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Sept

CIRCULATION :-

Mr. *Allen*

National Education  
Committee  
Female Education.

at U.S. of S.

Carry over from  
School

Form U.S. of S.

Part U.S. of S.

Secretary of State

Previous Paper

MINUTES

22 April, 1924 To Res. Case  
measures

22 April 1924 To Rt. Rev  
Bishop Bismarck

23 April, 1924 To Res. Case  
Dupiret

2 May 1924 To Chairman  
of Education

14 June, 1924 from Res. Case  
Dupiret

21 June, 1924 From E. F. Hunter  
and reply

27 June, 1924 From Rt. Rev  
Bishop J. Forbes and reply

17 Aug, 1924 From M. Cicely  
Hooper, with memo

9 September 1924 - Letter and pamphlet  
and from Dr. J. J. Thomson

put by ✓

W.A.

MINUTES.

MINUTES NOT TO BE WRITTEN  
ON THIS SIDE.

This paper was  
referred to Mayor Vacher's  
convenience No action  
was taken, & Mayor  
Vacher does not want  
it for the present &  
wishes it to be kept in  
the file for later

put in

done  
11/1/25

JAD

12/2/25

Education for African Girls

Among educated Africans, such as teachers, clerks etc there is a strong desire for girls' schools as they want their daughters to learn to read, to become intelligent, interesting companions, etc. to be more free from superstition. Among many Africans there is no desire for schools.

I would submit a) that boarding schools are almost always a mistake - day schools within reasonable distance of the girl's home are preferable. b) if a boarding school is decided on then that the student should be allowed to return home for several weeks of the year to assist in the field work. c) that boarders should prepare on food etc agricultural work growing most of their food - their lives should be as simple as possible not far as possible from the village life. d) that parents should be encouraged to visit their children at intervals & be slow to send any of their children's school fees. e) that there should be strict discipline & respect for parents should be taught & religious teaching given.

Especially there are conditions among the tribes I know (the War-bundeis - the Shambakas) which call urgently for education of women & girls. The infant death rate is very high & the number of children who die in the first year owing to the ignorance of the mother is appalling. The custom among both these tribes to destroy or allow to perish & neglect all twins, all babies born with even the slightest abnormality & children who, though otherwise perfectly healthy, cut their top front teeth before the bottom. Many children die in infancy & wrong feeding alone

In regard to intelligence I find that girls are as quick at learning  
read as boys but slower at arithmetic - they attend more at  
school however is much worse than the boys because they are so  
employed at home

With regard to subjects suitable to be taught to Africans  
I would suggest the following:

Reading - writing - the vernacular - a little elementary, practical  
arithmetic connected with shopping etc. They should learn narration & composition

Hygiene - personal & in the home village with regard to food  
sanitation cleanliness -

Care of babies & children - proper feeding <sup>washing</sup> etc. Also some instruction on  
treatment of burns, scalds, sores & common ailments & some First Aid bandaging  
Nursing work. Most of the African girls know how to make baskets, making of  
baskets at home many know the making of clay pots. All should know  
taught improved methods - some simple designing & drawing might be taught  
Sewing is most useful - cutting out & making of simple clothes for babies  
& children etc. Some might learn embroidery.

Music <sup>class</sup> part-singing - active games - simple country dances not only  
at school attractive but teach the girls that amusement can be found in  
useful & harmless ways - this might help to keep them from the evil village dances.  
It is useful to teach obedience & quickness though it is not necessary to improve  
the girls' figures which are usually straight & graceful.

Religious teaching including moral teaching I consider absolutely essential.  
Girls could be trained to be teachers going a little further in each subject having lessons  
book method etc -

Education for African Girls.

The Ijebu and Ziguwa country

there is no desire on the part of the natives for girls schools. Where there are opportunities for the girls to go to school the parents keep them away helping on the house and field work.

Education in any form is bound to result in the destruction of parental authority, which asserts itself chiefly in tribal rites, in the marrying of girls; and in the treatment of the children who are born. Even slight education soon brings a disbelief in the spirit-ownership, witchcraft and devil medicines of the old people, and adequate instruction in hygiene, management of infants, etc. is bound to produce a revolt against parental authority and a weakening of the family bonds.

In the Ijebu and Ziguwa tribes the infant mortality is high and there is much ignorance as to the bringing up of children and their treatment in illness. Education on these points is needed, but will do no good this generation at least as the young married couples are able to withstand their parents and grandparents by their points. Girls who begin young and go to school regularly are generally quite as intelligent as boys. Even in mixed schools under an African man teacher girls are often ahead of the boys in reading, writing and arithmetic. Though their natural modesty before men and boys keeps them silent and reserved. With regard to attendance they are as a rule much more than boys, partly because most of the daily work falls on them and partly because their real interest is centred in the preparation of the food and the care of the younger children.

D. I. Ferris.

72 1926

(3)

Hajida

Pader Spanton

In the Hajida District there is a real desire among the natives that the girls should be taught ~~many of our girls~~ learn together with the boys, an especially desirous of learning to read & sew.

The destruction of parental authority is due partly to the fact that new customs are coming in. The girls go out to work on cotton & sugar plantations, earn good wages, & buy their own clothes, & are becoming very independent. This is in no way connected with our schools. The girls are also dropping the old tribal initiation dances & disbelief in the old heathen rites is beginning to creep in.

We need a simple practical education for the girls. Reading & Writing Sewing Simplely packs & caps & mending torn Ranzus & sisban. Also a knowledge of Hygiene in simple form. How to dress a burn or a cut that boiled water should be used for drinking. That charms are useless, & that twins are harmless, & that the care of little babies should be taught is most desirable.

It would probably save the terrible infant mortality which goes on at present.

Boarding Schools for girls are entirely undesirable.

I do not consider that the girls' intelligence is equal to that of the boys, and that that education in practical matters would tend to the making of good housewives.

Yours sincerely,

Honor Mary S. B.

Lilindi.  
July 8, 1924.

EDUCATION FOR AFRICAN GIRLS.

In answer to your questions:-

- (1) I think there is very little real desire on the part of the natives for girls' schools, though many may be willing to tolerate them. The better educated men, and those women who have had any education themselves always wish their daughters to learn to read but even they are seldom ready to make any sacrifice for it.
- (2) I think that efficient day schools where the school work is over by 3.30 at latest, are better than boarding-schools; the girls can then live in their normal surroundings, and have time to help in the preparation of family meals, etc., and are as much under parental authority as any African girl is. If the home is too far away to allow of this, the girl can often live with relations or friends of her family. If a boarding-school is necessary, the evils might be avoided by the use of Hostels under the care of reliable African couples.

I do not think that girls ever regard book-learning as more honourable than manual labour. They always know that when they are married they will have the work of the house and shamba to do, and in my experience the best educated girls have usually made the best house-wives. In the case of married women teachers it is of course necessary that they have someone to help in the house, but most of them would consider it a greater compliment to be praised for their cooking than for their teaching.



(3) The high infant mortality, and the many mistakes in the bringing up of children could certainly be remedied by proper education. Also I believe from what I have observed, that the better educated girls are usually anxious to stay on in school, and are unwilling to be married at too early an age, (unless the parents compel it) they have something to interest them, and are often not only content to wait, but recognize that it is better to do so, both for themselves and any children they may have.

I consider that simple hygiene, the proper care and feeding of infants, the way to avoid common diseases, and so on, should form part of the ~~hygiene~~ curriculum for girls' schools.

(4) I have found in 25 years' experience of teaching among 5 different tribes, that the girls are equal to the boys in intelligence, (even often slightly superior) up to the age of 11 or 12, (age varies) after that the boy usually has the advantage. If a girl remains in school till over 16 or so, she is sometimes able to compete with boys of her own age, but few girls remain in school long enough to show whether this is the exception or the rule.

The attendance of girls is usually less regular than boys', they are more often needed to help at home.

Annie Robinson

W. A. C. C.

(7)

W. H. D. Mason

London E.C.

S. Africa

7/7/24

Dear Mr. ...

In answer to your ...  
Education of African girls.

1. There is very little desire to send to school in the villages, except in a few cases, but I think this is due to the fact that there are no women teachers. Where the teacher has daughters in school the girls also attend, & also where the teacher's wife takes an interest in the school. Also where there is a European by the girls want to read.

2. The ... of ... but it is not much amongst those who do not attend school in those ...

3. Conditions of cleanliness & hygienic living could be greatly improved if girls were properly taught & this would naturally raise the health of the community.

Girls are quite as intelligent as boys, given the same opportunities, & progress is equal to the boys, & the attendance of the girls is not as low as the boys it is because as I stated in (1), that all the teachers are men.

Yours truly

Dr. Antcliffe

Mungu  
Muhaga. Tanganyika.

June 9. 1924.

73

(4)

Dear Chancellor Spauld.

In answer to your questions re Education for African Girls the  
my 15 years experience of over 20 years in Africa suggests:

Yes, there is a real desire for girls' education among educated African  
parents, & they prefer schools for girls only, but are willing for their  
daughters to be taught in mixed village schools if there be a  
responsible woman teacher. They appreciate ability to read & write &  
more, they greatly appreciate instruction in singing & in handwork  
(sewing, basket weaving etc.) as of practical value.

Girls in Africa lead very busy lives, in contrast to those of  
the men & boys now there is no tribal warfare to occupy their  
leisure time. Classes must be arranged with due reference to home  
duties e.g. 2 - 2 1/2 hours schooling, on 4 days a week,  
enough to start in these early stages of girls' education, & requests  
for leave on market days should be sympathetically  
considered.

Hand work should be given a sufficient place in the curriculum,  
girls should be encouraged to grow flowers in the school plot etc.

The authority of parents & the respect due to them can well be  
encouraged & taught, though at the same time their Education must  
lead to girls refusing to join in wrong heathen customs such as

grandparents cling to & insist upon. Hence is a great difficulty  
 in moral training which only a truly Christian education can meet.

There are grave conditions among the tribes of Tanganyika  
 which demand call for remedy which may be greatly helped by true  
 education especially with regard to customs & habits affecting  
 birth rate.

Infant welfare, home hygiene, elementary sick nursing etc  
 may well be taught in girls' schools as is now on custom here  
 at Nyeri girls' school where the Mission Nurse gives practical  
 instructions weekly to the pupils.

Cleanliness in the home, avoiding impure water, common sense  
 methods of treating malaria etc. need insisting upon, & the  
 school has more opportunity than others in helping in this respect  
 from the opinion of the rising generation.

The girls have all the hard work of the home, the carrying of  
 water, fetching firewood, hoeing the fields, pounding the grain  
 cooking it. Their intelligence has not been developed as has  
 that of the boys, and they are very far behind them.

We find however that where girls have regularly attended  
 school from their early days they compare very favourably

the boys in their intellectual powers. They can and do  
read and write quickly. They are capable of  
understanding and considering what they read.

For the most part, girls as well as boys, are stupid ar  
ithmetic.

in point of school attendance the home duties prevent  
from attaining anything like regularity for the  
most part.

in our opinion there is no demand at present for  
Government schools for girls in this part of the  
territory (Tairanayika). The various Missionary bodies  
provide sufficiently for present requirements.

There is a great need for Government aid to Mission  
schools in order to provide necessary equipment especially  
for Handwork.

The inspection of Mission schools by sympathetic and  
the educators would be gladly welcomed.

Yours sincerely  
(Sister) Frances. C. S. P.

(5)

Masasi  
July 10 - 1924

Dear Chancellor Spanton

In reply to the Circular you sent me, I have not much to say but will give you the result of my experience.

