

The Book of Needs

In March 1948, the *UNESCO Courier* announced the publication of the first volume of *The Book of Needs*, presenting analyses and lists of educational, scientific and cultural needs in countries – particularly in Europe and Asia – devastated by the Second World War.

This book contained many repetitions. “The same story is told again and again with only some variety in the different settings,” wrote UNESCO Director-General Julian Huxley in the preface. “It is perhaps through the full realization of this repetition that [...] can best be appreciated [...] the immensity of the problems which still confront the world.”

UNESCO’s approach, as it aimed to respond to the global challenges of seventy years ago, was similar in its logic to the 2030 Agenda for Sustainable Development adopted by the United Nations in September 2015. Although its report was much more limited in scope, it was no less audacious when it came to affirming the will to transform the world and to ensure a better future for new generations. The idea was to make an assessment of needs and provide suggestions, but also to organize concrete action to fulfil those needs.

It was precisely in 2015, when the United Nations launched the Sustainable Development Goals, that Peruvian artist Fernando Bryce produced a series of ink drawings inspired by the issues of the *UNESCO Courier*, published between 1948 and 1954. While reading the magazine, he came across an article on *The Book of Needs*. The title seemed so emblematic to him that he borrowed it for his series.

In this supplement we reproduce some fifty drawings, in honour of both the 70th anniversary of the Universal Declaration of Human Rights and the publication of the first issue of the *UNESCO Courier*. Accompanying the drawings are short excerpts of the original articles, in UNESCO’s six official languages.

“I must say that the magazine is fascinating – a fabulous historical document that deals with a very special moment, when the idea of progress was genuinely linked to a whole new perspective,” says Fernando Bryce in an interview published in this October-December 2018 issue (pp. 54-57). “Although the world has changed a lot, the issues that concern us remain the same,” the artist added.

It is true that many of the hopes of the post-war period have become reality over the past seventy years. But it is also true that many of these pages of the *Courier*, transformed into works of art by Fernando Bryce’s pen, question current events. These old articles still resonate today, calling for vigilance in terms of respect for human rights, gender equality, cultural diversity and freedom of expression. They put some of the challenges of education, science, the environment and sustainable development back on the agenda. They also continue to provide a great lesson in the history of international cooperation and the struggle for peace.

As UNESCO’s Director-General Audrey Azoulay reminded us on the occasion of the First UNESCO Courier Forum on 12 June 2018, “Whilst UNESCO has always been an exceptional laboratory of ideas, which since the Organization’s very early days have shaped a more human world, the *Courier* has remained the exceptional media for them to resonate around the world,” thus contributing to their implementation. This supplement of the October-December 2018 issue is proof of this.

Vincent Defourny and Jasmina Šopova

Le livre des nécessités

En mars 1948, *Le Courier de l’UNESCO* annonçait la récente publication du premier volume de l’ouvrage *The Book of Needs* (Le livre des nécessités), présentant des analyses et des listes de besoins en matière d’éducation, de science et de culture dans les pays dévastés par la Seconde Guerre mondiale, notamment en Europe et en Asie.

« La même histoire s’y trouve répétée, ressassée ; il n’y a quelque variété que dans le décor », écrivait dans la préface, le Directeur général de l’UNESCO Julian Huxley, avant de souligner : « Peut-être est-ce en prenant pleinement conscience de cette répétition que l’on se rendra le mieux compte de l’énorme étendue [...] des problèmes auxquels le monde doit faire face. »

Visant à répondre aux défis mondiaux d’il y a soixante-dix ans, cette démarche de l’UNESCO ressemble dans sa logique à l’Agenda 2030 adopté par l’ONU en septembre 2015. Beaucoup plus modeste, elle n’était pas moins audacieuse quand il s’agissait d’affirmer la volonté de transformer le monde et d’assurer un avenir meilleur aux nouvelles générations. L’idée était de faire un bilan des besoins et de donner des pistes, mais aussi d’organiser des actions concrètes pour y subvenir.

C’est précisément en 2015, alors que l’ONU lançait les Objectifs du



développement durable, que l’artiste péruvien Fernando Bryce a réalisé une série de dessins à l’encre inspirés par les numéros du *Courier de l’UNESCO* publiés entre 1948 et 1954. Ayant découvert, au fil des pages de la revue, l’article sur l’ouvrage *The Book of Needs*, le titre lui a paru si emblématique qu’il l’a emprunté pour sa série.

Nous reproduisons dans ce supplément une cinquantaine de planches, pour marquer à la fois le soixante-dixième anniversaire de la Déclaration universelle des droits de l’homme et de la parution du premier numéro du *Courier*. Les dessins sont accompagnés de courts extraits des articles originaux, dans les six langues officielles de l’UNESCO.

« Je dois dire que cette revue est fascinante, c’est un document historique fabuleux qui nous parle d’un moment très particulier où l’idée de progrès ouvrait réellement de multiples perspectives », déclare Fernando Bryce dans son interview publiée dans ce numéro d’octobre-décembre 2018 (pp. 54-57). Et l’artiste de poursuivre : « Bien que le monde ait beaucoup changé, nous avons toujours les mêmes sujets de préoccupation. »

Il est vrai que beaucoup d’espoirs de la période de l’après-guerre sont devenus réalité au cours de ces soixante-dix ans. Mais il est vrai aussi

que beaucoup de ces pages du *Courier*, transformées en œuvres d’art sous la plume de Fernando Bryce, interrogent l’actualité. Ces anciens articles résonnent aujourd’hui encore comme autant d’appels à la vigilance sur le plan du respect des droits de l’homme, de l’égalité des genres, de la diversité culturelle et de la liberté d’expression. Ils remettent à l’ordre du jour certains défis de l’éducation, de la science, de l’environnement et du développement durable. Ils constituent toujours une grande leçon d’histoire en matière de coopération internationale et de lutte pour la paix.

Comme le rappelait la Directrice générale de l’UNESCO Audrey Azoulay à l’occasion du Premier Forum du Courier de l’UNESCO, le 12 juin 2018 : « Si l’UNESCO est bien ce laboratoire exceptionnel qui, depuis ses tout premiers jours, a développé, et continue de développer, des idées qui ont réussi à changer le monde, le *Courier* est bien ce média exceptionnel qui les a véhiculées », contribuant ainsi à leur mise en œuvre. Nous en voulons pour preuve ce supplément du numéro d’octobre-décembre 2018.

Vincent Defourny et Jasmina Šopova

需求之书

1948年3月，联合国教科文组织《信使》杂志宣布出版第一卷《需求之书》，以分析和清单的形式，介绍经受了第二次世界大战的国家，特别是欧洲和亚洲国家在教育、科学和文化方面的损失和需求。

正如时任联合国教科文组织总干事朱利安·赫胥黎在书的序言中所写：“我们在不同的环境中，一次又一次重复同样的故事……或许通过不断地重复，才能更好地去面对那些威胁世界的问题。”该书也多次强调了这种重复的必要性。

为了应对70年前存在的全球挑战，联合国教科文组织采取的这一举措与2015年9月联合国通过《2030年可持续发展议程》的逻辑相似。虽然该书的范围与之相比更加有限，但它突出表达了改变世界和确保新一代美好未来的意愿。当时的理念是通过需求评估和建议提供，采取具体行动，满足相关需要。

也恰恰是在2015年，当联合国确立可持续发展目标之时，受到联合国教科文组织旗舰杂志《信使》在1948年至1954年间的期刊的启发，秘鲁艺术家费尔南多·布赖斯创作了相关墨水画。在阅读杂志的过程中，他发现了那篇介绍《需求之书》的文章。文章的题目如此具有象征意义，以至于让他为自己的系列作品取了同样的标题。

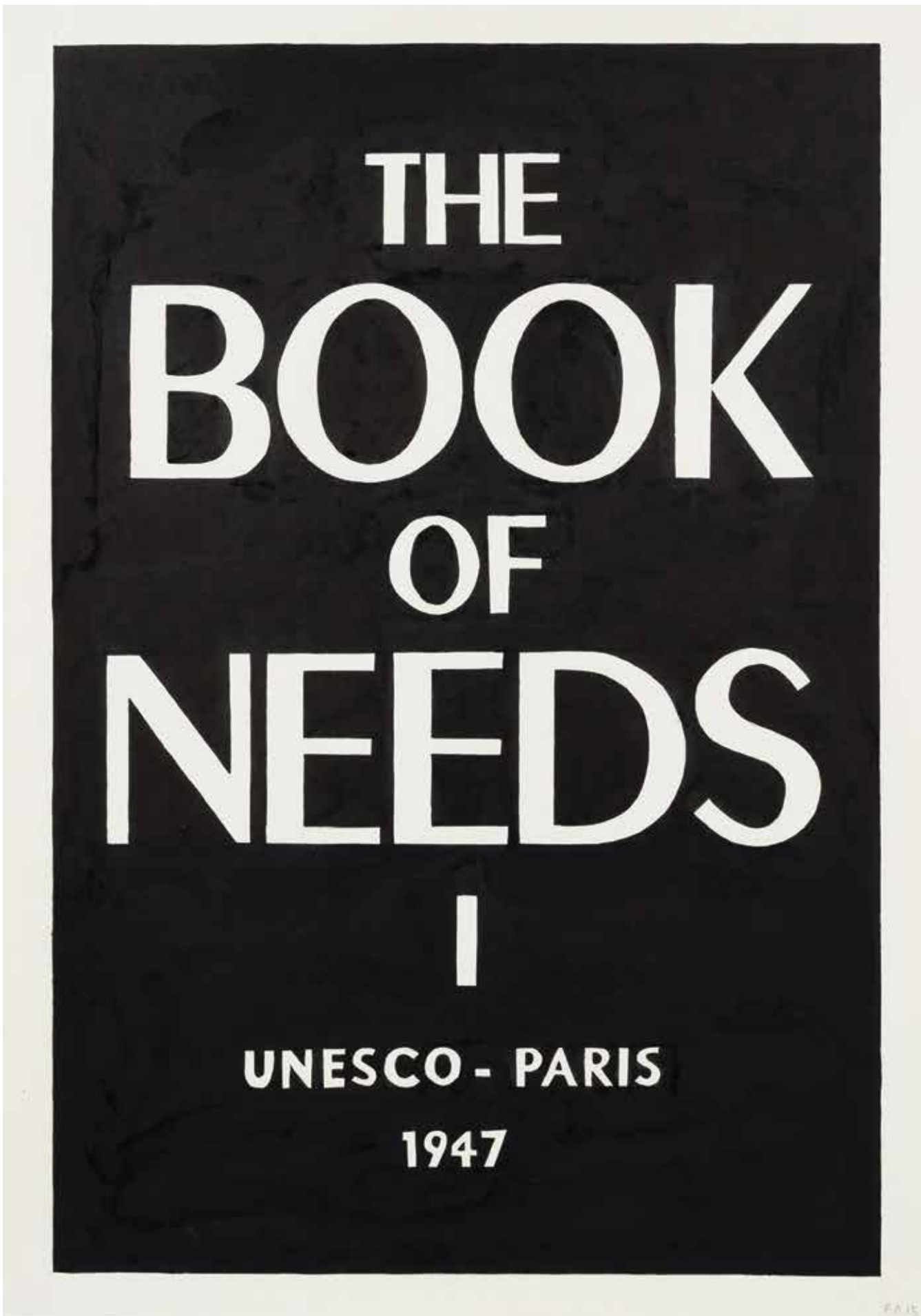
为了纪念《世界人权宣言》发表70周年，以及联合国教科文组织《信使》杂志创刊70周年，在本期杂志的赠刊中，我们再现了这一系列作品中的50幅图画，并配以原文的简短摘录，以联合国教科文组织的六种官方语言发表。

“不得不说，这份杂志非常精彩，是一份极好的历史文献，它记录了每一个特殊时刻，真正地做到以全新视角诠释进步理念。”费尔南多·布赖斯在2018年10月至12月的期刊采访中如此评价（第54至57页）。他说：“尽管世界已历经沧海桑田，但是我们关切的仍然是同样的问题。”

的确，战后的许多希望在这70年中已经成为现实。然而，许多被费尔南多·布赖斯转化为艺术作品的《信使》历史页面，依旧拷问着当今的世界。这些旧文在呼吁尊重人权、性别平等、文化多样性和言论自由方面，至今仍能引起共鸣。它们将教育、科学、环境和可持续发展等一些挑战重新列入议程，并且为争取国际合作和捍卫和平的努力继续提供宝贵的历史经验。

联合国教科文组织总干事奥德蕾·阿祖莱女士在2018年6月12日举行的第一届教科文组织《信使》论坛上强调：“联合国教科文组织自从早期构建一个理想人文世界以来，便发挥着特殊的‘思想实验室’的作用。教科文组织《信使》杂志也一直是一个独特的媒介，引起世界各地的共鸣。”这些都推动着教科文组织理念的实施。2018年10月至12月的这期赠刊即是最好的说明。

文森特·德富尔尼，雅斯米那·萨波瓦



كتاب الاحتياجات

أعلنت رسالة اليونسكو، في مارس 1948، عن صدور أول جزء لمؤلف بعنوان «كتاب الاحتياجات»، يشمل تحليلات وقائمتين للاحتياجات المتعلقة بالتربية والعلم والثقافة في البلدان التي تعرضت للدمار جراء الحرب العالمية الثانية، ولاسيما البلدان الواقعة في أوروبا وآسيا.

احتوى هذا الكتاب الكثير من الأقوال المكررة: «يعاد ذكر نفس الرواية مراراً وتكراراً، وما من تنوع سوى في الشكل»، هذا ما كتبه جوليان هكسلي، المدير العام لليونسكو، في مقدمة الكتاب، قبل أن يضيف: «لعل في الوعي بهذا التكرار سبيل لإدراك مدى ضخامة [...] المشاكل التي يتعين على العالم مواجهتها».

إن هذا الإجراء الذي اتخذته اليونسكو قبل سبعين عاماً قصد التصدي للتحديات العالمية آنذاك، مماثل في طبيعته خطة أهداف التنمية المستدامة 2030 التي اعتمدها الأمم المتحدة في سبتمبر 2015. ورغم كونه أكثر تواضعاً، فهو لا يقل عنها أهمية في ما يتعلق بإعادة تغيير العالم وضمان مستقبل أفضل للأجيال الجديدة. وكان المقصود هو تقييم الاحتياجات وعرض بعض المقترحات، فضلاً عن تنظيم أنشطة عملية لسد هذه الاحتياجات.

وفي عام 2015 بالتحديد، وهو العام الذي أطلقت فيه الأمم المتحدة «أهداف التنمية المستدامة»، أنجز الفنان البيروفي فرناندو برايس مجموعة من الرسوم بالحبر مستوحاة من أعداد رسالة اليونسكو الصادرة بين عامي 1948 و1954. ولما كان يتصفح رسالة اليونسكو، اكتشف الفنان المقال المخصص لكتاب الاحتياجات، فوجد في هذا العنوان رمزية بعيدة المدى تتناسب مع أعماله، فاستعاره ليجعل منه عنواناً لمجموعته الفنية.

وبمناسبة الذكرى سبعين لصدور «الإعلان العالمي لحقوق الإنسان» التي تتوافق مع الذكرى سبعين لصدور أول عدد من رسالة اليونسكو، ننشر في هذا الملحق نحو خمسين لوحة للفنان فرناندو برايس، مرفوقة بمقتطفات قصيرة من المقالات الأصلية، في اللغات الرسمية الست المعتمدة في اليونسكو.

«رسالة اليونسكو مجلة مبهرة، هي وثيقة تاريخية رائعة تروي لنا زماً استثنائياً فتحت فيه فكرة التقدم آفاقاً مُتعددة». هذا ما صرح به فرناندو برايس في حديثه لرسالة اليونسكو المنشور في عددها المؤرخ أكتوبر - ديسمبر 2018 (ص. 54 - 57). و يعتبر الفنان أنه «رغم التغيير الكبير الذي شهده العالم، لا زالت مشاغلنا على حالها».

صحيح أن الكثير من آمال فترة ما بعد الحرب قد ترجمت على أرض الواقع خلال السبعين سنة المنقضية. ولكن من الصحيح أيضاً أن الكثير من صفحات هذا العدد من رسالة اليونسكو، التي تحولت إلى أعمال فنية بريشة فرناندو برايس، تطرح تساؤلات فيما يخص الأحداث الجارية. لا زال صدى المقالات القديمة يدوي وكأنها دعوات لتوخي اليقظة فيما يتعلق باحترام حقوق الإنسان، والمساواة بين الجنسين، والتنوع الثقافي وحرية التعبير. كما تعيد هذه المقالات إبراز عدد من التحديات المتعلقة بالتربية، والعلم، والبيئة والتنمية المستدامة. إنها تشكل درسا تاريخياً عظيماً في مجال التعاون الدولي والنضال من أجل إقرار السلام.

وكما ذكرت السيدة أودري أزولاي، المدير العام لليونسكو، بمناسبة انعقاد المنتدى الأول لرسالة اليونسكو في 12 يونيو 2018: «يقدر ما مثلت اليونسكو، منذ نشأتها، مخبراً فريداً من نوعه، طوّر في رحابه ولا زال يطور أفكاراً نجحت في تغيير العالم، فإن رسالة اليونسكو تشكل وسيلة إعلامية فريدة من نوعها، حملت هذه الأفكار وساهمت بذلك في إدخالها حيز التنفيذ». وليس هذا الملحق لعدد الرسالة الصادر في أكتوبر 2018، إلا دليلاً صريحاً على ذلك.

ياسمينا شوبوفا وفانسان دي فوري

El libro de las necesidades

En marzo de 1948, *El Correo de la UNESCO* anunciaba la reciente aparición del primer volumen de la publicación *The Book of Needs* (El libro de las necesidades), en la que se presentan análisis y listas de necesidades en materia de educación, ciencia y cultura en los países devastados por la Segunda Guerra Mundial, especialmente en Europa y Asia.

Este libro contenía muchas repeticiones: "La misma historia se encuentra repetida, vuelta a contar; lo único que varía algo es la decoración", escribía en el prefacio el Director General de la UNESCO Julian Huxley, antes de enfatizar: "Tal vez, al ser plenamente conscientes de esta repetición se comprenderá mejor el enorme alcance [...] de los problemas a los que el mundo debe enfrentarse."

Para hacer frente a los problemas mundiales de hace setenta años, esta iniciativa de la UNESCO se parece en su lógica a la Agenda 2030 adoptada por la ONU en septiembre de 2015. Mucho más modesta, pero no menos audaz cuando se trataba de afirmar la voluntad de transformar el mundo y de asegurar un futuro mejor a las nuevas generaciones. El objetivo era hacer un balance de las necesidades y dar pistas, así como organizar acciones concretas para satisfacerlas.

Precisamente en 2015, cuando la ONU lanzaba los Objetivos de Desarrollo Sostenible, el artista peruano Fernando Bryce realizó una serie de dibujos en tinta inspirados en los números de *El Correo de la UNESCO* publicados entre 1948 y 1954. Al descubrir, a través de las páginas de la revista, el artículo sobre la publicación *The Book of Needs*, el título le pareció tan emblemático que lo tomó prestado para su serie.

Reproducimos en este suplemento unas cincuenta láminas, para conmemorar tanto el septuagésimo aniversario de la Declaración Universal de los Derechos Humanos como la aparición del primer número de *El Correo*. Los dibujos están acompañados de breves extractos de los artículos originales, en las seis lenguas oficiales de la UNESCO.

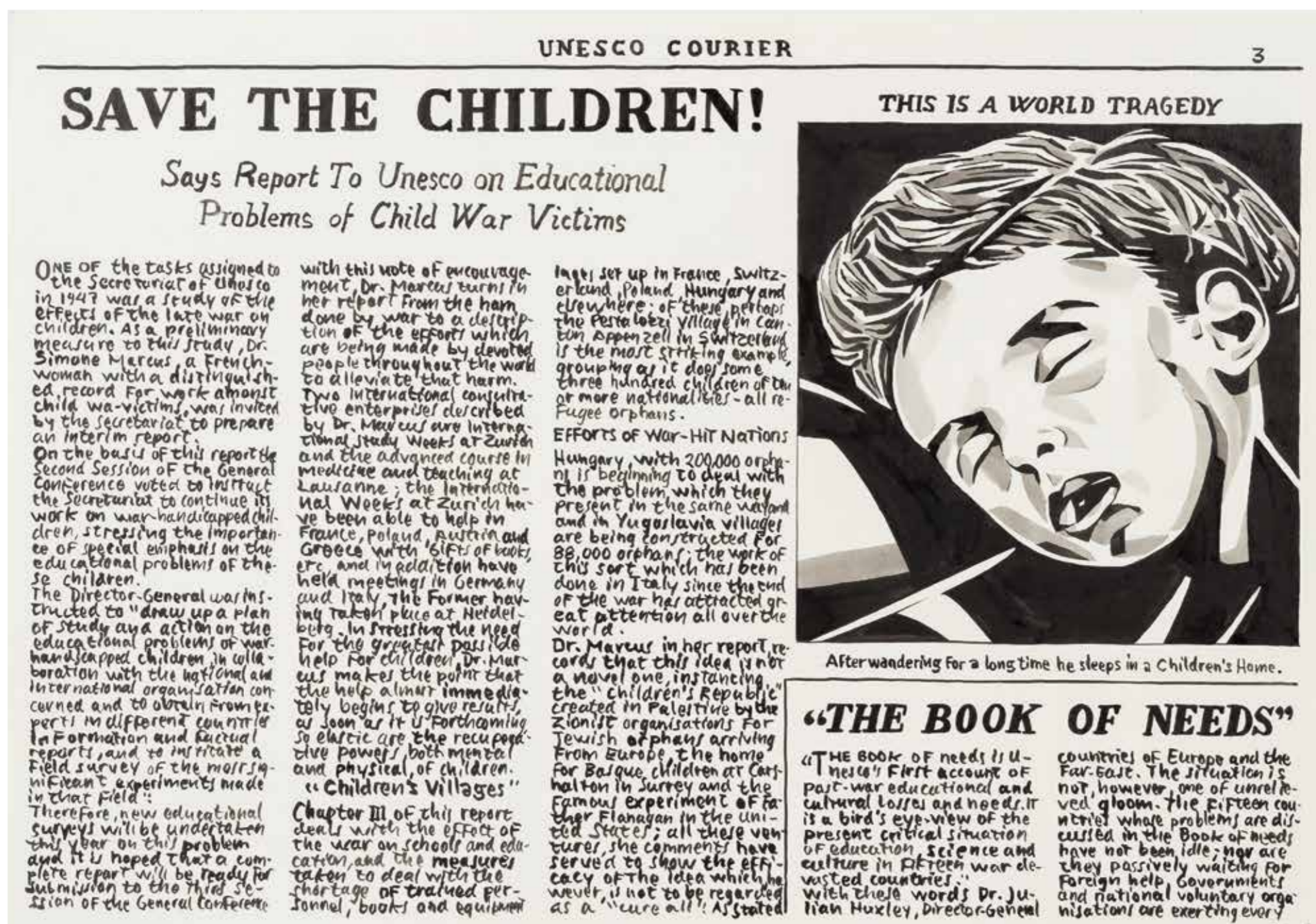
"Debo decir que la revista es fascinante, un documento histórico fabuloso que trata de un momento muy especial en el que la idea de progreso venía genuinamente unida a toda una perspectiva", declara Fernando Bryce en su entrevista publicada en este número de octubre-diciembre de 2018 (págs. 54-57). Y el artista prosigue: "Aunque el mundo ha cambiado mucho, los temas que nos preocupan continúan siendo los mismos."

Es cierto que muchas esperanzas del período de la posguerra se han

hecho realidad en estos últimos setenta años. Pero también es cierto que muchas de estas páginas de *El Correo*, transformadas en obras de arte gracias a la pluma de Fernando Bryce, cuestionan la actualidad. Estos antiguos artículos aún hoy resuenan como llamadas de atención sobre el respeto de los derechos humanos, la igualdad de género, la diversidad cultural y la libertad de expresión. Vuelven a poner de relieve algunos desafíos de la educación, la ciencia, el medio ambiente y el desarrollo sostenible y siguen constituyendo una gran lección de historia en materia de cooperación internacional y de lucha por la paz.

Como recordaba la Directora General de la UNESCO Audrey Azoulay en ocasión del Primer Foro de El Correo de la UNESCO, el 12 de junio de 2018: "Si bien la UNESCO es realmente ese laboratorio excepcional de ideas que, desde sus primeros días, ha desarrollado, y sigue desarrollando, ideas que han logrado cambiar el mundo, *El Correo* es ese medio excepcional que las ha transmitido, contribuyendo así a su implementación." Basta, como ejemplo, este suplemento del número de octubre-diciembre de 2018.

Vincent Defourny y Jasmina Šopova



Книга потребностей

В марте 1948 года «Курьер ЮНЕСКО» сообщил о недавнем выходе в свет первого тома «Книги потребностей» (*The Book of Needs*), в которой подробно рассматривались нужды в сферах образования, науки и культуры в переживших Вторую мировую войну странах, в частности в Европе и Азии.

«Здесь множество раз говорится об одном и том же; небольшое разнообразие наблюдается лишь в форме представления, — пишет в предисловии Генеральный директор ЮНЕСКО того времени Джулиан Хаксли. — Быть может, если мы полностью отдадим себе отчет в этих повторениях, мы сможем лучше осознать весь масштаб [...] проблем, стоящих перед нами сегодня».

При составлении этой книги 70 лет назад ЮНЕСКО стремилась содействовать решению насущных проблем, следуя логике, во многом схожей с той, что лежит в основе Повестки дня на период до 2030 года, принятой ООН в сентябре 2015 года. И пусть масштабы этой инициативы были более скромными, поставленные ею задачи ничуть не уступали по своей смелости: в них звучала решимость преобразить мир и обеспечить грядущим поколениям лучшее будущее. В книге выявлялись текущие потребности, определялись возможные решения и предлагались конкретные способы их практического осуществления.

В 2015 году, когда ООН объявляет о новых целях в области устойчивого развития, перуанский художник Фернандо Брисе делает серию рисунков чернилами, навеянных номерами «Курьера ЮНЕСКО» за период с 1948 по 1954 год. Прочитав в одном из журналов статью о «Книге потребностей», он заимствует ее заголовок для своей серии.

Около 50 его рисунков мы собрали в настоящем приложении, которое мы выпускаем по случаю 70-й годовщины со дня принятия Всеобщей декларации прав человека и выхода в свет первого номера «Курьера». Каждый рисунок сопровождается цитатой из статьи, ставшей источником его вдохновения, на всех шести официальных языках ЮНЕСКО.

«Должен сказать, что это совершенно удивительный журнал. Это уникальный исторический документ, который повествует о том особом периоде, когда идея прогресса действительно открывала многочисленные перспективы», — отмечает Фернандо Брисе в интервью, опубликованном в текущем номере «Курьера» за октябрь-декабрь 2018 года (см. стр. 54-57). «Несмотря на то, что мир очень изменился, нас занимают все те же вопросы», — добавляет художник.

