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TRUSTEESHIP COUNCIL

FOURTEENTH MEETING OF THE THIRD SESSION

(Extracted from the Sound Track)

Lake Success, New York

Thursday, 1 July 1948, at 2:00 p.m.

President: Mr. Liu CHIEH (China)

(The first two minutes of the proceedings were not recorded).

Representative of the United Kingdom: I should like to ask whether it is the policy of the Tanganyika Government to segregate lepers. I see that there are twenty-seven leper settlements in the Territory. Are there other lepers outside of these settlements? Are they segregated from the ordinary population?

Secondly, I have seen a good deal lately about new drugs, sulphone, and other drugs, in the treatment of leprosy, and I should like to ask whether these have had a more satisfactory result than chaulmoogra oil.

Mr. LAMB: As to the first part of your question, where it is not possible to provide accommodation in leper settlements for lepers, every effort is made to keep them segregated from the other population.

As to the second question, I find the answer a little difficult. I am not quite sure how far they have decided that the new drugs can claim to be a cure for leprosy. What I believe does happen is that it deals with the outward symptoms of the disease and masks those; but after a period, those signs are liable to return again and show that the disease is not definitely cured. However, I am not quite certain on that point.

Representative of the United Kingdom: Mr. Lamb said that where there was no room for the lepers in the settlements, every effort was made by the Administering Authority to set them apart from the rest of the population, and I should just like to ask whether those efforts do meet with co-operation from the inhabitants, or do some of the villagers who happen to suffer from the disease strongly resent being, as it were, put on one side from the rest of the village?

Mr. LAMB: If I gave the impression that the effort was mainly that of the Administering Authority, I made a mistake. It is largely conducted by the native administration, who arrange for the necessary segregation.

On the whole, there is no particular resistance to it. The lepers themselves show no resistance to it, and the other people, of course, appreciate the necessity for it.

Representative of the United Kingdom: To get to another subject: on page 127 of the Report, at the top, there is a mention of "the Dodona Mental Hospital in charge of a specialist." When I was in the Territory, I remember that the Government was worried about the lack of facilities for treating mental disease. I should like to ask Mr. Lamb to give us some further particulars of the mental hospital, and also I should like to ask if he could give us any details about the treatment of mental disease in the Territory generally?

Mr. LAMB: As far as the Dodona Mental Hospital is concerned, this is an up to date hospital providing the latest types of treatment, including both the shock and the insulin treatment on model premises. That is the main centre of actual treatment for mental cases. I have no actual figures for 1937, but in 1936 there were some 136 admissions; 88 of these were discharged, 59 of them were cured, and 29 improved. Of those 88 discharged, only six had to be returned to the Mental Hospital; three of them were suffering from recurrent mania or melancholia. Incidentally, as an additional aid to the treatment, a schoolmaster is now being permanently attached to the staff of the Mental Hospital.

Representative of the United Kingdom: I have one or two more questions to ask. These questions relate to the prison system which is described on page 145 and succeeding pages of the Report. On page 147, there is a paragraph in answer to question 209 concerning "Juvenile Prisoners." Mention is made of the approved school which, I gather, is the centre for treatment of such juvenile delinquents as have to be confined. I should like Mr. Lamb to tell us a little more about the school and also I shall ask him

if he can give us any further details about the general treatment of juvenile delinquency in the territory.

Mr. LAMB: At present we have only one approved school at Tabora, with an average of about 100 inmates, occasionally, we admit boys from Zanzibar, but, otherwise, they are all Tanganyika boys. So far, the school has had good results. The system of training is that boys are trained to appreciate the use of freedom rather than the fear of punishment. Particular attention is also paid to their health and to their diet. Up to the age of fourteen, they are given full-time schooling. After that, training in carpentry, building, masonry, and agriculture is given. The percentage of the boys passing through the school who later in life find themselves in prison or something of that sort is very small.

Representative of the United Kingdom: At the bottom of page 147, it says that :

"The extent of juvenile delinquency in the Territory ... is still very low."

says it

It/ shows a tendency to increase. I should like to ask if Mr. Lamb has any comment to offer on the reasons for that tendency.

Mr. LAMB: The only one I think I can give, the tendency, for recent years is because of the drift from the rural areas into the Townships. That drift includes a number of youngsters who are attracted by what they consider to be the delights of town life. Unfortunately, they then learn to live by their wits, without regular employment.

Mr. SAYRE (United States of America): I am interested in the labour conditions dealt with in this report. I understand that there is plenty of labour but a tremendous lack of trained and skilled labour, so that one of the fundamental problems of the Territory is how to train and secure more skilled labour. As I have gone through this report, I have been wondering

whether it would be possible to provide for apprentice training, and whether inducements have been offered or considered to induce private employers to adopt systems of apprentice training. How far has that been carried out?

Mr. LAMB: On the general question of apprentice training, there is a certain amount of it undertaken in the Territory by Government departments; for instance, the Railway Departments in the workshops. As to the particular case of the private employers, some of them are now beginning to really appreciate the desirability of it. I am quite sure, as the years go by, that it will steadily increase.

Mr. SAYRE (United States of America): Is the Government considering any move toward inducing those private employers to extend that system?

Mr. LAMB: What did you have in mind as inducements?

Mr. SAYRE (United States of America): I am asking you.

Mr. LAMB: If by that you intend that there are any compulsory measures, certainly by advice and suggestions, particularly from the Labour Department in their duty of supervision of the welfare of labour in private employment.

Mr. SAYRE (United States of America): I should think that the Labour Department could take steps to increase that practice, not through compulsory means but through advice and discussion, and the like, with some of the leading employers through the Territory. As I understand it, that movement is in progress.

Mr. LAMB: Most certainly.

Mr. SAYRE (United States of America): I was interested in the statement on page 116, just above the middle, where it is stated that:

"The use of abusive or insulting language to an employer by a servant and the unlawful departure by a servant by his employer's service with intent not to return thereto, are both penal offences."

If we look at page 119, you see that of 142 employees convicted, 127 were sentenced "in respect of unlawful departure from employers' service."

I was wondering what justification there is for making the use of abusive or insulting language from a servant to an employer a penal offence, and the same question applies as to departure from service.

Mr. LAMB: As you are aware, the International Labour Convention, number 65, concerning penal sanctions for breaches of contract by indigenous workers, does provide, under Article 2 of the Convention, for the progressive abolition of penal sanctions. It does not stress the immediate, and it has been our endeavour to gradually abolish penal sanctions in connection with labour employment. In view of the particular circumstances of the Territory, we have not found it possible to completely abolish them but -- it was being arranged when I left -- there was to be a meeting of the Territorial Labour Board to give further consideration to this matter and to see how much further they could go in the abolition of those penal sanctions. The proposal they have is that it should be abolished in all cases except those in which labour is brought from a long distance at the expense of the employer. And in those circumstances, it is thought that it may still be justifiable to retain a penalty for desertion from that service.

Mr. SAYRE (United States of America): I take it that Mr. Lamb is in full agreement that the provision of incentives rather than of punishment for unlawful departures from service, is, in the long run, more effective and an objective towards which the Government is hoping and working, finally, to reach.

Mr. LAMB: That is certainly so.

Mr. SAYRE (United States of America): On the same page -- page 116 -- in the middle of a page, I read:

"The Trades Disputes Ordinance sets up machinery for the settlement of trade disputes and for enquiry into existing or apprehended trade disputes."

I wonder, Mr. Lamb, what the method is for the settlement of trade disputes under that ordinance, and whether those methods are of a voluntary or compulsory nature, so far as the settlement is concerned.

Mr. LAMB: The ordinary procedure under the ordinance is to establish a tribunal. So far, we have only had the one case where it has been necessary to resort to action, and that was in connection with the strike in Dar-es-Salaam, to which reference was made yesterday. As I then remarked, on the setting up of the tribunal the men immediately returned to work and agreed to the finding of the tribunal which gave them an increase in wages.

Mr. SAYRE (United States of America): The tribunal having compulsory powers?

Mr. LAMB: You may have a volume of the laws; the volumes of the laws were issued to members of the Council, and I do have one myself. But it would give the details of the volume of the 1947 laws which you have. Perhaps I could provide you with the details of that afterwards.

Mr. SAYRE (United States of America): I wish to ask one or two questions. On the same page, just below the part I was reading, there is a reference to wage boards, and I was wondering whether, on those wage boards, there is employee representation which authorizes the fixing of minimum wages. In other words, do the wage board include employee representation?

Mr. LAMB: They certainly have representatives watching the interests of the employees as well as the employer, and I think I am right in saying that they have actual employee representation.

Mr. SAYRE (United States of America): I shall look again at the volume to which you referred me a moment ago. There is an interesting statement

on page 124 of the Report, paragraph 166, which is labeled, "Discrimination in employment and in Payment." After the statement is made, there is a concluding sentence which states: "There is no discrimination on grounds of nationality, religion, or tribal association."

Is there, in fact, discrimination between individuals on the basis of race, where their abilities are otherwise equal? I emphasize the word "race", because this statement says that there is no discrimination on grounds of nationality, religion or tribal association. Is there discrimination on the ground of race, where precisely the same form of work and the same kind of services are rendered?

Mr. LAMB: I think that the expression "nationality, religion or tribal association" is probably taken, as far as I remember, from the wording of the questionnaire. As to race, there is one difficulty which is now engaging the attention of the Government, in connection with such matters as clerical services in which there are grades. The point of the commencing salary depends on the grade at which one enters the scale, and if one is of a different race and enters at the same point in the scale, there is no differentiation between the salary. There have been cases where the African would say that Asians, for instance, have been admitted to a higher grade as a starting place; not to a higher rate but to a higher point in the grades on beginning their service.

Mr. FORSYTH (Australia): I should like to ask the special representative a question on labour, with reference to the summary of legislation, on pages 116 and 117 of the Report, and also with reference to the note on page 121, the "Effect on Village life of absence of labourers."

In the note on page 121, some of the evils associated with the absence of large numbers of labourers from their villages are noted, and it is indicated that certain restrictions have been put into operation where it appears that village life is being seriously interfered with. Is there, however, provision in the labour laws, in the labour legislation, limiting the period for which a native labourer may remain away from the village during the course of employment by a non-indigenous employer?

Mr. LAMB: If he is engaged on contract, then it is limited by the maximum period placed upon contracts under the labour laws. If, on the other hand, he leaves home voluntarily, such as to work for himself, and engages himself without a contract, ^{is} there, of course, no limitation upon the time which he may choose to be away from his own village.