On the part of the parents there seems to be no great desire for the education of girls, but the girls themselves

certainly evince a great desire for it, and where there is a teacher who will give them equal attention with the boys, they attend well. Where there is an European teacher, come very regularly.

I do not think that the dangers spoken of are so great to the girls, they are brought up from babyhood to take part in household duties, preparation of food, wood- and water-carrying etc, and expect to do it; they do not get so much leisure time as their brothers. Moreover they recognise that these duties are those on which

their own health and well-being depends, and are not loth to help their parents. Parental authority, has a greater hold on girls, the loss of it is the result of parents starting too late to exercise it.

I think that education might remedy such bad conditions as are mentioned. I am sure that certain unhealthy and dirty habits, such as spitting in air and such place, may be stopped, and general control of self in many ways taught. I find girls not only interested but responsive to instructions on health and cleanliness.

Girls may be compared with boys during the years they are at school. Small girls are more receptive than small boys, but usually larger boys show greater intelligence.

Women who have never been to school are very difficult to deal with later on in life. They have never learned to listen and certainly not to think.

Among women who have attended school



themselves, there is a desire to send their children, and here they do so

I would like to say that in my opinion a mother who knows something of school-work is more likely to take an interest in her child's progress whether that child be boy or girl.

With kindest regards

Yours sincerely,

Janet S. Weston

Nyasaland 1  
82

# Education of African girls.

I can only speak from experience of Likoma Island, in Nyasaland, which is rather different from the rest of the dioceses in that there is very little opposition to mission teaching, in fact practically none; and no Mahomedan propoganda whatever.

The Nyasa tribe generally are keen on women's education; and teachers & native clergy (these latter of several tribes) do all they can to encourage it:

Nyasa parents from the mainland make arrangements to board their children on the island, in order that they may attend the Central School. This is done quite independently of the Mission.

Native teachers & clergy frequently ask leave to visit the school, & try to put in practice what they see in their own villages.

The reasons for this keenness are varied. (1) In the first place the girls

thoroughly enjoy their school, & make efforts to attend. 2b) Young men appreciate an educated wife (the education is most elementary) & the dowry of a school girl is sometimes double that of a village girl (The result is that many young teachers choose a village girl for economy, as they have sacrificed the possibility of making much money; but they often try to the village girl to have a short time of special teaching before the marriage.)

Teaching is unfortunately almost the only way a girl can earn money, & we are so short of women teachers, that almost any girl of good character who knows how to read & write can get work, if her home is not actually near a central station where more trained teachers are available. This encourages attendance.

A great deal more should be done on the musical side. The African thinks in rhythm, and the European teacher should study nature more in every possible way.

May ~~Montessori~~ <sup>Mr</sup> Kidney's Song of Nyasaland be published? (Negro spirituals may help; Bantu music seen through a slave medium) and there are scattered scraps of music to be found in books of travel. These should give a insight into the native mind.

Everything that is to be memorized should be set to chant, & much use made of rhythmic drills & dances. But of course an attempt must be made to keep everything native.

Individual work should however have its place, as far as may be, & Montessori's books are useful for ideas, but practically we have not good enough native teachers to carry out the system; & it is very important to use only apparatus that can be found in the most outlying market, for the early stages.

g writing on sand with the finger, <sup>85</sup> rather than on slate.; reading from a blackboard rather than a printed sheet, which is soon learnt by heart; counting with every kind of object within reach.

Boarding schools I think, after due trial, a mistake. It is impossible at any rate at Likoma to give the girls a healthy amount of practical work, without a regularity & severity of discipline to which they are not used. If they are given useful work, they are open to the taunt of 'Mission slave' which though ~~rather~~ the speaker ~~does~~ not really mean anything but to annoy, is a very successful shaft. If to avoid this, their work is paid for, their idea of its value is demoralising. Also what to the European ~~temporary~~ charge is an easy rule, may fall very heavy on an African girl, & on the contrary in other cases, the life is made too easy, from want of understanding the native point of view.

Temporary boarding on the other hand, we have found most satisfactory. The girls come in for a fortnight, six weeks, four months, for special religious instruction at different times, or by request for special secular instruction, e.g. to enable them to take one of the teachers' examinations. A time is chosen when there is not so much work in the village; the girls coming by their own wish are most amenable; their progress is extraordinarily rapid, and this has its effect when they return to their homes: education is ~~made~~ held a privilege, not a burden.

Great consideration must be shown for the parent's point of view. Standing up for a parent in his or her occasional visit should be insisted on; a European mark of respect though it be.

At one school I know in a Mohammedan & hostile district, the babies' repetition always includes the fifth commandment, & the mothers are charmed

that their little ones should bring home 'Honour thy father and thy mother' as their first lesson.

Genuine respect if felt by the European teacher for the native women, is likely to be reflected in their pupils. Their skill in cooking & sifting flour ~~etc~~ and housekeeping is admirable, and it is easy to point out that Europeans after many years' practice, cannot <sup>acquire</sup> "skill in e.g. flour sifting". Native ~~and~~ women can be asked to help in teaching pottery, weaving etc, if they have never been taught to read they can still be put in the position of teachers, to the young.

The Nyasas are a very superior tribe in many ways, they have both self respect & respect for others, so perhaps they are not so liable to this temptation of despising their parents as natives of other tribes. Still the temptation certainly does exist.

Handicraft of a native type, but superior if possible in some respect should form a large part of the teaching where possible. (We have generally been prevented from fully carrying out this principle, (a) by the impossibility of getting sufficiently skilled teachers, (b) by the shortness of our school hours (shortened on purpose to enable the girls to take as full a part as possible in village tasks.)

An exhibition of native work would have this effect (in Kaffraria I have seen exhibits sent in by a chief, in competition with school exhibits.) Missionaries find it difficult to set apart the time for organising such an exhibition.

Manual ~~hand~~ work should be as far as possible of a pleasant ~~and~~ kind. The girls at Likioma school rather enjoyed plaiting the thatch for the Cathedral roof. Agriculture was unfortunately out of the question on such a desert island.



My experience of schools, would suggest that the boys are far more advanced for their age than the girls. But boys are nearly always more regular in attendance than girls, not having so much to do at home; and girls generally have had very inferior teaching, either in mixed schools, where the teacher is inclined to neglect them, or in girls' schools under a half-trained teacher.

Given exactly the same conditions, I am not prepared to say there is much difference; girls are discouraged in the village from expressing themselves, & kept altogether more in the background.

The brains of the elder women <sup>teachers</sup> seem to me if anything more solid than their brothers', but this again is probably because ~~the~~ senior women teachers have been most thoroughly sifted, & only the very best emerge.

From his M. W. Bulley

C. M. S. Kachua

Fort Hall

Kenya Colony

Aug. 1<sup>st</sup> 1924

Amount by  
K200/-

Sir

I am sending you a memorandum on the Educational  
ative girls in Kenya Colony, which Dr. Garfield Williams,  
ore he left, asked me to prepare, & to forward for your  
formation.

was a private request & I could not apply officially to  
the Missionary Educational Agencies for the necessary  
formation. The Community of Missions promoted by the  
testant Missionary Alliance made it easy for me to  
proach Protestant Societies privately, & I met with a  
dial response. It felt it difficult to justify my  
quiries to the Roman Catholic Missions, & I think  
at a request to them would come more appropriately  
om Government, & that details of their work should  
obtained, & their co-operation invited.

I beg to remain

Yours faithfully

M. Cecil Hooper.

Major Vocher  
The Colonial Office, Whitehall.

FOREWORD AND APOLOGY.

Those reading this memo are asked to be kind enough to bear in mind the following facts.

(a) That this memo has been drawn up in an extremely short time and therefore information is in many cases incomplete.

(b) That owing to the fact that Women's Education in this Colony has been the outcome of individual effort rather than policy, varieties of methods and aims have been numerous, and have made a combined and comprehensive survey impossible.

(c) The result of this is that the memo is largely an expression of personal opinions based as far as possible on the various letters received on the subject.

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INTRODUCTION.

The Districts of Kenya Colony may for all practical purposes be divided into three sections,

- 1) Coast Area, including the Swahili, Giriama, Digo and Taita tribes.
- 2) The Kikuyu Highlands, including the tribes of <sup>Mikuyu</sup> /Akamba, Embu, Meru, Chuka and Mwimbi peoples. The Masai people are in this Area, but stand apart.
- 3) The Kavironde Lake Area, including the two tribes in Kavironde itself, the Nilotic and Bantu Kavironde, and the Nandi Tribe.

Note. (Townships are the various centres in Europeanised areas).  
 The two tribes which have shown the greatest anxiety to take a share in their own Government have been the two big tribes of the Wakikuyu and the Wakavironde, as far as can be seen at present, these two tribes are likely to dominate the future of the natives of this country.

The progress of these tribes depends largely on the education of their women, which has been terribly neglected on all sides, the African man neither sees nor really believe that the limits of their progress <sup>are</sup> is set by the standard of their women, and this point of view has not been put sufficiently before them.

Women's Education is a task in which we cannot afford to make haste slowly. Education of another kind has progressed rapidly through the country - knowledge that includes immoral licence of all kinds, extravagances of every description, and the wrong ideas as to what constitutes "life" and freedom - and the education which is to give true balance to national life has been fearfully neglected and there is much ground to make up.

Further the African will have to face the fact of an unmarried womanhood, possibly in this very generation, in view of the fact of the number of young men who died in the war,

African girls are brought up with <sup>one</sup> ~~one~~ idea only - marriage - and the competition in the search for an eligible bachelor, in the future - if the girls' lives are not satisfactorily filled with other practical employments and aspirations, is fearful to contemplate.

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## PART I.

SURVEY OF COASTAL AREA.

The earliest work among coastal girls was at Frere Town and among the Sirians.

The Boarding School at Frere Town (C.M.S.) failed (owing possibly to its amateur staffing). There has been a day-school since at Frere Town, conducted on co-educational lines, special classes being given in sewing and raffia work.

In the Giriama district the girls have attended the co-educational day schools at Rabai and Kaloleni. They have been taught all the ordinary elementary subjects with religious instruction, in the day schools, while special classes in sewing, etc. have been given.

Either Kaloleni or Rabai would make a strategic centre for a girls' intermediate boarding school if the lack of water does not make a large boarding-school impracticable<sup>is</sup>.

It is suggested that Rabai might be the best centre as it is possible that African girls from the Township of Mombasa (see report later) might be sent there for their schooling under more wholesome conditions.

There has also been some day-school at Mkeras (U.M.M.) in which the girls have shared. The work among the Dabida people has centred at Mbale. Here the day schools are co-educational and the girls and boys read together. The girls are given special classes in sewing and raffia work.

Special training has also been given in Housewifery by taking individual girls into European houses as domestic servants, in order

to affect the cleansing of village homes. The results have been satisfactory. This place should make a centre for a more intensive form of girls' education.

SURVEY OF THE KIKUYU HIGHLANDS

As noted previously, this heading includes the <sup>Kikuyu</sup> Akamba, Embu, Meru, Guka and Mwimbi, and the Masai tribes.

The Akamba, Meru, Guka and Mwimbi work will be classed under sub-headings.

The Embu people are classed with the ~~Kikuyu~~ <sup>Kikuyu</sup> with whom they are closely allied, using the same language and literature.

The Masai stand apart refusing to come under any educational or civilizing influences.



Women's and girl's Education originated in the co-educational day schools of the Church of Scotland Mission, Kikuyu. Since then whenever Mission work has been begun, dayschools have been opened and with one exception, these have all been co-educational. This method has proved very valuable in giving the girls and women an equal right of place with the men.