Сегодня мы знаем, что большая часть надежд того послевоенного

времени за прошедшие с тех пор 70 лет осуществилась. Однако нельзя отрицать и того, что многие из статей, фотографии к которым Фернандо Брисе превратил в произведения искусства, по-прежнему актуальны. Они словно призывают нас серьезнее задуматься о таких важных вопросах, как уважение прав человека, гендерное равенство, культурное разнообразие и свобода выражения мнений. Они напоминают нам, что некоторые проблемы в области образования, науки, экологии и устойчивого развития все еще требуют решения. Они преподноят нам важный урок истории в отношении международного сотрудничества и борьбы за мир.

Как заявила Генеральный директор ЮНЕСКО Одрэ Азуле по случаю 1-го форума «Курьера», состоявшегося 12 июня 2018 года: «Если ЮНЕСКО представляет собой уникальную лабораторию, где с момента ее основания рождались и продолжают рождаться идеи, изменившие мир, то «Курьер ЮНЕСКО» является тем уникальным средством информации, которое способствует распространению этих идей» — а значит, и их претворению в жизнь. Доказательством этому служит настоящее приложение к номеру за октябрь-декабрь 2018 года.

Венсан Дефурни и Ясмينا Шопова

Conference sets Programme for 1948 - During the Second Session of the UNESCO General Conference, a solemn appeal was addressed by the UNESCO Conference to all who are concerned for the dignity of Man and the future of civilisation, particularly educationalists, scientists, artists, writers and journalists throughout the world; adjuring them to denounce the pernicious idea that war is inevitable; to act as the mouthpiece of the conscience of the nations, refusing collective suicide; to combat, by every means in their power, surrender to fear and every form of thought or action which may threaten a just and lasting peace.

Le Programme de l'UNESCO pour 1948 - Lors de la deuxième session de la Conférence générale, l'UNESCO a lancé un appel solennel à tous ceux qui ont à cœur la dignité humaine et l'avenir de la civilisation, et spécialement aux éducateurs, savants, artistes, écrivains et journalistes du monde entier, les conjurant de dénoncer l'idée pernicieuse de la fatalité de la guerre, de donner une voix à la conscience des peuples qui refusent le suicide collectif, de lutter par tous les moyens en leur pouvoir contre l'abandon à la peur et contre toute forme de pensée ou d'activité qui s'opposent à une paix juste et durable.

Se aprobó el Programa de 1948 - Durante la Segunda Conferencia General de la UNESCO, la Asamblea dirigió un llamamiento a todos aquellos que se interesan por la dignidad humana y el futuro de la civilización, particularmente educadores, hombres de ciencia, artistas, escritores y periodistas de todo el mundo, exhortándolos a que denuncien la idea perniciosa de la fatalidad de la guerra, a que despierten la conciencia de los pueblos que rechazan el suicidio colectivo, a que combatan, por todos los medios a su alcance, el abandono, el miedo y toda forma de pensamiento o acto que signifique un atentado al establecimiento de una paz justa y duradera.

教科文组织大会设定1948年计划 - 在教科文组织第二届大会期间, 教科文组织大会向所有关心人类尊严和未来文明的人们, 特别是面向全世界的教育家、科学家、艺术家、作家和记者, 发出了庄严的呼吁, 请他们谴责“战争是不可避免的”这一恶劣观念; 请他们成为民众良知的代言人, 通过各种力量方式来打击可能会威胁到正义与和平的各种思想或行动。

Программа ЮНЕСКО на 1948 г. - В ходе 2-й сессии Генеральной конференции ЮНЕСКО обратилась ко всем, кого волнуют вопросы достоинства и будущего человечества, в том числе к педагогам, ученым, творческим деятелям, писателям и журналистам всего мира, с призывом опровергнуть пагубные идеи о неизбежности войны, воззвать к сознательности народов, препятствуя коллективному самоуничтожению, всеми силами и средствами противостоять страхам и бороться с любыми помыслами и действиями, способными поставить под угрозу строительство справедливого и прочного мира.

المؤتمر العام لليونسكو يحدد برنامج عام 1948 - وجه المؤتمر العام لليونسكو خلال دورته الثانية، نداء رسمياً لجميع المعنيين بقضية الكرامة الإنسانية ومستقبل الحضارة، لا سيما المربين والعلماء والفنانين والكتاب والصحفيين في جميع أنحاء العالم، لحثهم على التنديد بالفكرة المؤذية القائلة بأن الحرب لا مفر منها، حتى يكونوا لسان ضمير الأمم الرافضة للانتحار الجماعي، وحتى يبذلوا كل ما في وسعهم لرفض الاستسلام للخوف والتصدي لكل أشكال التفكير أو الفعل التي قد تهدد إقامة سلام عادل ودائم.

February 1948

Février 1948

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FEBRUARY 1948

Conference Sets Programme for 1948



"UNESCO MONTH" ATTRACTS THOUSANDS OF VISITORS TO MEXICAN CAPITAL

DURING a month marked by physical strife and bitter verbal exchanges throughout the night of human war, the most important effort for peace and international understanding since the war: the Second Session of the UNESCO General Conference.

Delegates from forty member States of the United Nations and observers attended the Conference at which UNESCO's activities during 1947 were appraised and a world programme of action was formulated for 1948. The meeting was held at the 'Escuela Nacional de Maestros' on the outskirts of Mexico City, an ultra-modern, highly functional structure which was completed on the eve of the opening session. Nearly three thousand Mexican workmen and artists laboured throughout the night of human war to prepare the school for use as the site of an international conference.

The school was built to house nearly 42,000 students, and included libraries, museums, gymnasium and multi-media training workshops. It was, to all intents, a symbol of Mexico's great effort to modernize and strengthen its educational system. The opening session of the Conference was held in the heart of Mexico City, more than 2,500 delegates, observers, members of the United Nations Secretariat and visitors from President Miguel Alemán of Mexico welcomed the Conference to a warning which was being to the month-long meeting. "We are not declaring war on a crucial moment in human history," President Alemán urged the

M. MARITAIN CALLS FOR UNITY

The text of the UNESCO Appeal (printed in this journal) was placed before the General Conference by the President of the French delegation, M. Jacques Maritain, its basis upon the principles expounded at the beginning of the Conference by the French philosopher, who declared: "We meet at a particularly grave moment in the world's history. In face of international tension and growing war, we must find a way to which it would be well to underpin our year of efforts of explicit opinion with a program of thought and action. The idea of the inevitability of war... what makes UNESCO's task seem so particularly important is that it is a program of thought and action which we must accept if we are to have any constructive thought."

Unesco Appeal War not Inevitable

A solemn appeal was addressed by the UNESCO Conference to all who are concerned with the dignity of man and the future of civilization. To combat the forces which threaten a just and lasting peace. "We are not declaring war on a crucial moment in human history," President Alemán urged the

Dr Huxley Pays Tribute To Mexico

At the close of the Second General Conference of UNESCO I feel I must express my very deep satisfaction and pride in the results achieved in the large measure to the general atmosphere surrounding the Conference, and regret to leave this unique country, which it was a privilege and a duty to visit. The character of the young race which inhabits it is a meeting point in which two old and vigorous cultures have been fused. We have found an inspiration and an example to follow in the spirit of a country which, in the midst of a troubled world, has preserved its identity and has done more than any other to launch a vast campaign against illiteracy, aimed at developing, stimulating and healthy minds in men who tomorrow will be the defenders of their country. The conference held in Mexico City has demonstrated clearly the benefits to be derived from the idea that UNESCO should come into direct contact with all different cultures. In the past meeting we have seen that what might be considered a barrier of reality, we have seen living together in your beautiful country, united by the same ideal, men and women of different races, cultures, languages, ideologies and religions, all working together toward a common goal. And this, it must be fully recognized, has been made possible largely by the unbounded generosity of the Mexican Government and people. For the moment I am not speaking of all the material facilities provided for us, including the splendid building put at our disposal for the conference headquarters, but of the ardour and the efficiency of the President, Lázaro Cárdenas, to which nearly all Latin American has been represented in the Assembly; and of the example of the people of Mexico, a people who are doing so much to carry education and culture to the most inaccessible parts of their country. This has been a powerful stimulus to those of us who seek to spread them to the remotest corners of the earth. It has been an honour for me and for all of us to have as the President of the Conference Lic. Lázaro Cárdenas. The Minister of Public Education of the Mexican Government, who has spared no effort to enjoy the success of the meeting. We shall never forget the generous hospitality of the government of our country, the welcome from the whole people. I can't omit to mention the valuable cooperation given us by the Mexican Press. I think I can't omit to mention in saying that though the press of the country was interested in our work, as well as a large group of foreign correspondents representing the principal newspapers of the world, the work done by the correspondents of the Mexican press has been a help for which UNESCO can never be sufficiently grateful. We have laid here the foundations of a new spirit of universal co-operation, which constitutes a guarantee of peace.

Julian Huxley

To Our Readers

With this issue we begin the publication of the Courier, a periodical designed to inform the public of the activities of the United Nations Educational, Scientific and Cultural Organization. The UNESCO Monitor will henceforth be reserved for the publication of official texts, resolutions and proceedings of the Organization. This first issue of the Courier is devoted entirely to the work of the recent General Conference of UNESCO held in Mexico City between November 6 and December 3, 1947, and the programme adopted for 1948.

Highlights of Projects and Budget for 2nd Year

The second session of UNESCO's General Conference was the first to permit a review of progress made by the Organization. It was the first to permit a review of progress made by UNESCO to weigh its development with the measure of actual experience. It was also the first UNESCO Conference to be held away from the headquarters in Paris, which fact gave rise to some complex and delicate problems. At the same time the conference decided to strengthen the forces of peace - conceived during international conditions which were, to say the least, very troubled. Any fears or unhappy anticipations were dispelled, however, by the great generosity and willingness for hard work and the earnest and enthusiastic desire to cooperate which were manifested during the meeting.

Reconstruction	\$ 644,494
Education	\$ 1,749,322
Culture	\$ 854,524
Social and Human Relations	\$ 530,271
Total	\$ 3,778,611

Production unit planned: mass media to be used for peace - Known as the International Ideas Bureau, the new production unit will promote special programmes, documentary and feature films, news stories, articles and books to encourage a greater sense of cultural solidarity among peoples.

Le Bureau des idées : l'information au service de la paix - Le nouveau Bureau international des idées encouragera la production de programmes radiophoniques, de films documentaires ou de longs métrages, de reportages, d'articles et d'ouvrages destinés à donner aux peuples le sentiment accru de leur solidarité culturelle.

El centro de ideas, la información al servicio de la paz - Con el nombre de Centro de ideas se designa un nuevo centro encargado de promover la formación de programas documentales, libretos, artículos y obras destinadas al mundo entero a fin de crear y mantener un gran sentido de solidaridad entre los pueblos.

大众媒体，构建和平的需要 - 国际创意局，一个新的内容生产部门，将推广特别节目、纪录片和故事片、新闻报道、文章和书籍，以鼓励各国人民之间产生更强的文化凝聚力。

Лаборатория идей: информация на службе мира - Новый отдел, окрещенный «Международной лабораторией идей», призван содействовать выходу радиопрограмм, документальных и художественных фильмов, репортажей, статей и книг, направленных на укрепление культурной солидарности между народами.

تأسيس مكتب للإنتاج الفكري: الإعلام في خدمة السلام - ستقوم وحدة الإنتاج الجديدة المسماة «المكتب الدولي للأفكار» بالتشجيع على إنتاج وترويج برامج إذاعية وأفلام وثائقية وأفلام روائية وتحقيقات إخبارية ومقالات وكتب لتعزيز التضامن الثقافي بين الشعوب.

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“Free Flow of Ideas” Debated

Delegates Express Views at Working Party Meetings on Mass Communications

Lively debate marked the discussions on the "Free Flow of Information" during the meetings of the Working Party on Mass Communications at the Unesco General Conference recently held in Mexico City. The discussions were centered around varying points of view characteristic of the State of the world today.

Dr. Adolf Hoffmeister of Czechoslovakia criticised the principles of classical liberalism. He asserted that unrestricted competition in the field of mass communications was a danger to existing cultures with relatively meagre financial and technical resources.

Dr. Hoffmeister further denounced the evils of irresponsible information, subservient to commercial interests, particularly in the United States, which he described as eager for sensational and vulgar reports to the detriment of truth, culture and peace. Mr. Antoni Slonimski of Poland expressed a similar point of view and sharply attacked certain sections of the press, radio and cinema in the United States.

Speaking for the British delegation, Mr. J.B. Priestley said



Left to right: Mr. A. Slonimski of Poland; Mr. R. Calder and Mr. J.B. Priestley of the United Kingdom, three members of the Working Party on Mass Communications at the General Conference who helped formulate Unesco's challenging programme for 1948 in the field of radio, films and the press.

Production Unit Planned

MASS MEDIA TO BE USED FOR PEACE

FAR-REACHING measures to mobilise the resources of press, radio and film for peace will

get across to the world the ide-

establishment of its own. Until that decision is made, however, emphasis will be placed on co-operation w

Surveys in Mass Media Broadened

Press, Radio, Film Needs OF New Member States To Be Studied

During 1947, Unesco carried out a survey in twelve war-devastated countries on technical needs in press, radio and film. Ten surveys were made in Europe and included Belgium, Denmark, France, Greece, Luxembourg, Norway, the Netherlands, Poland, Czechoslovakia and Yugoslavia.

Two surveys were also carried out in the Far Eastern countries. The conference charged UNESCO with promoting the re-building of the means of mass-media in the twelve countries indicated above. In addition, the Second General Conference voted that this survey should be continued and extended during 1948, not only to the war devastated nations but to those countries which lack the necessary technical facilities essential for press, radio and film work.

Although a complete list of the countries to be surveyed in 1948, has not as yet been definitely established, it is possible to state that Unesco will carry out surveys, subject to the approval of the governments concerned, in the following regions: (I) - Those war-devastated countries not yet studied: Al-

Unesco Deplores Death of Gandhi

Radhakrishnan Pays Tribute To Mahatma

By Prof. Sir Sarvepalli Radhakrishnan, Vice Chairman of Unesco Executive Board

On February 13, Professor Sir Sarvepalli Radhakrishnan, Vice-Chairman of Unesco's Executive Board was invited to address a large audience at Unesco House in Paris on the subject of Mahatma Gandhi, whose tragic death shocked the world on Friday, January 30. The reader will find below significant passages from this moving extempore speech.

LADIES and Gentlemen: I am honoured by the invitation to speak you on Mahatma Gandhi. I know from the tributes that have been received how much his death has been deplored throughout the world. There are many famous men, many important men, big in their own way, big in their own space and time, but they are small in stature compared to Mahatma Gandhi - his profound sincerity of spirit, his abounding all-embracing charity and that strong conviction that he had, and shared with other great ones of history, that martyrdom



Bhangi Colony, New Delhi, the 25th May 47.

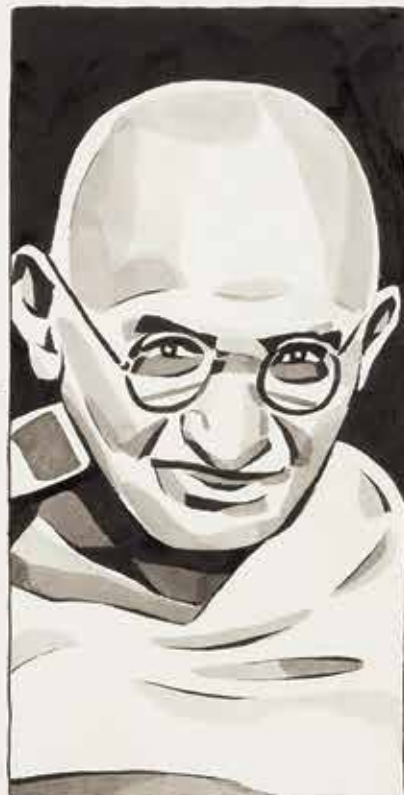
Dr. Julian Huxley,

As I am constantly on the move, I never get my post in time. But for your letter to Pandit Nehru in which you referred to your letter to me, I might have missed your letter. But I see that you have given your addressees ample time to enable them to give their replies. I am writing this in a moving train. It will be typed tomorrow when I reach Delhi.

I am afraid I can't give you anything approaching your minimum. That I have no time for the effort is true enough. But what is truer is that I am a poor reader of literature, past or present much as I should like to read some of yours. Living a stormy life since my early youth, I had no leisure to do the necessary reading.

I learnt from my illiterate but wise mother that all rights to be deserved and preserved come from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of man and woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be a usurpation hardly worth fighting for.

Yours sincerely
M. Gandhi



Julian Huxley Cables Sorrow To Pandit Nehru

Following the assassination of Mahatma Gandhi on Friday January 30, 1948, Dr. Julian Huxley, Director-General of Unesco, forwarded the following telegram to Pandit Jawahar Lal Nehru Prime Minister of India:

PLEASE PERMIT ME CONVEY MY PERSONAL PROFOUND SYMPATHY WITH YOU AND PEOPLES OF INDIA IN TRAGIC DEATH OF MAHATMA GANDHI. STOP HE WILL SURVIVE AS AN IMMORTAL SYMBOL OR UNDERSTANDING BETWEEN MEN IN A WORLD TORN WITH MISUNDERSTANDING. STOP.

Julian HUXLEY, Director General Unesco Paris.

* In 1947 Unesco undertook an examination of the philosophical basis of human rights. It asked a number of thinkers and philosophers all over the world for their thoughts and opinions on the subject. We reproduce the original letter which Mahatma Gandhi sent to Unesco, in reply to this questionnaire, prior to his death.

EXECUTIVE BOARD CONVENES

(continued from Page 1) Barcelona was named to head the philosophy and humanistic studies section. M. Gordon Menzies an experienced Australian administrator

that the most urgent activities should be the subject of intensive prosecution during 1948, while the remainder should be the subject of limited preparatory work, 1948.

UNESCO deploras death of Gandhi - His body is reduced to ashes, which are scattered on the waters, but the spirit in him is a light from above which will penetrate far into space and time, and inspire countless generations. - Sarvepalli Radhakrishnan

L'UNESCO honore la mémoire de Gandhi - Son corps est réduit en cendres qui sont dispersées sur les eaux, mais l'esprit qui était en lui est une lumière d'en-haut, dont les rayons s'étendront très loin dans l'espace et dans le temps, pour éclairer des générations innombrables. - Sarvepalli Radhakrishnan

La UNESCO honra la memoria de Gandhi - Su cuerpo ha sido reducido a cenizas, que se han esparcido sobre el agua; pero su espíritu es una luz de lo alto, que penetrará hondamente en el espacio y en el tiempo e inspirará a infinitas generaciones. - Sarvepalli Radhakrishnan

教科文组织悼念甘地 - 虽然他的身体成为灰烬，散落于水中，但是他的精神光芒万丈，将在时空的长河里，激励世世代代。 - 拉达克里·希南

ЮНЕСКО чтит память Ганди - Тело его превратилось в прах, развеянный над священными водами, но душа его - это свет, исходящий свыше, который, преодолевая расстояния и временные границы, будет еще долго согревать грядущие поколения. - Сарвепалли Радхакришнан

اليونسكو: تأبين غاندي - تحول جسده إلى رماد تم نثره على سطح الماء، ولكن روحه ستبقى ضوءاً حاراً من الأعلى تخترق الفضاء والزمن لتلهم أجيالاً لا حصر لها. - سار فيبا لي رادهاكريشان

March 1948
Mars 1948
Marzo de 1948
1948年3月
Март 1948 г.
مارس 1948

September 1948
 Septembre 1948
 Septiembre de 1948
 1948年9月
 Сентябрь 1948 г.
 سبتمبر 1948

Education in colonies poses UNESCO problem/All China's children do not smile - On page 7 of this issue of the *Courier* you can discover two topics: education within the "Trust and Non-Self-Governing Territories", as well as Chinese children handicapped by the war.

Problèmes d'éducation dans les colonies / Ce sourire a déserté bien des visages - La question de l'éducation dans les « Territoires sous tutelle et dans les Territoires non autonomes » et les enfants chinois victimes de la guerre - ce sont les deux thèmes abordés à la page 7 de ce numéro du z

La UNESCO y la evolución cultural de las colonias/ Pocos niños son felices en China -

En la página 7 de este número de *El Correo de la UNESCO* puede descubrir la cuestión de la educación en los "territorios no autónomos y bajo tutela" así como la de los niños chinos víctimas de la guerra.

殖民地教育
 问题 / 中国
 儿童需要
 关爱 - 在

Education in Colonies Poses Unesco Problem

NON-SELF-GOVERNING Territories (NSGTs) is the official designation which in the Charter of the United Nations, is given to the dependent territories usually known as colonies. Although all colonies are NSGTs, those former German and Japanese colonies, called mandated territories after the first world war, and now administered by different powers under the trusteeship system, are called trust territories.

According to chapters XI and XII of the Charter of the United Nations, the Administering Powers of NSGTs and Trust Territories "recognize the principle that the interests of the inhabitants of these territories are paramount", and undertake among other things, "to promote to the utmost, the well-being of the inhabitants of these territories to develop self-government" and "to encourage research."

Although most of the NSGTs problems are common to other under-developed territories or even to the whole world, there is no doubt that political disability resultant from economic subordination and cultural inferiority gives a special character to the former. This is so much so that one of the major sections of the United Nations Secretariat is Department of Trusteeship and Information NSGTs. But because most NSGTs are among the less developed areas of the world, they are of special interest to Unesco. For education, science and cultural development is indispensable to their well-being and progress towards self-government.

Unesco's action in NSGTs has, so far, been more noticeable. The pilot project in Nyasaland and the Tanganyika Agricultural development scheme are the first steps in Unesco's Fundamental Education work in NSGTs. The experience thus gained and the development of the Clearing House on Problems of Fundamental Education will

By
Armando CORTESAO,
 Head Non Self Governing
 Territories Division, Bureau
 of External Relations.

be of importance to NSGTs in general. In addition to such questions as technical education and vocational training which may be included in Fundamental Education, the problem of higher education is of primary importance for dependent territories the development of which aims at self-government.

The colonial problem being essentially one of cultural change, the question of anthropology, ethnology, sociology and cultures has been kept well in mind. Thus, the International African Institute was invited to present a report concerning plans for research to be undertaken on the native cultures of A-

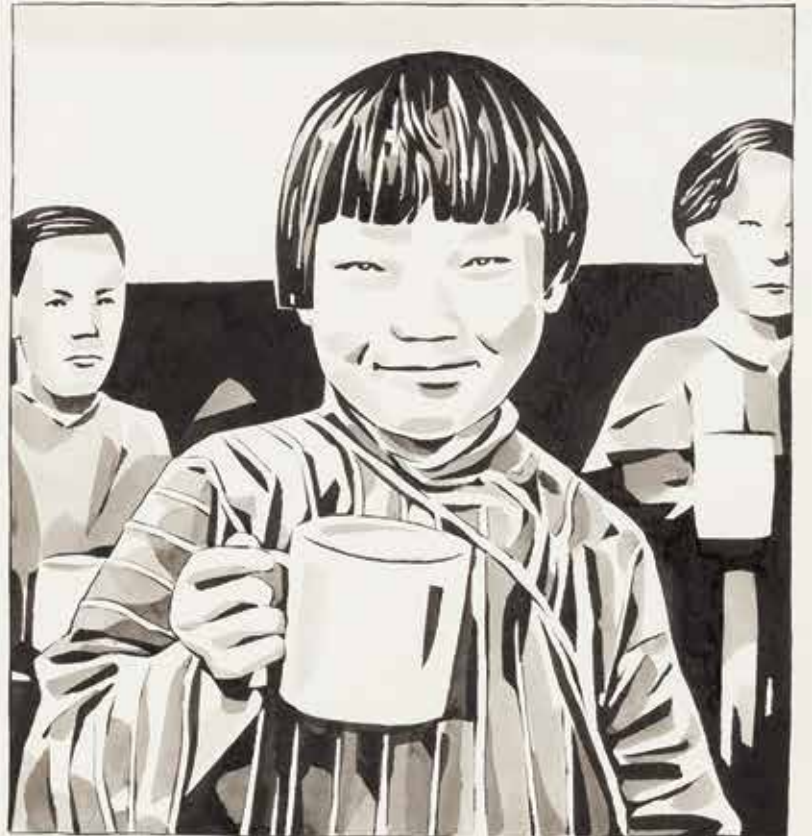
frica in order to further the purpose of Unesco. At the same time, fostered by Unesco, the International Congress of Anthropology and Ethnology which, in collaboration with Unesco, may undertake important work NSGTs.

Many other Unesco activities such as those of the Field Science Cooperation Offices, Mass communication (Press, Film and Radio), Museums, Libraries, International Clearing House for Publications and for Arts and Letters, and Relations between Cultures, have a great interest for NSGTs. Both the Trusteeship Council and the Special Committee on NSGTs have already asked for assistance from and close collaboration with Unesco. It is likely that Unesco's next General Conference will take these requests into consideration and that, within its possibilities of budget and personnel, increasing attention will be paid to NSGTs.

The discussion of NSGTs problems during the meetings of several organs of the United Nations has shown only too well that much international misunderstanding and distrust exists in this field, with serious political implications. Though the role of Unesco is not to solve political problems immediately,

U.K. Co-Operating Bodies

THE British agency to carry out the aims of Unesco in the United Kingdom is divided into 8 National Co-operating Bodies. These deal with the Arts, education, libraries



This Chinese girl smiles after being cared for by an Aid-To-China organization. But millions of others urgently need help.

All China's Children Do Not Smile

[The problem of the war handicapped child is by no means confined to Europe. It is a global problem to be measured in varying degrees of tragedy throughout most of the countries of the world. Surely nowhere is the problem more acute and on so enormous a scale as in China. Dr. C.H. Chuang, Dean of Lingnan University, reported to the Meeting of directors of Children's Welfare, which met last month in Switzerland, about the war handicapped child in his country. The following are a few excerpts from that report.]

本期“信使”的第7页，可以读到两个话题：“托管与非自治领土”的教育问题；在战争中致残的中国儿童。

Проблемы в сфере образования в колониях / Безрадостные лица китайских детей - На стр. 7 этого выпуска «Курьера» рассматриваются две темы: образование в подопечных и несамостоятельных территориях и китайские дети, пострадавшие от войны.

التعليم في المستعمرات يطرح معضلة أمام اليونسكو - أطفال الصين لا يتسمون - في الصفحة 7 من هذا العدد من رسالة اليونسكو، يمكن الاطلاع على موضوعين: التعليم في «الأقاليم غير المتمتعة بالحكم الذاتي»، إضافة إلى موضوع الأطفال الصينيين المعاقين بسبب الحرب.

