

other East and Central Africa. The groups will be free to settle the range and method of their inquiries and will spend about six months in the field consulting with educationists, administrators, and members of the public on the policy and practice of education for Africans up to and including the secondary level. The visits of the groups will, it is hoped, be followed by a conference in the United Kingdom in 1952 to which representative educational experts from each territory will be invited.

### *Sudan Publications Bureau*

THE Publications Section of the new division for Adult Education of the Sudan Ministry of Education was constituted at the beginning of 1951 and incorporates the two existing publications bureaux at Khartoum and Juba. The work done by the bureaux may be considered under three heads: the production of school text-books; the preparation of material for use in literacy campaigns; the provision of reading-matter suitable for literate school-leavers and country people. In connexion with the last-named undertaking, one of the first ventures of the bureau at Khartoum was the production of an illustrated youth magazine which proved to be so popular that its present circulation is in the neighbourhood of 20,000 copies per issue. A special problem exists in the Southern Provinces owing to the multitude of languages, and the fact that most of those who can read or write have learnt in village schools in their own vernacular language. The needs of these readers are being met by the production of cheap booklets written or translated into one or other of the fourteen main tribal languages. To help the better educated a quarterly magazine *Future* was initiated, which includes stories, articles, and pictures and also publishes contributions by Sudanese writers. A four years' course of Arabic readers, as well as teachers' lessons in oral Arabic have been produced and printed by the Southern Bureau.

### *Sudan Literacy Campaigns*

LITERACY campaigns on a wide scale have been started in the Northern, Blue Nile, and Kordofan Provinces in which students from Gordon Memorial College, Wadi Seidna Secondary School, and the teachers' Training College, Bakht er Ruda, are taking an active part. A small campaign for work among women is being conducted under the direction of the Gezira Welfare Officer with assistance from girls from Gordon Memorial College, Wad Medani Girls' Intermediate School, and the Gezira Girl Guides.

### *Local Government in Eastern Nigeria*

IN eastern Nigeria, in the absence of strong traditional rulers, an attempt is being made to develop a system of local government based, as in Kenya and parts of Uganda, on representative area and district councils. The first Nigerian County Council—the Ikot Ekpene County Council—has now been constituted. It is composed of 40 elected councillors, 36 of whom are elected by the villages in the areas covered by the three newly created rural district councils, the remaining four being elected from the urban district council which administers the affairs of Ikot Ekpene town. The secretary and treasurer of the County Council are Africans who have taken a local government training course in the United Kingdom. In addition to the County Council there are three rural district councils, one urban district council, and 23 local councils. The backbone of the system is the local council, members of which are elected by areas comprising 15 to 20 villages. Each local council elects its representatives to the county council and the rural district councils. The spheres of responsibility of each type of council have been defined; the county council has wide powers over public health, highways, and education; the rural district councils are

responsible for public health in their respective areas, and for markets, water-supplies, and primary schools; law and order are the responsibility of the local councils. Each type of council is empowered to collect money for the specific purposes lying within its competence.

*Aiyetoro: a pioneer community development project*

*Nigeria*, no. 36, 1951, contains an account of a remarkable community created and built up by a small group of African fishermen without Government, Mission, or other outside assistance of any kind. Aiyetoro (meaning 'the world is at peace') is a town of 2,000 inhabitants, which has been created during the last three years on the sea-shore of Ondo province, Nigeria, and is the scene of a very successful form of communal living. The strip of muddy, open, swamp country, between the beach and the swamp forest, east of Lagos, has for hundreds of years been inhabited by Ilajes, a Yoruba-speaking tribe living in small villages separated by creeks and swamps and making a living by fishing; the nature of the country has not favoured the development of communal activities. In the middle nineteen-forties a number of men and women formed a religious society calling themselves the 'Holy Apostles', their object being to break away from the old conditions of living that offered little prospect of change or improvement. In 1947, under the guidance of three outstanding personalities, plans for founding a new community took shape; it was proposed that members should try to follow the teaching of the New Testament, and that every man and woman should work for the community, all profits going into a common purse. A site for a town was selected by the sea, since sea fishing was to be the main industry. The town has been admirably laid out, allowing for expansion as the population increases; causeways have been built of planks raised on stakes three feet above the swamp, and arranged at right angles to the sea coast; houses are made of planks roofed with aluminium, and sited to secure the maximum amount of light and air. Although fishing is the main industry, the community now owns a weaving industry, a tailoring establishment, a carpenter's workshop, a dyeworks, a laundry, a sun-helmet factory, and a town gardener—the aim being to make the community as self-supporting as possible. The administration of the community is carried out by a committee of 16 elders, men and women, and various sub-committees are concerned with the allocation of food, clothing, &c., and the running of the various industries. There are no private incomes; all sales from fishing, both local and export, are paid into the community purse; all requirements are supplied by the community, which has accumulated funds for capital expenditure, such as electric light. Each day starts with a service in the church, lasting about two hours, after which the industrial life of the community comes into full action. The cleanliness and order of the houses and the town generally, the healthy and happy appearance of the people, their clean, serviceable, and picturesque clothing (uniforms have been devised for fishermen, market women, and other special classes of the population), are noticeable features of the settlement.

The remarkable success of this pioneer effort suggests that similar enterprises organized in agricultural communities might effect much needed improvements in living conditions and help to arrest the drift of populations to the towns.

*Copperbelt: Conference on Social Welfare*

A CONFERENCE called by the United Missions in the Copperbelt was held at Mindolo Mission, N. Rhodesia, in May 1950 under the chairmanship of the Rev. G. R. Fraser; the main topic of the conference was family life in relation to social change. Mr. J. D. Rheinallt Jones, in the conference opening paper, indicated the need for assisting the African to adjust himself to the impact of European civilization, and made a strong plea for an adequate demographic survey to furnish accurate information about the movements of peoples, their