In Kikuyu country there are customs which relegate women so greatly to chattledom that something has had to be done to give them a footing on the social ladder, and ~~some~~ some dignity and an individuality.

The dowry system (common throughout tribes) by which a woman is always a minor and never a free agent has been one of the great

hindrance to girls' education. The girl is never free to choose her way, and, legally, can always be interfered with. By the time she is of an age to fight her way, she is really too old to benefit as she might by education. 95

The little girl between the ages of 5 and 10 years who could fully benefit by teaching, is not likely to be allowed to come to school unless she is of Christian parents.

The further bar to Education is that most vile tribal custom carried on among the Kikuyu known as "circumcision of girls". According to custom a girl is not marriageable until this rite takes place, neither is she a member of the tribe. Education is bound to try and combat this, and as a result the child-girl's owner will do all he can to prevent her acquiring new ideas, for fear she should prove an un-saleable article, and he should be left without the money she has represented to him since birth.

These customs can only be modified by an action by Government, to be supported by Medical Authorities and all Educational bodies in the country (especially among men) and to be further supported by strong action on the part of the Christian Church.

The result of these customs is that in the day schools - except where there are children of Christian parents - the attendance of girl scholars is usually of girls well past the time of circumcision which takes place when a child is between 11 and 13 years old. Should little village girls be allowed to attend school they leave at 10 years and often do not return - at least not until <sup>what</sup> they have been through has entirely altered them, so that their previous knowledge is nearly obliterated.



Day schools can do nothing very much to alter village ways. Girls who come to day-school learn a little of cleanliness of person and habit, but it is only by a casual acquaintance with it.

To acquire a habit of such things girls need to live and work in an environment conducive to these habits. Therefore the "Dormitory System" of boarding schools for girls has arisen in Kikuyu.

In response to an appeal from a girl Njeri - who wanted to know why so much was being done for the boys and so little for the girls - the Church of Scotland Mission opened their boarding-school for girls at Kikuyu in 1909. Gradually the numbers increased, the girls continuing their fight for a right to be educated, sometimes before a District Commissioner in Court and sometimes by persistent resistance, by running away and hiding until the owner wearied of pursuit.

There are now numbers of "Dormitories" all over the Kikuyu country doing a very necessary work, mostly understaffed and insufficiently financed.

The schools of this type in being are, Kikuyu (C.S.M.), Kijabe (A.I.M.), Kambui (C.M.), in one part of the province, Githungo (A.I.M.), Kahuhia (C.M.S.), and Tāmu-tāmu (C.M.S.) in another part, while Kabete (C.M.S.) has a shelter for girls, which does not come under quite the same rules. Individual effort has been responsible for financing and starting most of these schools, some are still dependent on their own effort for support, though now some of the Missions have made themselves responsible for their continuation as a part of Kikuyu policy. With one exception these girls' Dormitories are all run in close connection with and on the same station as the boys' schools.

It was felt that one of the great needs of the Kikuyu tribe was that boys and girls should meet on wholesome common ground, and be helped to see something of each other without resorting to the unclean sex relationships which so often end disastrously for the girl. Over-emphasised sex consciousness, such as one finds in the village life, invariably tends to practise which are filthy and dangerous to native national life, and are carried on between young men and girls in the privacy of the bush, or under cover of darkness.

Girls' Schools, for the present, will need to be numerous as the Kikuyu girl helps largely in the agricultural pursuits of the tribe, and is therefore not encouraged to go far afield. There is more hope of her being allowed to come into a school which is in her home district.

A good precedent has been set, and the practise of all these schools has been for the girls to attend the day school for their General Education, of which religious instruction is a vital factor. The rest of their time is spent in specialising in subjects which include :- Housework, cooking and washing (all schools do their own), sewing, knitting, mat-making, hygiene, medical work and gardening, with agricultural instruction.

#### THE AKANBA TRIBE.

Not long ago <sup>the</sup> Director of Education wrote that the Akamba men asked that there should be no Education of women as they already "knew too much." The opposition arises from much the same sources as in Kikuyu country. The elders, owners of the girls, fear that educated girls will be ~~unmarriageable~~ unmarriageable

articles, and therefore do everything they can to prevent girls from attending day schools. "The circumcision of girls" is also customary among the Akamba, but the operation is performed slightly earlier in a girl's life than among the Kikuyu.

The girls themselves are keen to be educated but are not free to attend school unless they are children of Christian parents or have been bought by young men who are already readers of mission adherents.

At Mboni (A.I.M) in the Machakos district there is a large girls' Dormitory. The girls attend the co-educational central day-school for their general education. Girls who have determined to be educated come here for protection, as the opposition is too strong to permit many to attend the day-schools.

This is the only girls' school in Akamba province.

Another possible centre is Mulango (A.I.M.) in the Kitui district where at present there ~~are~~ is no intensive Education for girls: this district lies over the river Athi from Mboni, and requires a centre to itself if girls' work is to be at all efficiently tackled among the Akamba people.

#### THE MERU TRIBE.

Meru country lies beyond the Kikuyu country, and the people are different and distinct from the Kikuyu.

Here the United Methodist Mission has a general day-school work. At present it is difficult to get the girls to come to school but some attend the day-school (co-educational) and a few were in a Dormitory for a time.

The training given to the girls has been that of elementary education, with specialisation in handicrafts, such as women can carry on in the villages, which will be remunerative, and "enable the husband to procure the labour necessary to perform the arduous tasks which formerly fell upon the woman." The Meru girl is hard-worked, as her labour is necessary to the family wealth, the Meru men are not ever anxious for her to receive education, lest it should make her unwilling to do the heaviest type of labour which is usually the woman's share.

#### CHUKA AND KWINGEL.

These are two small tribes differing in many ways from the Kikuyu and Meru tribes, between which they are sandwiched.

Mission work has just begun here at Chageria (C.S.M.), and this place will probably be a centre for future development.

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SURVEY OF KAVIRONDO.

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This survey as noted will include, Nilotic and Bantu Kavirondo and under a separate heading Nandi. It must be remembered that the two tribes inhabiting Kavirondo are unfriendly to one another. There is a strong cleavage between the Bantu original inhabitant and the Nilotic invader. Customs and tribal characteristics vary considerably. In consequence for the present, girls' work must be developed separately in each location.

The Luo(Nilotic)(Central and South) people are virile and go-ahead, and the girls are rather freer than in other tribes. They are keen on Education, and ambitious, even to the extent, possibly, of being willing to pay fees.

Facilities for Education have been inadequate. Even day school work has not been general. In ~~the~~ certain districts work has been more evangelistic than Educational, though Maseno(C.M.S.) has had a small day school, for women only, and there has been another started at Ngiya(C.M.S.) (By Evangelistic it is not intended to convey that evangelistic teaching is not educational, but the term evangelistic is used in a narrow sense to contrast two methods of missionary development. It is a fundamental of "Educational work".)

Other Missions have a more advanced type of Education.

At Nyakach(A.I.M.) there is a boarding-school for girls. At Bunyore (Church of God Mission) there is a very successfully run girls boarding-school. It is on the same station as the men's centre and the girls attend the co-educational day school for their general education.

The whole day school system needs encouragement and organization. Places for further boarding-schools should be sought. Egnyore School is already a centre, while Ngiya is a centre capable of development and the girls have made a request for a boarding-school. Emphasis is ~~made~~ <sup>laid</sup> on the fact that schools open among these Luo girls must be efficiently staffed by women trained to such work, as there have already been failures in attempts by untrained amateurs.

The hindrance to girls' education lies in the fact that girls are sold in marriage very early in life (at 14 or 15 years) but they are ambitious and more independent than most African girls. It is possible with help this difficulty could be overcome.

The Bantu Kavirondo (North) are behind the Luo in their desire to see girls educated.

Seven years ago no girl was allowed to enter a church or school owing to the influence of a Mohammedan chief. Now the girls have come forward in such numbers that the movement has been irresistible. It must be remembered that strong Mohammedan influence can never be anything but a retrograde one for women, and that any freedom the East African woman has should be most carefully preserved.

Day schools are inadequate here also. Villages schools are numerous but the curriculum is of the very slightest even for boys, and the girls do not join in at all. ~~In these districts.~~

Butare (C.V.S) has a large day school for girls, well attended.

This would be a suitable centre for a girls' boarding school for this district. The local Chief has asked repeatedly for one to be started. There is a boys' industrial training centre here, and the two schools could develop side by side if the girls' school is efficiently staffed. The work would be experimental, but is considered <sup>essential</sup> to progress. There will need to be a decision as to whether the girls' work is to be held there in order to make advances in the boys' school already established. The need is obvious, but it is said that "There is a lot of building still needed for the boys' school and the European Staff, so that it would be almost impossible to make an immediate start except in a very small way or in temporary native sort of buildings." It is a question whether this is a wise policy in view of the future and the present opportunities. Surely it is wiser for boys and girls education to develop simultaneously, rather than for one to wait on the other. It requires to <sup>be</sup> borne in mind that girls of native races must be safely housed and native buildings are not the most suitable in this way. Boys being freer and not likely to be molested, can live with greater safety in native temporary buildings.

At Kaimosi (Friends' Mission) and at other stations the co-educational day-school system has been adopted after a previous attempt at separate day-schools for girls and boys.

At Lirhandu (Friends' Mission) is a girls' boarding-school. This is still run separately from the boys' boarding-school centre.

It originated as an orphanage, and in 1921 became an ordinary boarding-school for girls. The curriculum includes religious instruction, reading, writing, arithmetic, oral Geography, Swahili, and Hygiene. Special time is given to gardening, cooking, etc. is done by the scholars themselves. The school is a success; the most promising scholars are those who were brought into the school as orphan infants, and have grown up under regular discipline and instruction.

The curriculum of the day-schools is designed to attract rather than fit into a code. Religious instruction, singing, sewing, and reading, writing, and a little arithmetic and drawing from nature and mat making when materials are available.

The marriage customs are again the big bar to girls' education. The girls are sold at 14 or 15 to the highest bidder, be he old or young, heathen, or educated Christian. The old men fear lest education will upset this arrangement and encourage the girls to become too independent, with views of their own as to whom they wish to marry. Therefore there is no desire among girls' owners generally that the girls should be educated in any way, and the movement there is towards education is of the girls themselves. Doubtless educated girls will challenge this unfair custom, and Government will have to be prepared to defend them by some form of legislation. A form of apprenticeship by which girls sign on to the school registers for a definite period of time might help these girls to stay long enough to benefit by their schooling.

There are no customs corresponding to the Kikuyu "girls' circumcision" to combat, and sex segregation is less emphasised, owing probably to the girls being married when only just out of childhood



ALDAI.

No particulars obtained as to customs etc. There is a girls' school (boarding) at ALDAI (A.I.M.).

.....

SURVEY OF EUROPEAN AREAS AND TOWNSHIPS.

The work of education in European areas and Townships is especially difficult, and the fact that the native population is drawn from all tribes adds to the problem.

The Europeanised areas constitute a real menace to native womanhood and consequently to native national life, owing to the licence and prostitution found in them. Government should take strong action with respect to women living "alone" in small townships. In the Large Townships such as Nairobi, conditions are similar, but action in the case of these prostitute women is more difficult. In most cases these women have drifted in from the Reserves in search of excitement and freedom, as a change from the monotony of village life.

The inference is obvious, and while every care is taken to educate and enlighten these town women and rescue the young girls resident there from a similar fate, work on the Reserves must be made full of attraction and interest to prevent a further influx of girls into the townships.