Cultural continuity in civilized world

If we are to accept the different ideals and alternative social arrangements of the nations of the world, those of us who are professionally concerned with childhood education have a task which extends far beyond problems of curriculum

revision. We need the clear-sightedness and the tolerance which will help us to appreciate the different kinds of strengths which different nations could contribute to the world in which we desire to live. - *Ruth Benedict*

L'unité dans la diversité culturelle

Si nous voulons arriver à admettre et à respecter les idéaux différents et les solutions sociales diverses qui sont adoptés dans les différentes nations du monde, il faut que ceux d'entre nous qui ont pour mission d'élever des enfants considèrent que leur tâche dépasse de beaucoup le simple problème de la révision des programmes. Il nous faut faire preuve d'une clairvoyance et d'une tolérance qui nous aideront à apprécier à leur juste valeur les forces de toute nature par lesquelles les différentes nations peuvent contribuer à l'établissement d'un monde dans lequel nous aimerions vivre. - *Ruth Benedict*

La continuidad cultural del mundo civilizado - Si hemos de aceptar los diferentes ideales y las opuestas organizaciones sociales de las naciones del mundo, los que de entre nosotros se interesen profesionalmente por la educación de la infancia tienen un deber que se extiende mucho más allá de los problemas de una revisión del plan de estudios. Necesitamos la clarividencia y la tolerancia que nos ayudarán a apreciar los diversos de géneros de facultades con que las distintas naciones puedan contribuir al establecimiento del mundo en que deseamos vivir. - *Ruth Benedict*

文明世界的文化连续性 - 如果我们要接受世界各国的不同理想，我们这些关注儿童教育专业人士的任务，远远超出课程修订的问题。我们需要有远见和宽容，这将有助于理解为了所期待的世界，来自不同国家的各种力量所做出的贡献。 - 露丝·本尼迪克特

Культурная преемственность в цивилизованном мире - Если мы хотим принять все разнообразие идеалов и общественных порядков, присущих различным народам мира, те из нас, кто непосредственно занят в сфере воспитания детей, должны осознать, что их

October 1948
 Octobre 1948
 Octubre de 1948
 1948年10月
 Октябрь 1948 г.
 أكتوبر 1948

RUTH BENEDICT'S Last Message On...

CULTURAL

CONTINUITY IN CIVILIZED WORLD

A Lecture Delivered At the Prague Seminar

Ruth Benedict, world-renowned social anthropologist, was one of the participants at the Unesco Sponsored Seminar on Childhood Education, held in Padebrady, Czechoslovakia from July 21 to August 25. Shortly after her return to the United States Ruth Benedict suddenly died on September 17th. Her books "Patterns of Culture" and "The Races of Mankind" have been read and discussed in many countries. We publish below the partial text of one of the last talks by Ruth Benedict, delivered at the Padebrady Seminar this summer. Readers wishing to receive the full text of this stimulating lecture can do so by writing to the Education Department of Unesco for document Sem.111/Lec./10.

WHEN Unesco drew up its programme of work it stressed the need for an enquiry into the distinctive character of the various national cultures and ideals, with the aim of stimulating the sympathy and respect of nations for each other's ideals and aspirations and the appreciation of national problems. One focus of such an enquiry would be the study of ways by which the young are trained to become responsible participants in the national culture.

Now Unesco propose that social scientists should take the lead in promoting a new and different attitudes, studying national differences even down into such fundamental things as the way we bring up our children. Unesco is saying, in effect that it is part of wisdom to recognize that human communities are not all alike, and is suggesting that we cultivate psychologically healthy attitudes also among the nations and that by greater study and understanding of national differences we could promote a more cooperative world.

Unesco has in this statement of policy stated its belief that recognition of cultural differences among civilized nations can promote international co-operation. Are the very ones who minimize, usually people who hope for world co-operation are the very ones who minimize fundamental differences among the nations; they emphasize the similarity of human virtues and motives, no matter what the differences in cultural practice and behaviour. Those who oppose international co-operation, on the other hand, blame the chaos of the world on the presence of these differences between one nation and another. They stress that other nations must accept the virtues and practices with which they are familiar in their own culture before it will be possible to make a peaceful world. This is an attitude which is centuries old. It has not made for world peace.



The late Ruth Benedict

No Nation Can Live To Itself ALONE This programme of Unesco's is especially necessary in the world today. No nation any longer lives by itself alone. In the modern world it is absolutely that each nation take some attitude about other modes of life than its own. Any study of national differences is a study of comparative cultures. This is the special field of social anthropology, and it is necessary to stress a few of the principal conclusions which have been derived from such study. The way of life among people, the virtues they exhibit and the aggressiveness they show is learned in their experience in that social order. It is not racial; it is not instinctive, in the sense

миссия выходит далеко за пределы учебной программы. Вооружившись проникательностью и толерантностью, мы должны в каждой нации увидеть то, что поможет нам построить мир, о котором мы мечтаем. - *Рут Бенедикт*

التسامح في عالم متنوع الثقافات - إذا كانت

لدينا الرغبة في قبول واحترام المثل العليا

المختلفة والترتيبات الاجتماعية المتنوعة التي

اعتمدها الأمم في العالم، فعلى كل المعنيين

بتربية الأطفال أن يعتبروا أن مهمتهم تتعدى

مسألة مراجعة المناهج الدراسية. لا بد أن

تكون لنا رؤية واضحة وأن نتحلى بالتسامح

حتى تتمكن من تقدير مراكز القوة بشتى أنواعها

التي يمكن أن تساهم بها الدول المختلفة في

تشبيد عالم يطيب فيه العيش

للجميع. - روث بينديكت

February 1949
 Février 1949
 Febrero de 1949
 1949年2月
 Февраль 1949 г.
 فبراير 1949

The children of Europe: a UNESCO photo story -

Tereska, a small girl at a special school for war-handicapped children recently constructed in Warsaw, Poland, was asked to draw her house and family. She produced this representation of her confused mind-wavering chicken-track lines crisscrossing each other. What is it that she sees when the teacher says "draw a house"? Is it the memory of terror and the fact of ruin? Are not the chicken-track lines of this little child's drawing but the reflection of an uprooted life, the mirror of disorder and chaos which the war has strewn over Europe?

Un immense malheur : les enfants de l'Europe - Regardez ce tableau noir. Voici pourquoi Tereska a été mise à l'école récemment construite à Varsovie pour les enfants dont la guerre a fait des « cas spéciaux ». Tereska a dessiné au tableau l'image qu'elle se fait de son « foyer » : on ne sait trop quel graphique enchevêtré d'une catastrophe ancienne qui n'a plus cessé de vivre en elle. Ce que voit tout d'abord sa maîtresse, c'est l'obstacle que la guerre a dressé entre elle et Tereska, le désarroi et le déséquilibre d'un jeune esprit à qui elle ne pourra pas sans peine offrir le fil d'une vie saine et normale.

Los niños de Europa, un reportaje fotográfico - En una de las escuelas para niños afectados por la guerra, que acaba de ser construida en Varsovia, la niña Tereska recibió el orden de su maestra de representar en el encerado la figura de su hogar y de su familia. El grabado que reproducimos da una idea de la confusión de su mente. El entrecruzamiento de sus líneas es una prueba de la influencia que todavía ejerce en el espíritu de la niña el recuerdo de la catástrofe y de la ruina. El caso constituye uno de los ejemplos de la niñez europea perturbada por el caos y el desorden de la guerra.

欧洲儿童：联合国教科文组织的照片故事 - 最近，一个就读于波兰华沙新建的战争伤残儿童的特殊学校的小女孩——特雷斯卡，被要求画她的房子和家人。她的画是一团令人困惑的，交织在一起的线条。当老师说“画房子”时，她看到了什么？是恐怖的记忆和毁灭的情景吗？这个孩子的绘画，恰恰是战争给欧洲带来的混乱动荡生活的反映。

Дети Европы: фоторепортаж - Когда одну из воспитанниц недавно открытой в Варшаве школы для детей-жертв войны попросили нарисовать дом и семью, из-под ее нерешительной руки вышли лишь причудливые загогулины. Эти спутанные линии, безмолвное свидетельство пережитой трагедии, отражают тот хаос, который война оставила в умах и душах детей во всей Европе.

حين يعبر أطفال أوروبا عن مآسي الحروب - تريسكا تلميذة صغيرة في مدرسة خاصة للأطفال المعاقين بسبب الحرب، أنشئت مؤخراً في وارسو (بولندا). رسمت تريسكا على السبورة منزلها وعائلتها كما تتصورهما: خطوط مشوشة ومتذبذبة ومتشابكة. هل يمثل هذا الرسم ذاكرة الرعب والخراب الراسية في ذهنها؟ بالنسبة للمعلمة، يبين هذا الرسم الحاجز الذي أقامته الحرب بينها وبين تريسكا، وما خلفته من اضطراب واختلال في عقل الطفلة. الطريق لا زال طويلاً حتى تستعيد تريسكا مؤهلات حياة سليمة وعادية.



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THE CHILDREN OF EUROPE

A Unesco Photo Story

EUROPE is still a scene of wilderness and the smoke which has since long lifted from the last war still colors a shattered continent. Where it is not shattered physically, it is hurt within its mind and its courage for life. The child growing up was out of the ruins must make his way to life now in this Europe.

The growth of the children of Europe has been hindered by a greater or lesser degree of shock - physical, emotional, mental. There are millions of children under 12, and what they need is security, self-expression, education and the sense of belonging to the social world.

The figures of Europe's basic educational needs run from the simple to the complex: millions of pupils of chalk, thousands of pieces of vocational equipment and thousands of blackboards.

How many cannot read? How many millions have been retarded.

War smashed the high school and the grade school as well as the enemy's fortress. These children were burrowing into the ground with fingers when they should have been learning the three R's.

Their teachers fled, were sent to concentration camps or are dead combatants of battle. Even those children lucky enough to have survived with their parents are far and dangerously behind. And this just beginning to go to school lack teachers and equipment.

The future teacher himself must be made fit to handle children whose memory is the memory of war, poverty, destruction, black markets. This is one of the great steps in the task, in addition to equipment.

At centers in Switzerland and other countries teachers are being made. They come from the concentration camps, from ruined lands.

They are given special training for the size of the problem they face with backward, emotionally and physically torn and crippled children. And they return to build education in Europe from the ground up.

Gradually, amidst the ruins, there is a teaching out. For the physically handicapped must be given both the skill and the will to life. The deaf must communicate with the hearing. The crippled must learn first to walk. And the blind its must be given the faith to reach out in the darkness.

But there is another reaching and another darkness: the delinquent. The lost, the orphaned - they too reach out left alone, they reach out in the ways they know best.

And where there is no encouragement, energy, and new strength, they go by old ways - the road through the juvenile court into the reformatory.

The child in the classroom, on certain, remembering what he must forget, draws his conceptions of a home on a board. Please! No, but the memory of ruination it had to be changed. The wilderness within and without the human being must begin to grow life and the reflection of life. Millions of real, millions of blind, thousands of teachers but mostly the will to belong and a world in which it is good to live. These are their needs.



Tereska, a small girl at a special school for war-handicapped children recently constructed in Warsaw, Poland, was asked to draw her house and family. She produced this representation of her confused mind-wavering chicken-track lines crisscrossing each other. What is it that she sees when the teacher says "draw a house"? Is it the memory of terror and the fact of ruin? Are not the chicken-track lines of this little child's drawing but the reflection of an uprooted life, the mirror of disorder and chaos which the war has strewn over Europe?

SEE PAGES 5 TO 9

March 1949
Mars 1949
Marzo de 1949
1949年3月
Март 1949 г.
مارس 1949

UNESCO pays tribute to Albert Einstein on his 70th birthday

With his human and noble personality, characterized equally by wisdom and humour, Einstein himself has through all his life, and not least in these latter years, worked for the promotion of international understanding. We want to express the wish that his hopes may be fulfilled to the benefit of all mankind.

Niels Bohr

Hommage de l'UNESCO à Albert Einstein pour ses 70 ans - Personnalité noble et généreuse qui unit en lui la sagesse et l'humour, Einstein a travaillé toute sa vie et notamment ces dernières années, au développement de la compréhension internationale. Nous formulons tous les souhaits que ses espérances se réalisent pour le plus grand bien de l'humanité tout entière.

Homenaje de la UNESCO a Einstein en su 70.º cumpleaños - Einstein, hombre noble, generoso y sabio, ha trabajado toda su vida, especialmente en los últimos años, para fomentar la comprensión internacional. Todos formulamos el voto de que las esperanzas que le han animado, y por las que ha trabajado y vivido, se realicen para el máximo bien de toda la humanidad.

Niels Bohr

联合国教科文组织在阿尔伯特·爱因斯坦70岁生日之际表示敬意。爱因斯坦一生以高尚人文情怀和品性相伴，以智慧和幽默相随。尤其在近几年，他致力于促进国际间相互理解。我们祝福他的愿望可以早日实现，造福全人类。

ЮНЕСКО поздравляет Альберта Эйнштейна с 70-летием - Альберт Эйнштейн, благородный и великодушный человек, в котором мудрость сочетается с необыкновенным чувством юмора, всю свою жизнь и особенно в последние годы содействовал укреплению взаимопонимания между народами. Мы от души поздравляем его с юбилеем и желаем исполнения его чаяний на благо всего человечества.

Нильс Бор

تكریم الیونسكو لألبرت اینشتاین بمناسبة عيد ميلاده السبعین - ألبرت اینشتاین شخصية تتحلی بالنبل والسواء وتجمع بین الحكمة والفكاهة. کرس اینشتاین حیاته، خاصة فی السنوات الأخيرة، فی سبیل تعزیز التفاهم الدولي. نتمنى أن تتحقق آماله لصالح البشر جمعاء. نیلس بور

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MARCH 1949

Unesco Pays Tribute to Albert Einstein On His 70th Birthday

8th March 1949
My dear Professor Einstein,
Your friends and admirers throughout the world today join in good wishes on the occasion of your Seventieth Birthday. May I, in my capacity as Director-General of the United Nations Educational, Scientific and Cultural Organization, join my good wishes with theirs.
At the same time, I send you the tribute which has been written at the invitation of UNESCO by Professors Arthur Compton, Niels Bohr and Jacques Hadamard. Many radio stations throughout the world will be broadcasting this on your birthday. Please accept it as the homage which UNESCO and the world pay to you as a man who has widened our horizons and broadened our lives, between men and men and between peoples and peoples, on which alone an enduring peace can be built.
With all good wishes on behalf of men of goodwill everywhere.
I am, my dear Professor,
Yours sincerely,
JAIME TORRES BODET,
Director-General



The above photograph, taken on the day preceding Albert Einstein's 70th birthday, shows the expounder of the theory of relativity relaxing in his home at Princeton, New Jersey. Since 1933, Einstein has been at the Institute for Advanced Study in Princeton.

Special Unesco Programme

ALBERT EINSTEIN was born seventy years ago, on 14th March 1879, in Germany, when he was still a boy, his family moved first to Switzerland and then to Italy. He wasn't a very bright boy. He didn't care for any school subjects, except mathematics; and he disliked the discipline of German schools enough to run away at least once. He had some difficulty in qualifying to take a degree. And the best job he could get was as a minor official in the Swiss Patent office. That is what Einstein was in 1905: a junior Swiss patent official. But that year, 1905, was his annus mirabilis, his wonderful year. In that year, at the age of 26, he published a series of papers which made outstanding advances in three quite separate branches of physics. He became at the same time a recognized leader and the foremost teacher of science.

FOR the twentieth birthday of Albert Einstein, the majority of our generation and one of the great men of our time, I have prepared a special radio programme for the "World Review". The person whom UNESCO invited to pay this tribute to Albert Einstein, the man, the scientist and the educator, Dr. Arthur Compton, the distinguished French physicist, Professor Jacques Hadamard, and the Danish physicist Niels Bohr. But they speak for science alone but for all humanity. The homage they pay is to the man and the pioneer rather than the specialist. And they speak of Einstein not as a friend, not a specialist but as a friend.

Einstein has always been an international man. He was international by training; because science is the oldest of all international brotherhoods. Science speaks uni-

versal language, which is built up of the contributions of men of all ages and of all nations. Einstein's work is unthinkable without that of his predecessors, ancient and modern, Russian and German, European and American. Niels Bohr of Denmark, to put his name into the international perspective. Niels Bohr won the Nobel Prize in 1922, the year after Einstein.

THE INTERNATIONALIST

By Professor Niels BOHR

IT is most natural and appropriate that the United Nations Educational, Scientific and Cultural Organization should pay a tribute to Albert Einstein on the occasion of his seventieth birthday. For the whole of humanity Einstein's name stands prominently for that search to extend our knowledge and deeper understanding which is not only the spirit and object of science, but which forms the very foundation of all human civilization. Through Albert Einstein's work the horizon of mankind has been immeasurably widened, at the same time as our world-picture has attained a unity and harmony never dreamed of before. The background for such achievement is created by preceding generations of the world-wide community of scientists and its full consequences will only be revealed to coming generations. Man's endeavours to bring himself in his existence beyond the immediate necessities of life may be traced back to the widely spread birth-places of our civilization like Mesopotamia, Egypt, India and China and above all, to the small free communities in Greece, where art and science rose to a height unsurpassed for long ages. During the Renaissance, when all aspects of human aspects of human culture again flourished, most intense and fruitful contact

between scientific endeavours all over Europe took place.

New Insight

THE great advance of natural philosophy at that time, which came to exert a deep influence on all human thinking, consisted above all in the attainment of a rational description of mechanical phenomena based on well-defined principles. It must, however, not be forgotten that the idea of absolute space and time formed an inherent part of the basis of Newton's work and that also his well-known concept of universal gravitation constituted an element so far not further explainable. It was just at these points that Einstein initiated quite a new development which, in an unforeseen manner, has deepened and rounded our views and given us new insight and power of comprehension. The way leading to this turning point was paved by the developments during the nineteenth century of our knowledge of the electromagnetic phenomena which has brought such a great increase in human facilities and created

the modern means of world-wide communication. This development was furthered by an ever more active international co-operation the extent of which is recalled by such names of many nations as Volta, Cuvier, Faraday, Maxwell, Hertz, Lorentz and Michelson. Gradually, however, the growth of knowledge in this new field disclosed more and more clearly the difficulties and paradoxes inherent in absolute space-time description. A quite new outlook was there opened by the genius of Einstein, who changed the whole approach to the problems by exploring the very foundation for the description of our experience. A quite new outlook was here opened by the genius of Einstein who changed the whole approach to the problems by exploring the very foundation for the description of our experience. Thus Einstein taught us that the concept of simultaneity of events occurring at different places was inherently relative, in the sense that two such events which to one observer appear simultaneous may seem to follow each other in time from the standpoint of another observer. This recognition of the extent to which the account of phenomena

(Continued on page 7)

April 1949
 Avril 1949
 Abril de 1949
 1949年4月
 Апрель 1949 г.
 أبريل 1949

UNESCO can aid UN Plan for under-developed areas - UNESCO can cooperate successfully with the United Nations plan to provide technical assistance to underdeveloped countries, declared the Director-General Jaime Torres Bodet in Washington.
Un plan de développement pour les pays déshérités - L'UNESCO peut collaborer efficacement au plan établi par les Nations Unies en vue d'apporter une aide technique aux pays insuffisamment développés. C'est ce qu'a déclaré à Washington le Directeur général Jaime Torres Bodet.
Un plan de desarrollo para los países desfavorecidos - La UNESCO puede cooperar de manera eficaz con el plan de las Naciones Unidas prestando asistencia técnica a los países subdesarrollados, declaró, en Washington, el Director General Jaime Torres Bodet.

教科文组织支持联合国欠发达地区计划 - 教科文组织总干事海梅·托雷斯·博德特在华盛顿宣布，教科文组织支持联合国向欠发达国家提供技术援助的计划，并将积极配合此计划的有效进行。

ЮНЕСКО и план ООН по оказанию помощи развивающимся странам - Находясь в Вашингтоне, Генеральный директор ЮНЕСКО Хайме Торрес Бодет заявил, что Организация может внести весомый вклад в осуществление плана ООН по оказанию технической поддержки наименее развитым странам.

برنامج اليونسكو لتنمية الدول الفقيرة - يمكن لليونسكو أن تساهم بصفة ناجحة في البرنامج الذي وضعته الأمم المتحدة لتقديم المساعدة التقنية للبلدان الأقل نمواً. هذا ما صرح به المدير العام جيم تورييس بوديه في واشنطن.



Dr. Torres Bodet confers with President Truman at the White House during a visit of the Unesco Director General to Washington on April 5. Standing: Asst. Secretary of State George V. Allen.

Unesco Can Aid U.N. Plan For Under-Developed Areas,

UNESCO can make an important contribution to the United Nations plan to give technical assistance to the under-developed areas of the world, Dr. Jaime Torres Bodet declared in Washington early this month. After calling on President Truman at the White House on April 5 to express appreciation for the "outstanding work" the United States has done for Unesco, Torres Bodet told newsmen in Washington that he "warmly welcomed" the resolution which the Economic and Social Council of the U.N. had adopted on March 4. This question, this resolution requests Trygve Lie, in consultation with the Specialized Agencies, to submit a plan to Ecosoc before its meeting in July, for the technical and economic development of less advanced countries. "This generous and at the same time realistic initiative is in full

Torres Bodet Says

"The educational and scientific aspects of the programme," he continued, "are just as important as technical assistance. The latter will be largely wasted if the inhabitants of the regions which are being assisted are not educated to make the best possible use of the economic assistance. Furthermore, any large-scale programme of the kind which is contemplated has important cultural implications. As their cultural independence... if you are going to train their hands, you must

the Director-General also stressed the value of Unesco's achievements in establishing field science co-operation offices in Calcutta, Delhi, Shanghai and Montevideo, in stimulating scientific research in the various problems peculiar to underdeveloped areas, in obtaining fellowships for scholars from underdeveloped areas, and in surveying the press, film and radio needs in these areas. He pointed out, however, that "the scope of all this work cannot but be restricted because of our lack of adequate resources" since Unesco's total budget is fixed at \$7,780,000. "What is now required," he added, "is an effort on an altogether different scale." Referring to a recent meeting with Mr. Trygve Lie Torres Bodet reported that he had assured the

F.P.S.



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The inevitable result of reckless destruction of forests and uncontrolled abuse of the land's resources: good farmland is turned into barren and desolate dust-bowls (above left). Scientific contour farming in dust-bowl areas, however, gradually brings the land back to fertility (above right). But some experts have warned that there is not enough land on earth to raise the food humans need. In the race between population and food, population is winning. The first president of F.A.O. has reported: Over half the people in the world don't get enough to eat. Over-population, insufficient farm production, these are the problems.



FOOD AND PEOPLE

CAN WE FEED THE MILLIONS OF EXTRA MOUTHS THAT ARE BEING ADDED TO THE WORLD EVERY YEAR? ARE WE MAKING FULL USE OF ALL THE NEW RESOURCES OF AGRICULTURAL SCIENCE? UNESCO PAMPHLETS KEYNOTE WORLD DISCUSSIONS.

In the last one hundred and fifty years there have been three major plans in regard to the world's rising population and the inadequacies of food supplies: one by Thomas Malthus in 1798, a second by Sir William Crookes exactly one century later, and the third during the last few years. The first two plans proved to be false. Will today's also prove to be a false alarm? Some experts say yes - others are less optimistic. Both groups agree, however, that the world's food resources are being used very unevenly and very wastefully, and recognize that the world cannot afford this at a time when population is growing at a rate which now exceeds 20,000,000 persons a year. The growth threatens the outstrip our food resources unless something is done soon to re-establish the balance. This is one of the commanding problems of our times. UNESCO has selected "Food and People" as a major discussion topic for this year and has issued a call to discussion groups throughout the world to give attention to this challenge. In order to focus public opinion and stimulate discussions in schools, colleges, local clubs, civic organizations and adult education groups, UNESCO asked experts in the food and population field to write a series of papers on the problems involved. The first series - a "master pamphlet" forming an introduction to all the others to follow - has just been published in English in British and American editions under UNESCO sponsorship. Aldous Huxley finds the opening shot of the campaign with what he terms "The Double Crisis" which the world is hopelessly facing today, he stresses the declining fertility of the soil as opposed to the increasing fertility of mankind. Sir John Russett goes back, almost in total disagreement, emphasizing particularly the incalculable possibilities of scientific advancement. As in all the forthcoming pamphlets which UNESCO will sponsor throughout the campaign, the views expressed are the author's own, whether optimistic or pessimistic. The British and American editions of the Huxley-Russett pamphlets have been published by the Bureau of Current Affairs in London (1) and by Science Service in Washington (2). The Current Affairs booklet, which sells for 9 sh., contains valuable suggestions and questions to guide discussion groups for the club series. "Why not turn your first session into a formal or informal debate?" The Current Affairs pamphlet writes. "Either get two members of the group to outline briefly the case, first as put by Huxley and then by Russett, then throw it open to the group, or else, having chosen your opening speaker, let the rest of the group divide off into 'opponents' and 'supporters', and let fly in debate. A good idea would be to let each side stu-

dy in advance only the article that supports their own view - then see how they stand up to attack." Spanish and French editions of the entire "Food and People" pamphlet series, sponsored by UNESCO, will be published in the forthcoming weeks and months by Editorial Sud-Americana of Buenos Aires and by a French publisher in Paris.

ALTHOUGH the pamphlet series is admittedly one of the important means being used to stimulate discussion in all parts of the world, it is not the sole method. Working in collaboration with the United Nations, FAO and WHO, UNESCO is organizing campaigns for radio discussions, film treatment exhibitions and filmstrips for community and national groups in different countries. The UNESCO World Reviewer weekly radio programme for example, is devoting one programme a month to an aspect of Food and People. In the Union of South Africa, Belgium and Iran, World Federation of the United Nations Associations have already launched detailed discussions on "Food and People" problems in their own countries. The WFUNA summer school, which is scheduled to open in Geneva in August, will devote one entire week to this question and will offer a training programme for discussion leaders from over 20 countries. UNESCO will provide training for

SEE PAGES 6 TO 9

Food and people - Can we feed the millions of extra mouths that are being added to the world every year? Are we making full use of all the new resources of agricultural science? In order to focus public opinion and stimulate discussion, UNESCO asked experts in the food and population field to write a series of papers on the problems involved.

Hommes et nourriture - Avons-nous dressé tous les plans nécessaires pour nourrir les millions de bouches supplémentaires dont le monde s'enrichit tous les ans? Utilisons-nous intégralement toutes les nouvelles ressources des sciences agronomiques? L'UNESCO a invité des spécialistes à rédiger une série d'articles sur ces thèmes.

