

new culture as a factor in integrating new culture-traits, and caused by

- a'*. intensity of contact;
  - b'*. duration of contact and resulting habituation to new cultural elements;
  - c'*. social, economic, or political advantages resultant upon acceptance;
5. Psychic conflict resulting from attempts to reconcile differing traditions of social behaviour and different sets of social sanctions.

#### IV. The results of acculturation.

1. *Acceptance*: where the process of acculturation eventuates in the taking over of the greater portion of another culture, and the loss of most of the older cultural heritage; with acquiescence on the part of the members of the accepting group, and, as a result, assimilation by them not only to the behaviour patterns but to the inner values of the culture with which they have come into contact.
2. *Adaptation*: where both original and foreign traits are combined so as to produce a smoothly functioning cultural whole which is actually an historic mosaic; with either a reworking of the patterns of the two cultures into a harmonious meaningful whole to the individuals concerned, or the retention of a series of more or less conflicting attitudes and points of view which are reconciled in everyday life as specific occasions arise.
3. *Reaction*: where because of oppression, or because of the unforeseen results of the acceptance of foreign traits, contra-acculturative movements arise; these maintaining their psychological force (*a*) as compensations for an imposed or assumed inferiority, or (*b*) through the prestige which a return to older pre-acculturative conditions may bring to those participating in such a movement. (*Communicated by PROFESSOR ROBERT REDFIELD, Chairman, University of Chicago, Chicago, Ill.; PROFESSOR RALPH LINTON, University of Wisconsin, Madison, Wis. and PROFESSOR MELVILLE J. HERSKOVITS, Northwestern University, Evanston, Ill.*)

#### *Help for the African Artist.*

In *Africa* (vol. viii, no. 2, p. 224) there is a note on 'Help for the African Artist'. Attention should be drawn to the difference between the two cases described, and this note attempts to show the greater value of the one compared with the other.

A policy of helping African art by encouraging native craftsmen to make things for sale to Europeans at first looks attractive, as it would make possible an increase in numbers of certain kinds of craftsmen. If, however, its

effectiveness in preserving the qualities of African art be considered, it seems to be a doubtful and possibly dangerous policy. When a craftsman is working for a local market he knows what is required of his work and keeps up his standard, but this is not likely to be so when he works for an outside and unknown market. A wilful or useless character may come into the work if it is not called into being by an emotional need or for a direct local use—form is in so many ways bound up with local conditions. It is noticeable that craft articles hawked round by native traders are usually inferior to work made for the friends and neighbours of the craftsman. Most native craftsmen work only when they need to, and usually only do their finest and most elaborate work to order. They do not seem to get interested in a large output nor do they always do their best work for a European, even for one whom they know: it must be a common experience to be uncertain whether a good native carver will make to order a good carving.

In a policy towards African art there is, besides, another aspect that should be taken into account. The qualities of African art are formal<sup>1</sup> and social as opposed to the spiritual and individualistic qualities of European art: the arts and crafts have a natural and healthy place in the community's life as opposed to the exclusive and artificial place they tend to occupy in most of Europe. Whether the approach be made from the point of view of an African or from that of a European artist who has experienced the unsatisfactory position of art in his own country, the place that arts and crafts take in the social life of the African must seem a desirable one and as worthy of encouragement and preservation as are their artistic qualities. The finding of a European market, however, will do nothing to help this.

There are a number of ways in which African art might be helped, but in West Africa some development, such as in the case cited from Sierra Leone, goes on for an African market independently of any direct European influence. Other examples that might be given are the decoration of private houses and the resist and tie-dyeing of the Yorubas and the memorials to dead Christian elders in Calabar Province. Though most of these are of very little artistic merit yet, they show the urge to artistic expression which is still in the race. They are, moreover, made by and for the people themselves, and can be taken as being as genuine an expression of the African as were the old carvings.

It is not intended to criticize what is being done at Port Said, or to suggest that a European market for African arts and crafts would be wrong under all circumstances: local conditions must be considered and safeguards are possible. Yet a policy of finding a European market has its dangers, while, on the other hand, indigenous developments show a genuine and not an artificial urge and are more likely to be in harmony with native society. African art does indeed 'deserve every encouragement', but what, surely,

<sup>1</sup> At least from the point of view of European appreciation.

is chiefly needed is to find ways to improve the quality of the new forms and the taste of the educated African, to maintain the quality of the work of the traditional craftsmen, and to help African arts and crafts to continue in their present position in society to serve principally the African community.

(Communicated by MR. K. C. MURRAY, *Superintendent of Education, Nigeria.*)

### *Congrès à l'Exposition Internationale de Bruxelles.*

A l'occasion de l'Exposition Internationale de Bruxelles, il a été organisé sous le haut patronnage de Sa Majesté la Reine Élisabeth un Congrès International de l'Histoire des Religions, présidé par M. Franz Cumont, Membre de l'Académie de Belgique, ayant pour secrétaire-général M. Henri Grégoire de l'Université de Bruxelles et pour secrétaire-adjoint M. Larock, de l'École des Hautes Études de Gand. Cette manifestation comportait plusieurs sections dont l'une se référerait aux Religions des Non-civilisés.

Cette dernière était présidée par M. de Jonghe, Directeur-Général au Ministère des Colonies. Les séances ont été particulièrement suivies par des auditeurs avertis, qui ont pris part à de nombreuses discussions sur les sujets traités. Les communications relatives à l'Afrique ont été celles de MM. Van der Kerken: Les Croyances religieuses des indigènes de l'ancienne province de l'Équateur (Congo Belge); M. Walk, de Vienne: La Représentation de Dieu chez les tribus hamitiques, nilotiques et niloto-hamitiques de l'Afrique Orientale; M. le Professeur Labouret: Le Culte des crânes au Cameroun; M. le Directeur-Général de Jonghe: A propos de quelques sociétés secrètes de formation récente au Congo Belge; le P. Van Bulck: Phénomènes religieux et cycles culturels en Afrique; le Rév. P. Engels: La conception du divin chez les Kundi-Mongo du centre africain; le Rév. P. Hulstaert: Les idées religieuses des Nkundo; M. le Professeur De Cleene: La religion au Mayombe.

A l'ouverture du Congrès M. le Professeur Lévy-Bruhl, Membre de l'Institut de France, a fait une Conférence sur le symbolisme des primitifs. Ce Congrès a été particulièrement brillant et il a apporté une contribution importante à la science des religions. Il s'est terminé par une visite au Palais Colonial de Tervuren et par un thé offert par M. le Ministre des Colonies.

D'autre part, un autre Congrès International pour l'étude des problèmes résultant du mélange des races s'est tenu à l'Exposition les 11 et 12 octobre. Il était placé sous le haut patronnage de M. le Premier Ministre et de M. le Ministre des Colonies. Son programme extrêmement vaste portait sur le rapport des différentes races humaines entre elles, sur la question du mélange des races, sur les réformes à apporter au point de vue moral, législatif, social et économique en ce qui touche les rapports entre les races. Les questions suivantes ont été traitées: le métis devant l'anthropologie, le métis dans la société européenne et dans la société indigène, le métis et son statut. Notre Directeur, M. le Professeur Labouret, a fait une communication sur la législation, la situation morale et matérielle des métis dans l'Ouest-Africain Français.