Mr. FORSYTH (Australia): What is the maximum period proscribed in the legislation for the absence of contract labourers from their villages?

Mr. LAMB: A period of two years is the maximum of any contract within the territory.

Mr. FORSYTH (Australia): I have another question concerning child labour. I notice that on page 117 of the Report there is a section which deals with the employment of women, young persons and children, and various Conventions are mentioned there as having been put into effect in the territory. I wish to ask, specifically, two or three questions. First of all, what is the minimum age at which a child can be employed in the territory?

Mr. LAMB: Theoretically, it is fifteen years of age.

But one of the difficulties is, of course, to determine the age of an African. A defence which is so often used is that the child was thought to be sixteen or seventeen years of age, and as the children themselves -- tell and very seldom their parents -- cannot / you what the age of the child is, it is rather difficult.

Mr. FORSYTH (Australia): The second question which I should like to ask of Mr. Lamb is whether there is, in fact, a great deal of child labour employed in the territory, and if so, could he give us some estimate of the number of children.

Mr. LAMB: By "employed", I take it you mean in paid employment of other races, because among the Africans themselves there is a great deal of child labour in the herding of goats, the minding of cattle, and so on. As to paid labour, I am afraid I could not give figures offhand, but the number is not excessive. They are employed on light labour in a number of agricultural areas. An argument which I think has some force -- and which is sometimes used -- as to the desirability of these youngsters engaging themselves in labour -- which is controlled as to the length of the hours they may work, and so on -- is, what is the alternative to their going out to work? There are no schools within easy reach; there is nothing for them to do except to mind the goats and the sheep, or something of that sort, and therefore it is not a bad thing for them to work and be employed, and to occupy themselves usefully.

Mr. FORSYTH (Australia): Would any considerable proportion of the children employed by non-indigenous employers be employed away from their home villages?

Mr. LAMB: They may not be so employed unless they are children who have accompanied their parents, which parents have gone from their homes to work.

Mr. FORSYTH (Australia): You mentioned, Mr. Lamb, that in many places, at any rate, there are no schools for the children to go to and, therefore, it is a good thing for them to have some occupation. Is that so throughout the territory, or is there not in some parts of the territory an alternative for the use of the occupation of the children's time, an alternative to employment? In other words, are there not some parts of the territory where the children can go to school, instead of going to work?

Mr. LAMB: May I answer in the reverse order. The only occasion in which this can be used as a valid argument is, of course, in those areas where there are insufficient schools to permit of all the children attending school without having to travel an excessive distance each day. In the areas where there are plenty of schools, that excuse and that reason for employing child labour does not arise.

Mr. FORSYTH (Australia): Mr. Lamb correctly interpreted my question. The point of my question was whether the existence of opportunities for child labour prevented school attendance or prevented the spread of education.

Mr. LAMB: Theoretically, no. In practice, until we have compulsory attendance at school, I think in certain areas it may act as a deterrent in that a child might prefer to go and earn a little money rather than go to school.

Mr. FORSYTH (Australia): Those are the only questions I have on the subject of labour. I have another question with a social bearing, but if there are further questions on labour I think it would be better for me to wait.

The PRESIDENT: I think it would be better to finish up all the questions.

Mr. FORSYTH (Australia): This question has reference to page 139 of the Report, the chapter dealing with alcohol and spirits. I noticed that certain restraints are in effect in the territory with regard to the sale of alcoholic beverages to the indigenous population. Would Mr. Lamb care to express an opinion as to how effective the policing of those restrictions is?

Mr. LAMB: On the whole, I think it may be said that it is effective. As you will notice, the sale of spirits to the indigenous population is forbidden. The sale of light liquors and light wines is now permitted.

Mr. FORSYTH (Australia): Mr. Lamb said that the sale of wines and beers is now permitted. I notice in the Report that, previously, the sale of any intoxicating liquor was prohibited. Perhaps the experience of prohibition in Tanganyika was not very encouraging, and perhaps that is the reason why the prohibition is no longer in effect. Would Mr. Lamb care to comment on that.

Mr. LAMB: No, I do not think that is the reason. The reason is that the African himself thought he saw in this an element of racial discrimination. So we said, "If you wish to buy these expensive wines and light beers to drink we will permit you to do so. We do not yet think it is safe to permit you to indulge in these spirituous liquors." This was entirely for their own protection.

Mr. FORSYTH (Australia): I have one last question on this subject. Would Mr. Lamb tell us whether drunkenness in the Territory is a serious or a significant social problem?

Mr. LAMB: Whether it could be said to be serious, I doubt; significant, most certainly. Of course, it depends very much on the part of the Territory to which you are referring. In the townships, for instance, it is a definite problem. In the rural areas every African almost without exception drinks his local indigenous beers, and not only the African, but as/elsewhere, ^{others} there are always those who carry this to excess.

The PRESIDENT: The Mexican delegation was one of those to which this section of the Report was assigned. Is the representative of Mexico prepared to ask questions at this time?

Mr. PADILLA NERVO (Mexico): Yes. Page 101 of the Report, paragraph 123, states that in certain districts "there exists a custom whereby a woman can procure a female child from its parents by making a payment equivalent and analogous to bride-price. Any offspring of the child are regarded as the property of the woman who made the payment. The practice is forbidden..." I should like to know what the Administration has done, besides forbidding this practice, in the way of enforcing the law.

Mr. LAMB: To continue the sentence which the representative of Mexico was reading, "The practice is forbidden and has been made the subject of an order under the 'Native Authority Ordinance.'" That is the ordinance giving

power to the native authorities to legislate by making rules and orders to deal with this or any other problem in their own areas, and the responsibilities for seeing that this does not occur. The taking of appropriate action in any case that is discovered rests with the native authorities and the native courts.

Mr. PADILLA NERVO (Mexico): If this is a practice of the tribe, and, as has been stated before by Mr. Lamb in answer to other questions, it is so very difficult to discourage the practice of such tribal customs and that the way to correct the situation is by education, what direct action is undertaken by the Administration to see to it that the ordinance in this case is complied with? If this matter is left to the native authorities whose custom this is, what chance is there of such practices being discouraged?

Mr. LAMB: The task of supervising the native administration and the work of the native authorities is the prime concern of the Administration of the Territory -- the administrative part of the service. It is for them to make sure that if these orders are made by the native authorities they are carried out.

Although this is mentioned in the Report, and it is mentioned because the question was specifically asked in the questionnaire, there exists a custom, but one which is now, I think, almost unknown, and it would be indeed rare to find a case in which this custom is resorted to.

Mr. PADILLA NERVO (Mexico): I should like to know whether or not the pledging of female children for debt is also forbidden by the ordinance?

Mr. LAMB: It is forbidden.

Mr. PADILLA NERVO (Mexico): I should like to know the meaning of the following sentences in paragraph 123 of the report: "Cases have occurred of the pledging of female children for debt but more often than not this custom is rendered void by the eventual refusal of the child to fulfil the contract when she becomes of age."

This is followed by the sentence: "She cannot be required to fulfil it and the only course then open to the creditor is to sue the debtor in the normal way."

If this practice is forbidden by law, I should like to know why it is open to the creditor to sue the debtor in a normal way for the debt.

Mr. LAMB: I think it is just a statement of the facts. The fact that a person had pledged his daughter for a debt would only become known either on information received from the daughter herself or from the debtor when the daughter refused to comply with the contract. The debtor himself is most unlikely to bring us information on that subject since he knows it is an illegal contract. When he goes to the father and says, "I will take your daughter in marriage as against that debt," and the daughter says, "No, I will not marry you," that is the end of it. He then goes to court in the normal way and sues the father for the debt of two cows, or whatever it may be that occurred some years before. The question that the daughter was pledged would not be brought up in court. The practice of this custom is very rare indeed.

Mr. PADILLA NERVO (Mexico): I wish to ask a question in regard to corporal punishment. It has been stated several times that the Administration believes that corporal punishment is a convenient or necessary practice at this time in Tanganyika. I should like to know whether certain offences, whether committed by natives or Europeans, bring the same corporal punishment, or whether the corporal punishment is applied only to the natives?

Mr. LAMB: As to the first part of the question, I hope I did not use the expression that this was a convenient form of punishment. What I may have said was that I thought, in regard to a certain type of offence in the particular stage of the advancement of the Territory, it was a salutary form of punishment, and therefore, a permissible one.

The punishment is practiced only as far as the indigenous population is concerned.

Mr. PADILLA NERVO (Mexico): Is there any justification for that? Why is it considered necessary to have special penal laws for a certain kind of punishment when it is inflicted by a European on a native? If this were used by the natives against the natives it would also be a practice which would be most regrettable. Still I think that it is a form of discrimination that should be discontinued, especially now that the inhabitants of Tanganyika are under the trust of the United Nations.

I should like to ask whether there is provision in the programme of the Administration to abolish this discrimination in the form of punishment that is inflicted only on the native population?

Mr. LAMB: I am not quite sure that I am clear about the whole of your question. The point is this, I think. The representative of Mexico has remarked on the degree of racial discrimination which appears because of the retention of corporal punishment in the case of the indigenous population, and suggests that it requires a justification. First, may I say that it is the aim and object of the Administering Authority to abolish that form of punishment as soon as may be practicable. As to the justification for it, the only justification is that, in a territory where conditions are backward and the people are backward, this remains, in our view, still a justifiable form of punishment. As regards the differentiation, it perhaps has no more justification than has the use of a cane on us personally in our young days when our elder brothers perhaps escaped.

Mr. RYCKMANS (Belgium) (Interpretation from French): With the permission of the President I should like to add something to what has been said by Mr. Lamb on the question of corporal punishment. It has been said

it is a form of discrimination. This is a subject that has been studied by all European administrations. They have all reflected on it at great length, and everyone wants to suppress it as early as possible. But there are factors which explain why corporal punishment should be applied to the indigenous inhabitants and not to the Europeans. The main reasons are these: Imprisonment is a real punishment for Europeans and often is not a real punishment for natives. There are natives whose living standard at home when they are at liberty is certainly much lower than the standard of living of a prisoner. For these natives prison is not a punishment, nor is prison a subject of shame for them.