On the Farms, the daughters of squatters are not generally offered facilities for education, and Government will need to make some ruling with regard to their education. There are children's schools to be

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found on some farms but this not a general rule.

In the Township of Nairobi there has been a day school for women for many years. Reading and writing have been taught, besides the usual Religious instruction; also special classes have been given in sewing. A day school for young girls has been started lately with a kindergarten class for little children. This is well attended. The curriculum includes, Bible teaching, reading, writing, arithmetic, sewing, nature study, hygiene, first aid, singing, games, drill etc. Girls' work here, as elsewhere, is very understaffed. The Nairobi girl needs very special care, surrounded as she is by all the evils of unbalanced sophistication, and it is almost an impossibility for the European mistress of the Day School to know how her pupils employ their out-of-school hours, nor to have any intimate knowledge of their personalities.

It seems probable that a good boarding school should be put here. A good strong building and a well trained permanent resident staff would be essential. Attached to this school a Hostel for girls earning their livings as ayans, would be valuable, to which ayans girls should return at night at a proper hour. Night classes and pastimes will form the educational part of the Hostel. (Such a scheme should appeal to Nairobi people for support, as the average mistress can have no manner of idea, how the woman who handles her child in the day, spends the night hours, as many make no provision of sleeping accommodation, but employ girls for day work) .

Nairobi work should be run in close connection with the Rescue

Home at Dagoretti, (nr. Nairobi) as there are many girls whose lives have got beyond the help of mere simple schooling and need particular assistance.

It seems probable that Government will have to take a definite part in the Rescue Work in Nairobi. This work is best done on the lines of "Rescue" work at home. Training schools or homes should be run on definite Christian lines, and staffed by women with a real knowledge of such work. <sup>living</sup> Girls who have been proved in court to be consistently immoral lives should be bound over, by the magistrate, to a length of service in a Rescue Home. Such a course might be taken with all homeless women and girls in Nairobi, and other Townships who cannot prove themselves to be in regular work, with a permanent domicile.

Mombasa has peculiar difficulties owing to the mixed population. Arabs and Indians will not mix with Africans. Indians themselves are of so many sects that they do not allow their daughters to mix, and the Arabs have similar racial distinctions. ~~The~~ Africans being mainly Mohammedans do not allow their daughters to attend the Christian Mission Schools.

Girls Educational work is therefore non-existent, and those who attend such classes as have been held from time to time, more for Evangelistic purposes than anything else, have been drawn from the shifting population that drift into a Town in search of work, also from the wives of native police and railway workers etc.

A few young girls come in from the surrounding Reserves in search

of work as ayahs. It is a fact that none of these girls lead decent lives, the native pastor with intimate knowledge of their lives and surroundings, reported that none of them were living sufficiently cleanly to be in charge of European children without distinct risk. There are not many girls of this type in Mombasa at present, but there is no place of shelter for such as are.

It is really impossible to make suggestions as to future developments without a most careful study of conditions, and anything begun would be purely experimental. The need however, is obvious.

In the small Townships there is none of a girls' boarding school at the Aldama Ravine (A.I.M.).

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PART 2.

Scheme for Present and Future Development of Girls' Education.

Girls' Education must be founded on a Religious basis. The moral balance of Religion must be given to the freedom which is bound to follow enlightenment.

Secular education will only cause disaster, as the native girl in Africa is not expected to be moral, she has been bound by custom, and not by conscience. When blind obedience to custom is done away with, there must be something left in its place to control the impulses which need a rule of life for guidance into what is best.

An immoral womanhood will ruin the nation, therefore Government will be wise to leave the education of Native Girls in the hands of Christian Missions and at the same time realize that it is equally fatal to national life for the women to be more pure and moral than the boys they should marry. It will be wise to see that the men do not become materialistic and morally careless through too secularised an education.

Girls Education should include:-

1. Day Schools.
2. Dormitories, where girls can live in, attached to Central Schools on the Reserves, and boarding schools, (in the ordinary sense of the word) in the Townships, to be called Intermediate Schools.
3. Training Colleges for Girls.

1. Day Schools.

Day Schools including <sup>in village</sup> / schools are necessary because it is through these, girls first make their tentative enquiries into the mysteries of learning. If education is to progress it is vital that these schools be adequately and efficiently staffed. Well trained teachers capable of inculcating the ideals of education are needed. They require to be sufficiently well trained to teach a kindergarten class with success, in order that the younger generation be drawn into touch with school life. At present teachers are not available, these schools are not the medium to fuller education that they ought to be. The co-educational method has proved successful and is to be encouraged, for though a slower <sup>process</sup> ~~progress~~ in gaining numbers, it strikes the strongest blow at the sex-customs which place women at the low level so degrading to them and the nation. Segregation in education will lead to:- a) further sex segregation and its fellowing vices, prudery or illegitimate intimacy. b) a possible sex warfare in the attempt to get rest, and be "top dog".

2. Intermediate Schools.

Every small district should have its Intermediate School teaching a radius of 10- 15 miles.

These schools should take from 40 - 60 girls. There should not be less than 2 European members of the staff. One of these should be a trained Educationalist and one perfectly proficient in

some technical knowledge. The daily work should include :-

- a) Religious instruction - prayers etc.
- b) Their own housework, washing, cooking etc.
- c) Attendance at the Central co-educational Day School for general education.
- d) Specialising in any of the following :- sewing, knitting, mat & rope making etc., hygiene, medical training, (if hospital available), agricultural instruction. Any other handicraft or employment useful as an improvement to native village conditions.

**Notes:-**

The curriculum should be arranged to suit the needs of the district concerned. General Educational subjects should be standardised and the girls be given a uniform education. Special subjects will require separate treatment and should be standardised where possible, (i.e. sewing, hygiene, and medical training can all be standardised).

e) **Night classes and pastimes.**

These are an absolute essential. There should always be good sitting accommodation with a good light. Darkness or semi-light are always a source of temptation. (Why?)

f) **Games.**

These should be such as can be suitably played in a village and a team game should be taught as well.

**Feeding Arrangements.**

Three meals a day. These should be eaten in an orderly manner, the school sitting down to the meal together and learning to feed decently.



Notes:

Girls in these schools should be encouraged to go home for their holidays. It is unwise to take them entirely out of their environment. Education should teach - a) to make the best of their surroundings. b) How to improve them. c) Wisdom to choose what is best for them. d) To make them willing to help their people whenever they can.

Notes:

If the Day Schools and Intermediate Schools are well aided by Government, and girls are given a good opportunity to learn before marriage, married women's work should be able to be carried on by the Missions unaided.

3. GIRLS TRAINING COLLEGES.

These colleges should be run in connection and on the station with the men's training colleges. (reasons as shown: also see Tuapepee) Notes:

Should be made by scholarships and entrance examinations, and a necessary certificate of good character.

NOTE: In Kikuyu country preference should be given to girls who have not been circumcised, and circumcision should form a serious bar to receiving higher educational advantages.

Subjects to be taken in the College should be as numerous as possible. Literary teachers should receive a similar training to men teachers i. e. in "honours teachers course". All students taking this course should have passed the vernacular Government examination. Technical students should have a good working knowledge of reading.

\*Note: The Jeanes course can be taken at the Jeanes Training Centre now being inaugurated

writing, arithmetic, and general knowledge. They should further qualify to enter the College or receive a Scholarship, on the theoretical and practical knowledge of their particular subject.

Medical training should always be obtainable at some of these colleges, as medical work is likely to prove one of the most helpful employments for the unmarried girl. Religious instruction should include a comprehensive course of Bible study.

On completion of training, girls trained as teachers, midwives, etc., should be sent to work in these centres. These will be provided for in the Intermediate schools. It will be long before unmarried women can live alone, un-molested and untempted, & they will require a place to which to return at night.

These Colleges are not likely to be large at first, but should they enlarge, as it is probable they will, it would seem wise to develop a system of boarding houses, as is found in Public Schools at Home. Each Mission could be responsible for a boarding house, (when it requires one owing to numbers), and for staffing it. House Mistresses will be considered members of the Staff and the Houses be included in the school organisation.

### CONCLUSIONS.

Girls Education in Kenya Colony must become an integral part of Educational policy. It should be examined and represented on Government and Mission Education Committees by qualified women. Government and the Missions should appoint a woman representative and examinee;

that all sides of the work ~~should~~<sup>may</sup> be taken into consideration. The Mission Representative should have this as her sole work and be able to travel through the districts and view the work as a whole, as a Government inspector can. From time to time meetings should be called where the mistresses in the girls schools should meet together and discuss problems, and methods, and receive help, and advice, and above all a sense of unity in their task.

In regarding this ~~work~~ scheme Government would be wise to begin the work with Missions, by supporting the Intermediate Schools already in existence, using the organisation ready to hand. These schools should be brought up to the mark by subsidies, ensuring efficient staffing and good accommodation, and every endeavour should be made to start new centres with the subsidy. Some guarantee should be given ensuring support for a period of time capable of proving the centre a success. Five years is a suitable period. Reasons for this are as follows:- The Native is always shy of a new thing introduced from outside and therefore, intensive girls' education will have to be begun in spite of general opinion instead of because of it. Work can be best sent forward in districts where the native mind has become accustomed to the idea, and is keen on it. Precedents are soon set, and one district will want to have what others are enjoying, and so if new centres are to be opened, the old centres must be renowned for their success, and stamped with Government and Mission approval.

New Centres.

New centres must not be started in a makeshift or slovenly manner

or risk repute. Safe housing - healthy, fire & hole - proof is an essential; the girls and also their parents demand their security from molestation. A school with a poor reputation is worse than none.

(Suggestion - There are some places where lack of water makes the running of the Big Intermediate Schools impossible. In these places the Day Schools should receive special attention, day centres being formed and coming under the same supervision as the Intermediate Schools).

General Education for girls from 5 years old and upwards cannot be established without a whole crop of problems arising from it:-

#### 1. Legal problems.

An educated girl will certainly demand a measure of freedom from which custom had debarred her. She will not be willing to be disposed of at her owner's discretion when an unmarried girl, nor will she wish to remain the drudge of the village in marriage; or to be passed on in widowhood with the rest of the household effects and animal stock to any chance man who happens to be legal inheritor of the same. The men who will be the monetary losers will oppose this freedom strongly. Government alone can deal with these legal disabilities affecting womanhood, and women's legal freedom will have to keep pace with their mental and spiritual emancipation. If it does not, girls will seek their own freedom by sex warfare, or a licentious liberty such as already <sup>has</sup> been sought and obtained for girls.

in Townships, as Nairobi, where they have broken from all tribal & other restraints, supporting themselves in many cases, by prostitution. The Levy system ( i.e. the sale of girls in marriage ) is undoubtedly the greatest bar to the raising of womanhood in every tribe. Its existence is the accepted proof in the mens' minds of womens' inferiority.

**2. Labour problems.**

In some districts girls education may affect the labour problem, as girls work on European farms as incidental labourers and constitute cheap labour at harvest seasons.

**3. Problems in future developments.**

Since girls educational work has been entirely haphazard and without a united policy, advances in each area for the present, can not be made on similar lines. For example when the girls of the Aikya area are ready for College education,

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the coastal and Kavirondo areas will be reaching the intermediate stage. This is bound to make the distribution of assistance difficult, as advanced work must not be left in the lurch, and new work must not be neglected.

This problem may solve itself if the preposal of the meeting together of women workers is carried out and there is a better understanding of area problems and a greater unity among workers.