Los hombres y su alimento - ¿Hacemos lo suficiente para alimentar-nos y para nutrir a los millones de bocas nuevas que vienen a agregarse cada año a la población del mundo? ¿Sabemos utilizar de un modo completo todos los nuevos recursos que nos ofrece la ciencia agrícola?

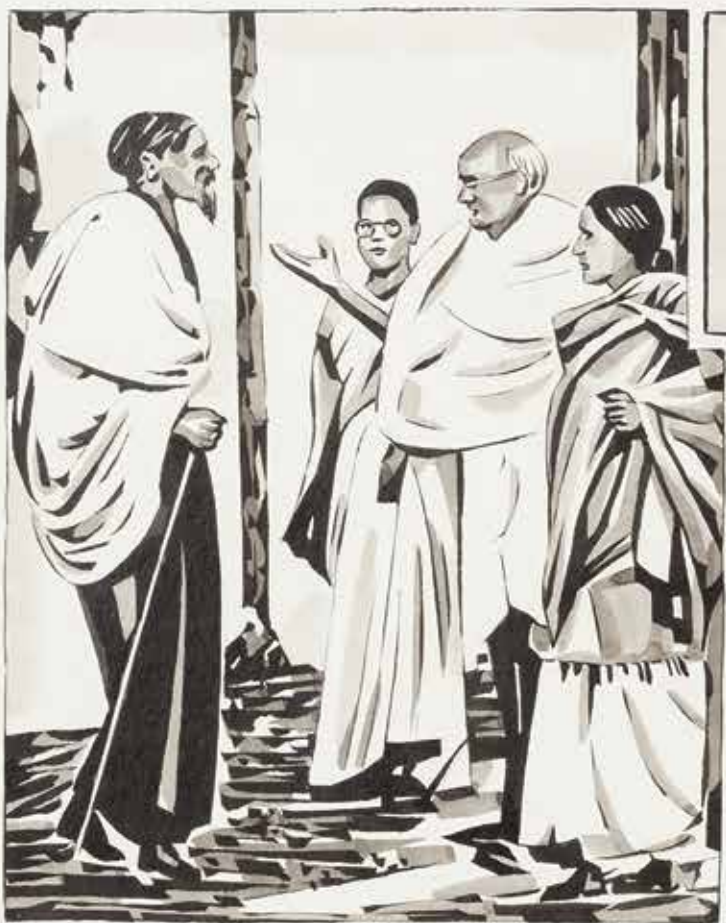
粮食和人口 - 我们可以解决每年数以百万计的新生儿的温饱吗? 我们是否在充分利用农业科学的所有新资源? 为了集中和激发讨论, 教科文组织邀请来自粮食和人口领域的专家撰写一系列相关文章。

Люди и продовольствие - Способны ли мы прокормить миллионы человек, которые с каждым годом прибавляются к населению планеты? В

полной ли мере используются возможности агрономии? ЮНЕСКО публикует мнения экспертов в области продовольствия и демографии по этим и другим вопросам.

الزيادة السكانية وأزمة الغذاء العالمية - هل قمنا بالتخطيط بما فيه الكفاية حتى نتمكن من توفير الطعام لملايين الأفواه التي تضاف إلى عالمنا كل عام؟ هل نستفيد بشكل كامل من جميع الموارد الجديدة للعلوم الزراعية؟ دعت اليونسكو عددا من الخبراء لكتابة سلسلة من المقالات حول هذه المسائل.

April 1949
Avril 1949
Abril de 1949
1949年4月
Апрель 1949 г.
1949 أبريل



Mahatma Gandhi greets an old Muslim peasant during a tour he made in 1947 in an effort to bring about Hindu-Muslim unity.



INDIA IN THE WORLD TODAY



Pandit Nehru Indian Prime Minister (right) with Maulana Azad, Education Minister (third from right) and Sir S. Radhakrishnan (head party shown on left) at last month's inaugural meeting of the Indian National Commission for UNESCO.

LAST month, the Indian National Commission For Co-operation with Unesco held its inaugural meeting in New Delhi to affirm the increasingly important role that India and the countries of Asia are playing in the development of education, science and culture. "Already, India is numbered among the greatest states of an ancient continent whose history now summons to new responsibilities. Already, under the enlightened

THE Indian National Commission, at its final meeting, unanimously adopted a resolution recognizing that "Mahatma Gandhi was the greatest exponent of peace, non-violence and international understanding" and that "in the troubled state of the world today, the people in all countries need his message and methods" and agreed to set up a committee to "initiate, direct and stimulate the study of ideas and techniques expounded by Gandhiji."

"NOW, he went on, "Things have happened in the world which have resulted in giving an inevitable importance to Asia and that importance is likely to be greater and greater. "I know that there is a good deal of good will and a desire to help, but what I want is a mental appreciation of the fact that Asia will be dominant in the sense that certain problems dominate the world." Behind the political aspect, Nehru continued, lay

F&S

- May 1949
- Mai 1949
- Mayo de 1949
- 1949年5月
- Май 1949 г.
- مايو 1949

India in the world today - We are today passing through a very vital and important stage in world history, when another shift takes place in the centre of gravity. What happens in Asia is likely to have a powerful effect not only on Asia but also on Europe and the rest of the world. - *Jawaharlal Nehru*

L'Inde dans le monde actuel - Nous nous trouvons actuellement à un moment décisif de l'histoire mondiale : le centre de gravité se déplace à nouveau. Ce qui se passe en Asie influera puissamment non seulement sur le sort de l'Asie elle-même, mais sur celui de l'Europe et du monde entier. - *Jawaharlal Nehru*

La India en el mundo de hoy - Atravesamos actualmente una etapa vital e importantísima de la historia del mundo, en la que un nuevo equipo pasa a ocupar el centro de gravedad. Lo que está sucediendo en Asia ejercerá probablemente una influencia poderosa, no sólo en este Continente, sino también en Europa y en el resto del mundo. - *Jawaharlal Nehru*

当今世界的印度 - 今天，我们正在经历人类历史上一个非常关键和重要的阶段。世界重心发生了又一次转变。在亚洲发生的事情不仅可能对亚洲产生重大影响，而且可能对欧洲和世界其他地区产生巨大影响。 - *贾瓦哈拉尔·尼赫鲁*

Индия и современность - Сегодня человечество переживает судьбоносный этап в своей истории, когда центр тяжести вновь смещается. Последствия происходящих в Азии событий, вне всякого сомнения, коснутся не только самой Азии, но также Европы и других континентов. - *Джавахарлал Неру*

الهند في عالم اليوم - نعيش اليوم مرحلة حاسمة من تاريخ العالم؛ إن مركز الثقل العالمي بصدد التحول من جديد. إن ما يحدث في آسيا سوف يكون له تأثيرًا قويًا ليس فقط في آسيا بل أيضًا في أوروبا وبقية العالم. - *جواهر لال نهرو*



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JULY 1949

What Cultural Duties Has the State?



UNESCO FORUM THEME SET FOR SEPTEMBER

AN international townmeeting on what every nation can do and should do in order to ensure a better understanding between peoples will mark Unesco's fourth annual Conference shortly after it opens in Paris next September.

The Fourth Session of Unesco's General Conference will take place at Unesco House from September 19 to October 5, the executive Board of the Organization decided last month. Perhaps the most important feature of the Paris conference will be a three-day debate by distinguished personalities of international reputation on the following theme: "What are the duties of the State in regard to education, science and culture for the purpose of ensuring a better understanding between peoples, and what practical steps should be taken in

order to discharge these duties?" The debate will be held in a large Parisian lecture hall, rather than Unesco House itself, in order to allow a large public to participate in the discussions. The three evenings of September 27, 28 and 29 have been set aside for the occasion so that Conference delegates, intellectual groups, student organizations and the general public may hear leaders from different parts of the world debate the subject.

THE discussions will be broadcast by the Radiodiffusion Française and international radio book-ups will make the programmes available to listeners in other parts of the world. In this way it is hoped to arouse a strong current of interest in Unesco and the things it stands for and give emphasis to the contribution that culture can make for world peace.

Unesco Board Votes Emergency Aid For Greek Refugee Children

ONE of the most important sessions in the history of Unesco's Executive Board came to an end last month after a seven-day meeting in Paris from June 9 to 15. During this period, the Unesco body approved in its entirety a programme for the organization's participation in the United Nations plan for technical assistance to under-developed countries, agreed to the opening of a Unesco regional office in the Western Hemisphere, and voted the allocation of special funds to help refugee children in the Middle East and Greece. In addition, the Executive Board heard and approved a report on the concrete and practical work achieved by Unesco in the past four months, and approved a draft programme and budget for Unesco during 1950.

The Board also completed plans for the Fourth Session of the General Conference which is to take place in Paris group represents the Conference as a whole and its members are elected as individuals and do not act as representatives for their own governments. This year, the executive Board is being led by one of India's most distinguished men of learning, Sir Jarveerji Radhakrishnan, and the noted Venezuelan internationalist, Dr. C. Parra-Perez.

Technical Aid Programme

UNESCO'S plan for an extended programme of technical aid to under-developed countries was approved in its entirety by the executive Board at its meeting last month. Other UN Specialized Agencies such as the Food and Agriculture Organization, the International Labour Organization and the World Health Organization have also been extending the technical aid plan and a joint

report, containing their views and suggestions along with those of Unesco will be presented by Trygve Lie, UN Secretary-General to the Economic and Social Council, which is meeting in Geneva on July 4. The sum suggested for the first two years of the over-all programme is \$ 85,000,000, Unesco's share of which has been estimated at \$ 16,855,550.

Unesco's aid programme provides for assistance in technical, elementary and fundamental adult edu-

cation; the production and use of materials for education, including mass communication media; all the technical needs of press, radio and film; training of teachers and other specialized personnel; planning and organizing of scientific research and training laboratories; and help in the protection of national cultures.

In carrying out this programme, Unesco will make use of different methods depending on the needs and requirements of the under-

developed countries. The most direct and timely form of technical aid that Unesco can offer is to send advisers and consultants whose work range from administrative advice to direct responsibility for establishing new types of institutions and guiding them for one or two years.

Unesco Creates Regional Office in Western Hemisphere

AN important step towards giving Unesco a more direct representation in (continued on Page 2)

Elsinore Conference on Adult Education

Read Torres Bodet's address on 'Adult Education and the Future of Our Civilization' on Centre Page of our Supplement.



Four delegates at the Elsinore Conference. From left to right: M. A. Badrevent (France), M. R. K. Gardiner (Gold Coast), Miss Gould Adams (S.B.), and M. E. A. Corbett (Canada).

What cultural duties has the State? - The cultural duties of the modern State and the emergency measures adopted by UNESCO's Executive Board in favour of Greek refugee children are the two topics published in the front page of this issue of the *Courier*.

Les obligations culturelles de l'État moderne - Les obligations culturelles de l'État moderne et les mesures d'urgence adoptées par le Conseil exécutif de l'UNESCO en faveur des enfants grecs réfugiés sont les deux thèmes publiés à la une de ce numéro du *Courier*.

Los adultos y el porvenir de nuestra cultura - Las obligaciones culturales del Estado moderno y las medidas de emergencia adoptadas por el Consejo Ejecutivo de la UNESCO en favor de los niños refugiados griegos son dos de los temas publicados en este número de *El Correo de la UNESCO*.

国家有哪些文化责任? - 现代国家的文化义务, 以及教科文组织执行为希腊难民儿童采取的紧急措施是本期《信使》头版的两个主题。

Обязанности государства в области культуры - На первой полосе этого номера «Курьера» - обязанности современного государства в сфере культуры и экстренные меры, принятые Исполнительным советом ЮНЕСКО с целью оказания помощи детям греческих беженцев.

ما هي الواجبات الثقافية للدولة؟ - تنشر مجلة رسالة اليونسكو في الصفحة الأولى من هذا العدد الموضوعين التاليين: الواجبات الثقافية للدولة الحديثة، والإجراءات الطارئة التي اعتمدها المجلس التنفيذي لليونسكو لصالح أطفال اللاجئين اليونانيين.

UNESCO'S GERMANY, ENDORSED BY JAPAN PROGRAMMES GENERAL CONFERENCE

FOUR NATIONS OPPOSE CONTINUED ACTION IN GERMANY

UNESCO's activities in Germany became one of the big policy issues of the Fourth Session of the General Conference, following a speech on September 20 by M. Jan Boor, delegate for Czechoslovakia. "Sooner or later, Germany will have to find her place as a member of the community of the European nations", M. Boor told the conference. "We do not see other solution of this painful problem than an agreement between the Big Four and the consequent early signing of a peace treaty with a unified Germany. Once this is achieved, the function of Unesco in Germany becomes quite clear".

From then on the delegations of Poland, Czechoslovakia and Hungary made it plain, in words and by vote, that they desired a postponement of the organization's activities in Germany.

The case for this delay was based on the political considerations M. Boor had already put to the conference, plus his contention that there had been a revival of national movements in Germany, which, it was asserted, rendered Unesco's current and projected programme in Germany valueless.

Against this submission the majority of member states taking part in the sometimes lively discussion through commission and plenary session, strongly supported Unesco policy for Germany, which aims at strengthening democratic elements particularly among young Germans, so that they might reject Nazism.

It is with this purpose in view, and with the important final project of bringing Germany as a partner into the community of nations always in mind, that the organization has drawn up its work-plans for Germany.

These include the revision of textbooks for schools, the spreading of knowledge about Unesco and its purpose, and a variety of projects, in which Germans themselves will co-operate, directed at secu-

ring a peaceful and democratic development of cultural life in Germany.

Revival of Hitlerism.

THE first important debate on Unesco policy in Germany took place at a joint meeting of the Programme and Budget and Official and External Relations Commissions on 24 September. A proposal from M. Fleischmann (Czechoslovakia) to remove Unesco's proposed 1950 Germany programme from the agenda was rejected by the majority.

Immediately, M. Ogrodzinski, Vice-president of the Polish delegation, spoke of evidence of a revival of Nazism in Germany, and of monuments erected to the victims of Hitler having been bismirched. "Under these conditions", he said, "The campaign of Unesco becomes useless".

He stressed that the absence of unified control in Germany, the creation of a "pseudo-state" of western Germany, far from creating an atmosphere favourable to the work of Unesco, had led to exploitation of divergences of opinion with a view to revenge. His delegation could not then vote in favour of the proposed programme.

"To refuse to collaborate with Messrs. Heuss and Adenauer, whose names are associated with the memory of aggressions against Poland, Czechoslovakia and Austria", he said, "will indicate to the Germans that only the way of peace will lead them to become part of a world community. Unesco will not be able to work wefully in Germany until there is a return to agreement between the four occupying powers". Dr. Kruyt (Netherlands) declared that after Poland, no country has suffered as much at the hands of the Germans as had Holland. He said: "The general opinion in my country is that it is absolutely necessary to reeducate the German people and it is Unesco's task to do this."

November 1949

Novembre 1949

Noviembre de 1949

1949年11月

Ноябрь 1949 г.

نوفمبر 1949

UNESCO's Germany - Japan programmes endorsed by General Conference - UNESCO's activities in Germany became one of the big policy issues of the Fourth Session of the General Conference.

La majorité des États membres appuient l'action de l'UNESCO en Allemagne et au Japon - Les activités de l'UNESCO en Allemagne ont été l'une des grandes questions politiques traitées par la Conférence générale lors de sa quatrième session.

La mayoría de las delegaciones aprueba la gestión de la UNESCO en Alemania y Japón - Las actividades de la UNESCO en Alemania fueron uno de los temas más importantes discutidos en la Cuarta Reunión de la Conferencia General.

教科文组织的德国--日本计划获得大会的认可 - 联合国教科文组织大会第四届会议上，教科文组织在德国采取的行动成为最关键的 policy 问题之一。

Деятельность ЮНЕСКО в Германии и Японии одобрена Генеральной конференцией - Одним из важнейших вопросов из области политики, обсуждаемых на 4-й сессии Генеральной конференции ЮНЕСКО, стала деятельность Организации в Германии.

المؤتمر العام يقر برامج اليونسكو في كل من اليابان وألمانيا - شكلت أنشطة اليونسكو في ألمانيا إحدى أهم المسائل التي عالجتها الجمعية العامة للمنظمة في دورتها الرابعة.

May 1950
 Mai 1950
 Mayo de 1950
 1950年5月
 Май 1950 г.
 1950 مايو



All wars are fought against children - It is in the nature of things that children can never win a war – and it is in the nature of things that all wars are waged against children.

Le visage innombrable de l'enfance - Il est dans la nature des choses que les enfants ne gagnent jamais une guerre – et il est aussi dans la nature des choses que toutes les guerres se fassent contre les enfants.

La eterna víctima de la guerra: el niño. - Los niños, como es lógico, nunca

pueden ganar una guerra, y, en realidad, todas las guerras son contra ellos.
 所有的战争都殃及儿童 - 孩子们永远不会获益于战争，这是事实。
 从本质上讲，所有的战争都让儿童成为无辜受害者。

Дети, невинные жертвы войны - Дети неизбежно проигрывают в любой войне, и потому любая война ведется против детей.

الأطفال هم دائماً ضحايا الحروب - إنه من طبيعة الأشياء ألا يستطيع الأطفال أبداً أن يخرجوا من الحرب فائزين - كما أنه من طبيعة الأشياء أن تخاض الحروب جميعها ضد الأطفال.



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UNESCO

SCIENTIFIC AND CULTURAL ORGANIZATION



ALL WARS ARE FOUGHT AGAINST CHILDREN

IT is in the nature of things that children can never win a war—and it is in the nature of things that all wars are waged against children. Some weapons are aimed at them directly—and children lose their lives, their eyesight, their arms and legs and mental faculties, just as if they were soldiers. These are only some of the victims, for, finally, every weapon has the same target. The mere existence of a tank or a gun means there are fewer hoes and scythes and tractors less food for the children. Even before the guns start firing, the arithmetic of war deprives the children of their natural

providers, the fathers who till the fields, build the homes and get the fuel to keep them warm. When the shooting is over, it is not the dead who count their dead, for it is the children who reckon their losses, and finally pay the tragic reckoning for all the wars.

While all of decent mankind is revolted by war, the road to peace is not yet clearly marked. For stories of some of the means whereby men and women of good will are seeking to chart that road, and a description of some of the obstacles they must overcome, see Pages 5, 6 and 7.

How world co-operation may be balked by cross-cultural misunderstandings - One of the known obstacles to peace is the actual lack of comprehension between peoples and between their spokesmen, which are described in the article "They Don't Do it Our Way", written for UNESCO by Dr. Ina Telberg, former simultaneous interpreter for the United Nations. She quotes a Cuban delegate, tired of constant interruptions from the Chairman of the speeches of his Latin-American colleagues, who pleaded that : "Not being all Nordics and Anglo Saxons, true cannot fit into the pattern of brevity, terseness, and conciseness which you demand of us, Mr. Chairman. Such patterns befit the Northerners, but we like an orator to be imaginative, emotional, moving... From our point of view we are not deviating from the substance of the matter, as it is our way of dealing with the matter."

La coopération mondiale mise au défi des malentendus dus aux différences culturelles - Parmi les divers obstacles à la paix, il convient de citer l'incompréhension qui règne souvent entre les peuples et entre leurs représentants officiels. Ce sujet est traité dans l'article « Tout le monde ne fait pas comme nous » d'Ina Telberg, ancienne interprète au secrétariat des Nations Unies. Elle cite notamment un délégué cubain, qui, « fatigué d'entendre le président interrompre constamment les discours de ses collègues sud-américains », protesta : « N'étant ni nordiques, ni anglo-saxons, nous ne pouvons nous plier à ces règles de clarté et de concision que vous voulez nous imposer, monsieur le président. De telles règles conviennent aux gens du Nord, mais nous aimons qu'un orateur ait de l'imagination, de l'émotion, du mouvement... À notre point de vue, nous ne nous écartons pas du sujet, puisque c'est notre manière de le traiter. »

De cómo los equívocos causados por la diferencias culturales pueden ser un obstáculo para la cooperación mundial - Todo el mundo reconoce que uno de los mayores obstáculos para la paz, es la falta de comprensión adecuada entre los pueblos y sus dirigentes, y a esto se refiere el artículo "El viejo problema de la Torre de Babel", escrito por Ina Telberg, que trabajó como traductora simultánea de las Naciones Unidas. Recuerda a un delegado cubano, cansado de las constantes interrupciones del Presidente a los discursos de sus colegas de América Latina, que protestó diciendo: "Como no somos nórdicos, ni anglosajones, no podemos adaptarnos a las normas de brevedad y concisión que usted nos pide, señor Presidente. Tales normas convienen a los nórdicos, pero nosotros preferimos que un orador tenga imaginación, que sepa conmover a los oyentes... Desde nuestro punto de vista no nos estamos desviando del fondo de la cuestión, porque esta es nuestra propia manera de tratarla."

世界合作如何受到跨文化误解的影响 - 众所周知，和平的障碍之一是人们之间以及他们的发言人之间缺乏真正的沟通和理解。曾任联合国同声传译员的Ina Telberg博士在为教科文《信使》杂志撰写的文章《不要以我们的方式那样做》中也描述了这个问题。她引用了古巴代表的经历：懊恼于大会主席对他们拉丁美洲同事演讲的不断打扰，古巴代表恳求说：“主席先生，不是所有的北欧人和盎格鲁撒克逊人，真的不能适应您要求我们以简洁话语模式来表达。这样的模式适合北方人，但我们喜欢一个富有想象力，情绪化，动人的演说家……在我们看来，我们并没有偏离事情的本质，它只是我们的演讲方式。”

Межкультурные различия как препятствие для международного сотрудничества - Известно, что одним из препятствий на пути к миру является непонимание между народами и их представителями. Этой проблеме посвящается статья, написанная бывшей переводчицей при ООН г-жой Иной Телберг специально для ЮНЕСКО. Автор цитирует слова кубинского посла, уставшего от постоянного перебивания со стороны председателя: «Мы не скандинавы и не англосаксы, и мы не можем следовать Вашим требованиям краткости и ясности, господин Председатель. Эти качества свойственны северным народам. Мы же ценим ораторов эмоциональных и наделенных воображением. С нашей точки зрения, мы отнюдь не отклоняемся от сути дела – такова наша манера выражаться».

التعاون الدولي أمام تحدي سوء التفاهم بين الثقافات - يعتبر غياب التفاهم بين الشعوب وبين المتحدثين باسمهم من بين العقبات التي تقف أمام تحقيق السلام. هذا هو الموضوع الذي تطرقت إليه إينا تلبرغ، المترجمة السابقة لدى الأمم المتحدة، في مقالها بعنوان «ليس كلهم يتصرفون مثلنا». وتذكر صاحبة المقال ما صرح به مندوب كوبا محتجا على مقاطعته باستمرار من طرف زملائه الأميركيين اللاتينيين: «حيث لسنا كلنا من البلدان الشمالية والأنغلو ساكسونية، لا يمكن لنا الامتثال لقواعد الإيجاز الذي نطلبه منا، سيدي الرئيس. فمثل هذه القواعد تناسب أهل الشمال، أما نحن فنحن نحب أن يكون الخطيب مبدعاً وعاطفياً ومؤثراً... من وجهة نظرنا، نحن لا نحرف عن جوهر الموضوع، بل تلك هي طريقتنا في معالجة المسألة».

May 1950

Mai 1950

Mayo de 1950

1950年5月

Май 1950 г.

1950 مايو

How World Co-operation may be balked by Cross-Cultural Misunderstandings



Latin-American Way

THIS difference in both the styles of oratory and the time concept was once forcefully brought to the attention of the Assembly at the meeting of the Social Committee in Paris Tliere, a Cuban delegate, tired of constant interruptions from the Chairman of the speeches of his Latin-American colleagues, pleaded that:

"Not being all Nordics and Anglo-Saxons, we cannot fit into the pattern of brevity, terseness, and conciseness which you demand of us, Mr Chairman. Such patterns befit the Northerners, but we like an orator to be imaginative, emotional, moving... From our point of view we are not deviating from the substance of the matter, as it is our way of dealing with the matter."

UNITED

July-August 1950

Juillet-Août 1950

Julio-Agosto de 1950

1950年7月至8月

Июль-август 1950 г.

يوليو - أغسطس 1950

Fallacies of racism exposed: UNESCO publishes Declaration by world's scientists

- False myths and superstitions about race still survive and still threaten the whole of mankind. The need for a sound unchallengeable statement of the facts, to counter this continuing threat, is a matter of urgency. Accordingly, UNESCO has called together a group of the world's most noted scientists, in the fields of biology, genetics, psychology, sociology and anthropology. These scientists have prepared a historic declaration that UNESCO offers as a weapon to all men and women of goodwill who are engaged in the good fight for human brotherhood.

Les savants du monde entier dénoncent un mythe absurde... le racisme - Aujourd'hui encore, « le mythe de la race » entretient la méfiance entre les peuples et, au sein des nations, dresse les uns contre les autres des personnes que seuls séparent des préjugés essentiellement irrationnels. C'est pour combattre ces préjugés menaçants que l'UNESCO a réuni récemment une commission de spécialistes, composée de sociologues et d'anthropologues, pour préparer une « déclaration de principes » où serait formulée la position des milieux scientifiques sur le problème racial. Pour la première fois, une organisation internationale prend position devant le problème racial.

Las falacias del racismo: la UNESCO publica una declaración que denuncia los prejuicios raciales - Muchos mitos y supersticiones raciales continúan amenazando a la humanidad entera. Era necesario, por lo tanto, hacer una declaración que viniese a contrarrestar, utilizando para ello hechos científicos, la virulencia de esa amenaza. En consecuencia, la UNESCO congregó a varios de los principales biólogos, genetistas, fisiólogos, sociólogos y antropólogos del mundo, que han preparado y redactado un informe que la UNESCO entrega, como un arma poderosa, a todos los seres empeñados en la lucha por los derechos elementales del hombre.

联合国教科文组织发布世界科学家们的宣言，抨击种族主义的谬误 - 关于种族的虚假神话和迷信仍然存在，威胁着整个人类。为了应对这种持续的威胁，迫切需要对事实采取合理的不可挑战的陈述。因此，教科文组织召集了一批世界上最著名的，来自生物学、遗传学、心理学、社会学和人类学领域的科学家。这些科学家准备的这份历史性的宣言——《种族宣言》，为所有热爱和平的人类兄弟姐妹提供正义的武器。

Заблуждения расизма. ЮНЕСКО публикует декларацию ученых мира - Расовые предрассудки остаются сильны и по сей день, порождая недоверие между народами и отдельными людьми и становясь причиной конфликтов. В стремлении противостоять им, ЮНЕСКО обратилась к выдающимся ученым-биологам, генетикам, психологам, социологам и антропологам со всего мира с целью разработать совместную декларацию, основанную на неоспоримых научных фактах. Это документ призван стать опорой для всех тех, кто борется с расизмом во имя единения человечества.