The native has no fear of going to prison because he sees in it no diminution - and there is no diminution - in his social status resulting from his having been in prison. As regards the fines, family solidarity is such that very often when a person is condemned to pay a fine it is not he who pays but his family, so that he himself is not punished. The only way of punishing him in a manner that will hit him personally and not his family is to administer corporal punishment. By that means we ensure that it shall be he who suffers the punishment and not his relatives. When he is sentenced to pay a fine he goes to the other members of his family to pay it for him.

Mr. PADILLA NERVO (Mexico): I am not very well satisfied or convinced by the reasons given by the representative of Belgium. I know that they explain the situation, but at the same time they only show how low is the standard of living of the indigenous inhabitant - so low that being sent to prison, where the standards are not very advanced, particularly in the areas outside the main cities, represents a vacation for him. He eats better, is lodged better, and, if he is kept in prison for any length of time, he probably evades the hut tax. My view is that what is necessary is to promote greater efforts in respect of education, because the more one examines all the social conditions of the indigenous inhabitants the more surely one is bound to conclude that the reason for many similar situations is that people are very backward, that they have no education, and that they do not understand anything. I feel that it would be a good thing to aim at replacing or putting an end to this form of punishment.

If I may, I should like to put another question in this connection. When a European commits certain acts such as beating a servant, is he punishable under the law and is the law enforced when the Government learns of the act?

Mr. LAMB: It is certainly an offence under the law, and the law is enforced.

Mr. PADILLA NERVO: That question attracted my attention when we were examining the case of Mr. Fortie, who explains in the portion of his book which was read here how he sent his servants to buy a young indigenous girl, and how he punished

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Mr. PADILLA NERVO: That question attracted my attention when we were examining the case of Mr. Fortie, who explains in the portion of his book which was read here how he sent his servants to buy a young indigenous girl, and how he punished

his servants and was afraid. We do not know whether he was punished for that if he was still there after the publication of the first edition of his book, or whether it is a common practice among European residents to do what Mr. Fortie claimed to have done.

Mr. LAMB: I think that question is easily answered by stating that at the time when these events took place the British Government was not the administering authority of Tanganyika. It was in the days of the previous German administration.

Mr. PADILLA-NERVO (Mexico): I am very satisfied to learn that. If I may I should like now to ask some questions relating to another matter.

Mr. TABBEN-CLARE (United Kingdom): Before we leave this question of corporal punishment, may I ask Mr. Lamb if he can give us some figures of the actual sentences to corporal punishment inflicted by the High Court or by subordinate courts for the last year of which there are figures, and how they compare with the number of sentences passed by the courts as a whole?

Mr. LAMB: I believe the figures are given in one of the appendices.

The PRESIDENT: Pages 191 and 192.

Mr. LAMB: In the year 1947 before the high court there was the heavy figure of seven cases of corporal punishment. Before the subordinate courts there was a total for the whole territory during the year of 341 cases of corporal punishment alone, and 93 of corporal punishment with fines or other punishment. Of the 341 sentenced to corporal punishment, 270 were juveniles.

Mr. PADILLA-NERVO (Mexico): On page 120, in the paragraph dealing with industrial relations, it is stated that no industry has yet established machinery for collective bargaining. I should like to know if the establishment of such machinery is left entirely to the initiative of the employer.

Mr. LAMB: No, it is left to the initiative of either employee, employer, or both to establish their own machinery for getting together.

Mr. PADILLA-NERVO (Mexico): Is it not considered by the Government that this is a matter for legislation?

Mr. LAMB: The legislation to provide for the appointment of tribunals and for arbitration has already been passed and, as will be seen, two officers have now been appointed to the Labour Department, both with many years experience of trades unions, to help those who desire to move in this direction with advice, assistance in forming their unions, and so on.

Mr. PADILLA NERVO (Mexico): When I came in the representative of the United States was asking a question with regard to the abandonment of work, and it is possible that my next question has already been answered. I should like to know whether, when abandonment of work takes place collectively - in the shape of a strike as described in a certain case referred to in the paragraph now under discussion - that is punishable as an offence. In other words, does Section 4 of the Native Servants Ordinance apply?

Mr. LAMB: The answer is, "No."

Mr. PADILLA NERVO (Mexico): Does the average salary paid by corporations compare with the average salary paid by the Government to workers employed within the conventional definition of forced labour?

Mr. LAMB: I am not quite sure that I have the drift of the question. To answer it, perhaps I should put it the other way. When compulsory labour is resorted to it must be paid for at the rates ruling for labour of a similar kind employed in the district in question. Does that answer the question?

Mr. PADILLA NERVO (Mexico): Yes. On page 124, paragraph 167, which deals with indebtedness among wage earners and salaried workers, states that:

"Indebtedness is prevalent among the lower salaried wage earners in urban areas, due to a large extent to the fact that for many years prior to the war unemployment in those areas tended to keep wages at sub-economic rates, and also to the thriftlessness of the worker." The last paragraph states that:

"The Pawnbrokers Ordinance controls the activities of pawnbrokers to whom many wage earners are pledged."

If possible I should like Mr. Lamb to give some clarification of that last

phrase. Could these pawnbrokers to whom the wage earners are pledged be the employers themselves?

Mr. LAMB: No. The pawnbrokers are in fact pawnbrokers licensed under the ordinance to carry on the business of a pawnbroker, and I am afraid that in Africa, as in other countries, it is occasionally the habit, when in need of ready money, to pledge some property in order to obtain it.

Mr. PADILLA NERVO (Mexico): How are the debtors controlled by the pawnbroker?

Mr. LAMB: The debtor is not controlled by the pawnbroker, except that the property he has pledged remains the property of the pawnbroker unless and until the owner is able to redeem it, and if he does not redeem it within a specified time, then the pawnbroker is permitted to sell it, which, I think, is the normal pawnbroking procedure in all countries.

Mr. PADILLA NERVO (Mexico): Then the case does not exist in which future services of a worker indebted to the employer are controlled by forbidding the worker to move from the place of work or to abandon the services he is engaged in until the debt is paid through those services; or does a situation like that exist?

Mr. LAMB: No; there is here no question of the pledging of the services of a worker at all; it is simply the pledging of property, in return for which cash is being paid out by the pawnbroker.

Mr. PADILLA NERVO (Mexico): I have another question in respect of the recruited workers who are forwarded to other areas. Do they have to pay their own transportation cost for going to those areas?

Mr. LAMB: In the case of a recruited worker, the whole cost of his transportation from his home to his place of employment must be paid by the recruiter. The only worker who has to pay the cost of his own transport is the man who says, "I do not wish to be engaged on a contract here. I should like to go myself and look and decide where I should like to work." But even now some of the employers of labour have got together and provide transport even for men who have not engaged themselves on a contract before leaving their homes, to assist them in reaching the areas of employment, where they will then make their own choice as to the place where they will work.

Mr. PADILLA NERVO (Mexico): I have a question on another subject. In the chapter we are discussing, "Social Advancement", in paragraph 117 relating to social welfare activities it is stated that the tribal organization is primarily responsible for the social welfare of the people. I should like to know what the role of the administration is in this particular field.

Mr. LAMB: Without going into a lengthy address on the subject of social welfare among the indigenous people, that question is a little difficult to answer. The basis of the whole tribal set-up is that the tribe is responsible for the care and welfare and protection of the members of that tribe. Our interest in it is seeing that the tribe does carry out its obligations in that respect, and then assisting in the matter of the provision of funds, staff, and so on, to start the social welfare centres about which we have given some information earlier in the afternoon.

Mr. PADILLA NERVO (Mexico): In paragraph 117 of the Report, the following sentence appears:

"This tribal system fails when calamity, such as famine or disease, falls on the whole tribe, and it is then that the central Government must assume full responsibility, working through the tribal machinery."

I should like to know whether the administration considers that assuming full responsibility only when calamity falls upon the whole tribe is really an intervention in the nature of social welfare.

Mr. LAMB: I think this is all bound up with the question to which we have come back again and again on the education of the people to accept their responsibilities in local government and our efforts to train them to assume these responsibilities. A native administration, when there are just a limited number of people short of food or in distress in any other way, is quite capable, with its own organization, of caring for them, providing them with food or a home, if they have lost it, and so on. But when, as the

Report says, calamity has fallen on the whole tribe because of a widespread famine, or something of that sort, we cannot then leave them, because they are not able with their resources to look after everybody during the famine, and we then must step in and say, "All right, we now take over the full responsibility -- not just a part of the responsibility." But we will work, of course through the tribal institutions; we will provide the funds; we will provide the staff, or whatever else may be necessary.

Mr. PADILLA NERVO (Mexico): I clearly understand that all those are very necessary activities, but it seems to me that they are rather in the nature of emergency measures like those taken by any government after a flood or an earthquake or a great fire. They could not be classified as the normal and continuous methods of discharging a clear responsibility in the field of social welfare. Is there -- at least in an economic-financial way -- some continuous, normal contribution by the administration, outside of the amount of -- if I am not wrong -- around six or seven thousand pounds a year, which we saw yesterday in the budget?

Mr. LAMB: The figure quoted refers, I think, entirely to this particular provision of social welfare centres or clubs, as they are called, but the social welfare work of the Government includes all the services -- administration, education, medical and so on -- which are all social services concerned with the social welfare of the people. This figure is just for this one particular item of the erection of the social welfare centres.

Mr. PADILLA NERVO (Mexico): I must say that I note with satisfaction, in respect of this question, that a development plan for social welfare work is now under consideration, but no special social legislation other than that referred to in another part of the Report has been passed during the year. Does this mean that it is the plan of the administration to pass, during the next year, some social legislation other than that which Mr. Lamb told us was already in existence under the provision of the Native Authority Ordinance?

Mr. LAMB: Should the need arise for social welfare legislation, it will most certainly be introduced. At the moment, no particular legislation that I know of is envisaged.

Mr. PADILLA NERVO (Mexico): I should like to know this: What is the criterion for knowing when the need for legislation arises? In discussing certain parts of the Report, we have been told that, in case the need arises, legislation will be forthcoming. But is not the general situation of the indigenous population a clear example that they are in urgent need of active intervention by the Government through legislation in many fields -- in the field of education, in the field of social welfare, in the field of penal laws etc.? What would be the criterion for knowing if there is a need? Naturally, the administration will be the only judge of the facts and will decide if there is need for such legislation, but is not the other aspect of the problem also to be taken into consideration?

Mr. LAMB: I think the need at the moment is not legislation. The cure for whatever shortcomings there may be at the moment is the provision of more and more funds, more and more staff, more and more equipment. It is not the legislation that is lacking; it is the materials with which to do the necessary work.