Finally a real national guide ideal must be set up in all the Education, and a pride of race given which must have practical results in

-2-

cleansing of native life. This can only be achieved if the men and women are taught to work together with a real consideration for another, and wish and seek for their children something better & higher than that which they have obtained for themselves. A healthy independence needs encouraging, that the native may earn and find a living for himself and not remain in the state of expecting to get, all the time, from others. This certainly entails an educational system which shall centre round the native Home life on the Reserves and all that is taught must directly or indirectly affect that life, and preserve and strengthen it, until it becomes a well balanced and enlightened self-expression of African thought.

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M. Cicely Hooper

## Likoma Girls Schools.

Schedule showing various lessons  
and numbers in classes of same  
November 26<sup>th</sup> 1900

### Summary.

Teachers & Students in Training	68
Upper School	171
Transition	73
Lower School	283
Various	35
Village Schools (5 in number)	<u>358</u>
Total	<u>988</u>

in charge of 2 Europeans, a third is oc-  
asionally available for a few months at the time, or  
sometimes one is able to secure a 'course' of lectures  
on some definite subject for the teachers' afternoon  
hours for a short period.

Likoma Training School for Women Teachers

Reading for	4 <sup>th</sup> Certificate	3	} Total
"	3 <sup>rd</sup> "	19	

the studying for these 2 sections is according to the possibility of arranging classes, - lately 2 afternoons a week, - only means really 'wasting time' - so as not to forget what has been learnt - not much progress 3 year!

Reading for	2 <sup>nd</sup> Certificate		} 68
Married Women		21	
Students - (young unmarried girls)		25	

are expected to study 3 mornings a week when not employed in teaching, - but daily when required for immediate preparation for 2<sup>nd</sup> Certificate, due attention being given to the fact that their first duty is to their husbands & children.

have to read daily as Std IV when not employed in teaching, or if it is possible to employ them in the village schools, they are expected to study in the morning.

failure to comply with rule re school attendance dis-empowers a teacher from receiving work in her term.



Likoma Girls' lower school (Station School)

Each class in charge of a ~~qualified teacher~~,  
 assisted by Monitress from Standards when required.

All Teachers & Monitresses for Station lower, & village  
 schools have special preparation class for following  
 extra work on Wednesday afternoons.

III. (300 Readers) 25

II a. ~~275~~ 24

II b. " 19

II c. " 23

I a. 1<sup>st</sup> " 39

I b. " 40

I c. " 40 (special - big dinner)

Babies a. 43

b. 30

283

school hrs

7.45 - 11.30

daily

Babies 7.45 - 11

On visitors list

divided among the  
 various classes in Upper or  
 lower schools.

35

we have to answer to me personally, & when re-  
 turning to their own village or mainland or elsewhere,  
 receive a letter to report progress etc.

# Ikoma Village Schools.

5 in number, - each in charge of a teacher holding 1<sup>st</sup> or 2<sup>nd</sup> Certificate, assisted by 2 or 3 monitors meet in the afternoons - 4 days a week from c. 2-4. On Wednesdays they all meet at Station School from 7.45-11. - the Christians being present at service at 7 a.m. & the heathen at their class. This provides opportunity for the teachers to receive their work in the afternoon in preparation for following week.

Schools.

<u>Ikoma</u>	Class III - (all prev. moved into Transition)		Outschools. Total.
	II a.	11.	} 91.
	II b.	15	
	I a.	42	
	I b.	23	
			} 358.
<u>Kwazi</u>	Class III.	8.	} 81.
	II a.	15	
	II b.	15	
	I.	47	
<u>Opu</u>	Class III	3	} 68
	II	15	
	Ia	29	
	b	21	
<u>Isa</u>	Class III.	11	} 62
	II	11	
	I	40	
<u>Orange</u>	III	4	} 56
	II	6	
	II b	17	
	I	29	

These schools are as far as possible visited each week by a European, beside the supervision which they get when they meet at the Station School on Wednesdays.

No. At St. Matthew's, Kerisrama Hoek, the boys were kept strictly from the girls in the boarding houses but were taught together in the government school. Much trouble was <sup>caused</sup> ~~taught~~ by notes being passed & girls trying to wear what was not allowed as uniforms to attract boys attention.

Boarding schools for girls are much better than day schools, the characters of the girls can be studied, which enables the teacher to know how to deal with & help, each girl individually. It is much more difficult to keep day children under discipline.

In Basutoland, where I now work, nothing has yet been done for the education of women, there is no one to teach them.

The Basuto are encouraged by the Government to develop their handicrafts. Every year an industrial show is held in Maseru, women bring needlework, pottery, patchwork, wool work & bread, men bring produce from the fields, sheep & cows & wool & money prizes are given for the best.

Basuto girls are very keen to learn, not the women. At the industrial school for girls in Maseru, there has been a waiting list for two years.

The men do not want the women to be educated but they are very keen for the children to learn especially the girls.

I do not know much about the infantile death rate but I think it is not high. The families are not very large.

No. the women live chiefly among the mountains & see very little of Europeans or civilisation.

The Church of England College in Basutoland has had to close down, through lack of boys & funds. Teachers but other denominations have flourishing schools for training teachers. There is no training college for girls.

I first wish to explain that my experience with the African people has been almost entirely with tribes in quite an elementary condition. In each case I have started a Home of small children - the smaller the better - who came of heathen parents and from heathen surroundings. A Boarding Home and a Day-school is what I have aimed at, myself, but I have been fortunate in seeing a fair amount of other people's work, besides. I have always had little boys up to nine or ten in my day-school, and have had quite little fellows from five or six and downwards in the "Home". After six or seven, I think boys are better in a boy's school and under a man teacher, but I think they ought, still, to be free of the "Home", and within touch of some woman who can sympathise with their "boy nature", and give them a little womanly advice such as they would get from their mothers, if they had them.

I do not think much of day-schools except as a feeder for the closer intimacy of the "Home". You cannot judge of a child's character by her school work or school manners. It is only in her play and in her unrestrained conduct with her other playmates that you can realize what each child is, and what help her especial character needs. The Africans are the most complete "actors", they can put on whatever character they feel will best suit the circumstances. This, I expect, is owing to the generations of slavery which most of their ancestors have gone through at one period or another. Of course, in this generation one does not come upon actual slaves - I have only once, as far as I know, been intimate with one, and that was in Portuguese territory, but the hereditary taint will be amongst our African friends for a long time, and even now, the actual position of a girl to her father is really that of a slave, who can be sold against her will, to any man who has the cows and can pay for her.

In Rhodesia, if a girl <sup>can</sup> could summon courage to state before a magistrate that she does not wish to marry any man, who has paid for her, she can be defended by law but she probably has to risk a furious beating from her irate father, when she gets home. In the "Union", she had not even this chance. One can do nothing to save her.

My experience of adult education for girls is only second-hand. I have no faith in it. A friend of mine worked for a time on a mission where the girls who were being "lobola"ed by the Christian boys, were supposed to be trained in hopes of making good, Christian wives. They passed certain classes for catechumens - baptism, confirmation and were admitted as regular communicants. My friend had a number of them in her laundry, but told me the lying, quarrelling, deceiving and disobedience were something too

terrible - there was not an ounce of Christianity in the whole set, and I am afraid this is probably often the case.

A good deal has, I believe, been done to teach industrial work. I was once in a mission where the women were all taught to crochet lace edgings for white ladies' curtains - another, where they learnt to spin, weave and knit dresses and jumpers, such as our English girls can wear. In a great many Mission Stations they are taught all the mysteries of up-to-date washing, ironing, starching, bluing and such things as the kraal life never needs, but the education for the real, chief purpose of life, that of bringing up their children in the love of God as a generation of good Christian people, healthy both in body and soul, is not sufficiently put before them.

Where I have been working, the infant mortality is, as far as I can gather, about 50 per cent. I have heard other missionaries put it higher. This, I think, is owing to the fact, that the Missionary homes are too large a scale. Even if they are lucky enough to have a few real babies, hardly any of the elder girls know the responsibility of watching closely over the little ailments that so soon carry off our little ones, and I know of, at least, one home where the competent motherly lady-worker in charge, is actually forbidden by the Priest to take in children under five years old!!!! This cuts the ground under her feet in two ways. How are her elder girls to learn "mothercraft"? and how much can you do to form the character of a child who has been left till that age to form it's character itself; by what it sees going on in it's heathen surroundings, where possibly it is an unwelcome little orphan, thrown on the charity of some over-worked aunt, or grandmother, till the missionaries will take it off her hands, and it ~~learns~~ learns that even amongst babies "might is right", and each individual must fight for itself. I have been fortunate. Twice, at least, I have had a baby born in the home, and others I have had at a year or eighteen months old, and they have been the real teachers to the girls in my Homes. The average African mother carries her child on her back, she feeds it when it cries, and pushes it over her shoulder when it is satisfied. She never talks to it or plays with it, or in any way develops it's intellectual powers, the little brain is left with one impression, "If you feel you want anything, scream loud enough, and you will get it." What wonder that the Africans grow up a race of "selfish men and women"? I have taken the babies off the backs of the mothers, (who are generally glad to part with the fat little burdens for a bit) and set the elder children to play with them "peep bo" or "a coloured ball" or anything to attract attention, and taught them to give careful over-looking in case some little finger or toe or tummy needs care, or a mosquito

(3)

bite, or a scratch, needs washing and soothing ointment. How often have I had a sick baby brought from a distance and heard from the mother that it has been ill two, three or more weeks. If the body is treated thus, what is the fate of the little soul? Don't you mothers to whom I am speaking, know how soon a child begins to realize that there is some power over it? I have known a child of under two years on it's knees in an instant, when a snake came out of it's hole and it's "Please God, take care of me" was a real prayer of faith. The snake went off, and the little one went on with her play. Children can see the unseen, and hear the unspoken, far sooner than we, coarser natures realize. Auto-suggestion is a power of God which we have hardly grasped yet, but long before a child learns to understand language, a good mother can begin to put good thoughts and wishes in it's little mind. That is the real industrial work in which we need to train our African girls. If "mother-craft," rather than any lesser craft were more taught, in our schools and homes, we might look forward to a higher race of men in the next generation for Africa. Men who could well be sent on to these good Government Schools, with a Christian foundation on which to build up characters of men, fit to be, in their turn, Teachers in our Mission Schools, not merely School-masters, and later on, Fathers to their own little girls and not merely slave-owners. We are gradually learning, here in England, the full truth of the old saying "The hand that rocks the cradle, rules the world". Let us remember in our work in Africa, that the mothers of the next generation will be the makers of Africa, either for good or ill, and we English missionaries are, under God, responsible that it shall be for God.

A.H. Saunders,

Southern Rhodesia.

### Co education for Boys & Girls

In the village schools we have always aimed at co education, but in the central schools & College for training teachers there have been boys only.

### Modifications:

In the Central Station there is often a girls school with a European teacher at its head - in the lower classes the teaching is the same as in the village schools, but in the upper classes the girls reach a higher standard & are trained to act as pupil teachers & teachers

Where the number of boys in the village school is very large the girls are liable to be neglected as the teacher is eager for his boys to pass the examination which admits them to the Central School.

In this case it is arranged that the girls shall come an hour earlier than the boys for Reading & Writing lessons & then have their religious teaching with the boys.

In districts where the parents are averse



to girls education because the girls are needed to help their mothers in domestic or field work. The girls only come to school every other day whereas the boys come every day.

The general policy of Zanzibar Diocese has been in favour of day schools for girls. Motherhood is the vocation of all the women in our diocese & the best preparation for it is village life.

