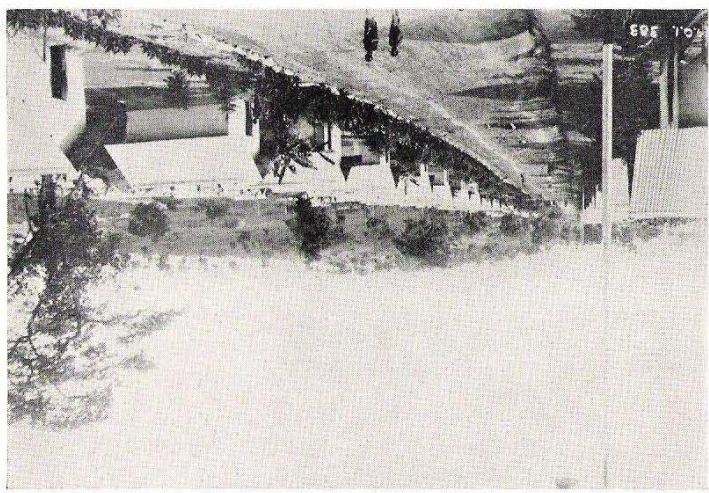


SPECIAL SCHOOLS TRAIN, IN FIVE YEARS, ABLE NATIVE MEDICAL ASSISTANTS

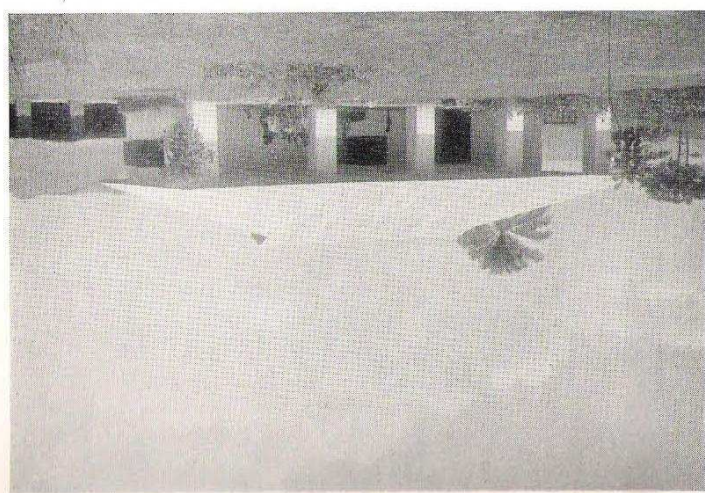


BELGIAN COLONIAL POLICY

MODERN NATIVE VILLAGES HAVE BEEN BUILT IN INDUSTRIAL CENTERS

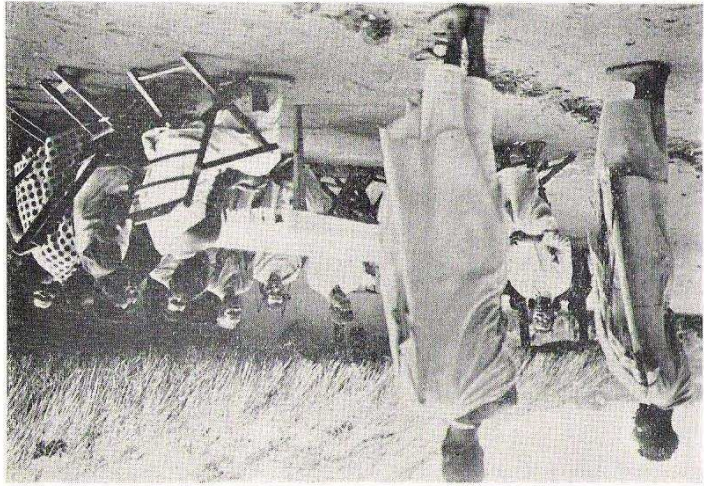


MANY CONGO HOUSES COULD SERVE AS MODELS OF COLONIAL ARCHITECTURE

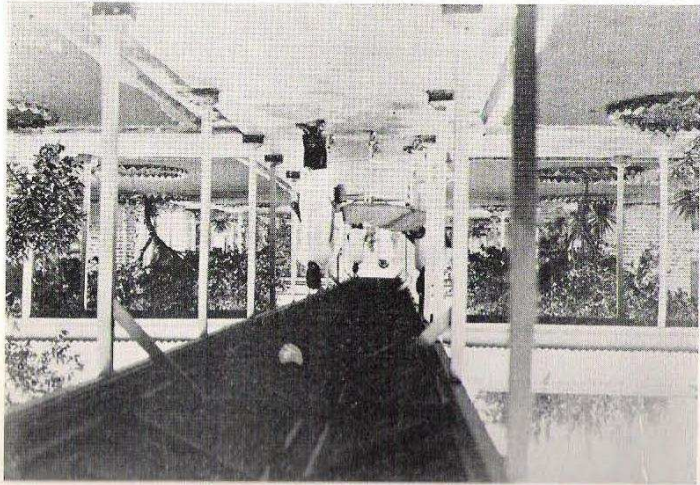


BELGIAN COLONIAL POLICY

THE NATIVES ADMINISTER THEIR OWN LAWS. JUSTICE IS METED OUT BY NATIVE TRIBUNALS ACCORDING TO THEIR TRIBAL LAW.

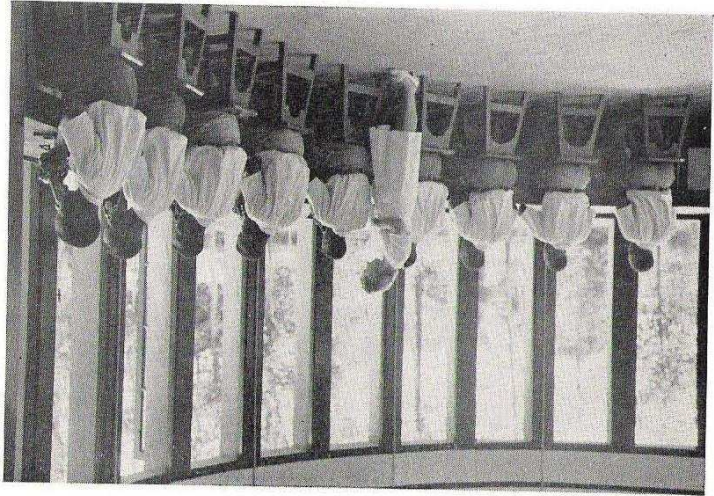