Mr. PADILLA NERVO (Mexico): But could not the Government dedicate gradually larger sums every year for these particular aspects of social welfare, of education etc.? That is what I meant by legislation. We know that no evil is cured merely by decree, but the decree is the beginning of the machinery; it is like a foundation for permitting the operation and development of a certain plan which would benefit the indigenous population.

Mr. LAMB: The provision of more and more funds is most certainly the object. Just as one example, I would ask members to look at the ten-year plan for the development of African education. Copies of this

plan should have been in the hands of members of the Council some time ago, but I found today that, through some misunderstanding, members had not received them. However, they are now being distributed. That is just one item alone, showing the proposed expenditure of nearly five million pounds on education alone in this development programme.

Mr. PADILLA NERVO (Mexico): In Appendix X to the Report, relating to labour, we see on page 253 that there are a good number of workers who are employed at a distance from their homes and who are normally absent from nine to twelve months. I should like to know who is responsible for the lodging of those workers during such a long period of living far from their ordinary normal residences.

Mr. LAMB: In all cases of contract labour, whether for short or long periods, the employer is responsible for the provision of housing accommodation. That is laid down as one of the parts of the agreement.

Mr. PADILLA NERVO (Mexico): Is the Government supervised or do any regulations exist regarding the standard of these lodgings?

Mr. LAMB: The laws fully provide for prescribed standards for these lodgings and the Labour Office of the Labour Department is responsible for inspection and for seeing that these conditions are complied with.

Mr. GARREAU (France) (Interpretation from French): The remarks that I am going to make are perhaps a little bit late. They refer to the two questions put successively to the representative from Tanganyika by the representative of the United States and the representative of Mexico. They refer to corporal punishment.

French legislation applying to France and French dependencies, including trust territories, exclude all corporal punishment. But this is rather a special matter in which the habits and customs of different countries differ. If I am rightly informed, corporal punishment is in current use in England itself. It is part of the educational system in the schools. Flogging is still maintained as an institution. One may like or dislike this system of education, but in any case it has no shameful character. I think the present sovereign of Britain, when young and at school, could have been subjected to corporal punishment if he had behaved badly. I do not think that corporal punishment in Tanganyika or any territory depending on the British Crown constitutes a discriminatory act. Any Englishman, however highly placed, could receive corporal punishment. Therefore, there is nothing shameful about it. It is not accepted by French legislation, and I must say that I should not like to be whipped at any time in my life. But it is a method of education, and it is part of the customs of some countries.

I do not think that the question put by the representative of the United States was of a critical character. It was merely a question for the purpose of eliciting information. I read quite often in the American press and recently, in a long enquiry on the subject of corrective schools, that corporal punishment is quite a regular institution here. Therefore, I do not think that what is considered normal in the United States can be subject to criticism in Tanganyika.

In this connection, I should like to make a general observation concerning the questions put to representatives of trust territories. I think that every member of the Trusteeship Council who questions the representative of a power called upon to give explanations will consider it a matter of propriety not to make his questions of a critical character. Otherwise, the public and the press which are listening to us may get a wrong opinion of the methods followed by the Trusteeship Council in enquiring into the methods used by the administering authorities in different trust territories. I ask you to forgive me for making this general remark, but I think that when the Trusteeship Council has the high responsibility of examining the petition of a territory it must do so by comparison with what exists in other parts of the world, and for each of us it must be done in comparison with what happens in our own countries. Otherwise our criticisms will not be objective, and they will harm the work of the Trusteeship Council.

Mr. CARPIO (Philippines): I am glad that the representative of France has given us a norm of conduct to be followed in asking questions in the examination of the reports on trust territories. I think that it is really a very good suggestion. However, I am afraid that the example he had given about the use of corporal punishment in certain schools, not only in the United States but also in England, is a somewhat far-fetched analogy because in this particular case in Tanganyika we are not concerned so much with the

imposition of reasonable disciplinary measures as in the imposition of penalties where the law and the administration of justice make a discrimination between the Europeans and the Africans. It is not simply a disciplinary measure in this case. It is the law and the administration of justice that makes the discrimination between the black and the white. Therefore the analogy which he attempted to make between this situation and the disciplinary measures in the schools is not well taken.

Before we leave this question of discrimination, I should like to propound a few further questions to the representative of the administering authority.

Mr. Lamb, will you kindly tell us whether or not there are any other instances in Tanganyika where the law itself, or the administration of justice, discriminates or imposes a double standard as between the Europeans and the Africans?

Mr. LAMB: I cannot think of any off-hand. We mentioned the one in which there are different rates of taxation and different laws governing the taxation in different sections of the community. But that is an economic differentiation, not a racial one.

Mr. CARPIO (Philippines): In the economic matters you have just mentioned, are the provisions applicable to Europeans as well as to Africans, or is there a distinction between the two races?

Mr. LAMB: There is no distinction in that the law calls upon all sections of the population to pay taxes, but places a higher rate of tax on the non-native population than it does on the indigenous peoples of the Territory.

Mr. CARPIO (Philippines): Is this double standard regarding corporal punishment applicable against Asians also?

Mr. LAMB: Only against indigenous inhabitants at the moment, and only in limited circumstances.

Mr. CARPIO (Philippines): Will you kindly give us an idea of what those limited circumstances or offences might be?

Mr. LAMB: I cannot give you precise details, but they are connected mainly with certain classes of offences known as offences against the person.

The PRESIDENT: There are one or two questions that other members want to ask in connection with the questions of the representative of the Philippines. Would the representative of the Philippines be willing to give way to them?

Mr. CARPIO (Philippines): I should be glad to.

Mr. RYCKMANS (Belgium)(Interpretation from French): The representative from Tanganyika Territory says that there is no other discriminatory legislation, so far as he knows. I should like to ask him whether the native employers are subject to the same obligations vis-a-vis the natives as the European employers concerning housing and so on. I should like to know whether the legislation is not more strict in respect of European employers than in respect of indigenous employers.

Mr. LAMB: That is certainly true, and that is an aspect of racial discrimination looked at from the other angle.

Mr. RYCKMANS (Belgium)(Interpretation from French): I should also like to ask whether all the natives without distinction are subject to corporal punishment, or whether certain natives are not subject to corporal punishment. For example, is an indigenous priest or pastor subject to corporal punishment? Or is a native employee of the Government subject to corporal punishment? Are people of this sort subject to corporal punishment?

Mr. LAMB: There is no differentiation by class among the indigenous population. The only differentiation is by sex and age. It is confined to males and to males below the age of 45.

Mr. TABBEN-CLARE (United Kingdom): I should like to be sure that we have got the facts about corporal punishment right. I am not quite sure of the position, and I should like to ask the special representative exactly what the law is. Is it the case that the law of Tanganyika does not permit a European to be subjected to corporal punishment for serious offences such as robbery with violence to the person, or is it merely that in practice that punishment is not administered?

Mr. LAMB: It is not a precise definition in the law.

Mr. CARPIO (Philippines): I refer to page 14 of the Report, and the answer to question 166. I gather from that that there is some discrimination in employment and payment extant in Tanganyika. Does the administering authority encourage this, or exactly what is the attitude of the administering authority towards this discriminatory state of affairs?

Mr. LAMB: We just accept it as a position from which there is no immediate escape.

Mr. CARPIO (Philippines): I suppose you are familiar with the newly drafted Declaration of Human Rights. One of its articles provides that there shall be equal remuneration for equal work between men and women. Does the Administration in Tanganyika apply this principle?

Mr. LAMB: The principle is unexceptionable, but the problem is not one which arises in Tanganyika.

Mr. CARPIO (Philippines): Reference has been made to the recruitment of forced labour in unusual circumstances in Tanganyika. Will the special representative tell the Trusteeship Council whether this is applicable only to Africans, or to all races alike?

Mr. LAMB: It is applicable only to the indigenous population, because as will be seen the power to call out labour for essential public services is contained in the native authority ordinance.

Mr. CARPIO (Philippines): What possible valid ground can there be for such discrimination against the Africans as compared with European or other races living in Tanganyika?

Mr. LAMB: It seems to be rather an academic question; there can be no question of calling out thousands of people to perform an immediate essential public service in a country where there is perhaps one European and five Asians to three or four hundred thousand Africans.

Mr. CARPIO (Philippines): Should there be a need, let us say, to call out 1,000 people for forced labour, does that mean that, if in a certain village where recruitment must be carried out there are only 500 available Africans and only two Europeans, the 500 Africans will be recruited and the two Europeans will be exempted from forced labour, and that the rest of the number required must be recruited from other districts?

Mr. LAMB: I have already said that under the ordinance which provides for this it is restricted to indigenous African labour. There would of course be no case in which the whole population of a village would be called out, leaving the village entirely bare.

Mr. CARPIO (Philippines): I wish now to turn to certain other general matters which I do not think I have clearly understood from our previous discussions but which I believe come under the topic we are now considering. Is any kind of discrimination practised in regard to the people who may wish to go in for any particular kind of crop production, such for instance as raising coffee or ground nuts?

Mr. LAMB: There is no discrimination.

Mr. CARPIO (Philippines): Then I understand from that that anyone can produce coffee wherever he wishes to in Tanganyika?

Mr. LAMB: Wherever he is able to grow it - coffee will only grow in certain types of country. At the present moment the bulk of the coffee produced in Tanganyika is produced by indigenous cultivators. I think the figures are quoted in the Report.

Mr. CARPIO (Philippines): I gather from the Report that the population of Tanganyika has been calculated at 5,500,000. Can the special representative give us any idea what the population was at the beginning of the mandate?

Mr. LAMB: The earliest figure I can give, and I think it is quoted in the Report, is that of the 1931 census. This year we are taking another census; in the meantime estimates of population have been made on the basis of tax assessment registers.

Mr. CARPIO (Philippines): I should just like to ask one more question which the special representative does not need to answer if he does not wish. I have been very greatly impressed by the way in which the special representative had handled the situation so satisfactorily. Perhaps it would be helpful in assessing and evaluating the questions and answers we are considering if he would give us an

idea of his background and experience in colonial administration.

Mr. LAMB: I appreciate the kindness of the remarks made by the representative of the Philippines; as to my background, very briefly, in one month's time I shall have had thirty-one years in Tanganyika Territory. If I may put it that way, I feel myself to be an Tanganyikan.