علماء من كل أنحاء العالم ينددون بمغالطات خرافية كاذبة...
العنصرية - لا تزال الأساطير والخرافات حول الأعراق تغذي
مشاعر الحذر وانعدام الثقة بين الشعوب، وتتسبب، في صلب
أمة واحدة، في العداوة بين أفراد لا تفرقهم في الواقع إلا
بعض الأفكار المسبقة غير المنطقية. ولمواجهة هذه
التحديات المستمرة، كونت اليونسكو لجنة من
المختصين في علم الاجتماع والانثروبولوجيا.
لصيغة «إعلان مبادئ» يتضمن موقف
الأوساط العلمية من مسألة
العنصرية. وبذلك، تكون
اليونسكو أول منظمة دولية
تأخذ موقفا من
مسألة
العنصرية.



FALLACIES OF RACISM EXPOSED

UNESCO PUBLISHES DECLARATION BY WORLD'S SCIENTISTS

MORE than fifteen years ago men and women of goodwill proposed to publish an international declaration which would expose "racial" discrimination and "racial" hatred as unscientific and false, as well as ugly and inhuman. The world at that time was running downhill toward World War II, and so-called "practical" considerations prevented publication of the statement, even if they could not prevent the war.

False myths and superstitions about race contributed directly to the war, and to the murder of peoples which became known as genocide - but victims of the war were of all colours and of all "races". Despite the universality of this agony and destruction, the myths and superstitions still survive - and still threaten the whole of mankind. The need for a sound unchallengeable statement of the facts, to counter this continuing threat, is a matter of urgency.

Accordingly, UNESCO has called together a group of the world's most noted scientists, in the fields of biology, genetics, psychology, sociology and anthropology. These scientists have prepared a historic declaration of the known facts about human race, which is reprinted in this issue of the Courier.

UNESCO offers this declaration as a weapon - and a practical weapon - to all men and women of goodwill who are engaged in the good fight for human brotherhood. Here is an official summary of the conclusions reached in the declaration:

- In matters of race, the only characteristics which anthropologists can effectively use as a basis for classifications are physical and physiological.

- According to present knowledge, there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

- Historical and sociological studies support the view that genetic differences are not of importance in determining the social and cultural differences between different groups of HOMO SAPIENS and that the social and cultural changes in different groups have, in the main, been independent of changes in their constitutions. Vast social changes have occurred which were not in any way connected with changes in racial type.

- There is no evidence that race mixture as such produce bad results from the biological point of view. The social results of race mixture, whether for good or ill, are to be traced to social factors.

- All normal human beings are capable of learning to share in a common life, to understand the nature of mutual service and reciprocity, and to respect social obligations and contracts. Such biological differences as exist between members of different ethnic groups have no relevance to problems of social and political organization, moral life and communication between human beings.

Lastly, biological studies lend support to the ethic of universal brotherhood: for man is born with drives toward co-operation, and unless these drives are satisfied men and nations alike fall ill. Man is born a social being, who can reach his fullest development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration. In this sense, every man is his brother's keeper. For every man is a piece of the continent, a part of the main, because he is involved in mankind.



(See pages 8 and 9 of this issue for the full text of the important statement on race, published by UNESCO on July 18th, together with an article, "Race and Civilization", written by Dr. Alfred METRAUX, the well-known American anthropologist.)

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OCTOBER 1950

Courrier

PUBLICATION OF THE UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

UNESCO RESPONDS TO UNITED NATIONS REQUEST FOR KOREAN ACTION

Resolutions adopted the Executive Board on August 28 1950

THE EXECUTIVE BOARD

PROFOUNDLY MOVED by the armed attack of which the Republic of Korea has been the victim and which led the Security Council of the United Nations to adopt certain measures with a view to re-establishing peace and security.

CONSIDERING that one of the essential aims of UNESCO is, as stated in Article I of its Constitution "to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms for the peoples of the world."

CONSIDERING that the General Conference at its Fifth Session reaffirmed that "all these activities of UNESCO must be directed towards the peace and prosperity of mankind" and that these "activities to be fully effective, imply a truly and sincerely universal outlook, excluding all thought of aggression, and founded on recognition of the principles of justice and freedom on which the Constitution of the Organization is based."

CONSIDERING that, in the resolutions adopted by the Security Council and the Economic and Social Council on 31 July 1950 and 14 August 1950, respectively, the specialized Agencies were requested, in accordance with the terms of their agreements with the United Nations to give whatever help the United Command of the United Nations in Korea might request, in order to assist and bring aid to the civilian population in Korea.

CONSIDERING that the Economic and Social Council, in its resolution of 14 August 1950, also stressed the necessity for aid in securing the understanding and the support of the peoples of the world for the action of the United Nations in Korea, and requested the Secretary-General to seek, in the name of the Council, whatever form of co-operation was best adapted to this purpose.

TAKING NOTE of the communications of the Secretary General of the United Nations concerning the help which UNESCO could give, in accordance with the above-mentioned resolutions.

ASSURES the population of Korea of its deep and earnest sympathy.

RENDERS respectful homage to the soldiers of the United Nations who are fighting on the Korean front in the name of international solidarity.

RECALLS that international peace and security must be based on the competent organs of the United Nations, if Force is not to triumph over law, and if justice is to be maintained.

EXPRESSES its confidence in the programme and methods of UNESCO in serving the aims of peace of the United Nations, if Force is not to triumph over law, and if justice is to be maintained.

CONSIDERS that in order that UNESCO may aid the United Nations in eliminating the dangers of war more effectively, it is particularly urgent, at this moment when human solidarity is under trial and when human rights are in peril, that still wider and more active support should be given to the execution of its mission, by governments and National Commissions of Member States.

Decides that within the framework of its competence, UNESCO will give all possible aid and assistance to the action undertaken by the United Nations in Korea and towards this end.

INSTRUCTS the Director General:

(1) to relieve the needs of the civilian population in Korea within the fields of education, science and culture, by means of emergency relief, and, at the appropriate time by a reconstruction project;

(2) to develop within the resources at their disposal, including the periodical publications of the Organization, the execution of the programme resolutions concerning teaching about the United Nations and its specialized agencies, putting particular emphasis on the necessity for collective security, based on respect for law, with the aid of concrete examples and to this end to utilize appropriate documentation provided by the Secretary-General of the United Nations.

APPEALS to the Governments and National Commissions of Member States to participate to the extent of the means at their disposal in this action.

October 1950
 Octobre 1950
 Octubre de 1950
 1950年10月
 Октябрь 1950 г.
 أكتوبر 1950

UNESCO responds to United Nations request for Korean action

- UNESCO is responding resolutely to the United Nations appeal for support following the act of aggression in Korea. This action was decided on at a meeting of the Organization's Executive Board at the end of August. It is significant that the 18 members of the Board, who act as individuals and not as representatives of governments, were unanimous in "deploring the violation of international law" and in adopting a programme of immediate and long-range action.

L'UNESCO répond à l'appel des Nations Unies en faveur de la Corée - Par l'organe de son Conseil Exécutif, l'UNESCO vient de répondre à l'appel des Nations Unies : elle entend collaborer pleinement, selon sa mission propre, à l'action qu'elles ont entreprise en Corée. Il est significatif que les dix-huit membres du Conseil, qui siègent à titre individuel et non en représentants de leurs gouvernements, aient été unanimes à « déplorer la violation de la loi internationale » et unanimes à voter un programme concernant à la fois l'immédiat et l'après-guerre.

La UNESCO responde al llamamiento de las Naciones Unidas en favor de Corea - La UNESCO, por intermedio de su Consejo Ejecutivo, acaba de responder al llamamiento de las Naciones Unidas: está dispuesta a colaborar plenamente en la acción emprendida por estas en Corea, dentro del marco que le asigna su misión. Es un hecho particularmente significativo que los 18 miembros del Consejo hayan mostrado unánimes en "deplorar la violación de la ley internacional", y en votar un programa relativo no solo al futuro inmediato sino a la postguerra.

教科文组织响应联合国对朝鲜采取行动的要求 - 教科文组织坚决响应联合国针对朝鲜采取行动的诉求。该行动是在8月底本组织执行委员会会议上决定的。重要的是，18名理事会成员作为个人而不是作为政府代表，一致同意采取即刻和长期的行动方案。

ЮНЕСКО выступает в поддержку операции ООН в Корее - Исполнительный совет ЮНЕСКО решительно поддержал ООН в намерении оказать помощь Республике Корея в связи с совершенным на нее нападением. Все 18 членов Совета, выступающих в личном качестве, выразили «сожаление по поводу нарушения международного права» и единогласно проголосовали за принятие краткосрочной и долгосрочной программы действий.

اليونسكو تستجيب لنداء الأمم المتحدة لصالح كوريا - استجابت اليونسكو لنداء الأمم المتحدة للمساعدة في أعقاب العدوان في كوريا. لقد تم اتخاذ هذا القرار في اجتماع المجلس التنفيذي للمنظمة في نهاية أغسطس. ومن الملفت للانتباه أن الأعضاء الثمانية عشر في المجلس، الذين يشاركون بصفتهم الفردية وليس كممثلين للحكومات، اتخذوا بالإجماع قرارا لاستنكار انتهاك القانون الدولي، كما اعتمدوا بالإجماع برنامج عمل يتعلق بالمرحلة الحالية ومرحلة ما بعد الحرب.

December 1950
 Décembre 1950
 Diciembre de 1950
 1950年12月
 Декабрь 1950 г.
 ديسمبر 1950

George Bernard Shaw: July 26, 1856 - November 2, 1950 - This issue of the *Courier* is dedicated to the Universal Declaration of Human Rights, adopted December 10, 1948. It is also the first to appear since the death of George Bernard Shaw, at the age of 94. The relation between one of humanity's noblest documents and the life and work

of one of history's literary giants is certainly complex and certainly controversial, but – just as certainly – it exists. We merely note that Shaw is the man who said: "All improvement is founded on tolerance..."

George Bernard Shaw : 26 juillet 1856 - 2 novembre 1950 - S'il est une circonstance qui puisse atténuer notre tristesse [à l'annonce du décès de George Bernard Shaw], c'est bien qu'il nous soit permis de rendre hommage à sa mémoire, dans ce numéro du *Courier* tout entier consacré à la Déclaration universelle des droits de l'homme. L'illustre écrivain occupe un rang éminent parmi les penseurs qui, depuis la fin du XIXe siècle, ont formé cette conscience universelle des droits et des devoirs de l'homme qui s'est exprimée à Paris, le 10 décembre 1948.

George Bernard Shaw: 26 de julio de 1856 - 2 de noviembre de 1950 - Este número de *El Correo* está dedicado a la Declaración Universal de los Derechos del Hombre, adoptada el 10 de diciembre de 1948, pero es, asimismo, el primero que aparece desde la desaparición de George Bernard Shaw. La relación existente entre uno de los documentos más nobles y trascendentes de la historia y la vida y obra de uno de los mayores talentos literarios del siglo, quizá pueda prestarse a controversia, pero, no por ello ha de dejar de establecerse.

乔治·萧伯纳：1856年7月26日 - 1950年11月2日 - 本期《信使》致力于重温1948年12月10日通过的《世界人权宣言》。这也是在乔治·萧伯纳94岁逝世以后的第一次的回顾。这部人类最崇高文件，和世界文豪生活与工作的关系，复杂而充满争议。我们注意到乔治·萧伯纳说过：“所有改进都建立在宽容的基础上……”

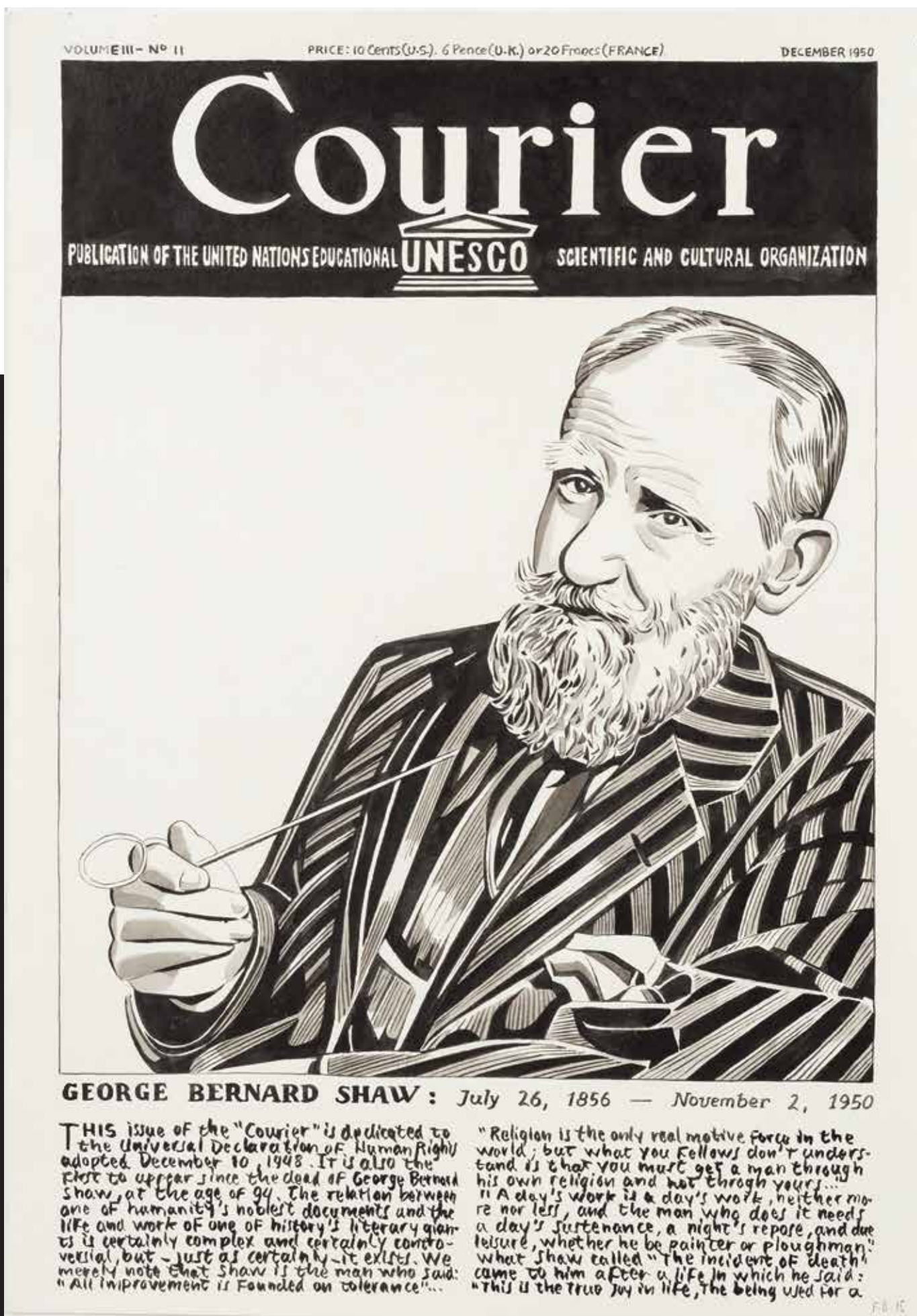
Джордж Бернард Шоу: 26 июля 1856 г. - 2 ноября 1950 г. - Этот номер «Курьера ЮНЕСКО» посвящается Всеобщей декларации прав человека, принятой 10 декабря 1948 года. Это также первый номер, который вышел в свет после кончины Джорджа Бернарда Шоу. И хотя связь между одним из благороднейших актов в истории человечества и этим великим писателем может показаться неочевидной, она есть. Скажем только, что именно ему принадлежат слова: «Все улучшения основаны на толерантности».

جورج برنارد شو: 26 يوليو 1856 - 2 نوفمبر 1950 - في هذا العدد من رسالة اليونسكو

المخصص للإعلان العالمي لحقوق الإنسان الذي تم تبنيه في 10 ديسمبر 1948، تنشر المجلة تكريماً للكاتب

جورج برنارد شو الذي وافاه الأجل عن عمر يناهز 94 عاماً. كان

هذا المؤلف العملاق من بين كبار المفكرين الذين ساهموا في بناء ضمير كوني في مجال حقوق وواجبات الإنسان، الذي ينص عليها هذا الإعلان العالمي.



“DECLARATION HAS ALREADY HELPED THE CAUSE OF HUMAN RIGHTS”



ELEANOR ROOSEVELT
Chairman of the United Nations Commission of Human Rights

I AM very happy to have this opportunity to say that I feel the Universal Declaration of Human Rights has already helped us to progress in the observance of human rights in many parts of the world. Both the Constitution of India and that of Indonesia bear the stamp of acceptance of these rights and there are an increasing number of people who refer to the

F.B.15

“UNITED NATIONS GAVE HUMAN RIGHTS MESSAGE A NEW FORCE”



M. VINCENT AURIOL
President of the French Republic

FROM the very beginning of the French Revolution in 1789 when the Declaration of the Rights of Man and the Citizen was proclaimed not only the liberties of French nationals were defined, but those of every person in every nation of the world. Its message was universal and overcame all frontiers. Though widely circulated and rousing the deepest interest among all

F.B.15

United Nations gave Human Rights message a new force - As long as these rights and these liberties are accorded universal respect, the peoples will be freed from war, ignorance, fear and misery. In other words, the nations who have solemnly recognised these rights and liberties, have no greater nor more urgent task than to ensure that they become living, sincere and effective realities. - *Vincent Auriol*
Pour libérer les peuples de la guerre, de l'ignorance, de la peur et de la misère - Que ces droits et ces libertés soient partout respectés, et les peuples seront libérés de la guerre, de l'ignorance, de la peur et de la misère. C'est dire que les nations qui les ont solennellement reconnus, n'ont pas de tâche plus haute et plus urgente que d'en assurer la pleine, sincère et effective application. - *Vincent Auriol*

Que esos derechos y esas libertades sean en todas partes respetados... - Que esos derechos y libertades sean en todas partes respetados y los pueblos se verán libres de la guerra, de la ignorancia, del miedo y la miseria. Así, las naciones que solemnemente lo reconocieron no pueden tener finalidad superior y más urgente que la de garantizar su plena, sincera y efectiva aplicación. - *Vincent Auriol*

联合国给予人权信息新的力量 - 只要这些权利和这些自由得到普遍尊重，人民就会摆脱战争，无知，恐惧和痛苦。换句话说，对庄严地承认这些权利和自由的国家，确保它们成为鲜活的现实是最重要和最紧迫的任务。 - 森特·奥里奥尔

Избавить народы мира от войны, невежества, страха и нищеты - Если эти права и свободы будут соблюдаться повсеместно, человечество сможет избавиться от войны, невежества, страха и нищеты. Иными словами, перед народами, их провозгласившими, не стоит более важной и неотложной задачи, чем добиться их полной, искренней и эффективной реализации. - *Венсан Ориоль*

كي تتحرر الشعوب من الحروب والجهل والخوف والبؤس - إذا ما حظيت هذه الحقوق وهذه الحريات بالاحترام في كل أرجاء العالم، فسوف تتحرر الشعوب من الحروب والجهل والخوف والبؤس. وهذا يعني بالنسبة للدول التي اعترفت رسمياً بهذه الحقوق والحريات، أن ليس لديها مهمة أكبر أو أكثر إلحاحاً من أن تضمن تطبيقها بصفة كلية وصادقة وفعالية. - فنسنت أوريول

December 1950

Décembre 1950

Diciembre de 1950

1950年12月

Декабрь 1950 г.

ديسمبر 1950

Declaration has already helped the cause of human rights - I feel the Universal Declaration of Human Rights has already helped us to progress in the observance of human rights in many parts of the world. Even though it is not a legally binding document, it has been referred to in court decisions. - *Eleanor Roosevelt*
Des progrès d'ores et déjà sensibles - La Déclaration universelle des droits de l'homme me paraît avoir déjà contribué sensiblement à faire respecter les droits de l'individu dans diverses régions du monde. Bien que celle-ci n'ait pas force de loi, elle a déjà été invoquée par maint tribunal. - *Eleanor Roosevelt*

Ha contribuido a fomentar el respeto a los derechos humanos... - La Declaración Universal ha contribuido ya a fomentar el respeto a los derechos humanos en muchas partes del mundo. Cada día, mayor número de personas se refieren en sus discursos a los principios de la Declaración, invocándose su letra en los Tribunales aun cuando no constituya un documento de carácter jurídico. - *Eleanor Roosevelt*

《世界人权宣言》已推动人权事业 - 我认为，“世界人权宣言”在尊重人权方面，已经帮助我们在世界许多地方取得进展。即使它不是具有法律约束力的文件，但在法院判决中也提及到了这一点。 - 埃莉诺·罗斯福

Вклад Декларации в защиту прав человека уже ощущается - Всеобщая декларация прав человека уже помогла нам продвинуться вперед в деле соблюдения прав человека во многих странах. Хотя этот документ и не имеет обязательной юридической силы, на него ссылаются целый ряд судебных решений. - *Элеонора Рузвельт*

لقد ساعد الإعلان بالفعل قضية حقوق الإنسان

- يبدو لي أن الإعلان العالمي لحقوق الإنسان

قد ساعد بالفعل على التقدم في مجال

احترام حقوق الفرد في أنحاء كثيرة من

العالم. لقد تمت الإشارة إليه في

قرارات العديد من المحاكم على

الرغم من أنه ليس وثيقة

قانونية ملزمة. -

إليانور

روزفلت

“ THE FREEDOMS FOR WHICH WE STAND ”



Now, when it is more ever than ever necessary to defend those freedoms for which we, in the community of the United Nations stand, we welcome the opportunity which is given in these columns of the *Unesco Courier* to re-affirm our belief in the Declaration of Human Rights on this second anniversary of its signature.

MR. GEORGE TOMLINSON
Minister of Education
For England and Wales

F.B. 5

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Work

for the future - In a world which is full of conflict and hatred and violence, it becomes even more necessary than at any other time for us to have some anchor to our faith in human destiny. - *Jawaharlal Nehru*

Pour ne pas faire mentir l'espoir -

Dans un monde assourdi par le fracas des haines, des conflits de la violence, il est devenu plus nécessaire encore qu'à toute autre époque de notre histoire, de définir et d'affirmer hautement les valeurs qui seules peuvent justifier notre foi dans l'avenir de l'homme. - *Jawaharlal Nehru*

Un hecho trascendente en la historia del

hombre... - En un mundo pleno de conflictos, donde se manifiestan el odio y la violencia, resulta más preciso que nunca el disponer de un ancla a la que sujetar nuestra fe en el destino humano. - *Jawaharlal Nehru*

为未来而努力 - 在一个充满冲突，仇恨和暴力的世界里，我们比其他任何时候，都更需要坚守对人类命运的信仰。 - 贾瓦哈拉尔·尼赫鲁

Навстречу лучшему будущему - В эпоху, когда мир изнемогает от ненависти, вражды и насилия, еще более острой, чем когда-либо, становится потребность в утверждении ценностей, на которые могла бы опираться наша вера в лучшее будущее. - *Джавахарлал Неру*

من أجل مستقبل أفضل - في عالم تنخره الصراعات والكرهية والعنف، أصبح من الضروري أكثر من أي فترة أخرى من تاريخنا، أن نسعى لتحديد وتأكيد المثل العليا التي من شأنها أن ترسخ فينا الإيمان بمصير البشر. - جواهر آل نهرو

The freedoms for which we stand - Now, it is when more than ever necessary to defend those freedoms which we, in the community of the United Nations stand, we welcome the opportunity which is given in these columns of the *UNESCO Courier* to re-affirm our belief in the Declaration of Human Rights. - *George Tomlinson*

Une foi vigilante - À un moment où il est plus nécessaire que jamais auparavant de défendre ces libertés proclamées par la communauté des Nations Unies, nous sommes heureux de réaffirmer, dans les colonnes du *Courrier*, notre foi en la Déclaration universelle des droits de l'homme. - *George Tomlinson*

Cuando es más necesario que nunca defender las libertades... - En la actualidad, cuando es más necesario que nunca defender las libertades que sustentan la comunidad de las Naciones Unidas, aprovecho esta oportunidad que me brinda *El Correo*, para reafirmar mi confianza en la Declaración de los Derechos del Hombre. - *George Tomlinson*

我们所捍卫的自由 - 现在，我们非常有必要捍卫联合国所倡导的自由。教科文组织《信使》这期专栏给我们机会再次坚定对《人权宣言》的信念。

- 乔治·拓米里森

Непоколебимая вера - Сегодня как никогда необходимо отстаивать свободы, провозглашенные Объединенными Нациями, и мы рады возможности вновь заявить о нашей вере в Декларацию прав человека на страницах «Курьера ЮНЕСКО».

- Джордж Томлинсон

الحريات التي ندافع عنها - الآن وقد أصبح أكثر من أي وقت مضى - من الضروري الدفاع عن تلك الحريات التي أعلن عنها مجتمع الأمم المتحدة، لا يسعنا إلا أن نؤكد من جديد، على صفحات رسالة اليونسكو، إيماننا بالإعلان العالمي لحقوق الإنسان. - جورج توملينسون

“ WORK FOR THE FUTURE ”

IN a world which is full of conflict and hatred and violence, it becomes even more necessary than any other time



JAWAHARLAL NEHRU
Prime Minister of India

For us to have some anchor to our faith in human destiny. The solemn proclamation by the United Nations of the Universal Declaration of Human Rights provides such an anchorage if only we hold on to it. I welcome, therefore, the celebration of the second anniversary of this Declaration and I hope that it will revive in peoples minds all over the world that there are certain positive values in life which we must respect and hold on to, if life is to be made worth liv-

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“THE WORLD HAS NOW SPOKEN”



CHARLES MALIK
 Minister of Lebanon to the United States

FEW people now contest the opinion that the Universal Declaration of Human Rights is one of the historic documents of our epoch. Already in scores of significant international and national encounters it has been appealed to in authoritative justification of certain causes or complaints. A growing body of jurisprudence is building up around it. As an objective standard, the Declaration serves at once as a potent ferment of ideas as a disturber and judge of actual practice, and as a solid ground to which movements of reform can anchor themselves.