MEDICAL SERVICES ENSURE A HIGH STANDARD OF HYGIENE. HOSPITALS AND DISPENSARIES ARE ESTABLISHED THROUGHOUT THE COLONY.

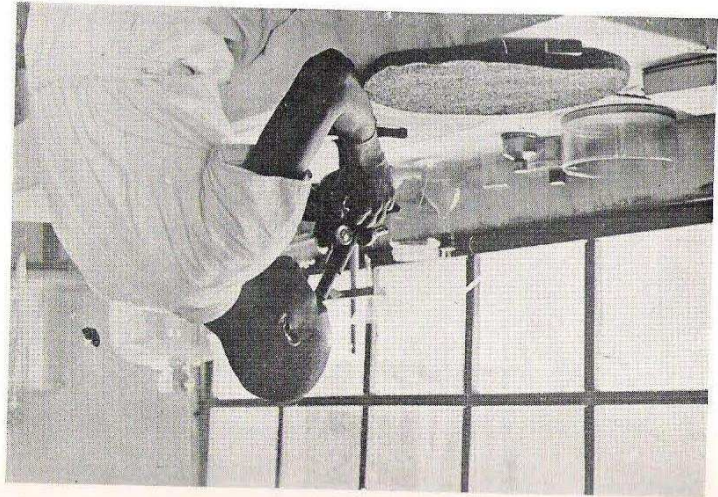


BELGIAN COLONIAL POLICY

A NUMBER OF SCHOOLS TRAIN MALE NURSES



THE NATIVE MEDICAL STUDENT IS TAUGHT EVERY BRANCH OF THE PHYSICIAN'S SCIENCE



BELGIAN COLONIAL POLICY

BELGIAN COLONIAL POLICY

mines and industries threatened to break the ties of family and tribe. In such a case the native, placed in different surroundings, fed in a different way and out of his natural element, easily lost his resistance, sickened and died. The first period of the industrialization of the Congo was a difficult one.