Mr. CARPIO (Philippines): Can the special representative, because of that, indicate what trend is observable in the growth of population from the beginning of the mandate to the present time?

Mr. LAMB: That the population is steadily growing is undoubted. Between the census of 1931 and the estimates made in 1946 it will be seen from page 177 that the estimated increase is approximately 600,000. Off hand, I cannot remember the figure given by the last census taken by the Germans, but it was about 4,000,000 or a little more.

Mr. CARPIO (Philippines): Since the special representative has mentioned the Germans, can he give us some idea of what the Germans did to improve the conditions of the masses during the time the Territory was under their administration? This might seem irrelevant at the present time, but as the representative of France has suggested that we should try to make comparisons between the conditions in this Territory and those in other places I wondered whether it might not be appropriate to have an idea of what the Germans had done in Tanganyika before the mandate system was set up.

Mr. LAMB: I think it would be wrong for me to attempt to give any such description.

Mr. PADILLA NERVO (Mexico): I just wish to make a remark in relation to what has been said by the representative of France. I am not certain that all representatives on this Council would be willing to accept the criterion just suggested by Mr. Garreau, namely, that in

the examination of these Reports we should try to compare the situation in the territories dealt with with the situation in the countries of which persons here present are representatives. I seem to remember that on several occasions in the Fourth Committee of the General Assembly and also here there has been a tendency, especially on the part of representatives of administering powers, to take the view that the situation in a trust territory should not be compared with the situation in a metropolitan territory or in a country which is administering a trust. There has even been reluctance in the special Ad Hoc Commission which considers information from non-self-governing territories to make comparisons of the data and information received from such territories. To make such comparisons would fix a very high standard with which to compare the situation in a trust territory and I submit it would not be just to the administering power, as it might seem to be trying to go too fast. In my submission probably the only criterion which members of this Council could have in mind in examining these Reports would be the criterion laid down in the Charter itself, namely, does a representative honestly and sincerely believe that he is trying to co-operate with the administering power in pursuit of the aims of the Charter towards the promotion of the advancement of the inhabitants of trust territories towards self-government. I believe that should be our criterion.

The PRESIDENT: The meeting will now be suspended until 4:30 p.m. and I hope that representatives will be punctual in returning, as we have still to deal with the Tanganyika Report and the representative of UNESCO, who is leaving tomorrow, would like to address the Council this afternoon.

The meeting was suspended at 4:10 p.m. and resumed at 4:35 p.m.

The PRESIDENT: Before the Council continues its consideration of the Tanganyika Report I should like a decision on the hour at which we shall meet tomorrow. Some of the members would prefer to meet in the

morning and have the afternoon free, and if as President I may express the preference, I should prefer the morning. What is essential, however, is that we should finish the consideration of the Tanganyika Report in order to enable Mr. Lamb to get away on Saturday morning. I should therefore like representatives ^{to} indicate whether they prefer a morning meeting, starting say at 10:00 a.m., which will end whenever we have finished the Report and any other small incidental matters which may follow, or whether they prefer to meet in the afternoon.

Mr. SAYRE (United States of America): I think that several representatives would prefer to get away in the afternoon, in view of the 4 July holiday weekend, and I for one would prefer us to meet in the morning and proceed along the lines suggested by the President.

The PRESIDENT: Are there any other views?

Mr. REID (New Zealand): I would imagine that, quite apart from the pleasure of getting away in the afternoon, it would be wise to meet in the morning to make sure that we do finish the discussion on the Report on Tanganyika, even if we have to work in the afternoon, too.

I got the impression that the President mentioned the time of 10 a.m. I hope he did not mean that seriously. I would regard 10:30 a.m. as quite reasonable.

Representative of FRANCE (Speaker not identified on recording) (Interpretation from French): I am in favour of meeting in the morning. I prefer 10:30 a.m. We might, if necessary, prolong the meeting until 2 p.m. -- at any rate, after 1 p.m., if necessary. Ten-thirty a.m. seems to me a good time to begin.

Mr. CARPIO (Philippines): I think we all agree that we are here to work, and to work hard, in order to expedite the solution of the problem before us. But I believe that we have found, from our experience the other day, that working in the morning and the afternoon is a little too taxing, perhaps, on our resistance. I should have no objection to working in the morning, providing that we do not meet in the afternoon; or, if we meet in the afternoon, that we work as late as we can in order to finish. However, I believe that meeting both in the morning and in the afternoon is a little bit too much under the circumstances -- especially in view of the holiday that is coming up.

The PRESIDENT: Unless there is any other opinion, the Trusteeship Council will meet tomorrow morning at 10:30 a.m.

I have changed from 10 a.m. to 10:30 a.m. at the earnest request of the representative of New Zealand, feeling certain that he will set us all a good example by being punctual.

We shall now continue the examination of the Report on Tanganyika. We are now considering the third section of the Report, dealing with Social Advancement.

Mr. REID (New Zealand): I did intend when I had the floor to apologize for arriving late this afternoon. The President's reminder, however, makes it doubly necessary, and I do humbly apologize. I did not have a good excuse either.

I should like to deal with a question which does not seem to have been touched on in earlier discussions -- and that is the consequences of movements of population touched on in the answer to question 125 on page 102 of the Report, and particularly the social consequences and, leading from that, the social consequences of endeavouring to eradicate native practices that are not sanitary -- the social effect of eradication and education. In the first place, I would refer to the third paragraph under question 125, speaking of the movement of population brought about by economic pressure. I should like to ask Mr. Lamb in what way this movement is controlled; whether it is a purely involuntary movement and an individual one or whether it is supervised, assisted and directed by the administering authority; and, following from that, the arrangements that might be made with the territory into which the tribes move for settlement there.

Mr. LAMB: The movement is both individual and collective, depending on the circumstances. In the case of the individual who finds it necessary to move because of the restricted amount of land available to him, he can choose whatever part of the country he would like to go to. In the case of collective migration, that is controlled by the various settlement schemes to which reference is made, where we are assisting the natives by opening up at present undeveloped, uninhabited parts of the country and making them available to people from the overcrowded areas, by clearing the bush, providing water supplies and so on.

Mr. REID (New Zealand): Going on to other changes, in respect of health practices and education, in our own countries we are accustomed to application of compulsion, which is supportable because it is the expressed will of the vast majority of the community. I should like to know from Mr. Lamb the attitude of the administering authority in regard to compulsion, so far as health practices and education are concerned, when they are dealing with groups that probably are not entirely in accord with or who ^{do}/not entirely understand the efforts that are being made.

Mr. LAMB: We find that the introduction of compulsory measures is not a really satisfactory way of dealing with the question. If you are going to enforce a compulsory measure, you must be able to provide the supervisory staff and the inspectorate to see that your orders are carried out. It is no good giving orders unless you are prepared to take the necessary action to see that those orders are carried out.

Mr. REID (New Zealand): Following from that, I should like to ask Mr. Lamb just how the development of education, on which all of us have expressed concern, is going to proceed in Tanganyika. What measures will be taken to extend education until it is general?

Mr. LAMB: The first necessity is the provision of more schools and more teaching staff. When we have adequate teaching staff and schools to meet the needs of the population, then we may be able to bring in some compulsory measures to enforce attendance at school. The only place where we have really endeavoured to do something of that sort is in the large township of Dar-es-Salaam. It is impossible at present to enforce such measures in the sparsely populated rural areas.

Mr. REID (New Zealand): I should now like to deal with labour. Paragraph 160 on page 122 of the Report deals with the recruitment of workers from outside the Territory. I think it is the last schedule in

the Report which sets out a contract which is signed between the Sisal Growers' Association and the workers recruited. My reading of the contract gives me the impression that it is a somewhat one-sided document. I can see several obligations imposed on the worker and none on the employer. From other parts of the Report, I gather that there is a statutory provision which applies automatically in these cases, and presumably is imported into the contract. I should be glad if Mr. Lamb would give us, briefly, the types of safeguards which are included in the legislation and imported into the contract.

Mr. LAMB: First, perhaps I should say that this appendix to the Report is based on the model contract insisted upon by, I think, the Belgian authorities. Once that labour reaches Tanganyika, then the provisions of our labour laws apply equally to this labour from outside the Territory as to labour recruited within the Territory; that is to say, the provision of transport and the necessary care on the journey to the place of labour, the provision of proper rations, blankets, cooking utensils, housing, medical care and attention and so on at the place of employment, and the obligation to return the labour to its home on the expiration of the contract.

Mr. REID (New Zealand): As regards labour recruited inside the Territory for work inside the Territory, would Mr. Lamb say what ^{the} experience has been with regard to the destination of the workers at the end of their term, which seems to run in some cases up to three years? Do they go back to their tribal areas as a rule, or is the effect that they tend to drift to the towns and become urban?

Mr. LAMB: The majority return to their tribal areas. There are always a few who may not necessarily drift to the towns but who, having now taken a liking to regular employment, will carry on in the industrial area or in the employment in which they have been engaged even after the expiration of the contract and who will continue to remain engaged on that labour, but the majority return to their homes.

Mr. REID (New Zealand): Is there any limitation on the number of terms of contract which a worker can undertake? Can he at the end of his three years take another one and then so on, without any limitation?

Mr. LAMB: Yes, but it must, of course, be quite voluntary on his part.

Mr. REID (New Zealand): I have just one point which was not entirely dealt with in earlier questions. In the case of Ruanda-Urundi, we had some mention of children being employed on piece-work in the pyrethrum industry, the picking of flowers for making pyrethrum. I should like to know if anything of that sort occurs in Tanganyika and what sort of controls are applied.

Mr. LAMB: That is the type of work, the picking of the pyrethrum flower, weeding, and like agricultural labour generally, on which such children as are employed in the Territory are engaged. Their control and supervision is in accordance with the convention which has been applied by the ordinance stated in paragraph 150, sub-section (i), dealing with the employment of women and young persons, and setting out a list of the international labour conventions which have been employed by the enactment of the Employment of Women and Young Persons Ordinance.

Mr. LIN MOUSHENG (China): I should like to ask one or two questions in respect of the mental hospital mentioned earlier by the representative of Australia. I wonder if Mr. Lamb could tell us what types of mental illness are most frequently found among the natives.

Mr. LAMB: Not being a medical man, I find it a little difficult to answer that question. I have heard recurrent mania and melancholia mentioned, but I am afraid I am not capable of setting out in proper language the various classes of mental deficiency from which these people may suffer. I think they are no different from those found in other countries.

