

satisfied if our education is not to contradict itself. The two must be in harmony, one way or the other.

As far as some parts of West Africa are concerned the door for the African to apply in life what he has learned in school is open and is always opening wider. It can hardly be said that 'in every part of Africa the child is born no more to a world of freedom where the integral territory belongs to him and his people, where he can choose among the careers which, though limited, were well adapted to his cultural interest and racial aptitudes'. There was, in the past, not much choice for the child, his lot was to follow the occupation of his group, and there was less room for free choice than there is under present conditions, although it is true that what he is offered is not always adapted to his cultural interests, and he often has to face conflicts. The old cultural environment still exists in most parts of Africa, but changes have set in everywhere, and it is not easy for the educator to work out a balance which does justice to the old and the new. Also there are cases in which the old outlook has been fundamentally changed. It is still African, but it is nevertheless severed from the old order, and may mean for the individual African an intermediate stage between an African and a western world, where he is established in neither sphere, but is striving to become a full member of the white man's world. In order to understand the African who finds himself in this situation we should listen to what he has to say, for he knows better than we do where the shoe pinches. We are facing the somewhat paradoxical situation that those Africans who are most imbued with our western education are our strongest opponents as regards the educational methods applied to them. This is, however, not so astonishing, because we teach them to be critical, but it is certain that we must listen to their criticism seriously and discuss our mutual problems with them. Our educational policy cannot but change with constantly changing conditions in Africa, with better insight on our part and with more co-operation on the part of enlightened Africans, who certainly have a mission to fulfill in helping to find for their own people the right path into a new life.

Race Mixture

In October, 1935, an International Congress for the study of problems resulting from race mixture was held in Brussels, and the report on the Congress has now been published.¹ Although the Congress was of a universal character and two papers were read on half-castes in India, the discussions were mainly concerned with conditions in the Belgian Congo. Professor Labouret, who gave a paper on the situation in West Africa, said that in French West Africa, in a population of 12 million natives and 25,000 whites,

¹ Congrès international pour l'étude des problèmes résultant du mélange des races, Compte rendu. Exposition internationale et universelle de Bruxelles 1935.

there were only a little more than 3,000 half-breeds, and he was of opinion that their number tends to decrease. For the Congo Belge, an approximately equal number is given, but here they seem to be definitely on the increase. In Léopoldville, where an ' Association Mutuelle des Mulâtres de Léopoldville ' has been formed, their numbers grew from 108 in 1932 to 191 in 1934. A special problem has arisen through the fact that mulatto children are brought to Belgium by their fathers, or go there by their own choice, and half-breeds are also born there from unions between Negroes living in Belgium and white women. The latest census shows that between 1933 and 1935 the number of mulattos in Belgium rose from 81 to 257, of whom 56 were born in Belgium and 201 had been brought from the Congo.

There are three possibilities as to the social status of half-breeds: (1) to be integrated in native society; (2) to form a society by themselves; (3) to be absorbed by the white society. Of these, the first may be regarded as the natural method, and it has been followed in the great majority of West African cases. On the West African coast mulattos have been born since the earliest coming of white people in the fifteenth and sixteenth centuries, so that in many coastal towns generations of mulatto families exist; but they have never lost contact with the native population, they intermarry freely with natives, so that in some cases the share of white blood has become almost unnoticeable; they are part of native society, within which they form a kind of élite. The second method, that of a mulatto group as an entity of its own is, apart from the association in Léopoldville, to be seen in the 600,000 coloured people in South Africa and the Bastard nation in South-West Africa. These communities, though in certain aspects superior to native groups, suffer from lack of tribal tradition and of strong social bonds. With reference to the third possibility, that of half-breeds being merged in the white society, the majority of the Congress seemed to be of opinion that it should be accepted in the case of mulattos living in Belgium; although it was admitted that some of them led an existence in misery, it was also pointed out that mulatto children were as resistant to climatic conditions as white children and that they also showed the same reactions, so that a considerable number of them had attained to good social positions.

The Congress was unanimous in declaring that an increase of mixed population was undesirable. Every strong and healthy race, African as well as European will, merely from the desire for self-preservation, want to keep itself pure. Half-breeds are an abnormality, and very often a society does not know what to do with them. The saying that half-breeds inherit the less desirable qualities of both parents is contradicted by experience, but it is nevertheless true that a considerable number degenerate and become a burden to the society in which they live. As a rule they do not grow up in a family, they are neglected or abandoned by their father, their education is not pro-

perly cared for, they consider themselves superior to natives, while the whites are not inclined to make a difference between them and Negroes, so when they do not find contact with the native society, their situation may become hopeless, and it is no wonder that many of them get no firm foothold in life. On the other hand, it cannot be overlooked that many West Africans with an admixture of white blood have become leading personalities in public life and have distinguished themselves in many ways. The position of the African half-breed is well characterized in the following dictum of M. Augagneur, Governor General of Madagascar: 'With his qualities, the half-breed will be somebody in the native world, but he will never be more than a *déraciné*, a *déclassé*, in a European population.'

Native Peasant Production

THE report just issued by Professor C. Y. Shephard after his investigation of Gold Coast cocoa production (*Report on the Economics of Peasant Agriculture in the Gold Coast*) contains interesting, if depressing, information. The phenomenal prosperity that cocoa has brought to the Gold Coast has been taken to show that economic as well as social reasons justify the encouragement of production by the small native holding rather than the plantation. Professor Shephard does not dissent from this conclusion; but he points out that the great productivity of the Gold Coast cocoa is not due to natural advantages of soil and climate which would justify a belief in its indefinite continuance, but is a characteristic of all cocoa cultivation in its early stages. The point must soon be reached where the yield of existing plantations will rapidly decline, and measures are needed to compensate for this by improving the quality and raising the present low standard of efficiency in cultivation. Professor Shephard recommends a scientific investigation into soil possibilities and appropriate methods of growing, with more careful inspection and grading, which should aim at progressively raising the standards required.

The adoption of more efficient methods necessitates first and foremost the interest of the farmer himself; it may also involve financial outlay, and sometimes—for example, in the fermenting process—the economy of large-scale operations is important. For all these ends Professor Shephard advocates the development of the co-operative societies which have already become popular in the Gold Coast during the last five years.

His analysis of the financial side of cocoa production is particularly interesting to the sociologist. Despite the fact that the farmer still grows his own food, the goods which he normally expects to purchase have now reached a proportion where he can be said to have adopted a money economy. Yet all his income is received during the few months of the marketing season. Rather than calculate his expenditure so as to make it last through the year,