Fortunately, a solution was found by intelligent men both in industry and in the government. At the *Union Minière*, for instance, Dr. Motroule completely reorganized the system of treating labor with notable success. He inaugurated the practise of asking the families of workers to accompany them. He built modern native villages near the factories and allowed the families to grow their own food and eat after their own fashion. He also organized a hospital service which today costs millions of dollars and is a model of its type.

For its own part, the government created a commission to study the native problem and acted swiftly on the ensuing reports. It became forbidden to recruit more than ten per cent of the male inhabitants of a village for work in distant parts or more than 25 per cent for local work.

A decree issued in 1888, and since improved, regulates the pay, food, shelter and conditions of native labor.

For many years now all native workers have been protected by Belgian officials who constantly watch over their living standards and ensure their prosperity and well-being. These measures have had their effect, and the birth rate and population have increased. A well-known colonial personality, who is not a Belgian and therefore requested that his name be withheld, stated that in his opinion the native labor of the Belgian Congo was better treated than the white worker in his own country.

Negley Farson in his book *Behind God's Back*, published in 1941, made a number of remarks and observations not always friendly and often contradictory about the Belgian Congo across which he traveled in 1939. On page 391 he declares: "It is all to the credit of the Belgians that they have taken this very primitive mass of Congo natives and are yearly, inevitably, giving them

BELGIAN COLONIAL POLICY



THE CONGO NATIVES HAVE THEIR OWN CLUBS IN THE LARGER CITIES AND ENJOY EVERY FORM OF RELAXATION



NATIVES ARE TAUGHT CRAFTS AS WELL AS HOUSEHOLD WORK IN LARGE AND WELL-EQUIPPED SCHOOLS

visitor who passes through the Congo and who has no colonial knowledge is likely to have little interest in this major problem. He will see neither the efforts, the results nor the clearly-defined plan.

When Belgium occupied the Congo she found an extremely primitive people which had not even reached the agrarian stage. Like all other colonies, the Congo had to pass through the period of picking—that is to say, the collection of wild palmnuts and wild rubber, etc. This was a period of abuse, for such a method lends itself very easily to excess. This system, however, belongs to the past. Of course, the native still has the right to pick for himself and to sell fruit. Since the war the collection of wild rubber has been organized once more. The Congo is rich in rubber liana and plants, and the requirements of the Allies are urgent. No "red rubber" comes from these forests, and the natives work freely at this task. Forced production is not allowed, either by bonus or by any other method.

Not only were the Congo natives nonagrarian, but they did not even keep cattle except in the eastern districts near Ruanda-Urundi where herds are plentiful.

To establish a solid economic policy, especially in a new country, it is necessary to establish an agricultural plan as wide, varied and as productive as possible. The mining of minerals is only one phase of the development of the country and is perforce very local in character and limited in effect.

Agricultural economy can and must contain European plantations. This method has a double advantage; first it creates a center of production which is necessary for industrial products or export. Secondly it serves as a useful training center for the local inhabitants.

The present policy of native farming in the Congo owes its inception to the Duke of Brabant, now King Leopold III. The Prince made two voyages to the Congo and between them paid a long visit to the Dutch East Indies. Upon his return he reported

better living conditions and a practical education. The scheme is sound."

Selwyn James in his book *South of the Congo*, published in New York in 1943, says on page 305 that: "The Belgian Congo's present and prewar years are blessed with an enlightened native policy. The black man here is the best-fed, the best-housed and best-educated in all the territories from the Cape to Cairo." And on page 313 he adds: "At the present time, I would say that the Congo native is the happiest in Africa."