Mr. LIN MOUSHENG (China): The last remark of the representative of the administering authority is most interesting. He feels that the mental illnesses found in Tanganyika are similar to those found in other parts of the world. Do modern psychiatrists working there apply the same concepts of psychiatry and the same methods of dealing with the natives suffering from such illnesses as are applied elsewhere?

Mr. LAMB: That I do not know. I should think that the indigenous African is much less liable to various mental weaknesses than we are in our so-called civilized countries. He is much less afflicted by nervous complaints and so on. But whether the psychiatrist applies the same principles in dealing with them I am not able to say.

The PRESIDENT: The representative of Belgium would like to ask a question on this point, if the representative of China will withdraw.

Mr. LIN MOUSHENG (China): I withdraw.

Mr. RYCKMANS (Belgium) (Interpretation from French): I quite agree with Mr. Lamb in considering that there is probably much less mental illness in Central Africa than in countries with a more complicated civilization, but as regards the question put by the representative of China I think it is a general phenomenon in all the countries of Central Africa that the insane person who is not registered with the medical authorities and who is not dangerous is kept in the village. He does not trouble anyone and his case is not reported, so that most of the mental cases which are reported and taken care of by the community are of a dangerous type. Those who are not dangerous, as I have said, are not reported at all. In the old days when there was a dangerous madman the community saw to it that he disappeared. Now that is no longer allowed, and when there is a dangerous case the doctor is called and the patient is taken care of.

Mr. LIN MOUSHENG (China): The reason I have asked such questions is that I am personally deeply interested in these matters. How does the impact of modern culture affect the native personality? That may be the essential problem in the long run in administration and in the future development of the country as a whole. I have read the present report, and I have read reports from other trust territories, but I must say that I do not know ^{how} the peoples of those trust territories are. We have treated them as though they were facts and figures -- x, y and z. That is, perhaps, the weakness of remote control, and of long-distance questioning and answering.

Perhaps, in the future, the reports should contain descriptions of the peoples, how they live, and how they are. I should deeply appreciate it if Mr. Lamb could tell us something about the people in Tanganyika as a whole. Are they rather submissive or are they aggressive? Are they pugnacious, or are they rather phlegmatic in nature? Have they a good sense of humour, or are they serious and sober? Such matters are very important. How intelligent are they? Are they industrious, or are they usually very lazy? If Mr. Lamb could give us in a few words his impression of the natives, I, personally

should appreciate it very much.

Mr. LAMB: I fear that that is too tall an order to undertake this afternoon. One thing I should like to say, however, is that if there is one person in the world who has a keen sense of humour it is our African indigenous inhabitants. He has many of the other attributes that have been mentioned, but he certainly has a keen sense of humour. If any attempt to answer that kind of question is required, I can only suggest that we should endeavour in next year's report to elaborate upon such matters.

The PRESIDENT: The visiting commission will do a great deal in that direction to enable members to appreciate more fully the background against which we are working.

Mr. TSARAFKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): The report points out that there is a considerable number of mission in Tanganyika. I should like to know the precise nature of the activities in which these missions are engaged.

Mr. LAMB: In appendix 19, on page 288 of the report, there is a full list of the missions engaged in work in the territory. Of course, by the mere fact that they are missions they would say that a great part of their work is concerned with the conversion to Christianity of the African population, but in addition to that, and corollary to it, they are largely engaged in educational and medical activities.

Mr. TSARAFKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Are any of the missionaries engaged in commercial activity in addition to religious, medical, educational and cultural work?

Mr. LAMB: Only, I think, to the extent that some of them grow crops which they sell in order to provide funds for their mission work, and they may engage in certain other activities. I know of one mission where one can have furniture made, and so on. In every case, of course, the work is undertaken to provide funds for their mission activities.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): I should like to dwell for a few minutes on the question which was raised by the petition of Mr. Fortie. At the time the Council refused to satisfy his request to be heard, but memorandum 11 of his petition contains information to the effect that in the Murutunguru region there is a factory employing indigenous inhabitants, the owner of the factory being a Catholic mission. The Catholic mission which owns the factory shares in the profits together with certain local inhabitants. I should like an answer from Mr. Lamb as to whether it is an unusual, single occurrence for a mission to own a factory and to engage in commercial enterprise on such a large scale, or whether such a state of affairs is quite common.

Mr. LAMB: It is an unusual practice. The case to which the representative of the USSR has referred concerns a cotton ginnery. The cotton is grown by the local indigenous people and ginned by the mission which obtains a ginning fee. Theoretically at least, this money is devoted to the support and maintenance of the mission and the work in which it is engaged.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Could Mr. Lamb say why no such information was given in the report? It is because there is no information in the report that I am asking what approximately is the amount of profit received from such an enterprise.

Mr. LAMB: I am afraid that offhand I could not say the amount of profit. There is no particular reason for having omitted mention of it from the report, except that I suppose that it did not seem to fit in particularly with any questionnaire. The report is an attempt to answer precisely those questions asked in the questionnaire.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Would Mr. Lamb also clarify the following point? To what extent, and in which provinces from the viewpoint of distribution, is child labour practised in factories and plants such, for instance, as cotton ginneries?

Mr. LAMB: The amount of child labour employed in factories is very low. It is employed almost entirely in light agricultural work, and the two provinces most directly concerned are the southern highlands and, probably, the northern province.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): There is a table on page 249 of the report which shows that there are 35 establishments for cleaning cotton. This table states that only 27 children are employed in all the 35 establishments. Nevertheless, to return to the part of Mr. Fortie's petition which deals with child labour, note 11 on page 36, although dealing with only one cotton ginnery in Murutunguru on Ukerewe Island, states that from July to November or December, depending on cotton yield,

"day and night, except Sundays and other church holidays prescribed by the mission, swarms of urchins in filthy ragged loincloths or shorts scurried coughing in the noise and dust of the ginnery carrying seed cotton to the machines fed by older boys. More boys carried the clean cotton to the baling press, or removed the seed from beneath the plank floor."

That seems to point to a situation in which child labour is used quite extensively in cotton ginneries and cotton establishments generally, but on page 249 the report now under discussion states that only 27 children altogether are employed in the 35 establishments. In other words there is an average of less than one child per establishment. I am wondering whether these statistics correspond to reality. How precise are such figures? I spoke to Mr. Fortie, since I was interested specifically in the question of child labour, and he told me that the cotton ^{ginnery} which he describes alone has several dozen children, whereas here there is a total of only 27 for all 35 establishments. I should like an explanation of that point from Mr. Lamb.

Mr. LAMB: The first point to make is that the figure of 27 which has been quoted refers to the year 1947, and was the number found to be so employed when a labour census was taken. The circumstances to which the representative of the USSR has referred date back some years, and it is a fact that in the year 1942 reports reaching the Government of conditions in certain cotton ginneries in that part of the country were such as to cause the Government to make a special investigation, and an experienced labour officer was sent there expressly for that purpose.

As a result of his visit, the employment of this large number of children -- many of whom were found to be actually children, although it had been claimed that their age was more than that of the child -- was stopped, and the work was properly organized, and the circumstances and conditions to which you have referred were brought to an end. We may, therefore, claim that perhaps those circumstances and the figures shown here do show what action has been taken and what improvement has been made.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): Page 252 of the Report has a table on "Labour". In the year 1947, under groups enumerated as (a), (b), (c) and (d), there are categories which I do not quite understand. What exactly is meant by "Attested Male Adults" and "Other Male Adults"? The terminology does not make clear the meaning of "Attested Male Adults" or "Other Male Adults".

Mr. LAMB: "Attested Male Adults" are those who have entered into a written contract of service and who have been recruited. "Other Male Adults" include all those male adults who are working but not on regular contracts of service, casual labour, and so on.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): Table 7 on page 254 of the Report gives the number of accidents among indigenous labourers. However, there is no information given about accidents which take place in the mines, or industrial accidents in the plants, or any other industrial establishments. We know that in the labour force the greatest number of accidents usually occur in the mines. I am wondering whether Mr. Lamb could supply this data since we do not have it, and perhaps Mr. Lamb could also explain to us the omission of industrial and mining accidents. Does the omission of such data mean that there are no mining accidents whatever and no industrial accidents either?

Mr. LAMB: I think it does include industrial accidents. The very first line includes "Sisal", which is agriculture; "Transport", which is surely industrial; "Wharf" working, which again is industrial; also there is "Building" and "Industrial Establishments". I do not see mining mentioned separately; I suppose it would be included in "Industrial Establishments". I should imagine -- although I cannot be certain on the point -- that in the classification of accidents -- page 255 -- where there were six accidents as a result of explosion and fire that more than likely that was in connection with mining operations. I am not certain, however.

Mrs. PRESIDENT: Perhaps Mr. Lamb could find out and let the Council know whether this does include mining accidents. I see that item 7 on page 255 refers to "Falls of ground", which might well be mining accidents.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): I wonder whether Mr. Lamb could also tell us what measures have been taken to safeguard labour in industrial establishments in general, from accidents, and all other safeguards and labour protection devices. Is there any legislation by which labourers are protected, and, if so, by what measures and against what; I am referring specifically to indigenous labour. Are there any labour-protecting laws?

Mr. LAMB: There is such legislation. For example, the Mining Safe-Working Ordinance and the Safe-Working Regulations. In regard to normal industrial work, a factory inspector is employed specifically for the purpose of seeing that in all industrial factories and workshops, where machinery is used, the proper safeguards are taken by the employer.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): Could Mr. Lamb state a figure of the average wage in the mining industry, or a minimum wage? I should like to know what minimum wage exists, as well as the average wage, and to what extent the wage corresponds to the standard of living or to the consumer goods prices prevalent in the Territory?

Mr. LAMB: Regarding the actual scale of wages paid, you can refer to page 253, where it is set out that in mining the wages paid to skilled, semi-skilled, and unskilled labour are the same as those paid in "Trade, Transport, and Industrial Establishments." I should actually call attention to a correction which has had to be made in my copy. The first line should read "21 to 150" and not "21 to 100". I understood, of course, that in addition to the actual wages there are such things as free accommodation, and so on, provided.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): With regard to the miners themselves, as well as the mining industry, I should like to know the following: we have the word "Ditto" in the table to which Mr. Lamb referred on page 253. I should like to know to what extent the wage received -- whatever the wage is -- corresponds to the prevalent prices, to the cost of living; in other words, do the miners face the same living conditions, from the viewpoint of cost, as workers in "Trade, Transport and Industrial Establishment"? If the wage is the same, does it mean that their standard of living is also the same?