The world has now spoken - As an objective standard, the Declaration serves at once as a potent ferment of ideas, as a disturber and judge of actual practice, and as a solid ground to which movements of reform can anchor themselves. - *Charles Malik*

Les principes de l'unité internationale - La Déclaration est tout à la fois un puissant stimulant pour l'esprit, un code qui permet de juger les mœurs sociales et politiques de notre époque et une base inébranlable pour les réformes nécessaires. - *Charles Malik*

Potente fermento de ideas... - Como norma ideal, la Declaración actúa a un tiempo como potente fermento de ideas y revulsivo de las prácticas existentes. Constituye un sólido terreno en el que habrán de afincarse muchos movimientos reformista. - *Charles Malik*

现在，世界发言了 - 作为一项客观标准，《人权宣言》既是一种强烈的思想酝酿，又是一种对现实推行的判断，也是改革运动的坚实基础。 - 查尔斯·马利克

Благодатная почва для реформ - Декларация прав человека – это мощный катализатор идей, это упрек политике и общественным нравам нашей эпохи и, наконец, это благодатная почва для неотложных реформ. - *Шарль Малик*

عالم موحد - هذا الإعلان يشكل، في نفس الوقت، حافزا قويا للتفكير، ومدونة قواعد لتقييم الأخلاقيات الاجتماعية والسياسية في عصرنا الحالي، وأرضية ثابتة لبناء الإصلاحات اللازمة. - *تشارلز مالك*

For an open world - There have always been and will ever remain many problems to ponder and principles for which to strive. However, to make it possible for nations to benefit from the experience of others and to avoid mutual misunderstanding of intentions, free access to information and unhampered opportunity for exchange of ideas must be granted everywhere. - *Niels Bohr*

Les responsabilités d'un monde libre - Il a toujours fallu, et il faudra toujours, lutter pour faire admettre des principes et pour résoudre des problèmes. Le libre accès à l'information et la liberté d'échanger des idées doit partout être garantie afin que les nations puissent vivre en bonne entente et profiter de l'expérience de leurs voisins. - *Niels Bohr*

La mejor manera de alcanzar los ideales comunes - Siempre ha habido y seguirá habiendo muchos problemas que considerar y principios por los que combatir. A pesar de ello, debe garantizarse en todas partes el derecho de las naciones a beneficiarse de las experiencias de otras, el evitar la mutua incomprensión y el facilitar el libre acceso a la información. - *Niels Bohr*

面向一个开放的世界 - 现实世界一直存在许多需要思考的问题和遵循的原则。为了使各国能够从其他国家的经验中受益并避免相互误解，我们必须保障随时随地拥有免费获取信息和不受阻碍的思想交流机会。 - 尼尔斯·波哈

Основа свободного мира - Человечеству еще неоднократно придется сталкиваться с новыми препятствиями и отстаивать новые принципы. Тем не менее, чтобы народы могли опереться на опыт своих соседей и достичь взаимопонимания, право на свободный доступ к информации и беспрепятственный обмен мнениями должно гарантироваться повсюду. - *Нильс Бор*

في سبيل عالم منفتح - إن اعتماد المبادئ وإيجاد الحلول يتطلب دائما كفاحا طويلا، وسوف يبقى الأمر كذلك دوما. يجب ضمان الحصول على الأخبار وحرية تبادل الأفكار في كل مكان حتى تتمكن الأمم من التعايش الآمن والاستفادة من تجارب البلدان المجاورة. - *نيلس بور*

“FOR AN OPEN WORLD”



PROFESSOR NIELS BOHR
 Danish Physicist

IN the Universal Declaration of Human Rights aspirations are set forth which unite all humanity in spite of the deep-rooted divergencies which exist in the world today as to how common ideals can best be realized. In order that these divergencies shall not prevent the fulfilment of the hopes embodied in the establishment of the United Nations Organization, it appears most urgent that efforts be undertaken from all sides to encourage a free exchange of information and ideas between nations without which co-operation in true confidence cannot be achieved.

Brazil: land of harmony for all races? - While, in the United States and South Africa, coloured people are classed as Negroes, even if they have only a little negro blood, in Brazil it is a person's social position which counts much more than the colour of his skin. [...] Brazil, it is true, provides an example of a country where relations between the races are relatively harmonious. It would be an exaggeration, however, to claim that race prejudice is unknown. - *Alfred Métraux*

Le Brésil a-t-il réalisé l'harmonie raciale ? - Alors qu'aux États-Unis et en Afrique du Sud, les hommes de couleur, même s'ils n'ont qu'une goutte de sang noir, sont classés comme nègres, au Brésil, la situation sociale a beaucoup plus d'importance que la pigmentation de la peau. [...] Le Brésil peut donc être donné en exemple comme un pays où les rapports entre races sont relativement harmonieux, mais il serait excessif d'affirmer que le préjugé de race y est inconnu. - *Alfred Métraux*

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BRAZIL

Land of Harmony For all Races ?

THE traveller who visits Bahia, the great Brazilian "Negro Metropolis" comes away with two apparently contradictory impressions. On the one hand he is struck by the obvious multiplicity of African survivals which have so deeply marked the life of the city and on the other by the small number of really "black" Negroes he meets, even in the most crowded quarters. While nearly all Bahia's population is "coloured", the inter-marriage between Whites, Indians and Negroes has created an original type which ultimately develop in this part of the world as a new race.

By
Alfred MÉTRAUX



Meu Negrinha, the phrase 'meu negro' (my negro) spoken in soft tones is a term of endearment in Brazil, used even by Whites in speaking to other Whites. Colourful letters often ended with "...and very much your negro!"

the following reply: he was a mulatto once, but now he is not. On being asked to explain this, his friend exclaimed in surprise: "How can a capitao-mor be a mulatto?"

Tree heirs of Portugal this history sums up the essential difference in attitude towards the race problem in Brazil and in some parts of the Anglo-Saxon world. While, in the United States and South Africa, coloured people are classed as Negroes, even if they have only a little negro blood, in Brazil it is a person's social position which counts much more than the colour of his skin. In this respect, the Brazilians are true heirs of the Portuguese who never attached much importance to race and who inter-married freely with all the native peoples they conquered and colonized in the Portuguese colo-

The Master's Mansion or Casa grande and its adjoining slave quarters of the colonial period played a dominant role in the evolution of Brazilian society. The colour line was rare. N drawn.



A typical caboclo - or peasant - of northern Brazil, in whose veins runs blood of mixed Negro and White.

To anyone familiar with the voodoo cults of Haiti, there is nothing more strange than to witness their Brazilian counterparts. The orixa (spirit gods), the rites, the songs are almost the same, and if they differ from those of Haiti, it is only that they have a more distinctly African flavour. For at Bahia, the African coast is distant neither in time nor in space. Yet Saba lorixa (priests), maes de santo (priestesses) and Filhos de santo (servants of the God) are sometimes so light in colour that it is difficult to consider them as Negroes.

It is in this extraordinary mixture that the racial tendencies which have prevailed since colonial times are most clearly seen in Brazil.

They are also exemplified by a famous anecdote told by Henry Koster, an English traveller in the 19th century. When he ad-

ded one of his friends whether a certain capitao-mor (provincial military governor) was a mulatto or not, he received

Brasil
 ¿Tierra
 de armonía
 racial? -

Mientras en los Estados Unidos y en Sudáfrica los hombres de color, aunque solo tengan una gota de sangre negra, se consideran como "negros", en Brasil la situación social tiene mucha más importancia que la pigmentación de la piel. [...] Así es como el Brasil puede ponerse de ejemplo como país en el cual las relaciones entre razas son relativamente armónicas, pero sería acaso excesivo afirmar que el prejuicio de razas se desconoce. - *Alfred Métraux*

巴西:所有种族的和谐之地? - 虽然在美国和南非,有色人种被归类为黑人,即便他们有些也有一部分黑人血统。但在巴西,一个人社会地位的重要性,远远超过他的肤色……巴西确实提供了一个国家的例子,这个国家的种族关系相对和谐,这么说也许有些夸大,毕竟有时候种族偏见也是隐性的。- *阿尔德·梅特罗*

Бразилия – страна расовой гармонии? - Если в США и Южной Африке достаточно иметь хоть каплю негроидной крови, чтобы считаться негром, то в Бразилии общественное положение человека значит гораздо больше, чем цвет его кожи. [...] Таким образом, Бразилия служит наглядным примером страны с гармоничными межрасовыми отношениями, хотя было бы преувеличением утверждать, что в ней вовсе нет места расовым предрассудкам. - *Альфред Метро*

البرازيل: أرض الانسجام بين جميع الأجناس؟ - في حين يتم تصنيف الأشخاص الملونين في الولايات المتحدة وجنوب أفريقيا على أنهم زنوج، حتى لو لم يكن لديهم سوى القليل من الدم الزنجي، في البرازيل يحتل الوضع الاجتماعي للشخص أهمية أكبر من لون بشرته [...] وبالتالي، يمكن اعتبار البرازيل مثالاً يقتدى به من حيث الانسجام النسبي بين الأعراق، ولكن القول بأن التحيز العرقي غير موجود يبقى من باب المبالغة. - *ألفريد ميترو*

Syria Decrees General Mobilization Of All Civil Servants As Part-Time Teachers

by Camille Aboussouan

A new kind of revolution is taking place in Syria. Though it affects all levels of national life, the greatest changes are taking place in the cultural field.

It is a bloodless revolution! While other countries, caught up in a world armaments race, are passing laws for military conscription, Syria has ordered a different kind of mobilization - in the service of education.

In its constitution, adopted last October, Syria declared its intention of sweeping away all illiteracy within its borders during the next ten years. Today, from the banks of the Euphrates to the mountains of Lebanon, from the deserts of central Arabia to the rivers Tigris and Taurus, an energetic campaign is being waged to give men, women and children - city dwellers, peasants and nomads, bedouins - the right of free access to education and culture.

Sufficient funds are being made available to the Ministry of National Education to ensure the success of the campaign, and the introduction of compulsory social service has solved a primary problem, by providing an army of teachers. Every Syrian man or woman, possessing a school certificate or a diploma for more advanced studies is required by law, to become a teacher, thus ensuring a permanent teaching staff

in each "School for the people". These "Schools for the People" now being opened throughout the country are cultural centres located in the primary schools. Their purpose is to spread practical, useful knowledge among the people and in particular to wage a campaign against illiteracy.

Schools for nomads
Every person holding a school diploma issued during the last ten years must assist in this teaching campaign. Anyone wishing to enter the civil service is also obliged to provide his services for three months, and later receives a certificate signed by the headmaster of the school and attested by the provincial Director of Education. In this way, postmasters, court clerks and customs officers, will later have the sensation and the satisfaction of recalling the time when they took part in this community service.

Educators were faced with difficult problems even with the general mobilization of everyone capable of assisting in the work. How could Syria's nomad tribes, numbering several hundred thousand people, be provided with sufficient schools? How could equipment

such as blackboards and maps be continually moved on the backs of camels, as the pupils wandered from pasture-lands to winter quarters? Despite such difficulties, fundamental education has achieved some remarkable results. The present aim is to increase the number of schools with a teaching programme adapted to desert conditions. Instruction on rearing of stock - a daily factor in the life of these tribes - is given special prominence; land cultivation is also taught, for it is hoped to induce the nomads to abandon their wandering life and settle permanently on small farms, gaining their livelihood from agriculture.

Reviving a 'Glorious Age'

Other schools are being established for small towns and isolated rural populations where pupils receive primary education and are taught trades. Local inhabitants are asked to contribute to the building of schools, and in this connection, a fund-raising experiment has been introduced in the regions around Damascus, the Euphrates and Aleppo.

In these places municipal authorities are imposing a one piastre tax on every kilo of cereals sold at the Correlation Office, on sale of drinks and on radio sets.

Syria decrees general mobilization of all civil servants

as part-time teacher - A new kind of revolution is taking place in Syria. Though it affects all levels of national life, the greatest changes are taking place in the cultural field. It is a bloodless revolution! While other countries, caught up in a world armaments race, are passing laws for military conscription, Syria has ordered a different kind of mobilization - in the service of education.

Le gouvernement syrien décrète la mobilisation

générale des diplômés - La Syrie est actuellement le théâtre d'une révolution sans précédent. Mais si elle intéresse tous les plans de la vie nationale, c'est dans le domaine culturel qu'elle apporte les transformations les plus profondes. Révolution toute pacifique. Alors que certains pays, entraînés dans la course aux armements, ont dû décréter la conscription militaire, c'est un service d'enseignement obligatoire qui est institué à Damas.

Siria, el Gobierno decreta la movilización general de los diplomados

- Siria es en la actualidad el teatro de una revolución sin precedente. Y aunque interesa a todos los planos de la vida nacional, es en el aspecto cultural en el que realiza las transformaciones más profundas. ¡Revolución totalmente pacífica! Mientras otros países, metidos en la carrera de armamentos, han tenido que llegar al reclutamiento militar obligatorio, en Siria se ha establecido un Servicio obligatorio de enseñanza.

叙利亞下令將所有公務員全面動員為兼職教師 - 叙利亞正在發生一場新的革命，它影響到國家生活的各個層面，尤其是文化領域正在發生最大的變化。這是一場不流血的革命！陷入世界軍備競賽的其他國家正在通過軍事征兵法，叙利亞下令進行另一種服務教育的全面動員。

Сирия: всеобщая мобилизация учителей - В Сирии разворачивается уникальная - и совершенно мирная - революция, затрагивающая все сферы жизни.

Самые значительные изменения происходят в области культуры. В то время как другие страны участвуют в гонке вооружений и издают указы о воинской повинности, Сирия активно мобилизует граждан на службу... в сфере образования!

سوريا تقرر تعبئة جميع مواطنيها الحائزين على الشهادة لفائدة التعليم - تشهد سوريا ثورة فريدة من نوعها، وإن كانت تشمل جميع مجالات الحياة الوطنية، فإن تأثيرها الأهم يحدث في المجال الثقافي وهو ما يجعل منها ثورة سلمية في حين تنجر دول أخرى في سباق التسلح وتقر قوانين للتجنيد العسكري، اعتمدت سوريا نوعا مختلفا من التعبئة - تعبئة في خدمة التعليم

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PAKISTAN

Spiritual Home and National Reality

by Claude Lévi-Strauss
Ecole Pratique des Hautes Etudes
Sorbonne University

"OF all the countries which make up our inhabited globe Pakistan is perhaps the one which presents the most unusual characteristics. The laws defining its existence declare that it was founded as a State where all Moslems could live according to the principles of Islam. As such it provides a spiritual home for all members of a single religious community regardless of their national origin. Nevertheless, Pakistan remains in the deepest sense of the word a nation. It groups under one unified authority lands that for thousands of years have been inhabited by the same people, most of whom have shared for centuries the same moral, political and religious principles forming the basis of the new State. This dual aspect - the spiritual home and the national reality characterizes the Pakistan of today. It explains too, certain paradoxes. For although Pakistan's hope is to bring together Moslems from all over prepartition India, in reality 40 million Moslems - or roughly 30 per cent of the total number - are still scattered in other parts of

But the immense problems of financing these projects and of transforming a large portion of illiterate peasants into technically and socially educated workmen present formidable obstacles. Here United Nations and Unesco Technical Assistance and U.S. Point IV programmes may help in meeting some of the difficulties.

8,000,000 Refugees

PARTITION and with it the independence of Pakistan brought in its wake immense misery and suffering. Since 1947 eight million refugees have trickled into West Pakistan (Sind and Punjab) from all parts of India, leaving behind them everything they cherished - their person - all belongings, their fortunes, their land and the tombs of their ancestors - in order to join the spiritual community of their own choosing. Despite the efforts of the Central Government, hundreds of thousands of these refugees still live in conditions that defy description. Undoubtedly material aid must first be given to the adults; but



- May 1951
- Mai 1951
- Mayo de 1951
- 1951年5月
- Май 1951 г.
- 1951 مايو

Pakistan: spiritual home and national reality - A young nation founded on an ancient civilization, Pakistan like other nations of Asia or America, synthesizes in its problems the whole of human development. At one and the same time, it suffers and lives in our Middle Ages which its villages perpetuate; in our 18th and 19th centuries which its first attempts at industrialization reproduce; in our 20th century whose advantages it is determined to secure. - *Claude Lévi-Strauss*

Le Pakistan: foyer spirituel, réalité nationale - Pays jeune et peuple très ancien, le Pakistan, comme d'autres pays d'Asie ou d'Amérique, rassemble dans ses problèmes la totalité du devenir humain; il souffre à la fois dans notre Moyen Âge que perpétuent ses villages, dans nos XVIIIe et XIXe siècles que reproduisent ses premiers essais d'industrialisation, dans notre XXe siècle dont il est résolu à conquérir les avantages. - *Claude Lévi-Strauss*

Pakistan, hogar espiritual y realidad nacional - País joven y muy viejo a un tiempo, el Pakistán condensa en sus problemas los de gran parte del mundo y su solución es la del futuro de la humanidad. De este modo, padece del atraso que caracterizará a la Edad Media en Occidente, reproduciendo también los fenómenos que acompañaron al despertar la industria de nuestros países en los siglos XVIII y XIX y participando de las aspiraciones que caracterizan al siglo en que vivimos. - *Claude Lévi-Strauss*

巴基斯坦: 精神家园和国家现实 - 巴基斯坦是一个建立在古老文明基础上的年轻国家, 与亚洲或美洲的其他国家一样, 经历了整个人类发展上的问题。它经历了中世纪, 一些古村落至今保存完好。18世纪和19世纪, 它开始尝试第一次工业化。20世纪, 它的优势决定了国家安全。- 洛德·列维-斯特劳斯

Пакистан: духовное пристанище и местные реалии - Пакистан - молодое государство и наследник древней цивилизации - одновременно переживает проблемы, присущие различным этапам развития человечества. Его деревни по-прежнему живут в нашем Средневековье, первые попытки индустриализации воспроизводят наши модели XVIII и XIX веков, а намерения его устремлены в наш XX век, преимуществ которого он намерен для себя добиться. - *Клод Леви-Стросс*

باكستان: الوطن الروحي والواقع الوطني - أمة شابة تأسست على حضارة قديمة الباكستان مثل دول أخرى في آسيا وأمريكا تتغير من خلال مشاكلها عن كل مراحل التنمية البشرية. فقرها تعاني من العيش في مرحلة "القرون الوسطى". وقد تكررت - في القرنين الثامن عشر والتاسع عشر - محاولاتها الأولى للتصنيع في حين أنها في القرن العشرين صممت على ضمان إنجازاتها.

- كلود ليفي شتراوس

September 1951
septembre 1951
Septiembre de 1951
1951年9月
Сентябрь 1951 г.
سبتمبر 1951



Special issue: the cinema - Elena Varzi extending a hand of friendship in "The Road to Hope", the 1951 Italian "Silver Laurel Award" for European films contributing to goodwill among peoples. [...] "The responsibility of the film is not greater than the responsibility of press or radio.

But it shares with television a power to dramatize beyond the others and an opportunity to play a leading part in creating a possible and credible world," wrote Ross McLean.

Numéro spécial : le cinéma - Elena Varzi tend une main amicale dans le film italien « Le Chemin de l'espérance », un des Prix du Laurier d'argent de 1951, destinés à récompenser les meilleures productions européennes contribuant à la compréhension entre les peuples. [...] « Le film partage avec la télévision un pouvoir de dramatiser supérieur à celui des autres moyens d'information, et la faculté de jouer un rôle important dans la création d'un monde plus humain », a écrit Ross McLean.

Número especial: el cine - Elena Varzi extiende su mano amiga en "Il Cammino della speranza", la película italiana que ha obtenido el "Laurel de Plata" en 1951 por su contribución a la buena voluntad entre los pueblos. [...] "El cine comparte con la televisión la facultad de dramatizar más que los otros medios, y la oportunidad de desempeñar un papel importante en la creación de un mundo posible y creíble", escribió Ross McLean.

特刊: 电影院 - 埃琳娜·瓦尔兹 (Elena Varzi) 在电影《希望之路》(The Road to Hope) 的演绎中展示了友谊, 该片获得1951年意大利“银桂奖”, 用于鼓励为世界各国人民传递善意的欧洲电影……“电影的责任或许不如新闻媒体一般重大, 但是它与电视共享一种超越其他媒介的戏剧化的力量, 并有机会主导创造一个可能和可信的世界。”罗斯麦·克莱恩 (Ross McLean) 写道。

Специальный выпуск, посвященный кинематографу - На первой полосе этого номера - Элена Варци в ленте «Дорога надежды», удостоенной «Серебряной лавровой ветви» в 1951 году за вклад в укрепление доброй воли народов мира. [...] «Подобно телевидению, кинематограф способен глубже проникать в души людей, чем другие средства информации, и потому играет важную роль в построении более гуманного мира», - писал Росс Маклин.

عدد خاص: السينما - إيلينا فارزي تمد يد الصداقة في الفيلم الإيطالي «طريق الأمل» الحاصل على جائزة لوريي الفضية لعام 1951، وهي جائزة تمنح لأحسن الأفلام الأوروبية

التي تساهم في التقارب بين الشعوب [...] «للسينما والتلفزيون قدرة متساوية - تفوق وسائل الإعلام الأخرى - في تقديم الأحداث بصفة درامية، مما يجعلها مؤهلة لتلعب دورا رياديا في خلق عالم أكثر إنسانية». روس ماكليين.

November 1951
 Novembre 1951
 Noviembre de 1951
 1951年11月
 Ноябрь 1951 г.
 نوفمبر 1951

**Folklore is
 an
 everyday
 event in Yugoslavia -**

Drawing on the wealth of their individual cultures and traditions, the peoples of Yugoslavia are today making a determined effort to develop the educational, scientific and cultural resources of their country. Each of Yugoslavia's six federated republics, for example, organizes its primary, technical and higher schools, its academy of arts and sciences, and its research laboratories, which, while fostering the culture of the people they serve, are designed to meet the social and economic needs of modern life.

Art populaire yougoslave - S'enrichissant de leur diversité, les peuples de Yougoslavie réalisent aujourd'hui, dans le cadre d'une Fédération largement décentralisée, un effort remarquable en vue du développement de l'éducation, de la science et de la culture. Chacune des six républiques fédérées a ses institutions éducatives, de l'enseignement primaire à l'enseignement technique et supérieur, son académie des sciences et des arts, des centres de recherches, institutions qui sont administrées selon les traditions de sa propre culture pour répondre aux exigences sociales et économiques de l'heure présente.

La tradición de la danza en Yugoslavia - Enriqueciéndose con su diversidad, los pueblos de Yugoslavia realizan hoy, en el marco de una Federación ampliamente descentralizada, un notable esfuerzo que tiende al desarrollo de la educación, de la ciencia y de la cultura. Cada una de las seis Repúblicas federadas tiene sus instituciones educativas, desde la enseñanza primaria hasta la enseñanza técnica superior; su academia de ciencias y de artes, y centros de investigación; instituciones todas ellas que se administran según las tradiciones de su cultura propia, para responder a las exigencias sociales y económicas de la hora actual.

南斯拉夫：一个充满民间传说的国度 - 基于丰富独特的文化和传统，当今，南斯拉夫人民正在坚定不移地努力发展其国家的教育，科学和文化资源。例如，南斯拉夫的六个联邦共和国都在建设他们的基础，技术和高等学校，以及这些学校里的艺术和科学学院、相关研究实验室。这些教学将在培养人们文化的同时，满足他们对现代生活的社会和经济需求。

Народное искусство Югославии - Опираясь на многообразие своих культурных традиций, народы Югославии прилагают решительные усилия по укреплению своего потенциала в сферах образования, науки и культуры. Во всех шести федеративных республиках действуют заведения начального, технического и высшего образования, академии искусств и наук и исследовательские лаборатории. Каждое из этих учреждений стремится отвечать современным социально-экономическим требованиям и содействовать развитию самобытной местной культуры.

الفنون الشعبية، حدث يومي في يوغوسلافيا - اعتمادا على تنوع ثروتها الثقافية وتقاليدها، تبذل اليوم شعوب يوغوسلافيا، في إطار دولة اتحادية لامركزية، جهودا حثيثة لتطوير التعليم والعلم والثقافة. وعلى سبيل المثال، أنشأت كل جمهورية اتحادية من الجمهوريات الست في يوغوسلافيا مؤسساتها التربوية من المرحلة الابتدائية إلى التعليم التقني والعالي، وأكاديميات الفنون والعلوم، ومراكز البحث العلمي. وتتم إدارة هذه المؤسسات حسب الخصوصيات الثقافية لكل جمهورية، حتى تتلاءم مع الاحتياجات الاقتصادية والاجتماعية للعصر الحديث.



F.8.15

November 1951
 Novembre 1951
 Noviembre de 1951
 1951年11月
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 نوفمبر 1951

LIBYA

THE UNITED NATIONS HELPS A NEW STATE TO PREPARE FOR INDEPENDENCE

A NEW nation will be born on January 1, 1952, when the three provinces of a former Italian colony will be united as the independent State of Libya. The first country in history to be created by a World organization. Since World War II, Cyrenaica and Tripolitania have temporarily been administered by the United Kingdom and the Fezzan by France. The future status of the three regions was finally settled in November 1949, when the United Nations General Assembly, with-

out a dissenting vote, recommended that Cyrenaica, Tripolitania and Fezzan "shall be constituted an independent, sovereign State." Politically, Libya is well on the road to shouldering the responsibilities of statehood. A provisional government was established by the Libyan National Assembly in March, 1951. This Assembly also recommended that Sa'ed Mohamed Idris El Sennusi, the Amir of Cyrenaica, should become the constitutional monarch of the new country, the U-

nited Kingdom of Libya. But national viability requires more than a political constitution. Mr. Adrian Pelt, who has been United Nations Commissioner in Libya since January 1950, has continually emphasized that the United Nations has an equally great responsibility in providing Libya with technical assistance. It needs to develop a sound economy and set up efficient governmental machinery. The immensity of this task is expressed in his report: The three regions of Libya total 1,450,000 inhabitants living on 1,750,000 sq. km.



FEZZAN

Greatest area, fewest people

THE Fezzan is bounded on the west by southern Algeria, southern Tunisia and Tripolitania, on the south by French West Africa and French Equatorial Africa, on the east by Cyrenaica and on the north by Tripolitania. It is a vast depression, with an area of some 800,000 square kilometers, enclosed within plateaux which isolate it from the sea - some 500 to 600 kilometers distant - and from the neighbouring lands. Within the depression lie three oases - Sebha, Brak and Murzuk - around which is grouped the non-migratory population. Widely scattered and thinly planted palm groves are also to be found in the Zefra. The population of the Fezzan is estimated at 50,000 of which one-fifth are nomads or semi-nomads. The non-migratory population is found within the depression on its fringe and beyond live the nomadic or semi-nomadic peoples. In the north these are tribes of fair-skinned stock with a strong Berber influence. In the south, in the foothills of the Tibesti and in all the area as far as Fort Lamy, Tebbous of Hamitic origin are to be found. In the



Free elections were a novel experience for the people of Libya, some of whom are shown here in animated discussion during polling at Tobruk.



A citizen of the new United Kingdom of Libya. This Tuareg from Fezzan with his

A meeting of the National Assembly of Libya, taking place under the chairmanship of Mufti of Tripoli, Mohamed Abdal Asad Al Alem -



Libya: the United Nations helps a new state to prepare for independence

A new nation will be born on January 1, 1952, when the three provinces of a former Italian colony will be united as the independent State of Libya - the first country in history to be created by a world organization. The future status of the three regions was finally settled in November 1949, when the United Nations General Assembly, without a dissenting vote, recommended that Cyrenaica, Tripolitania and Fezzan "shall be constituted an independent, sovereign State."

