political influence on the future is appreciated.

At present we take a man from a low social plane, elevate him to a far higher one, then after a certain number of years release him, with no equipment to maintain him in our territories on such a plane. Result he sinks again, or leaves for other more industrialized countries - on his return from which he becomes a social and political menace rather than a sound help.

To avoid this, we should then provide for the following:

- (1) Commercial Education.
- (2) Agricultural Education.
- (3) Technical Education.
- (4) The provision of certificates of efficiency of various grades.

The question of expense immediately crops up, but I do not think that such would be great, and would be met by economy in other directions for the present, and later would itself save a great deal of expenditure. I would instance a case in point. When visiting Elizabethtown, I was shown the barracks which had been entirely built by the troops themselves.

Taking our educational establishments in detail, let us study these establishments and the expenditure they might entail.

- (1) Commercial Education: - This entails no additional staff, and but very little expenditure on material, mostly stationery, slates, etc. An officer with perhaps the aid of his native clerk could carry out this instruction which could comprise English, typing, keeping duty rosters, book-keeping and accountancy, pay sheets and correspondence.

From here gradually the civilian clerks employed in the garrisons would be replaced by Orderly Room Sgts., Cpls., clerk and equally Quartermaster assistants. The instruction must be thorough, and especially the knowledge of English good, for there are already a surfeit of half trained clerks everywhere.

- (2) Agricultural Education:- The various detachments where possible should grow their own food supply to as great an extent as they can. In this respect modern methods should be employed, i.e. the use of ploughs, harrows, cultivators taught. Deep tillage, care of soil, use of manures explained. Selection of seed and all the other and many points of successful cultivation.

Further, small areas of commercial crops, suitable to the district should be planted and cared for by the men. Such crops might be cotton, tobacco, coffee, ground nuts, chillies, etc. These plots need not be ^{large} given, but just enough to be able to demonstrate theories.

In stations in cattle country, the care of herds, sanitary dairying might be instructed.

This, I think, would be the most difficult branch to get men to take up, though for them a most remunerative one.

- (3) Technical Education:- To comprise carpentry, cabinet-making ironmongery, tailoring, cobbling, etc., etc.

For this branch a certain amount of plant would be required, but all stations are to a certain extent equipped already. The provision of native qualified instructors would not be difficult for these works, especially Nyasaland men. Also it would be of great use to stations. This branch would, I think, be a very popular one.

Any building should be done by the men themselves.

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first class certificate would be a really qualified man.

That, in outline, is the scheme, and I think given a spirit of goodwill, it is not only practicable, but would be of inestimable benefit, and popular.

To carry it out would require a helpful spirit on the part of officers, and the provision of African instructors from various parts. These could now be found for all branches from the different Protectorates, and under the direct supervision of officers should prove of educative value.

As regards expenditure, the saving in the purchase of rations would greatly, if not entirely, counterbalance this in a couple of years. If necessary the changes of Coys. from one garrison to another could be temporarily reduced.

Finally, I commend the scheme for close consideration.

Thus we have now discussed the military situation in our East African colonies, and have come to the following conclusions. These conclusions are not hasty, neither are they destructive, but they aim at a cheaper and better organized force, fully aware of the limitations of our Africans as soldiers, and more adapted to a realization of such limitations.

- (1) If it is anticipated at any time to raise and maintain an African Army for use overseas, and to maintain such an army, then a purely military organization must remain. Such an Army I contend would be of little fighting value outside Africa, and is not needed in Africa.

There are not enough suitable tribes in East Africa to allow for the recruiting of any large number of soldiers, neither when recruited are those soldiers of a uniformly high standard. Vide the last war, when some thirty odd Battalions were raised, the fighting value of some of which was very low. Finally, reliance should not be placed in the idea of being able to raise a large number of E. A. troops for war service abroad. They would be useful as L. of C. troops, but in that

an expensive peace time organization is not required. For use in Africa, African troops are ideal, but would not be required in anything like large numbers. It must be borne in mind that French Senegalese troops are of a different stock to our East African tribes, and their training different, being on European lines in Europe.

Thus (1) is in no way recommended. (2) (a) Should it be found essential to maintain a purely military organization in spite of the above, then such should be centrally organized and administered as explained before, both in the interests of economy, administrative simplicity and mobility for war. Such an organization would have much to recommend it, and would be the best purely military organization for the countries concerned. This would be purely a Defence Force for employment in Africa and adjacent islands.

~~Let~~ This ^{is the} system recommended if a purely military force must be maintained. See before and Appendix I.

(2) (b) This contemplates the doing away with Battalions and the concentrating of present scattered Coys. and lesser detachments in groups placed at strategic points in various parts of the country. These points would be selected purely for their strategic and economic value.

This (2) (b) would appear the ideal organization from every point of view both in peace and preparedness for war. This deals with the purely military aspect.

(3) (a) We now contemplate a centrally organized Military Police Force. A purely Colonial force administered and maintained by the Colonial Office, and officered by Colonial Officers. This would at present be a very difficult organization, and would have a better chance were our E. African Dependencies administered under one Governor General.

Such a force would require careful consideration before adoption, but a start could be made now in contemplation of

an eventual amalgamation taking place in East Africa. It would certainly be the most economical force and also probably the most efficient of Military Police forces.

(b) Contemplates each dependency having its own Military Police Force organised in groups and posted strategically. (See Appendix II). This force would be immediately available to move to the assistance of any other colony should it be required, and during its absence is replaceable by reduced cadres, partial mobilization of civil police and calling up of reservists.