Mbweni Boarding School existed for many years - first as an orphanage for slave girls & then as a Boarding school for the children of freed slaves & for ill-omened children saved from death on the mainland. The standard of education both on the industrial shores & the School was high & the senior girls passed the same examination for teachers as the college boys. The School now exists only as a day school, as when the girls married there was little opportunity for making use of their teachers training. The Mainland students pressure: marrying girls of their own tribe or district.

In a school so near to an evil coast town like Zanzibar, it was extremely difficult to keep a good moral tone in a school where expulsion of bad girls was <sup>often</sup> not possible.

125  
that their spiritual & intellectual teaching must be given them somehow without severing them from their normal village life. Wives of teachers who were quite illiterate when they married can be taught by their husbands & become quite successful teachers after marriage.

Very little has been done except in Zanzibar where laundry work & the native mat making industry was developed. Needlework & embroidery have been taught also.

The girls are keen to learn but as a rule they have very little time to spare - as they have so much domestic & field work & marry so early.

The men are content the girls should learn so long as it does not interfere with their home duties.

The infantile mortality is very high in places where there is no Mission Dispensary.

- (a) To give doses of quinine in the early attacks of fever.
- (b) To give advice about improper feeding.

Up country the women have been very little affected. Along the railways & in coast towns the influence <sup>of European civilization</sup> has not apparently been for the good.

An efficient man teacher is better than an inefficient woman teacher so that unless the teacher's wife is a capable teacher she does not have a separate school for the girls. The best teachers in the girls' central schools generally marry an ordinary villager & so have no scope for their gifts.

Magda for many years had a hostel for famine orphans who attended the day school & boarded with an African deacon & his wife. These girls lived a thoroughly native life & reached a good standard in school but owing to their matrimonial affairs being arranged by Europeans, & their having no near relatives to protect them after marriage, there was a very large percentage of unhappy marriages.

In spite of this at every Synod & Conference the foremost men among the African clergy & teachers have again & again urged the need of a boarding school for girls, so as to secure better education & higher ideals for them.

In response to this there is a small boarding school at Karari for daughters of educated Africans. The girls always go back to their homes when the time for engagement & marriage draws near.

After seventeen experience of African women & girls I feel strongly that in the majority of cases the discipline of village life & the protection of their father & male relations is most necessary for them before marriage.

Signaland

at our village schools, are  
educational with only one  
exception where the wife of the teacher  
has to be a woman teacher.

Personally I think no education  
takes, but our difficulty is  
we cannot afford separate schools  
with good staff. Their  
backs are

that the girls get relatively  
little attention from an African  
teacher. He is far more taken up  
with the boys

That many Africans do not  
think girls to be taught by a man  
That the girls themselves believe to  
like being taught by a man

I have had no experience 133

in any schools for girls but was  
strongly in favour of Day Schools  
2 Because the girls can combine  
life in the village with their life  
work.

Once a girl is taken away  
her village, she comes to find it  
difficult to settle down again.  
Some of our men do not like to  
bring girls who have been brought  
away from their village. They think  
to be a little too inferior.  
It may not be true in  
household, etc.  
she has grown up a stranger  
any of her people and the  
kindness in & in her village  
sometimes finds it difficult

ly, with no unmarred piece 434  
unknown quantity. Hence if  
is not many yet proposed to  
decent man she is inclined to  
one that comes along rather  
than single and drastic changes  
is or may be badly put to follow but  
is no accident and what there  
of are distinct very little has  
one to develop native  
crafts. They have developed  
along their own lines in  
ways very successfully.

carthen ware pots  
mats of all descriptions  
baskets of many descriptions  
weave work (beautifully done)

In Ziguinchor as a whole 135  
cult to say that there is any  
desire for education among  
men & girls, but I don't like to  
generalize on the subject  
very difficult to get the pulse  
out. (Partly due to strong  
influence)  
women quite want to be  
ed, but do not want to come  
out to learn.

is difficult to say whether the  
in Ziguinchor are in favor or  
of educating the women.  
are not strongly in favor  
as a whole, though many  
like their wives to be able to read  
the other hand many Africans  
said that they do not want  
women educated. They prefer



as they are! This thinking, looking  
most important accomplishment, 136  
if their wives can read they  
don't seem to be proud of it.

reason for women's education  
of the people as a whole seems  
to be that they are very often distrustful  
and say that there was definitely  
a reason.

In places, teachers in schools  
the younger men  
in places they do not take  
interest in women's education  
as they have great interest in their  
education for boys & men.

Don't quote statistics.  
I think that the infantile  
rate was distinctly high.  
a disease.

to long feeding of the babies,  
 and fed with porridge from their  
 first days. I have seen a baby,  
 days old with porridge being  
 fed down its mouth, and such  
 families are not uncommon  
 families I mean as the  
 3 or 4 children.

Zigsaland as a whole the  
 women have hardly been  
 touched at all by civilization. In  
 cases they have not come in  
 touch with it.

Efforts are being made to train  
 the teachers by a process of selection  
 from the village school the most  
 promising boys are sent to the  
 Normal School where they have a

advanced education than is  
to be in a village school.

133  
In the central school a certain  
number of boys are drafted into  
a "College for Teachers"  
leaving this college they  
go back to their districts  
under a 1st Class African  
teacher & under direct European  
supervision until they are  
deemed fit to be able to take  
charge of a small village school or  
be assistant in a larger village  
school.

POPULATION OF ZANZIBAR TOWN.

1910.	1924.		
26,342	26,499	Natives.	These figures are approximate and are based on the Census of 1921.
	250	Europeans.	
	11,000	British Indians	
	819	Portuguese Indians	
	148	Cingalese, French Colonials, Sepoelians and others.	
Total.	35,352	33,718	

Note: Owing to an influx of Indians from the Mainland during the last few years it is probable that the population of the town has now reached 40,000.

NON-NATIVE POPULATION OF THE PROTECTORATE.

	1910.	1921.	
Zanzibar.	7,750	13,083.	(Including total European and other Non-Native races of the Protectorate)
Pemba.	1,237	1,042	(Indians only)
Total.	8,987	14,125	

NATIVE POPULATION OF THE PROTECTORATE.

	1910.	1924.
Zanzibar	106,319	118,016
Pemba	81,893	87,649
Total	188,212	202,665

NATIVE CENSUS OF ZANZIBAR PROTECTORATE.

Showing number of huts, male and female adults and male and female children.

	Huts.	Males.	Females.	Boys.	Girls.	Total.
Zanzibar Island.	45,587	46,080	45,423	12,322	11,221	115,016
Pemba Island.	24,145	22,205	20,901	12,941	11,602	87,649
Total	79,732	78,285	76,324	25,263	22,823	202,665

TANGANYIKA TERRITORY.

UNIVERSITIES MISSION TO CENTRAL AFRICA.

Educational Work of the Mission. Interview with Chancellor Spanten  
Chancellor Spanten, Principal in charge of St. Andrews College  
for the training of teachers at KYUNGANI, ZANZIBAR.

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Kyungani, Zanzibar,  
15 - 4 - 24.

Chancellor Spanten is in charge of the entire schoolwork carried out by the Mission in Zanzibar and Tanganyika Territory, in the diocese of the bishop of Zanzibar.

The diocese is divided into five Archdeaconries, in charge of Archdeacons, and subdivided into parishes each in charge of a priest. There are now 31 African and 27 European priests.

There are a great number of village schools in the parishes,

two Central Schools, one North and one South,  
one Teachers Training College,  
one Seminary for training Priests.

An educational expert, European, is attached to each Parish. These experts visit the schools, assist the teachers in charge and report yearly to the Chancellor.

The Village School is always built by the natives and the Mission supply the teacher. Difficulty is experienced at the present moment by number of pupils. Some schools have five classes in charge of one teacher only. Another difficulty is the irregular attendance of pupils, who often come from considerable distance and must occasionally work in their village as gardeners or on parents farms. In some cases girls schools are run besides the schools for boys, but this depends very much on tribal attitude towards question of female education. Provision must however be made for daughters of black priests and mission workers. Another difficulty in Tanganyika is the Govt. Ordinance which makes the opening of a school dependent on permission of District Officer. Cases have been known of natives being discouraged and even prevented.

The two Central Schools have been established with the object of providing more advanced instruction for pupils who have passed through the village schools and are desirous of becoming teachers or priests. From the Central Schools the pupils are then selected for the Teachers Training School. There are at present 120 boarder pupils at the Northern C.S. and 80 .. .. at the Southern C.S. there are besides a small number of day pupils, but these are counted as full pupils. A number of places at the Central Schools are allotted to each district or parish. The pupils selected after due examination from the village schools are then sent up to the C.School. The parish priest advises each school in his district of the vacancies as they occur and boys are then brought up to him and examined and selected by him and the educational expert or inspector of the district. Boys are not kept at the Central School unless they continue to show progress. The length of the course at the Central School like that at the Village School depends on the ability of the individual boy.

### Teachers Training College.

This school has been established for 50 years and is the oldest educational centre of the Mission. It is under the direct supervision of Chancellor Spanton, who gives the instruction personally following the course shown in attached leaflet. It is proposed to shift the school to the Mainland for two reasons: 1) The far greater part of the Missions activity is on the Mainland and nearly all the students come from there. 2) The vicinity of the port town Zanzibar is not helpful to the training of teachers. All the pupils are boarders.

### Instruction:

Language: In the village school the medium of instruction is the local vernacular. This is done out of respect for tribal feeling etc. Swahili is taught. In the Central School Swahili is the medium of instruction and English is taught. Norwegian method followed in books written by Chancellor.

Religious instruction and singing of church songs etc. takes a large place in the curriculum of all schools.

Village Schools: Three Rs, religious instr. etc. see enclosure.

Central Schools: two to three years course. Arithmetic up to vulgar fractions, all taught in problems. Read and write Swahili. Geography, Tanganyika, Africa. Two hours manual work daily. Singing and religious instruction.

### Teachers Training School:

#### Present Time Table:

	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
7 - 7.30	I Reading	I Reading	I Reading	I Reading	I Reading
9 - 9.40	I Gospel	I Doctrine	I Singing	I Doctrine	I Geogr.
9.40-10.20	I Arithm.	I Arithm.	I Geogr.	I Old Test.	I Gospel
	I or Logic	I or Logic	I	I	I
10.45-11.15	I English	I English	I English	I English	I Singing
11.15-11.45	I do.	I do	I do	I do	I do
11.45-12.15	I Singing	I Gospel	I Arithmet.	I Arithmet.	I Arithm.
			or Logic.		
2.15-3	I Church	I Islam	I Old Test.	I Islam	I Church
	I Hist.	I	I	I	I Hist.
3 - 3.25	I Calligr.	I Grammar	I English	I Grammar	I Church
					Histor

Private Study in the evening.

All instruction given by Chancellor in Lectures.

Calligraphy includes Teaching Methods and Arithmetic, Logic

Recreation: Sea bathing every morning and swimming every evening. 4.30 one hour or two hours football or gardening and work on school plantation. Boys can grow food which they sell to the school. A number of boys have their own plantations where they go to work.

All work for the school except cooking is done by boys themselves.

Discipline is in the hands of Prefects under supervision of Chancellor. All punished can appeal to Chancellor.

In all schools regard is taken to tribe and family. European clothes are forbidden.

When teachers pass nec. test they receive a Certificate from B. For five months they remain on probation under eye of Inspector. Reported on by Inspector and by Priest in charge. Yearly examination for various grades. Payment: 10 Rupees per month rising on passing tests to 15 Rupees. Report: 10p to Teacher Monthly.