Mr. LAMB: As to standards of living, I think there is little difference. As to the cost of living, it varies considerably in different parts of the Territory.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): It states that unskilled labour receives from 8 to 30 shillings a month. Does this appear sufficient? I have already asked the question about the minimum cost of living. What is the minimum cost of living in any part of Tanganyika, and to what extent does that wage of 8 to 30 shillings a month make it possible to maintain that minimum level?

Mr. LAMB: That figure would apply only to casual labour provided very largely in rural areas, where the labourer does not depend on what he earns, in cash, to feed himself but goes out to earn money, probably to pay his tax and to buy a few other things besides food which he, of course, grows himself.

Mr. TSARAPKIN(Union of Soviet Socialist Republics)(Interpretation from Russian): Has the cost of living index been calculated?

Mr. LAMB: We have no proper cost of living index, but there is a reference on page 256, in a table, showing the retail prices of cheap staple foodstuffs and certain other items in Dar-Es-Salaam, where the cost of living is, of course, higher than anywhere else in the Territory.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): That is true, but the table on page 256 does not allow one to judge what the minimum is that one would require to live in Tanganyika. It merely gives the price of a few retail products. I should suppose, therefore, that the cost of living index has not been established; it is not really known what the minimum or maximum is of the average required to maintain a certain standard of living in terms of today's prices.

It is on these figures that the Fact-Finding Committee, referred to earlier in the Report, based its recommendation for the payment of cost of living to the government and other employees, and to minimum wages.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): Could I get some information on the subject of fluctuations in the wage level of indigenous inhabitants, for example, in comparison with 1939? The table on page 256, to which Mr. Lamb has just referred, takes the year 1939 as a basis for comparison, but this table only concerns certain retail products, and I wonder whether I could get some information, taking the same year -- that is, the year 1939 -- as to the extent of increase or decrease in the wage level since that time, by comparison with the increase and the prices.

Mr. LAMB: Since then, there has been a steady increase in wages all around. I could not, without references, give precise figures, but there has been a very considerable increase in wages.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): I should like to be more concrete in this conversation. Do you mean 20 percent, 50 percent, or 30 percent? Just what do you mean precisely by more?

Mr. LAMB: It ranges anywhere from 50 percent to a 100 percent increase in Dar-Es-Salaam itself.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): The table which appears on page 256 of the Report shows the prices for certain chief staple foodstuffs in the same region of Dar-es-Salaam. It also shows the price of certain food products, and it indicates that there has been a 300% increase in the cost of several such products. With such an increase in the cost of food, it would appear that the wage level is far behind, perhaps 200% or even 100% behind the increase in cost of living. I should like to know what measures the Administering Authority has been taking to equalize the situation, that is, to decrease the gap between the cost of living and the wage level, and to help the indigenous labourers in a way which would bring up their standard of living at least to the 1939 level, from the viewpoint of correspondence between cost of living and wage. Have plans been made to increase the wages; have there been any plans for the cost of living allowance or have any other measures been taken to decrease the gap between the rise in prices and the actual wage?

Mr. LAMB: Reference has been made to certain isolated items in which an increase of 300% may be apparent, but the general picture must be taken from the table which appears on page 257 of the Report.

As to the latter part of the question, there has been a general increase in wages, as I have said, and there is also a cost of living allowance which is paid to Government and other employees, in order to bridge the gap. As to prices, an effort to keep the prices down is made by the controlling of these prices.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Have I understood you correctly then, Mr. Lamb, to mean that no special plans have been made to increase the present wage level?

Mr. LAMB: Such measures are always under consideration and this fact-finding Committee, which is referred to earlier in the Report, meets as and when it may be necessary, to reconsider the position when there is any appreciable change in what we should call, the cost of living index.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Mr. Lamb has just stated that we should consider not only the price level of one or two staple foods, but the price level in general, and he has referred to page 257. But even the table which appears on page 257 of the Report shows that prices on food products have increased over the year 1939, by 156 in 1943, 168 in 1944, 177 in 1945, and 187 in 1947. I take it that all these figures indicate percentages. Of course, I do not know how exact Mr. Lamb's figures are, but according to what he has said in some cases the wages have increased even by as much as 100%. It seems to me that there is still a considerable discrepancy and a wide gap between the increase in the cost of living and the increase in wages. If measures are being considered to control or lower the prices, then I should like to know whether any appreciable effect has already been felt in the price level due to such measures, or are the prices still rising? What is the present trend in Tanganyika? Are prices rising or have they been stabilized, or have they even perhaps gone down?

Mr. LAMB: I just wish to refer back to the beginning. I do not think there is such a discrepancy, because if wages in certain cases have increased by 100%, that is more than the 87% shown as the maximum increase in the index of retail prices of consumer goods. As to the stabilization of prices, the prices of foodstuffs are tending, at the moment, to go down. There is no sign yet of a fall in prices of imported consumer goods, clothes and things of that sort.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): I wonder whether Mr. Lamb could mention in what industries, for instance, the 100% increase in wages has taken place, and also what group does he have in mind, the indigenous inhabitants, the Asians or the Europeans, or does he have in mind the white collar workers, the Government officials, for instance, of the administration as the ones who have received the 100% increase in wages? What groups does Mr. Lamb have in mind?

Mr. LAMB: I had assumed that we were talking, in this discussion, particularly about the indigenous inhabitants. I am afraid that I could not give any precise figures off-hand, but if they are required I shall certainly endeavour to obtain them.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Page 6 of the Tanganyika Territory Ordinances, the Legislative Code, gives a description of the Labour Bureau. Paragraph 2 (d) and paragraph 3 states that two representatives at least should be appointed to the Labour Bureau, to represent the interests of the indigenous employees or indigenous workers. Another ordinance, published in the same

volume -- specifically on page 103 -- states that Reverend O.T. Cordo, represents the interest of native servants. I should like to know whether Reverend Cordo is an indigenous inhabitant or whether he is a European.

Mr. LAMB: He is a European, a missionary.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): It appears then that the interests of the indigenous inhabitants are represented in the Labour Bureau by a European missionary.

The same ordinance which I previously mentioned states, on page 106, that no less than two representatives should be appointed to represent the native workers. I should like to know who the second representative is.

Mr. LAMB: I do not have the volume of laws with me and I could not say off-hand who is the second representative.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): But he has been appointed, is that right?

Mr. LAMB: I am not sure; I presume so.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Page 269 of the Tanganyika Report indicates that 9.2% of the budget goes for the educational needs of Tanganyika. What do they have in mind there? Does that mean that it is the expenditure for the education of indigenous inhabitants only, or is it all together, for the education of other groups as well?

Mr. LAMB: It includes all groups. It is the total spent on education.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): In that case, I should also like to have some information with regard to the following: Page 267 of the Tanganyika Report shows a total number of students, including indigenous inhabitants, Asians and Europeans. I shall make clear in a moment what I am trying to get at. Page 30 of the Tanganyika Report, paragraph 21, states that the question of education is a primary question before the Administering Authority at the present time, so that the indigenous population may be trained for more active participation in the administering machinery of Tanganyika.

I do not wish to go into the subject of whether such a policy, on the part of the Administering Authority, is a wise policy, or whether the announcement of such a policy is in accord with the Charter of the United Nations and the trusteeship system, namely, that political advancement should consist of educating the natives. I do not wish to go into that subject. All I wish to do is draw attention here to the situation as it exists. The table which appears on page 267 of the Report shows a total number of persons attending school, Africans, Asians and Europeans. We see that for five and a half million indigenous inhabitants, there are only one hundred and nineteen thousand persons attending school.

For the much smaller number of Europeans the figures given in the Report show 33,000 attending school. In other words there is a tremendous gap between the proportion of each population group attending school and I am wondering to what extent the factual situation is in accord with the declaration of policy given on page 30, namely, that the first task of the administering authority is to give education to the indigenous inhabitants.

Mr. LAMB: I think there is some mistake in the representative's reading of the figures. The total number of Europeans who receive only primary education in the country is 884, not the figure of thousands quoted.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): Out of 5,500,000 indigenous inhabitants, 119,262 children attend school. Out of 55,000 Asians, 10,499 children attend schools, and out of 7,500 Europeans 884 attend school. Those are the exact figures as given in the table, and what I am trying to do is to draw the attention of the administering authority to the disparity between the percentages of each population attending school. I am wondering how these differences fit in with the statement on page 30 of the Report, which is to the effect that the greatest task before the administering authority is to give education to the indigenous inhabitants to fit them for political advancement.

Mr. LAMB: In passing, to the figure given for Africans should be added the 148,800 mentioned at the bottom of the page. There is no dispute that the figures show that the percentage of African children receiving education is lower, and much lower, than the percentages of the other two communities. It is in an endeavour to remedy that position

that we have drawn up the ten-year development plan which has now been presented to the Trusteeship Council.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): One can therefore come to the conclusion that out of the total sum spent under the budget on education the proportion spent on the needs of the indigenous population is not 9.2 per cent but a little more than 7 per cent? Would that not be approximately correct?

Mr. LAMB: It might well be; the total is 9.2 per cent, but I have not worked out what the actual divisions are.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): The table on page 269 states that for the educational needs of the indigenous population the budget allows 383,000 pounds sterling out of a total for education of 487,000 pounds sterling. That gives a figure of 7.2 per cent of the budget spent for the educational needs of the indigenous population, which means that 2 per cent is allowed for the educational needs of the Asians and Europeans.

There is one other matter of which I should like to have an explanation, also in the field of education; perhaps Mr. Lamb may regard it as an academic question, but still I should like to know. By what has the administering authority been guided in establishing this somewhat surprising distribution of the already limited education budget? I am referring specifically to the difference between the wages paid to Asian, European and native teachers. Page 160 gives data showing that African teachers receive anything from 122 shillings down to 50 shillings, Asian teachers from 700 down to 400, while European teachers receive much higher rates of from 400 to 500 pounds per year. I should like to know why there is such a discrepancy between the salaries paid; what considerations guided the administering authority in introducing these widely differentiated scales?

Mr. LAMB: One important consideration, of course, is the difference of qualification. A second is the fact that one class of teacher is indigenous to the country, is at home in the country and more often than not grows its own food in the place where it works whereas the others are aliens brought out to the country to work there. It is not unusual to find, anywhere in the world, that such considerations necessarily mean a differentiation in wage scales.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): In the opinion of the representative of the administering authority, it would be a normal situation?