Naissance de la Libye, sous l'égide des Nations Unies

Le 1er janvier 1952 marquera la naissance d'un nouvel État : la Libye, première nation indépendante créée par les Nations-Unies. Le 21 novembre 1949, par une résolution adoptée à l'unanimité, l'Assemblée générale de l'ONU recommandait que la Libye, composée de la Cyrénaïque, de la Tripolitaine et du Fezzan, soit constituée en un État indépendant et souverain.

Libia, otra nación que nace

El 1 de Enero de 1952 nacerá una nueva nación, al fundirse tres ex colonias italianas en el Estado Independiente de Libia, primer país en la historia creado por una organización internacional. El comienzo de la independencia de Libia se remonta a Noviembre de 1949, fecha en que la Asamblea General de las Naciones Unidas recomendó que Cirenaica, Tripolitania y el Fezán "se constituyeran en estado independiente y soberano."

联合国帮助一个新国家——利比亚，为独立做准备 - 1952年1月1日，当意大利前殖民地的三个省联合起来作为独立国家的时候，一个新的国家——利比亚将诞生，成为历史上第一个由国际组织创建的国家。1949年11月，当联合国大会在没有反对票的情况下，建议将昔兰尼加（Cyrenaica），的黎波里塔尼亚（Tripolitania）和费赞（Fezzan）组成一个独立的主权国家时，这三个地区的未来地位终于得到解决。

Ливия обретает независимость

1 января 1952 года на карте мира появится новое независимое государство, созданное по решению ООН, - Ливия. В ноябре 1949 года Генеральная Ассамблея ООН единогласно приняла резолюцию, устанавливающую объединение бывших итальянских колоний Киренаики, Триполитании и Фецана в независимое суверенное государство.

ليبيا، أول دولة مستقلة ذات سيادة تنشأ في إطار الأمم المتحدة - في 1 يناير 1952، سوف تولد دولة جديدة ألا وهي ليبيا التي سوف تكون أول دولة مستقلة يتم إنشاؤها في إطار الأمم المتحدة. وقد سبق إن اعتمدت الجمعية العامة للمنظمة الأممية بالإجماع في 21 نوفمبر 1949 توصية بالاعتراف بليبيا كدولة مستقلة ذات سيادة متكونة من أقاليم برقة وطرابلس والفران.

December 1951
 Décembre 1951
 Diciembre de 1951
 1951年12月
 Декабрь 1951 г.
 ديسمبر 1951

“You have the right to live in a quiet, happy world” - Knowledge and understanding of the principles of the UDHR and their practical application must begin during childhood. Efforts to make known the rights and duties they imply will never be fully effective unless schools in all countries make teaching about the Declaration a regular part of the curriculum.

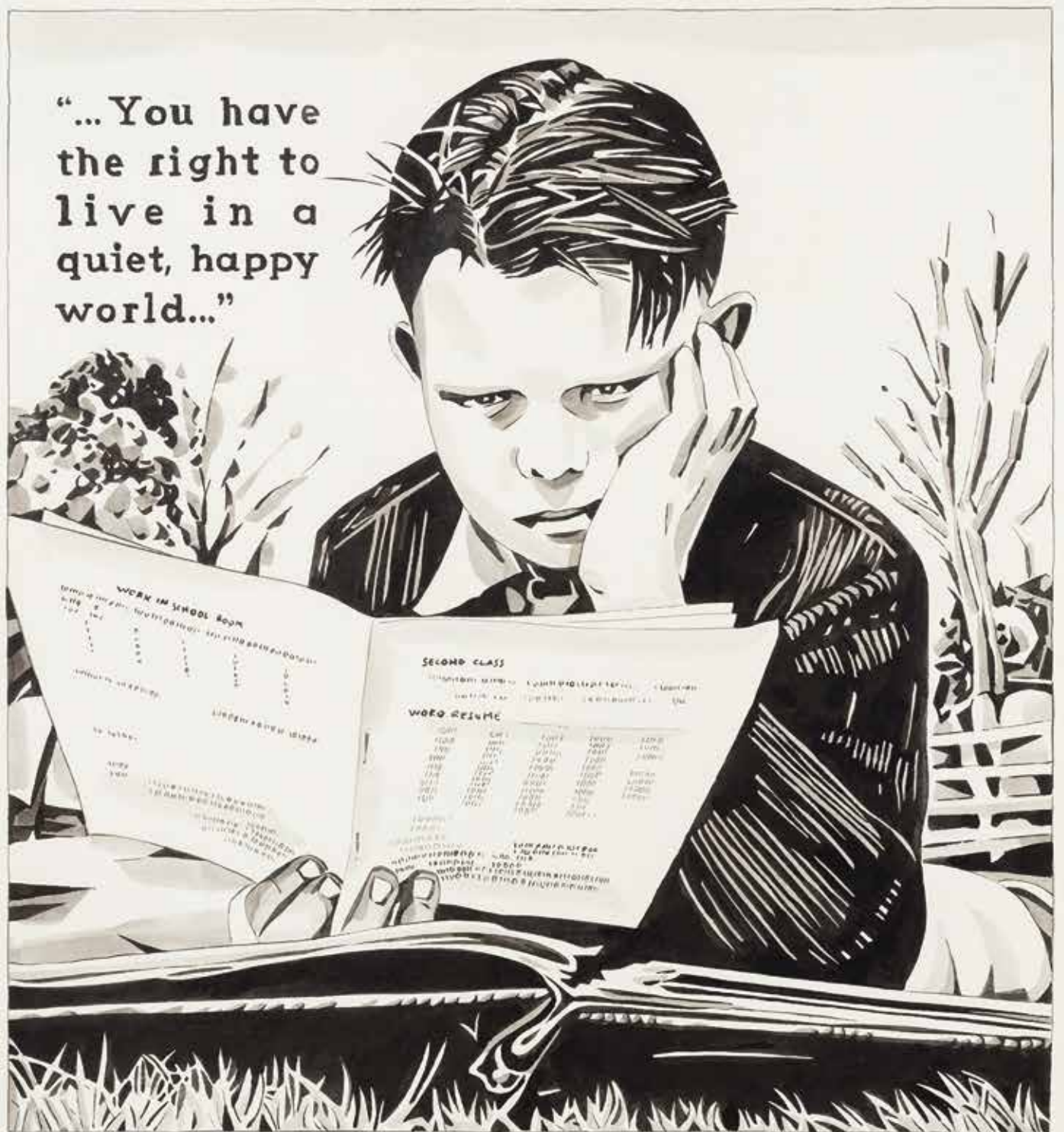
« Vous avez le droit de vivre dans un monde paisible et heureux » - Tous les efforts tendant à faire connaître les droits de l'homme et les devoirs qu'impliquent ces principes ne seront véritablement efficaces que si les écoles de tous les pays incorporent aux programmes l'enseignement relatif à la Déclaration universelle et à l'œuvre des Nations Unies.

“Tienes derecho a vivir en un mundo en paz, un mundo feliz” - Nunca podrán ser totalmente eficaces los esfuerzos que se hagan por difundir los derechos del hombre - y los deberes que éstos implican - si en todos los países no se convierte la enseñanza sobre la Declaración Universal y sobre la obra de las Naciones Unidas en parte regular y fija de los programas escolares.

“你有权生活在一个安静、快乐的世界” - 必须在童年时期，开始了解和理解《人权宣言》的原则及其实际应用。除非所有国家的学校都将《宣言》的教学作为课程的常规部分，否则我们努力宣传的权利和义务，将永远不会完全有效。
Право на мир в мире - Усилия, направленные на обеспечение знания и понимания принципов, лежащих в основе прав человека и вытекающих из них обязанностей, будут поистине эффективными лишь тогда, когда Декларации будет обеспечено достойное место в школьной программе всех стран.

«لك الحق في العيش في عالم آمن وسعيد» - لن تنجح الجهود الرامية إلى التعريف بحقوق الإنسان والواجبات التي تنجر عنها، ما لم يتم إدراج مبادئ الإعلان العالمي لحقوق الإنسان وإنجازات الأمم المتحدة كمادة في المناهج التعليمية في كل المدارس وفي كل أنحاء العالم.

December 1951
 Décembre 1951
 Diciembre de 1951
 1951年12月
 Декабрь 1951 г.
 ديسمبر 1951



Knowledge and understanding of the principles of the Universal Declaration of Human Rights and their practical application must begin during childhood. Efforts to make known the rights and duties they imply will never be fully effective unless schools in all countries make teaching about the Declaration a regular part of the curriculum. One of the countries where such action has been taken is the Republic of the Philippines whose Education Department has prepared a simplified version of the Articles of the Declaration, for use in schools. This children version which we publish below, is written in easily understood terms and shows the place of the rights in every-day life.

ARTICLE 1. - In this world all persons are like brothers and sisters in a family; so you should be kind, friendly and polite to others.
ARTICLE 2. - Your rights have nothing to do with your riches, family, religion, sex, colour or political beliefs.
ARTICLE 3. - You have the right to be alive and to stay alive.
ARTICLE 4. - No one can make you a slave.
ARTICLE 5. - You cannot be hurt or punished in any shameful way.

ARTICLE 6. - Your rights as a person must be respected everywhere you go.
ARTICLE 7. - You have the same rights as any other person has in the eye of the Law.
ARTICLE 8. - If anyone takes away any of your rights, you can go and ask the court to get it back for you.
ARTICLE 9. - You cannot be arrested, put in prison or sent away from your town or country if you have not done anything against the law.

The 'Miracle' on 57th Street; a day in a giant computing laboratory - It seems a vision of some other and superhuman world. This calculator, this machine that "thinks" with lightning speed and remembers endless numbers and equations, dwarfs the few men that sit at desks beside it as if they were but pigmy servants of its higher intelligence.

Le « Miracle » de la 57^e Rue: une journée de la vie d'une calculatrice géante - On a l'impression d'assister à une scène de la vie d'un autre monde. Cette machine, qui « pense » à une vitesse vertigineuse et retient un nombre extraordinaire de chiffres et d'équations, domine de sa masse imposante les quelques hommes assis dans le hall, tels des nains asservis à son intelligence transcendante.

El "Milagro" de la Calle 57, un día en un laboratorio gigante de cálculo - Esta calculadora, esta "máquina que piensa" con la rapidez de un relámpago y recuerda una infinidad de números y ecuaciones, empequeñece por sus proporciones y su aspecto a los contados hombres que se sientan a sus lados en sendos escritorios, hombres que parecen pigmeos puestos al servicio de su inteligencia superior.

57街的“奇迹”：在巨型计算实验室度过一天 - 这似乎是一些超人世界的愿景。这台计算机，以闪电般的速度“思考”并记住无数的数字和方程式，使坐在桌子旁边的几个男人相形见绌，好像他们只是这台高智商机器的仆人。

«Чудо» 57-й улицы: один день из жизни вычислительной машины - Кажется, будто эта гигантская машина, способная «думать» с немислимой скоростью и запоминать бесконечные последовательности чисел и уравнений, попала к нам из фантастического мира, населенного сверхлюдьми. Сидящие рядом с ней люди выглядят гномами на службе у высшего разума.

«معجزة» في الشارع رقم 57: يوم في حياة آلة حساب عملاقة - يبدو المشهد وكأنه من عالم غريب. هذه الآلة الحاسبة التي «تفكر» بسرعة البرق وتتذكر الأرقام والمعادلات اللانهائية، تسيطر بحجمها الضخم على الرجال الجالسين بجانبها كما لو كانوا المذهل.

February 1952

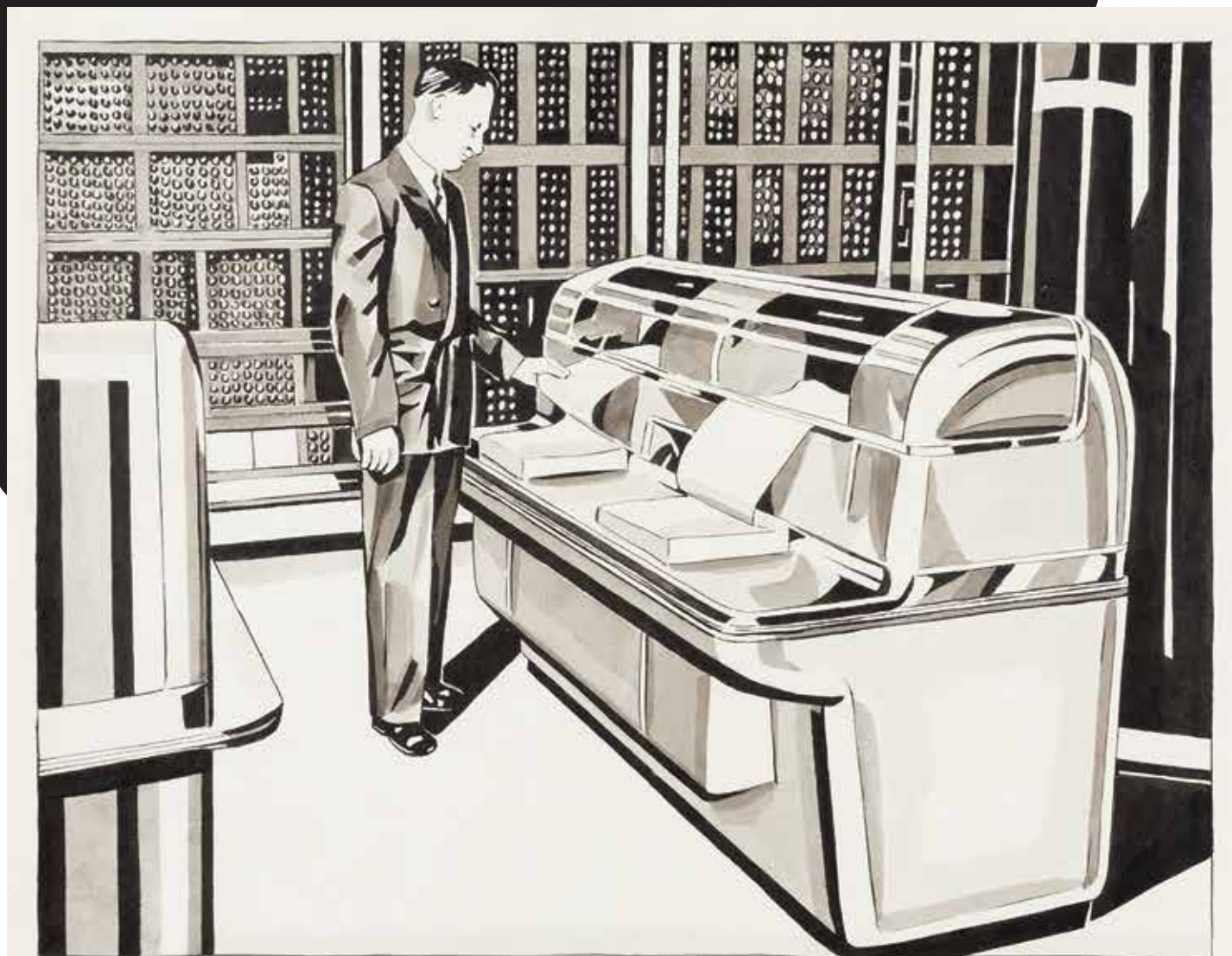
Février 1952

Febrero de 1952

1952年2月

Февраль 1952 г.

فبراير 1952



A DOUBLE CHECK: This modern calculator is, in fact two calculators, identical twins, each operating simultaneously yet independently each noting the results of the other. A disparity in results immediately causes both to stop working. The printers (foreground) recording at the rate of 24,000 digits a minute, give a running account of the results produced, thus enabling scientists to follow progress of a calculation and modify their programme in the light of results obtained.

THE 'MIRACLE' ON 57th STREET

A day in a giant computing laboratory

by Dr. Gerald WENDT

AMONG the luxurious windows of New York's 57th Street displaying fine furs, expensive fashions, and valuable paintings, is a store-front that stops every passer-by. It is a broad glass wall that permits an impressive view of a giant electronic calculator at work. It shows a high and spacious hall with its three other walls solidly covered with row upon row of glowing vacuum tubes and tiny lights flashing in swift succession.

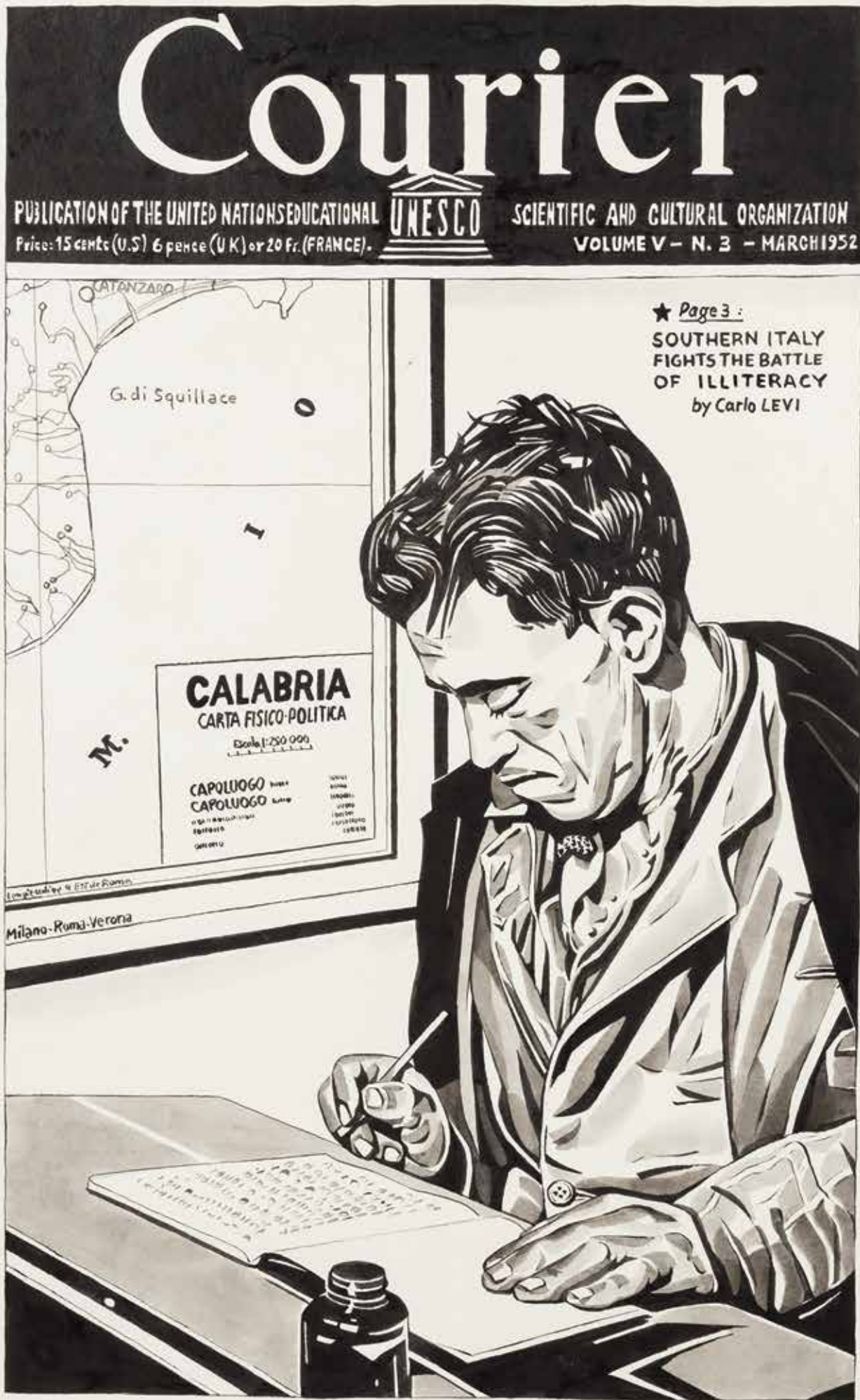
It seems a vision of some other and super human world. This calculator, this machine that "thinks" with lightning speed and remembers endless numbers and equations, dwarfs the few men that sit at desks beside it as if they were but pigmy servants of its higher intelligence. Timidly one steps in to the hall and hears at once the steady confused chatter of relays and switches, sounding as if a

thousand telegraph keys were racing to spell out enigmatic messages. One's first impulse is to retreat and be lost again among the ordinary human beings out there in the street.

But no; a charming young lady steps from the mathematical altar with a welcoming smile and bids you enter. She is hostess for just finished a task that has occupied it for many months of a day-and-night operation. It was a calculation which by ordinary methods would have taken many men centuries - and therefore would never have been attempted. She shows me the results: a closely printed book of 327 pages. Filled with figures that give the correct locations in the heavens of each

of the five outer planets - Jupiter, Saturn, Neptune, Uranus and Pluto - at 40-day intervals for a period of 207 years, from the years 1635 to 2060 - more than a century into the future.

The book itself contains 1,500,000 numbers, many of them in the ten digit. But these are only the final result of more than 150,000,000 figures used in the calculation and temporarily remembered by the calculator. The operation involved over 5,000,000 multiplications and divisions, and more than 7,000,000 separate additions and subtractions of large numbers. This is an inconceivable number of operations in a short time. But the operations themselves are simple. Even the ancient abacus can add and subtract; and multiplication is merely repeated additions. The most complicated



March 1952
 Mars 1952
 Marzo de 1952
 1952年3月
 Март 1952 г.
 مارس 1952

Southern Italy fights the battle against illiteracy - This complex phenomenon of large-scale illiteracy is, of course, closely tied up with the economic and social conditions of the South. We may say, in a general way, that illiteracy is born of poverty and breeds more poverty in its turn; it arises where there is an absence of democracy and tends to perpetuate this absence.

L'Italie du Sud mène une dure bataille contre l'analphabétisme - L'analphabétisme, phénomène de large envergure, est évidemment lié aux conditions économiques et sociales de l'Italie du Sud. On peut dire, de manière générale, que, né de la misère, il engendre à son tour la misère. Il surgit là où la démocratie fait défaut et tend à perpétuer son absence.

La luz brilla en la escuela - Este complejo fenómeno constituido por el analfabetismo en gran escala está estrechamente unido en el Sur de Italia a las condiciones sociales y económicas de la vida que allí se hace. El analfabetismo nace de la pobreza y, a su vez, engendra mayor pobreza aún; y que surge cuando falta la democracia, cuya ausencia tiende a perpetuar.

意大利南部与文盲现象作斗争 - 当然, 这种复杂的大规模文盲现象与南方的经济

和社会条件密切相关。一般来说, 文盲是由贫穷所产生的, 并且反过来又滋生了更多的贫穷; 它出现在没有民主的地方, 并且往往使这种缺席永久化。

На юге Италии идет борьба с неграмотностью - Такое явление, как массовая неграмотность, несомненно, тесно связано с экономической и социальной ситуацией на юге страны. Как правило, неграмотность рождается в нищете и порождает нищету; она является следствием отсутствия демократии и препятствует ее установлению.

الجنوب الإيطالي يخوض معركته ضد الأمية - الأمية المنتشرة في جنوب إيطاليا هي بطبيعة الحال ظاهرة مرتبطة بالظروف الاقتصادية والاجتماعية للمنطقة. يمكننا القول, بشكل عام, إن الفقر يولد الأمية التي تؤدي بدورها إلى انتشار الفقر. تظهر الأمية حيث تغيب الديمقراطية, وهي تؤثر في إرجاء موعد إرساء الديمقراطية.

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2,000 YEARS OF MEXICAN CIVILIZATION AND ART



Zapotec God dating from
Pre-Columbian Period
(Photo Gisele Freund Magnum)

June 1952

Juin 1952

Junio de 1952

1952年6月

Июнь 1952 г.

يونيو 1952

2,000

years of Mexican art -

Can we ever hope to imagine the profound agitation and emotion that must have gripped the Spanish Conquistadores when they beheld for the first time the vast new continent of America and became aware of the long, long ages of its history? They had the revelation of a whole universe in time and space; a universe hermetically sealed, totally strange and with an utterly distinct unity of its own which was to persist down to our own time. Every element from the outside was to be assimilated and absorbed so that this unity remained unshakably whole. -

Jean Cassou

2000 ans d'art mexicain -
Découvrir non seulement un espace, mais un temps, quelle stupeur ! Quel bouleversement, et dont nous n'arriverons jamais à nous représenter la profondeur ! Comment parvenir à concevoir l'émotion qui saisit les Conquistadores à la vue de ce continent

nouveau et, plus encore, de cette étendue de siècles ! Et cet espace et ce temps se combinaient pour produire un univers parfaitement clos, absolument étrange, d'une totale et inconfondable unité, laquelle unité se devait poursuivre, absorbant, intégrant tous apports, persévérant

rant dans son irréductible différence. - *Jean Cassou*

20 siglos de arte mexicano - ¿Cómo podría uno llegar a concebir la emoción que se apoderó de los conquistadores españoles a la vista de un continente nuevo y, lo que es más, de una extensión de siglos como la que se les presentara de repente? Espacio y tiempo se combinaron en aquellas tierras para producir un universo cerrado, absolutamente extraño y de una unidad total e inconfundible, unidad que debía continuarse al absorber e integrar México todos los aportes que recibiera, y perseverar en las irreductibles diferencias que lo separaban de otras civilizaciones. - *Jean Cassou*

2000年的墨西哥艺术 - 我们是否能够想象当西班牙征服者第一次看到这个广阔的美洲新大陆,并开始意识到其悠久历史时,想牢牢占有的那种激动?他们在时间和空间上得到了整个宇宙的启示:这是一个密封的天地——奇特、完整和统一。 - 简·卡索

2000-летнее мексиканское искусство - Сможем ли мы когда-нибудь

почувствовать то волнение, что охватило испанских конкистадоров, когда они обнаружили этот обширный континент и, впоследствии, узнали о его вековой истории? Здесь, на пересечении времени и пространства, сформировался особый, причудливый, закрытый от внешних влияний мир, которому присуща совершенно уникальная целостность. Эту целостность он сохранил и до сих пор, поглощая приходящие извне элементы и прилаживая их под себя с тем, чтобы не нарушалась его самобытность. - *Жан Кассу*

2000 سنة من الفن المكسيكي - يا لها من دهشة! كيف لا وقد امتثلت أمام أعين الغزاة الإسبان لما وطأت أقدامهم لأول مرة أرض هذه القارة الجديدة، مشاهد لا مثيل لها، يمتزج فيها الزمان بالمكان. كيف يمكن لنا أن نتصور مشاعر التأثر العميق الذي انتابهم في تلك الآونة، لما شاهدوا هذا العرض العظيم لقرون من الحضارة موصدة في بوتقة مغلقة، غريبة تماماً، في تناسق متكامل بين كل العناصر التي استوعبتها والتي

صاغت منها نموذجاً فريداً من نوعه. - جان كاسو

Hopes and bitterness of the Arab refugees - UNESCO was among the first to invite the whole world to help to keep the Arab refugee schools in action. Declaring that "these children cannot be brought up on bread alone", UNESCO appealed for money to buy books, classroom supplies and teaching materials. As fast as grants and gifts allowed, UNESCO opened more schools in the Middle East Camps.