A good deal might be said about certain statements made by these two authors, but their conclusions, just quoted, are all the more telling considering that they are based on fact alone.

Naturally, these two authors are quick to remark that it is not sentimentality or love for the natives that has inspired this policy. As James puts it, "it is what the Belgians like to call a practical colonial policy" (p. 313).

And Farson declares: "The natives, as a carefully-conserved supply of black labor, are being given the best housing and the best medical attention in Africa" (p. 381). He adds that, "taken all in all, there is more to be said in praise of this practical Belgian method of handling the Congo than there is to be said against it" (p. 381).

To these declarations it might be answered that the Belgians' intentions and their conception of their duty as colonizers were and are the intentions and conceptions of all the preceding Belgian Governments and of Belgium herself. If such a colonial policy has as its result the excellent quality of making the Congo natives the happiest in Africa, then it is a result of which its originators may well be proud.

Agricultural Policy

Having made clear the Belgian policy for the protection of the native worker, let us examine the agricultural policy and especially the policy of native farming, to avoid the accusation that labor is regarded only in terms of European exploitation. The casual

to the Belgian Senate on the results of his studies. He told in detail how he thought it advisable to create a native peasantry and gave his ideas on the subject. Due to his keen initiative there was created the Ineac, *Institut National des Brudes Agricoles du Congo*, of which he became the first president. It should be mentioned in passing that the Belgian sovereigns have always taken a deep interest in the work of colonization.

What Ineac has already done for the agricultural economy of the Congo is immeasurable. This institute is one of the most fertile fruits of colonial Belgium.

The policy of native agriculture is in full swing in the Congo. The natives in Ruanda-Urundi now produce coffee and efficiently manage their huge herds of cattle. They also raise cattle in Kivu, and here also is a superb plantation of cinchona trees (quinine bark) belonging to a local tribe. Both in the north and south of the Congo, which has the advantage of two seasons because of its equatorial position, the natives produce a large amount of cotton. In the plantation programs, begun before the war, it was foreseen that, next to the European plantations where they learned the culture of rubber trees, the natives would start their own plantations. The rubber tree yields only seven years after planting and the Congo natives would not undertake growing the trees on their own until they had seen the results for themselves.

The Belgians successfully introduced cattle into parts of the Congo where it had never been raised before. Now there are splendid herds in the lower Congo, in Kasai and Katanga. Great care must still be exercised; however it will not be long before the natives start this difficult operation for themselves after learning the proper methods of breeding and care.

There is also the task of teaching the natives in the mining districts and elsewhere to grow their own food, an idea which was completely new to them.

This, then, is the trend of Belgian policy, a policy which is of major importance in the civilization of the natives and for the future of the Congo.

Native Participation

The organization of public life, the participation of the native, first in his country's administration and later in his own government is without doubt the first duty of a colonizer. It is the framework necessary to the whole.

How Belgium organized its white administration in the Congo is perhaps of less interest than whether or not, as has been said and written recently, the natives in the Congo are participating in the administration and whether the Belgians are working toward the development of native self-government.

The fact is that the natives are associated with their own administration and with their own laws when they follow their customs of tribal life. And when they leave their ancestral homes to live a more individualistic life in new centers, they are given an appropriate form of self-administration.

Conforming to the conception that colonization must be made in the interest of the natives, the Belgians intend to pursue progressively the emancipation of their native people. By emancipation is meant the chance of conducting themselves independently of the mother country. But the Belgians believe that a durable autonomy must begin from the bottom, that is to say the education of the small cells of colonial territory. The natives have been accustomed to live with their tribes under the complete domination of their chiefs who had their own conception, shared by their subjects, of a sort of "jus fruenti, utendi et abutendi" of their people and possessions, beyond the meaning of the Latin expression as it is known to us.

Throughout the Congo these tribal organizations have been adapted as native administrative cells. Each cell has its chief who has had to be taught—and upon occasion is still being taught—that he exercises authority for the members of the tribe, that these members are not his property and that the possessions of the tribe and its taxes are quite apart from his own property. These were revolutionary ideas for the natives and especially so for ancient chiefs.