DOWNING STREET.

June 3rd, 1925.

Dear Spanton,

Thank you very much for the reports from your teachers in Nyasaland. They are most interesting.

Will you kindly transmit the expression of my gratitude to the writers.

Yours sincerely,

The Secretary,  
Universities' Mission to Central Africa,  
9, Dartmouth Street.

## UNIVERSITIES' MISSION TO CENTRAL AFRICA.

FOUNDED BY DR. LIVINGSTONE 1857; C. F. MACKENZIE CONSECRATED FIRST BISHOP, 1861.

COMMUNICATIONS TO BE  
SENT TO THE SECRETARY.TELEGRAMS: - ZANZIBAR, PARL. LONDON.  
TELEPHONE: VICTORIA 1417.

9, DARTMOUTH STREET,

WESTMINSTER, S.W.1 29th May 1925.

With the Secretary's Compliments.

D. J. Mayes

SD. 3





5. In my experience African girls and boys have equal intellectual capacity, though there is often great variation in the ability of both sexes from different villages. In many cases the girls do not reach such a high standard as the boys, owing to the greater amount of attention and energy expended by them in their home occupations. In village life girls are expected to help to prepare the food and to take their share in all other household cares from a very early age, 7 and 8 years old, while a boy's main responsibilities do not start until he is engaged to be married, which is usually not until he is 18 or 19 years old.

Also the girls' attention is diverted from school earlier by the question of their marriage. Girls marry at a much younger age than boys in this district, in some cases at 13 or 14 years.

Again the absence at present of any incentive to further study makes the girls satisfied with the mere ability to read and write, whereas the boys in many cases need more if they wish to obtain good work as skilled workmen or ~~messengers~~ or clerks. The few who wish to be teachers show signs of as much ability as the boys.

On the whole educated girls do not seem to marry so young as the uneducated ones. If this is so, then education itself tends to lessen the social evils attached to very early and impermanent marriages.

There is no infanticide, so far as I know, practised in this district, but there is a very high rate of mortality among young children. There is also much preventable disease and disablement owing to neglect and ignorance. These evils will certainly be lessened by the spread of general enlightenment among the women and the gradual lessening of belief in witchcraft and the efficacy of charms.

Theoretical hygiene would, I believe, have very little influence on these people. They are, on the whole, clean in person and habits and are, as a rule very particular in the preparation of their food. But there is considerable ignorance as to the origin and spread of diseases which will gradually disappear as the general principles of causation become known and as European medicine is more readily believed in and made use of.

Edith G. How B.A. Lond.

answers to questions in enclosed letter.

I should say, no; because Christianity and Education go hand in hand; that is to say, no girl comes to school unless she wishes to become a Christian eventually.

I cannot think that, at the present time, any ordinary native would wish to send his daughter to school for the sake of the education itself. She is wanted in the village to help with the hoeing, pounding, cooking, carrying water, etc.

I think girls should be taught Reading, Writing, Simple Arithmetic, Needlework, Geography, and simple Hygiene.

I do not consider Physical Exercises are necessary as part of the School Curriculum for girls. The place of these is supplied in the ordinary village life by the hoeing, pounding, and carrying of waterpots and other loads balanced on the head.

him on. 1. Eye has been a  
big increase for last  
Six months to empty 1st street  
kind, is given to the  
bottoms

something  
H. M. M. M.

1. 1. Woodly would be  
and it will be present  
to find (improvement), he will  
1 (with me) I was up  
to find some other things

*He*

Downing Street, S.W. 1.

2nd June, 1924.

Confidential.

405

Dear Mr. Woolf,

Very many thanks for your letter and the enclosed draft. This will be extremely useful and I am greatly obliged to you.

Owing to the illness of Mr. Thomas, I have been so pressed with work that I have not since you called been able to give any further thought to the suggested Commission. I will, however, proceed further with the matter as soon as possible, and will later on submit everything to Mr. Thomas for his decision.

Again with best thanks,

Yours sincerely,

*Curry*

Private

Monday.

Dear Thomas,

Reminders

West African Lands Committee Report

*show his  
answer  
J.M.*

This was the most exhaustive inquiry ever made into tropical African land tenure. The two bulky volumes of evidence are I believe in the library of the House of Commons. The war broke out as we were actually drawing up the Report itself, but the sub-Committee which was charged with compiling it - Sir Walter Napier, Sir Frederick Hodgson and myself - sat on and completed it. It and its appendices constitute a most valuable document. We were two years at the job. It ought to be made accessible to every member of the Committee. Indeed it ought to be published as a State paper, and I would urge you to consider this. This is just the time to do so. But the war of course suspended everything.

(2)

As to the special Land Committee, I think that if, as you said tonight, you will insist upon having the two reports published simultaneously and will take them conjointly into consideration, the fact of having two Committees ought to turn out to be the best possible

possible course. You, of course, realise as well as I do, that all the other questions - economic production, development of resources, success of cotton-growing, success of railways, increase in trade and customs revenue, depend upon placing native rights in land upon an unassailable foundation. On such a foundation you can then build up a vigorous, increasing native population which, through technical instruction (primarily), technical assistance, sympathetic advice and so on, will become a valuable asset to the major national interest. But it is equally clear that if you want this in Kenya, you will have to fight for it, and face a vested interest which is implacably determined to make the Kenya native a serf - which is to destroy him. And you will have to be prepared to see the men on your Committee who are known to be opposed to this view, abused and vilified.

(3)

As to members for the Committee if I might venture to suggest, I should, if I were you, consult Charles Strachey, and I would certainly put him on (he was on the West African one) and knows the subject thoroughly, Sir Walter Napier, who was on the West African Committee and was a very good man then. I don't know whether he is alive, or too old to do. I will try and think of others. Why not Sir Robert Hamilton? He is

is sound on the main issue, and has local knowledge. The objections which would perhaps apply to his being on the General Committee, would not, I imagine, apply to his being on a land Committee(?) If the present Governor of Tanganyika, is retiring, as I understand to be the case, why not put him on? You don't want a big Committee for that - six would be enough I should think, with power to take evidence.

Yours etc.,

(SD) E.D.MOREL

L.S.Woolf would be an admirable person for the Land Committee. He and I (virtually) drew up the African policy pamphlet for the Labour Party.



707

Confidential.

Downing Street, S.W. 1.

10th May, 1924.

409

Dear Mr. Woolf,

There is a matter of Colonial Policy about which I should much like to have a talk with you, and I wonder if you could call at the Colonial Office at 4 o'clock next Friday afternoon, the 23rd of May. I should be very glad to see you if you could arrange this, and shall be obliged if you will kindly let me have a line.

Yours sincerely,

*Amery*

Leonard Woolf, Esq.

6, ERSKINE HILL,  
GOLDERS GREEN, N.W. XI.  
30th June, 1924

Dear Arnold,

410

It was very good of you to write again. I am extremely glad to note the announcement that a Land Committee will be set up for the whole of Colonial Africa. When I mentioned this to you first, I thought it was a more or less Utopian idea. I am delighted that you agree with me as to the importance of it. I believe it may lead to one of the biggest achievements of the Labour Government. *Specimen if I can help in any way*  
*Small ones, I will.* Yours sincerely,

*W. H. Rodwell*

6, ERSKINE HILL,  
GOLDERS GREEN, N.W., XI.  
21st May, 1924

411

Dear Arnold,

re Committee on Native Affairs etc in Central Africa.

It has been suggested to me that a valuable man in connection with the above would be my friend, Professor W.M. Macmillan of Johannesburg University. He has been trying for years past to make an unofficial study of these questions. He has a much greater knowledge than most people, apart from those who are directly interested, and <sup>therefore</sup> liable to be biased. He has carried on investigations of the kind contemplated. There are not very many University people to call upon for this kind of investigation. His experience, of course, has been in South Africa, but the problems are nearly related.

re Ireland. I have been for two or three weeks in Ireland this Easter and have seen people of all sorts, and have some rather strong impressions. If you can spare half an hour some time, I feel I should very much like to pass these on to you. I should not exceed my limit, as I hate wasting people's time. My points relate to (a) the Boundary question  
(b) the general question of supporting the Free State Government in their difficult conflict with the Republicans. *Restoration was your focus, is critical.*

I am away till the 26th, but in London after that.

Yours sincerely,

*Charles Roden Duxton*

*Mr. Hobson*

412

African Land Committee.

It has been pointed out that the recently constituted African Land Committee might possibly be embarrassed in their consideration of the matters included in their terms of reference if any of the West or East African Governments concerned should pass legislation affecting the transfer of rights over land, or take any measures affecting land (e.g. in connection with native reserves, concessions, etc.) which might possibly conflict with the recommendations which they will eventually make, or which might, without their knowledge, modify the existing situation of land questions in the dependencies concerned.

This difficulty will, I suggest, be met if, (while the Committee is in being,) the Departments concerned would make a careful note of the point, and (should any such action be reported to be in contemplation, or to have been actually taken in any of the Dependencies) if the Departments concerned will consider whether it is necessary that steps should be taken to suspend local action, and whether the matter should be referred to the Committee.

*(initials)*  
August 7th, 1924.

African Land Committee.

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It has been pointed out that the recently constituted African Land Committee might possibly be embarrassed in their consideration of the matters included in their terms of reference if any of the West or East African Governments concerned should pass legislation affecting the transfer of rights over land, or take any measures affecting land (e.g. in connection with native reserves, concessions, etc.) which might possibly conflict with the recommendations which they will eventually make, or which might, without their knowledge, modify the existing situation of land questions in the dependencies concerned.

This difficulty will, I suggest, be met if, (while the Committee is in being,) the Departments concerned would make a careful note of the point, and (should any such action be reported to be in contemplation, or to have been actually taken in any of the Dependencies) if the Departments <sup>concerned</sup> will consider whether the matter should be referred to the Committee, or (if necessary) <sup>if it is necessary</sup> whether ~~any~~ steps should be taken to suspend local action. *and*

*whether the matter should be referred to the Committee*

*August 7 1924*

African Land Committee.

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It has been pointed out that the recently constituted African Land Committee might possibly be embarrassed in their consideration of the matters included in their terms of reference if any of the West or East African Governments concerned should pass legislation affecting the transfer of rights over land, or take any measures affecting land (s.g. in connection with native reserves, concessions, etc.) which might possibly conflict with the recommendations which they will eventually make, or which might, without their knowledge, modify the existing situation of land questions in the dependencies concerned.

This difficulty will, I suggest, be met if, (while the Committee is in being,) the Departments concerned would make a careful note of the point, and (should any such action be reported to be in contemplation, or to have been actually taken in any of the Dependencies) if the Departments <sup>concerned</sup> will consider whether the matter should be referred to the Committee, or (if necessary) whether any steps should be taken to suspend local action.

August 7, 1924

Mr. Gent.

Lt. Col. R. T. H. Fletcher, M.P.  
has been nominated by the  
Federal Party as their  
representative on the African  
Lands Committee.

The personnel of the  
Committee is now, I under-  
stand, complete.

E.H.S.

30. 7. 44.

HJC  
29/7/24  
EAF

35. Sir Walter de Freese.— To ask the Secretary of State for the Colonies, whether, in view of the lapse of time since the original announcement, he can now give the names of the commissions to visit East and West Africa, their terms of reference, and the date and plans for their visits.

oral reply 23 June

I am appointing a Committee to enquire into and report on various matters connected with East Africa, and also a small Commission, drawn from the members of the Committee, which will visit East Africa in order to enquire into certain questions locally. I will before long appoint a separate committee to enquire into land questions in West and East Africa, but apart from that I do not propose present action as regards West Africa.