This would appear at present the ideal organization for the defence of our East African territories, and deserves every consideration and early adoption. It is efficient for its purpose, economical, and sufficient. It has the advantage of the whole of its personnel being devoted to the peace, prosperity and advancement of the colony in which it serves.

(c) Is a step further and would have to be started by one or perhaps two groups as an experiment and to gauge results. If practicable under all heads or even only two or three which latter it certainly is, it would be a great step forward. As road makers and cultivators and growers of their own rations under sound direction, the scheme is certainly practicable, and is also, I think, under its other heads of demonstration, experimental and progressive agriculture and farming. With the help of the Agricultural and veterinary Departments it should prosper and prove one of the productive assets of value in the advancement and prosperity of the colony.

Thus the military police force distributed on the group system is shown to be the best from a colonial point of view, and also to be amply sufficient and efficient as an East African Defence Force, which is what such a force is intended for, and to which field it is limited by the fighting capabilities of its rank and file.

L. M. Williams

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D. M. Williams

APPENDIX I.

Organization of commands of a centrally organized force for the whole of East Africa.

1 Col. Commandant	} General Head Quarters.
1 Major Staff Officer	
1 Staff Captain	
1 Quartermaster	
1 Paymaster Clerks, etc.	

GROUPS, HEAD QUARTERS.

<u>TABORA.</u>	<u>NAIROBI.</u>	<u>KAMPALA & ENTEBBE.</u>	<u>ZOMBA.</u>
Major	1 Major	1 Major	1 Major
Adjt.	1 Adjt.	1 Adjt.	1 Adjt.
Pay & Q. Clerk	1 Pay & Q. Clerk	1 Pay & Q. Clerk	1 Pay & Q. Clerk
Native Clerks, etc.	Native Clerks, etc.	Native Clerks, etc.	Native Clerks, etc.

Number of Coys. under each group determined by geographical and strategical considerations.

Battalion designations go and Coys. are numbered right through and are grouped as required. Tribal Coys. could be kept but groups would not be necessarily recruited from one Protectorate or Colony only.

Recruiting would be done as most convenient, and preliminary training carried out at Group H. Q.

It is not contemplated that groups be stationed at above mentioned places.

Recruiting areas would be allotted as well as group areas.

-17-

I have particularly chosen the 100 men Coys. as being far more handy for bush warfare.

If the 3 Group system is not favourably considered, I would recommend as an alternative the splitting up of the S and N groups, but very strongly urge the retention of the Central Railway group as the striking force of the country.

The split of the S and N groups would be done as under and would mean an increase in the force of 2 Coys. of 100 men each plus officers.

North Group split up into 2 Coy. & 1 M.G. Section (2 guns) at Mwanza.

1 Coy. & 1 M.G. Sect. (2 guns) at Arusha.

S. Group split up into 1 Coy. & 1 M.G. at Iringa
1 Coy. & 1 M.G. at Songea

Two new Coys. but not 1 Coy. & 1 M.G. at Masoko

New M.G. 1 Coy. & 1 M.G. at Mahenge

R & P. Totals 1,300 approx.

12 Capts.
25 Lieuts.

-17-

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1 Coy. & 1 M.G. at Songea

Two new Coys. but not 1 Coy. & 1 M.G. at Masoko

New M.G. 1 Coy. & 1 M.G. at Mahenge

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1 Coy. & 1 M.G. at Songea

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New M.G. 1 Coy. & 1 M.G. at Mahenge

R & F. Totals 1,300 approx.

12 Capts.
25 Lieuts.

-17-

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1 Coy. & 1 M.G. at Songea

Two new Coys. but not 1 Coy. & 1 M.G. at Masoko

New M.G. 1 Coy. & 1 M.G. at Mahenge

R & F. Totals 1,300 approx.

12 Capts.
25 Lieuts.

I have particularly chosen the 100 men Coy. as being the
most ready for duty.

If the 3 Coy. system is not favorably considered, I
would recommend an alternative of the splitting up of the
1 Coy. into 3 Coy. units, with the retention of the 100 men
Coy. as the nucleus of the 1st Coy. The splitting up of the
1 Coy. into 3 Coy. units would be done as follows: The
1st Coy. would be split into 3 Coy. units, with the 100 men
Coy. as the nucleus of the 1st Coy. This would mean an increase
in the force of 100 men.

North Coy. split up into 1 Coy. & 2 Coy. & 3 Coy. & 4 Coy.

1 Coy. & 2 Coy. & 3 Coy. & 4 Coy.

1 Coy. & 2 Coy. & 3 Coy. & 4 Coy.

1 Coy. & 2 Coy. & 3 Coy. & 4 Coy.

1 Coy. & 2 Coy. & 3 Coy. & 4 Coy.

15 pages
22 lines

45622/24 S.A. W.A.

C. D.
19 OCT
19

11 October 1920

27 Se

Hi,

I am glad to recd. the
receipt of your letter of the
22nd of September, forwarding
papers which you have

written on African matters
There will be no objection
to the publication of the
three articles dealing with
Native Education, Native
Cotton Growing, and
the Education of half castes,
but it would be advisable
to amend or omit ^{before publication} the
sentence in the second

DRAFT.

plain G.A. Debenham
D.S.O., M.C.

MINUTE.

- Mr. Lushington 8.10.24.
- Mr. Downie 8/10/24
- Mr.
- Sir O. Davis.
- Sir G. Grindie.
- Sir H. Read.
- Sir J. Masterton Smith.
- Lord Arnold.
- Mr. Thomas.

See
afterwards.

article ^{relating} to the pulling of an Arab's
head ~~before~~ publication.

2. The article will be brought to
the attention of the Member Secretary
of the Committee on Native Education,
in Tropical Africa.

signed) G. BRIDLE