Mr. LAMB: I should regard it as a normal situation.

Mr. TSARAPKIN (Union of Soviet Socialist Republics) (Interpretation from Russian): I should like to receive an explanation on the subject of the general educational scheme and the medical services provided in the educational field. There appear to be quite a number of missionary schools or missionary educational enterprises, among them a number of American missionary schools. I should like to know what proportion of American funds from American missions is used to supply the medical services. Are American missionaries as active medically as educationally, or is there any difference between the degrees to which American missionaries participate in the two social welfare services represented by education and medicine?

Mr. LAMB: I am afraid I cannot give the figure of the income of the American missions derived from sources in America. They are engaged in both educational and medical work, and more particularly in medical work.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): The table contained in the Report shows that the number of primary schools supported by American missions is quite considerable. Also, there are twenty-eight secondary schools all of which are supported by American missions. The figures given with regard to the number of primary schools supported by American missions show that those missions are playing a very important role in education in Tanganyika, and what I should like to know is whether American missions play as prominent a role in the field of medical services. The Report refers to all these matters but it is difficult to make comparisons, and since the special representative has recently come from Tanganyika, I thought he might be able to explain whether the American missionaries are as prominent in supplying medical services as they are in establishing schools.

Mr. LAMB: The brief answer to that is "yes". They are equally engaged in medical work as in educational work. Perhaps it would interest Mr. Tsarapkin to know that a very well known maternity and child-welfare clinic, known not only in Tanganyika, but throughout East Africa, was the work of a very devoted American woman who had been there for many years and who died there recently.

Mr. TSARAPKIN (Union of Soviet Socialist Republics)(Interpretation from Russian): There is another matter on which I should like confirmation from Mr. Lamb of the data contained in the tables, because those data seem to indicate a picture different from what he has described. What is the explanation for the insufficiency in the number of diploma-holding, graduated physicians? According to the data published in the Report there is only one doctor for about 2,500 persons. True, that is a much higher figure than in Ruanda-Urundi, where there is only one physician for over 150,000 native inhabitants, but even one for 2,500 is hardly

enough or normal.

Mr. LAMB: We can only agree that it is not enough, and when funds and personnel permit, that figure we hope will be greatly improved.

The PRESIDENT: We shall now have to postpone the consideration of the Tanganyika Report in order to hear the representative of UNESCO. We shall continue our discussion on the Report at the meeting tomorrow.

On the invitation of the President, the representative of UNESCO took his place at the Council table.

Representative of UNESCO:

The first part of the following speech was unintelligible on the sound recording.

It is only natural that the organization which I have the honour to represent should pay as much attention as possible to this question. As regards trust territories, our interest has already been shown when we commented on the provisional questionnaire and helped to shape it in a definite form. We tried to complete some questions, and I think that we were right in doing so because some of these questions were answered in a way which shows that they were not complete and that the suggestions which we made were necessary.

I know that time is short and I do not want to go into detail, but I could show the Council how the comments which were presented to the Secretariat on the provisional questionnaire were in great part justified, as has been shown by the discussion which has taken place. When we presented the suggestions and tried to complete the questions, we were prompted only by our desire to be better prepared to collaborate and help.

It is necessary for me to leave tomorrow, and I am very sorry that I cannot take part in the future work of the Trusteeship Council. There are two points especially on the agenda during the discussion of which I should like very much to be present. One point is item 8, which deals with the comments offered by the specialized agencies and other organs

to the provisional questionnaire, and the second point is item 12, in which the Secretary-General of the United Nations asks the Trusteeship Council to provide information concerning the United Nations and trusteeship to the peoples of trust territories.

UNESCO now has a seminar which is going to function very soon in this country, and which has as its main objective the preparation of this information. I believe that we shall be able to supply the information which the Secretary-General has requested of the Trusteeship Council.

I should like now to review a statement on the position of the trust and non-self-governing territories which has been discussed and approved by the Programme Policy Council of my Organization.

The Agreement concluded between the United Nations and UNESCO provides, under article IX, that:

"The United Nations Educational, Scientific and Cultural Organization agrees to co-operate with the Trusteeship Council in the carrying out of its functions and in particular agrees that it will, to the greatest extent possible, render such assistance as the Trusteeship Council may request in regard to matters with which the Organization is concerned."

In the development of its programme, UNESCO has therefore given full attention to the problems of trust and non-self-governing territories. In the first instance, close and regular contact has been maintained with the organs of the United Nations in charge of these matters. A special unit has been established within the Secretariat of UNESCO to ensure liaison with the United Nations in this field. This unit has been responsible, at the same time, for advising the Director-General on the ways in which the programme of the Organization can be extended to trust and non-self-governing territories.

One of UNESCO's major aims, as stated in its Constitution, is to give fresh impulse to popular education and to the spread of culture by instituting collaboration amongst the nations to advance the ideal of equality of educational opportunity without regard to race, sex, or any distinction economic and social. It is evident, therefore, that trust and non-self-governing territories are a major concern to UNESCO and that a great effort must be made, in co-operation with the United Nations and with the administering powers, to contribute towards the development of these areas in the fields of education, science and culture.

This trend has been endorsed by the General Conference of UNESCO, which, at its Second Session, approved the following resolution:

"The General Conference

"Taking note of the Director-General's report on arrangements made to collaborate with the United Nations and its specialised agencies in the field of trust and non-self-governing territories:

"(i) Approves the arrangements made for implementing the provisions of UNESCO's Agreement with the United Nations concerning co-operation in matters relating to trust and non-self-governing territories; and

"(ii) Recommends that, in 1948, due attention should be paid to promoting, through the appropriate channels, the objectives and programme of UNESCO in trust and non-self-governing territories."

As I said, most activities included in the programme of UNESCO, as adopted by the General Conference at its Second Session, may apply to trust and non-self-governing territories. In many fields of action, however, the activities of UNESCO are not yet far enough developed to permit the drawing up of differentiated plans of work adapted to the specific conditions and need existing in trust and non-self-governing territories.

One of UNESCO's methods of operation consists in the collection and exchange of information in the fields of education, science and culture. Whenever possible non-self-governing territories and trust territories are included in such activities. For instance, UNESCO is prepared, subject to previous arrangements with administering powers, to include trust and non-self-governing territories in an inquiry which it is proposed to undertake on relations between cultures; similarly, a clearing house service to member states in the fields of arts and letters for the exchange of teaching materials, exhibitions, lists of available recordings, including folk arts, will cover trust and non-self-governing territories. The same applies to exchanges of books and periodicals. The international clearing house for publications established by UNESCO has entered into contact with some sixty libraries in non-self-governing territories, some of which have actually benefited from the supply of publications through this service. In the same way, draft catalogues of films and filmstrips, including information on films dealing with education, science and culture, already contain some colonial films, and will be available for non-self-governing territories.

In many cases, the publications issued by UNESCO as a result of the inquiries and studies conducted by the Secretariat, are of interest to non-self-governing territories, and can be made available to them. Thus, the material which UNESCO is preparing to promote the development of public libraries can be of great use in non-self-governing territories. Similarly, the materials prepared by UNESCO for schools on methods of teaching about the United Nations and its agencies can usefully be made available to trust and non-self-governing territories, as I have said before.

Finally, due regard has been given to non-self-governing territories in the surveys made by UNESCO on the needs of war-devastated areas in the fields

of education, radio, press and cinema. Malaya and Indonesia have been included in the surveys carried out in 1948 in the fields of radio, press and cinema. Similarly, Malaya, North Borneo and Sarawak have been covered by the educational survey. We sincerely wish that our financial resources will allow us to extend this work always further.

In addition to these general activities, the following UNESCO projects have a direct bearing on trust and non-self-governing territories.

The study of native cultures of Africa. UNESCO is considering the possibility of developing research plans on the native cultures of Africa. The International African Institute has been requested to present a report on this subject. This report is expected in 1948, in time for consideration by the Third Session of UNESCO's General Conference. A decision will then be made as to possible action by UNESCO in this field.

UNESCO has undertaken an inquiry into the philosophical principles of human rights. The special problems of non-self-governing territories have been considered in this inquiry, and they will be dealt with, to some extent, in the report which UNESCO proposes to publish on this subject in 1948.

Of all UNESCO's activities, fundamental education is the one which presents the greatest interest for trust and non-self-governing territories. UNESCO aims at developing a world clearing house on problems of fundamental education, and is co-operating with certain of its member States to promote pilot projects in fundamental education in various areas of the world. At the present moment, such pilot projects are being conducted in China, Haiti and Peru. Although these are not non-self-governing territories, their problems are to a certain extent similar, and the results of these pilot projects will therefore be most useful to the non-self-governing territories.

In addition, UNESCO, at the request of the British Government, is co-operating in a fundamental education pilot project in Nyasaland. An adviser has been assigned to this project. Members will find on page 162 of the Report on Tanganyika a statement as to how UNESCO is also co-operating as much as it can, through agreement with the British Government, in the work in fundamental education which is being undertaken by the administering authority of Tanganyika in relation to the groundnuts scheme. I am very glad to see that this co-operation is acknowledged on page 162 of the Report on Tanganyika.

The activities of UNESCO's Field Scientific Co-operation Offices which have been established in China, India, the Middle East and Latin America are potentially of considerable importance for non-self-governing territories. In their initial period, each of them has already established contacts with non-self-governing territories in the areas they cover.

The Preparatory Conference of Representatives of Universities, convened by UNESCO and the Netherlands Government for August 1948, will give due attention to problems of higher education in non-self-governing territories. The administering powers of trust and non-self-governing

territories where institutions of higher learning exist have been invited to include in their delegations specialists on higher education in non-self-governing territories.

I am glad that I have been able to make this statement to the Trusteeship Council. I should like to emphasize once more the interest that UNESCO has in the work of this Council, and to stress the best reception that the Council will receive when it considers that we can help the very important work that is being done by this body in the development of the territories which are being administered under the trust of the United Nations.

The PRESIDENT: It was very good of the representative of UNESCO to take his time to come here and give us the benefit of his observations.

The Trusteeship Council will meet at 10:30 a.m. tomorrow, when we shall continue the examination of the Tanganyika Report -- and I hope also make the necessary arrangements for the visiting mission that is going to Ruanda-Urundi and Tanganyika.

The meeting rose.