Land questions will therefore not come before the East African Committee, except so far as their connection with other questions makes it essential. Native education will be similarly excluded, in view of the standing Committee on native education in Tropical Africa set up by my predecessor. Further, while co-ordination of policy among the various Governments in East Africa will be an important subject of enquiry, I do not propose that the actual amalgamation of the territories, or their federation under one head should be included.

The terms of reference to the East African Commission which is to visit the territories will be decided when the main Committee, after a preliminary survey, has advised what subjects can most properly be dealt with on the spot, but I shall not necessarily limit the terms of reference to those subjects.



The terms of reference to the East African Committee will be as follows:-

(a) To consider and report on the measures to be taken to accelerate the general economic development of the British East African Dependencies and the means of securing closer co-ordination of policy on such important matters as transportation, cotton growing, and the control of human, animal and plant diseases.

(b) The steps necessary to ameliorate the social condition of the natives of East Africa including improvement of health and economic development.

(c) The economic relation between natives and non-natives with special reference to labour contracts, care of labourers, certificates of identification, employment of women and children.

(d) The taxation of natives and the provision for services directed to their moral and material improvement.

I am glad to say that I have already received many acceptances of the invitation which I have given to various gentlemen to assist me by serving on the Committee, but I prefer to wait until the list is complete before announcing any names.

In the meantime I would say that the Committee will be thoroughly representative of all parties and interests. I am happy to state that Lord Southborough has consented to be the Chairman.

It will be clear from the foregoing that it is not yet possible to give any indication as to the date of the Commission's visit to East Africa.

OFFICE, RECORDS OFFICE, LONDON

Lord would want letters drafted  
for Mr. Thomas's signature to

Sir Walter Napier<sup>x</sup>

Res. Wigglesworth

asking him to serve on the African Land Committee

Lord A. might like to see the list of those sent to

prospective members of the African Committee

(The Clayton is not yet settled now are the

terms of reference settled.)

Lord A. would like the letters to go //

Comman

C.S. 16.7.29

2.6  
3434  
C.A.  
W.A.

413  
W. B. G.

R

CO

17th July, 1924

Dear Islington,

I have just heard from Lord Arnold that you have been kind enough to accept the Chairmanship of the Committee which I am appointing to advise on systems of native tenure and land usage in the British Dependencies in East and West Africa, and I am writing to express to you my warm thanks for having so readily undertaken the task.

I feel sure that your long experience of public administration and your knowledge of Imperial problems generally will be of the greatest value in connection with the present enquiry.

Again thanking you,

Yours sincerely,

J. N. Y.

At. Hon.  
rd Islington, GCMG., DSO.

26  
34378  
E.A.  
W. Agin

17th July, 1924

Dear Sir

You will probably be aware that I have decided to appoint a Committee to consider various problems connected with land tenure and legislation in our tropical African dependencies. The terms of reference are not yet settled.

I am now writing to ask if you will be good enough to assist me by consenting to serve as a member of the Committee which will sit in this country. If you will do this, you will be rendering a real service to our tropical African administration.

I may add that Lord Islington has consented to act as Chairman.

Yours sincerely,

JHT.

42  
CHINTON HANGER,  
CHURT,  
FARNHAM.

20<sup>th</sup> July 1924

Dear Thomas,

I am obliged to you  
for letter of the 17<sup>th</sup>  
asking me to serve  
as the President to be  
elected to consider  
main problems connected  
with land tenure & legislation  
in tropical African  
countries. As you think

TELEGRAMS - "PETTINATO", FEN, LONDON  
TELEPHONES - 887 (2 Lines), AVENUE.

82, FENCHURCH STREET,  
LONDON, E.C. 3.

22nd July 1924.

The Right Hon. J.H. Thomas,  
Secretary of State to the Colonies,  
Downing Street, S.W.

Dear Sir,

I am in receipt of your letter of the 17th inst. inviting me to serve as a member of a Committee which you are forming to sit in this country, in order to consider the various problems connected with land tenure and legislation in our tropical African dependencies.

I shall be very pleased to sit on this Committee, and thank you for the honour you have done in selecting me.

I await any further communication from you or Lord Islington, the Chairman, as to the place and time of meeting, and as to the terms of reference and names of other members.

Yours faithfully,

*Admiral Sir*

AW/HP

22nd July, 1934.

Dear Woolf

You will probably be aware that I have decided to appoint a Committee to consider various problems connected with land tenure and legislation in our tropical African dependencies. The terms of reference are not yet settled.

I am now writing to ask if you will be good enough to assist me by consenting to serve as a member of the Committee which will sit in this country. If you will do this, you will be rendering a real service to our tropical African administration.

I may add that Lord Selkirk has consented to act as Chairman.

J. N. S.

Leonard Woolf, Esq.

23rd July, 1924.

Dear Comrade Eyres-Monsell,

Referring to our conversation yesterday, I am now sending the Terms of Reference of the proposed African Land Committee. Kindly do not regard these Terms of Reference as absolutely final. It is, however, improbable that they will be materially altered.

As explained, the Committee will be a small one and it is likely that its total number will be about eight. Three of these will be Members of Parliament, one from each party, and Mr. Thomas will be obliged if you will be good enough to write with the name of a Member to represent the Conservative Party.

Yours sincerely,  
A. C. C.

Com. Rt. Hon. B. M. Eyres-Monsell, M.P.



Suggested Terms of Reference.

To consider the systems of native tenure and usage of land existing in the British non-self governing Colonies, Protectorates and mandated areas in (a) West and (b) East Africa (exclusive of Somalia); the laws now in force therein and the effect of their application upon those systems, particularly in regard to the transfer of land to non-natives :

And to report what ~~amendments~~ or modifications in local usages are desirable, having regard to the present and future well-being of the native population and to the economic development of the dependencies concerned.

African Lands Committee

Chairman: Rt Hon Lord Selkirk G.C.B. 7.50

Members

Mr. A. Wigglesworth.

Sir Walter Napier.

Mr. Leonard Woolf.

~~Mr. J. S. Wardlaw Milne M.P.~~

Mr. E. D. Morel M.P.

Lt-Comm<sup>dr</sup> R.H. Fletcher M.P.

Mr. C. Shackley. C.B.

LAND COMMITTEE.

Terms of Reference.

To consider the systems of native tenure and usage and existing in the British non-self governing Colonies, Protectorates and mandated areas in (a) West and (b) East Africa (exclusive of Somaliland); the laws now in force therein and the effect of their application upon these systems, particularly in regard to the transfer of land to non-natives:

To Report what amendments, if any, to these laws or regulations in local usage are desirable, having regard to the present and future well-being of the native population and to the economic development of the dependencies concerned.

LAND COMMITTEE.Suggested Terms of Reference.

To consider the systems of native tenure and usage of land existing in the British non-self governing Colonies, Protectorates and mandated areas in (a) West and (b) East Africa (exclusive of Somaliland); the laws now in force therein and the effect of their application upon those systems, particularly in regard to the transfer of land to non-natives:

To Report what amendments, if any, to these laws, or modifications in local usage are desirable, having regard to the present and future well-being of the native population and to the economic development of the dependencies concerned.

24th July, 1924.

Dear Lord Arnold,

I have been in communication with the Committee that deals with Africa, and they would like Mr. John Sydney Cardlaw Milne, M.P. for Kidderminster, to represent the Conservative Party on the proposed African Land Committee.

Yours sincerely,

B. Gas Knoll

The Lord Arnold,  
Colonial Office,  
Downing Street, S.W.1.

RUSHBROOKE HALL,  
BURY ST EDMUNDS,  
SUFFOLK.

450

24th. July, 1924.

Dear Sirs,

I am obliged to you for your letter of the 17th instant. In regard to the Committee that you are appointing to advise on systems of Native Tenure and Leases in the British dependencies in East and West Africa, I shall be glad if you can inform me when you propose to make public the appointment of this Committee and its constitution? We should also like to know if you can advise whether you desire that the Committee shall meet before Parliament meets in order to arrange future procedure, or whether the first meeting should be postponed until the autumn session? It would be a convenience for me to know this, in order that I may make plans accordingly. I shall be much obliged if you can advise me.

Yours sincerely,

*Blington*

Right Hon.  
J. H. Thomas, M.P.

~~Mr. Boga~~

431

25th July, 1924

Dear Islington,

Many thanks for your letter of the 24th instant. I cannot say exactly when it will be possible to make an announcement about the Committee, as it is not yet complete. The position is that Sir Walter Napier, Mr. Wigglesworth, Mr. Wardlaw Milne, M.P., and Mr. E. D. Morel have agreed to serve. I have also asked Mr. Leonard Woolf, and the Liberal Whips are to nominate a Liberal Member. I daresay that no announcement will be possible till just before the House rises.

As for the date of meeting, it will probably be soon after or perhaps a fortnight before the opening of the autumn session.

Yours sincerely,

J. H. V.

Hon.  
rd Islington, GCMG., DSQ.

32 Tavistock Square,  
London,  
W.C.1.

Telephone : Museum 2621.

432

5 July, 1924

Dear Thomas,

Very many thanks for your letter. I shall be very glad to serve as a member of the Committee which you are setting up to consider the problems of land tenure and legislation in Africa.

Yours sincerely

Leonard Woolf

Broad

433

P.M.

This is the draft question  
about the Land Committee  
of S. of S. agrees to the terms  
of the draft perhaps you  
will get Isaacs to get  
someone to put it down  
for Monday. (Ed Arnold wants  
paper back to draft the answer.)

W.C. 1/8/24



To ask the Secretary of State for the Colonies whether he has determined the constitution of the Committee which he is setting up to enquire into land questions in West and East Africa; and if so whether he can now give the names of the Chairman and Members of the Committee and the terms of reference.

E.6/34378/B.A  
W. Cap.

435

[For Mr. Thompson's signature]

17th July 1924

DRAFT.

Walter Napier ~~of~~ DCL  
 [Walter Napier, Clerk, Farnham]  
 A. Wigglesworth Esq.  
 12 Fenchurch St EC3  
MINUTE.

You will probably be  
 aware that I have decided

Mr. Calder 16.7.24  
 Mr. Bottley 16.7.24  
 Mr. Strachey 16.7

to appoint a Committee to  
 consider various problems

Mr. C. Davis.  
 Mr. G. Grindle.  
 Mr. H. Read. 17/VII  
 Mr. J. Masterton Smith.  
 Mr. Arnold.  
 Mr. Thomas.

connected with land tenure  
 and legislation

for our ~~the~~ tropical African  
 dependencies. The majority  
 of these are not yet settled.

I am now writing to  
 ask if you will be good

enough to assist me by  
consenting to serve as a  
member of the Committee  
which will sit in this country.

If you will do this, you will be  
rendering a real service to  
our tropical African administration.

~~Yours truly,~~

CO. / 34378 / EA  
WA

433

DRAFT.

Question

To ask the SPS for the Cst  
whether he has determined  
the constitution of the  
Committee which he ~~has~~<sup>is</sup>  
~~setting up~~ to enquire into  
land questions in West  
and East Africa; & if  
so whether he can now give  
the names of the chairman  
& members of the Committee  
& the terms of reference?

MINUTE.

Ent 31/7

Shackley 31/7

P. T. Nally 31/7

M. B. King 31.7.

W. G. Arnold

H. Read 31/7

Lord Amdd 31

Thomas

Cona

submits on

draft