Espoir et amertume des réfugiés arabes - L'UNESCO fut l'une des premières organisations à attirer l'attention publique mondiale sur la nécessité de créer des écoles pour les enfants des réfugiés arabes. Soulignant qu'on ne peut élever les enfants uniquement avec « du pain sec », l'UNESCO lança un appel pour recueillir les sommes indispensables à l'achat des livres et de l'équipement scolaire nécessaires. Elle a multiplié le nombre des écoles dans les camps du Moyen-Orient.

Drama y esperanza de los refugiados árabes - La UNESCO fue de las primeras instituciones en invitar al mundo a que ayudará a mantener abiertas las escuelas para los pequeños refugiados árabes. Diciendo que "esos niños no podrían criarse sólo con pan", la UNESCO solicitó dinero para comprar libros, útiles de clase y materiales de enseñanza en general. La UNESCO abrió nuevas escuelas en los campos de refugiados del Medio Oriente.

アラ伯難民の希望と痛苦 - 教科文組織最早号召全世界行动起来帮助建立アラ伯難民学校。教科文組織宣称“这些孩子需要的不仅仅是面包”。在中东难民营开设了更多的学校，呼吁捐款购买书籍、教室用品和教材。鼓励资助和礼物。

Надежда и горести арабских беженцев - ЮНЕСКО одной из первых обратилась к международному сообществу с призывом поддержать школы для арабских беженцев. Подчеркивая, что «одного лишь хлеба для детей недостаточно», она призвала выделить деньги на покупку учебников и школьного оборудования. По мере поступления средств ЮНЕСКО открыла в лагерях для беженцев на Ближнем Востоке новые школы.

آمال ومرارة لدى اللاجئين العرب - كانت اليونسكو من بين المنظمات التي استرعت اهتمام الرأي العام على الصعيد العالمي لضرورة إنشاء المدارس لأطفال اللاجئين العرب. واعتبارا لكون تربية الأطفال لا يمكن أن تقتصر على مدهم بـ«الخبز اليابس»، وجهت اليونسكو نداء لتجميع الأموال لشراء الكتب والمعدات المدرسية اللازمة. وبذلك، تمكنت اليونسكو من فتح المزيد من المدارس في مخيمات الشرق الأوسط.

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UNESCO

HOPES AND BITTERNESS OF THE ARAB REFUGEES

by Willem VAN VLIET

IT is three years since I first saw Mr. Fattah in an Arab refugee camp not far from Jericho. He is still at his refugee school in El Karameh but in these three years great changes have taken place there. When I saw Mr. Nounih for the first time in his black coat and striped trousers he looked as impressive as any schoolmaster could hope to be. But somehow his rather solemn behaviour and appearance did not fit in with his surroundings, and I was of all with what he proudly called "my school." His school was the burning sand of the Jordan valley in which hundreds of Arab refugee children were sitting in groups of between 40 and 50, some chanting verses from the Koran, some counting, others listening, and a few even tracing English irregular verbs in the sand. There were no books and the deafening noise of chil-

dren reciting in chorus at the tops of their voices. Despite the noise, the heat and the absence of even the most elementary items of school equipment, Mr. Fattah Nounih escorted me as proudly as any headmaster might have done. From class to class, and finally to his office - and old army tent - where I explained that I had been sent by Unesco to find out what it could do to help him and another refugee teacher. We made lists: so many blackboards, so many pencils, notebooks, textbooks, maps and then, after reflecting a moment, this desert schoolmaster suddenly added: "And I should like a school bell, please." I thought at first he was joking - a school bell in the wilderness. Today, three years later he receives visitors in a neat little office in which chairs have replaced the boxes on which we once sat. His

500 students still recite from the Koran but the older ones learn history, geography and English. Each of the 20 groups has its own classroom built of white washed mud bricks, complete with blackboards, chalk, pencils and plenty of other equipment. And the headmaster now has his bell to summon the children to classes. But all these changes have not been brought about simply by financial help from Unesco. The school walls were built by the headmaster, his pupils and some of their elder brothers. The chairs and benches were made in an apprentice workshop attached to the school, as also were 81 pairs of shoes which Mr. Nounih keeps in reserve. The school bell was a gift from the Unesco Youth Club in Amsterdam, Holland. A shipment of notebooks came from Norway, blackboard arrived from



Through the combined efforts of the U.N. Relief and Works Agency (UNRWA) and some of the U.N. Specialized Agencies, nearly 1,000,000 homeless refugees with no means of existence whatsoever, have been kept from starvation, protected against disease and helped to continue the education of children.



A new generation hears about its rights - and duties. The teacher has not only a good opportunity, but also a great responsibility for helping the child towards a knowledge of Human Rights, and what they mean.

HUMAN RIGHTS IN THE CLASSROOM

THE children in the elementary class were having their daily period of news reporting. One of the girls read out a newspaper item which said that the president of their country was planning to make a visit abroad. "Yes!", commented one of the children, "he always goes on trips and spends a lot of government money."
 "If you were president," said the teacher, "would you spend the government's money in this way?" From this moment on it was a verbal free-for-all, with every child offering his or her opinion. Finally the teacher interrupted. "I am not sure whether the president is right or not," she said, "but I am sure that ours is a great form of government. And do you know why? What we are doing and saying here could never happen in some other countries. If it were, we might all go to jail." As all the children looked incredulous, the teacher continued: "You see, in some countries it is a crime to

talk against the government or persons in authority. In a democratic one like ours, you are free to criticize. You will not go to jail for it. "This freedom is one of the human rights. You are free to receive or give ideas in any way. This human right is called Freedom of speech. Do you have this freedom?" "Yes!" chorused the children. "Then," asked the teacher, "can you give me an example?" "Well," said one child, "in one of the daily papers, there is a column entitled, 'We, The People'. My father said that you can write to that column and complain about anything." Another said, "in a radio programme, I heard the announcer criticize the mayor of the city." "Do you like our form of government?" asked the teacher. The unanimous reply put the finishing touch to this lesson. What went on in this particular classroom was just

WOMEN'S ACCESS TO EDUCATION

by Jacques Guénié



THE proclamation that "everyone has the right to education" qualified by the words "without distinction of sex..." made by the United Nations General Assembly when it adopted the Universal Declaration of Human Rights in 1948, marked a world-wide condemnation of prejudices that have existed throughout history against giving women equal educational opportunities with men. Until recent times, all countries applied quite different systems of education for men and for women. It required all of Plato's audacity for him to give women in his Republic an identical role with men, and to institute the idea of co-education. In the manuscripts and chronicles of the Middle Ages and of the Renaissance, it is true, speak of the consi-

Human rights in the classroom - A new generation hears about its rights - and duties. The teacher has not only a good opportunity, but also a great responsibility for helping the child towards a knowledge of Human Rights, and an understanding of what they mean in the practical term of daily life. But such instruction is still lacking in many schools.

L'enseignement des droits de l'homme - À la nouvelle génération, il faut apprendre ses droits... et ses devoirs. Tâche difficile dont la responsabilité incombe en grande partie au maître. C'est à lui d'enseigner progressivement les notions qui aideront plus tard l'enfant à appliquer dans tous les actes de sa vie quotidienne les principes de la Déclaration de 1948.

La enseñanza de la libertad - Una nueva generación empieza a enterarse de cuáles son sus derechos... y sus deberes. El maestro tiene, junto con la mejor oportunidad de enseñarlo, una responsabilidad mayor que nunca en el sentido de inculcar al niño una noción clara de los derechos humanos y de lo que estos significan en la vida cotidiana.

课堂上的人权 - 新一代人需要了解他们的权利和义务。教师不仅有很好的机会，而且还有很大的责任，去帮助孩子了解人权，并让他们懂得人权在日常生活的实际用语中的含义。然而，许多学校目前仍缺乏这种指导。

Образование в области прав человека - Подрастающему поколению необходимо узнать свои права и обязанности и научиться их осуществлять. Важная роль в выполнении этой сложной и чрезвычайно ответственной задачи отводится учителям. К сожалению, во многих школах соответствующие занятия до сих пор не предусмотрены.

تعليم حقوق الإنسان - لا بد من تعليم الجيل الجديد حقوقه... وكذلك واجباته. وللمعلم مسؤولية كبرى إذ هو الذي يتكفل بتعليم الأطفال، بصفة تدريجية، كل المفاهيم التي سوف تساعدهم لاحقاً على تطبيق مبادئ الإعلان العالمي لحقوق الإنسان في حياتهم اليومية.

Women's access to education - The proclamation that "everyone has the right to education" qualified by the words "without distinction of sex..." made by the United Nations when they adopted the UDHR in 1948, marked a world-wide condemnation of prejudices that have existed throughout history against giving women equal educational opportunities with men. **Molière ne dirait plus aujourd'hui** : « Il n'est pas bien honnête qu'une femme sache tant de choses » - La reconnaissance, par les Nations Unies, dans la Déclaration universelle de 1948, du droit qu'ont les femmes de recevoir la même éducation que les hommes, a une haute signification : elle marque sur le plan mondial la condamnation des préjugés qui n'ont cessé de se manifester tout au long de l'histoire.

El acceso de la mujer a la educación - El reconocimiento por las Naciones Unidas en la Declaración Universal de 1948, del derecho que tienen las mujeres a recibir la misma educación que los hombres, tiene una profunda significación. Marca, en el plano mundial, la condena de los prejuicios que, a lo largo de la historia, no han dejado nunca de manifestarse.

妇女平等接受教育 - 在1948年通过《世界人权宣言》里所提出的“每个人都有受教育的权利”倡议，以“不分性别.....”的字样，标志着全世界谴责历史上一直存在的偏见——反对给与女性与男性平等教育机会。

Доступ женщин к образованию - Декларация, принятая ООН в 1948 году, гласит: «Каждый человек имеет право на образование», причем без различия по признаку пола. Провозглашая это право, Объединенные Нации открыто осуждают предрассудки, существовавшие в отношении женщин на протяжении всей истории человечества.

فرص النساء في التعليم - إن اعتراف الأمم المتحدة بحق النساء في التعليم على قدم المساواة مع الرجال، كما نص عليه الإعلان العالمي لحقوق الإنسان لسنة 1948، يمثل إدانة على الصعيد العالمي لأوجه التحيز التي كانت موجودة على مر التاريخ.

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A SENEGALESE VILLAGE REFUSES TO GO TO SLEEP



M'Boumba is a village in Senegal, French West Africa. Its 1,800 people have no school nor medical service. For five months of the year, M'Boumba is cut off from the outside world by the flooding Senegal river. The French authorities have chosen this place to conduct a three-month fundamental education experiment. Results will guide education campaigns in other villages. African women fetching water.

WHEN we arrived at M'Boumba it was already dark, so we expected to see nothing of the life of this Senegal village until the following morning. But it was not long before we heard some rhythmic, mechanical noises and saw an electric light came on at a street corner—probably the only one shining in the darkness of the brush country within a radius of 50 miles or more. Then we heard the unmistakable sounds of a village coming to life, and we wondered whether we were going to be treated to some sort of group spectacle or entertainment—whether we should soon be hearing the beating of tom-toms and the chanting of ritual music in the night. If so, this was hardly what the organizers of our trips had led us to expect. We had come to M'Boumba to see the work of an educational mission led by M. André Terrisse, head of the Education Service, Dakar, French West Africa. It came as a surprise then to learn that the noises we had heard in the night were the preparations for a class which the village was due to attend. It had not taken M. Terrisse long to realize that day classes brought poor results. The heat and lack of shade (for there was no school building) discouraged both teachers and pupils. Also, the able-bodied men were busy in the fields or tending their flocks, so that only the old men, the women and the children attended the classes. Moreover, in a Moslem social environment (hierarchical, and divided strictly by a caste system), it is easier to bring together at night in a single group the chiefs, the workers and the servants. The members of the superior caste hesitate less to mix with the others, the wives of the chiefs can attend without being seen, and the timid, who

A Senegalese village refuses to go to sleep - M'Boumba is a village in Senegal, French West Africa. Its 1,800 people have no school nor medical service. For five months of the year, M'Boumba is cut off from the outside world by the flooding Senegal River. The French authorities have chosen this place to conduct a three-month fundamental education experiment. Results will guide education campaigns in other villages.

Un village sénégalais refuse de s'endormir - M'Boumba est un petit village du Sénégal. Ses 1.800 habitants ne disposent d'aucune école, d'aucun service médical. Pendant cinq mois de l'année, il est coupé du monde extérieur par les crues du fleuve Sénégal. Les autorités françaises ont choisi cette localité pour y mener pendant trois mois une expérience d'éducation de base dont les enseignements bénéficieront à tous les territoires de l'Afrique occidentale française.

Durante la noche M'Bumba comienza a instruirse - M'Boumba es una pequeña aldea del Senegal, en el África Occidental Francesa. Sus 1.800 habitantes se encuentran aislados del mundo exterior durante cinco meses al año debido a las inundaciones del río Senegal. Los servicios educativos de las autoridades francesas de la colonia eligieron ese lugar por considerarlo adecuado para llevar a cabo en él un experimento de educación fundamental.

一个时刻警觉洪水来袭的塞内加尔村庄 - M'Boumba是法属西非塞内加尔的一个村庄，当地1800名居民没有学校，也没有医疗服务。一年中的五个月，M'Boumba遭遇塞内加尔河的洪水，与外界隔绝。法国当局选择这个地方进行为期三个月的基础教育实验，其结果将用于指导其他村庄的教育活动。

Сенегальская деревня не спит - М'Бумба — это маленькая сенегальская деревня во французской Западной Африке. У 1800 ее жителей нет доступа ни к образованию, ни к медицине. Во время разлива реки Сенегал М'Бумба пять месяцев в году отрезана от внешнего мира. Французские власти решили провести здесь экспериментальный трехмесячный курс начального образования. Результаты будут использованы в других деревнях.

قرية سنغالية ترفض الخلود الى النوم - موبومبا هي قرية في السنغال. لا يوجد في القرية التي تضم 1800 ساكن أي مدرسة أو خدمات طبية. ولما يفيض نهر السنغال، تبقى موبومبا معزولة عن العالم الخارجي لمدة خمسة أشهر على التوالي. وقد اختارت السلطات الفرنسية هذه القرية لإجراء تجربة تعليمية أساسية لمدة ثلاثة أشهر، سوف يتم تطبيق نتائجها في كل أقاليم أفريقيا الغربية الفرنسية.



Films stimulate arts - Lessons in personal cleanliness and in methods of improving agriculture were the counterparts to those given at night. It was however, the effect of film strips on African arts and of films on the making of pottery, that aroused the artistic feelings of some of the villagers. In a village where previously not the slightest trace of decoration existed, potters, carpenters and blacksmiths have suddenly found their vocations and set to work making objects that are not only useful but also attractive. I remember, in particular, a surrealist spoon that was given to M. Terrie. And the children

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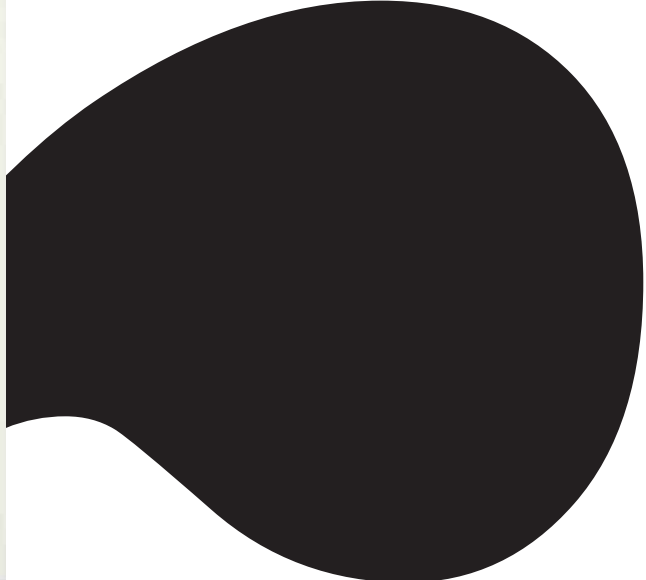
The people of Mboumi Ba join in a new experiment in education

- Using the cinema screen and the microphone, a French education mission at M'Boumba "converses" with its audience. During the reading lessons, familiar names-those of local places or people-which are flashed on the screen help to take some of the strangeness out of this new skill the villagers are learning. Commentaries in the local dialect which accompany films and filmstrips often bring an appreciative smile from the audience. **Les nuits de M'Boumba ont permis de créer une nouvelle technique éducative** - Grâce à l'appareil de projection, au micro, et aux disques, le technicien permet à l'écran de dialoguer littéralement avec l'auditoire. Quelle joie lorsque quelqu'un du village voit son nom apparaître sur l'écran ! Mais quand les auditeurs reconnaissent la voix d'un célèbre chanteur toucouleur d'un village voisin, mort depuis plusieurs années, les larmes ruissellent sur les visages.

Quando un pueblo "se desvela" para despertar - Gracias al aparato de proyección, al micrófono y a los discos, el técnico permite que la pantalla dialogue literalmente con el auditorio indígena. ¡Qué alegría cuando algún aldeano ve aparecer su nombre sobre la pantalla! Pero cuando los auditores reconocieron la voz de un célebre cantante tuculor, vecino de una aldea próxima, fallecido hacía varios años, las lágrimas se les saltaron de los ojos. Mboumi Ba's people participated in a new educational experiment - using the cinema screen and microphone, M'Boumba's French teaching concept guides the audience through interactive experiences. In reading lessons, local place or people names flash on the screen, helping to reduce the unfamiliarity of the technology. Local dialect commentaries, often bringing appreciative smiles, accompany films and filmstrips.

Жители деревни М'Бумба участвуют в образовательном эксперименте - Французские учителя «общаются» с аудиторией, используя микрофон и кинопроектор. Появление на экране знакомых имен сопровождают улыбки, а на уроках чтения это помогает вникнуть в особенности нового языка. Фильмы и диафильмы на местном наречии вызывают благодарность аудитории.

ليالي موبومبا تبتكر منهجية تعليم جديدة - يتحاور المرئي مع الجمهور باستخدام شاشة سينمائية وميكروفون واسطوانات. يا لها من فرحة لما يشاهد أحدهم أثناء الدرس اسمه على الشاشة! ولما يستمعون إلى صوت فنان مشهور من قبيلة توكولار أصيل قرية مجاورة، متوفي منذ سنوات، تفيض أعينهم دموعاً.

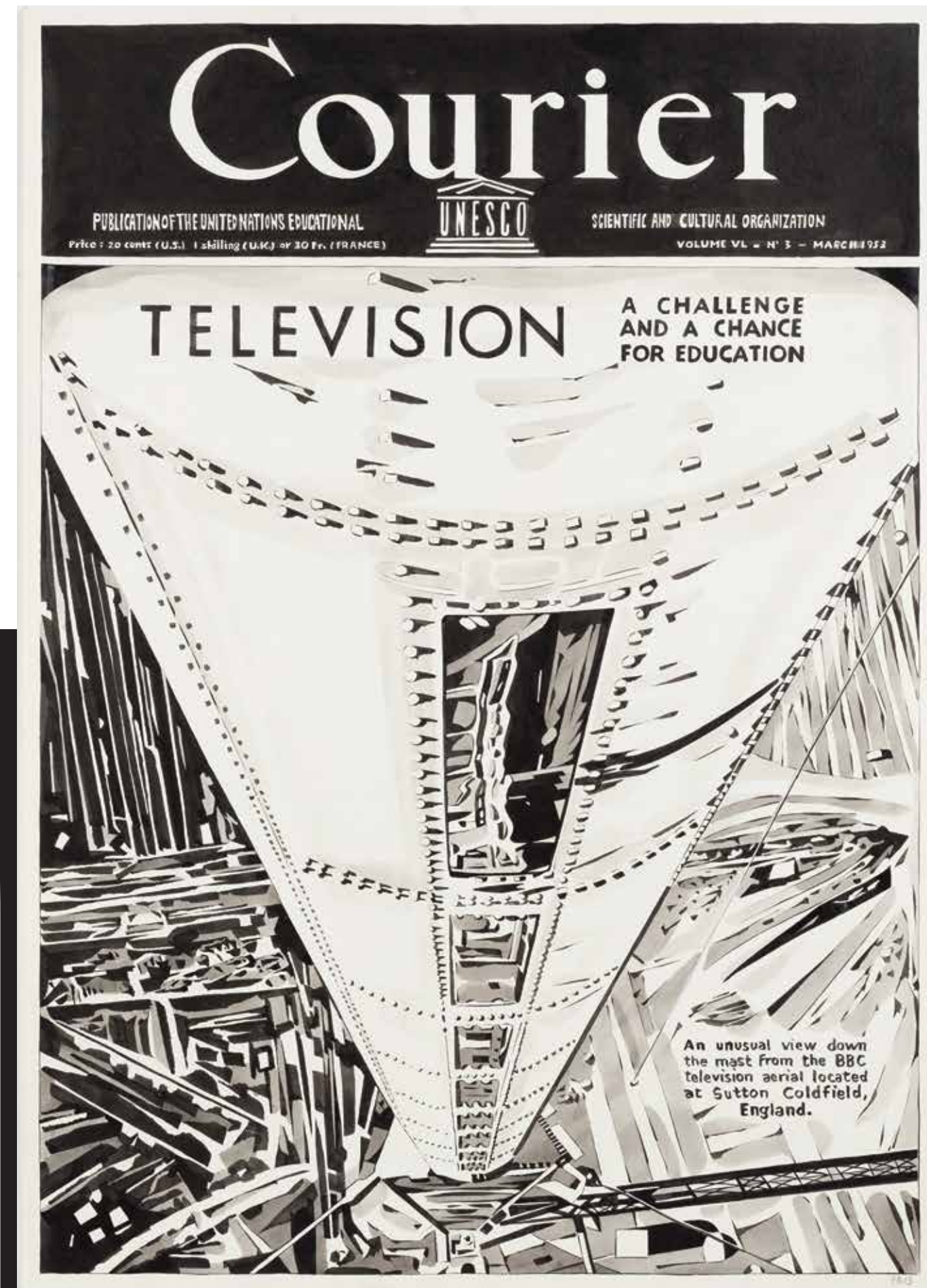


THE PEOPLE OF MBOUMI BA JOIN IN A NEW EXPERIMENT IN EDUCATION

"White zone" village: On a scholastic and medical map of Senegal it is shown as a 'white zone', meaning it is not served by any school, and is much too isolated to benefit from the services of the nearest DISPENSARY. The truth is that M'Boumba itself is partly responsible for this situation as, on two occasions, in 1897 and 1924, when schools were established, they were boycotted by the people. The town has no public scribe, no trader nor even a market. The 1,800 inhabitants are virtually self-sufficient; they cultivate their millet, and raise cattle, their arborescent spin cotton, and women pottery by hand. One mystery is where the women get the necklaces of flax keys which they wear. To be on the safe side, M. Terrie's helpers took care to hide their own motor car keys. It took a jeep and a lorry to bring the mission and its equipment to the town. In addition to teaching, film, sanitation and farm materials, the five members of the party had to transport supplies for their two month stay: camp beds, tables, chairs, stove, dishes, pots, and the indispensable refrigerator, none of which could have been obtained in M'Boumba. Fortunately, the largest house in the village was available for them. The three Africans who come with M. Terrie as members of the mission all speak the local Toucouleur dialect. The teacher, Ibrahim Ba Ibrahama, was himself a Toucouleur. The farm monitor knew the dialect well. The African doctor, Ayadou Gueye, was helped in his task by his prestige as a hadji (a title given to Mohammedan pilgrims who have been to Mecca.) I wondered what would be the role of these three specialists in the mind of night Julien which we were about to attend. To give medical care would surely be difficult in darkness, I thought, and writing, as far as I knew, had seldom been taught by a film. It was later when I saw the doctor's clinic, besieged by a crowd of natives, in day light, that the marvelous possibilities of the episcopate on the value of the film strips, were brought home to me.

Using the cinema screen and the microphone, a French education mission at M'Boumba "converses" with its audience. During the reading lessons familiar names-those of local places or people-which are flashed on the screen help the villagers are learning. Commentaries in the local dialect which accompany films and filmstrips often bring an appreciative smile from the audience.





Television: a challenge and a chance for education - Television is developing fast everywhere. Its expansion thus far is as nothing to its likely development over the next ten years. This makes it the more important to take stock of the present situation.

Télévision : le pour et le contre - La télévision connaît partout un développement très rapide. Les progrès accomplis en ces quelques années ne sont encore rien, comparés à ceux qui lui semblent promis d'ici dix ans. Il n'en est que plus nécessaire de faire le point de la situation.

La televisión, oportunidad y problema educativo - La expansión que la televisión ha experimentado hasta ahora es nada comparada con la que puede llegar a tener en los próximos diez años. Esto hace más importante todavía que se haga el inventario de la situación actual.

电视：对于教育的挑战和机会 - 电视在各地迅速发展。截至目前，根据它的扩张速度，难以想象未来十年的图景。所以如何更好地评估目前情况十分重要。

Телевидение: за и против - Телевидение быстро распространяется по всему миру. Но достигнутые им в последнее время успехи – ничто в сравнении с прогрессом, ожидаемым в ближайшие десять лет. Тем важнее разобраться в текущей ситуации.

هل يشكل التلفزيون تحدياً أم فرصة للتعليم؟ - ينتشر التلفزيون بسرعة فائقة في كل مكان. إن التطور الذي حصل في السنوات الأخيرة ليس إلا تطوراً ضئيلاً مقارنة بالتطورات المحتملة خلال السنوات العشر القادمة. وبالتالي، لا بد من إعادة تقييم الوضع.

March 1953

Mars 1953

Marzo de 1953

1953年3月

Март 1953 г.

مارس 1953

March 1953
Mars 1953
Marzo de 1953
1953年3月
März 1953 r.
مارس 1953

U.S. CHILDREN: TV'S MOST AVID FANS



All over the United States millions of children from infants hardly able to walk to teenagers, are sitting with their eyes glued to television everyday. The impact this is having on the habits of children has been occupying parents and teachers ever since

the TV set came out of the barroom and entered the American home.

Are most of the programmes beneficial or injurious to children, many ask? How can you ensure that the youngsters will not neglect their homework? That they will continue to read books? Does it help to bring the family together? Does watching programmes discourage more creative forms of recreation? These and a host of other questions have received many conflicting answers which have stirred the nation.

One thing, at any rate, is certain. American children spend a good deal of their time before the TV screens. A study at Stamford, Connecticut, first brought out that school children are looking at programmes 27 hours a week - almost as many hours as they attend school. According to another survey conducted in Cambridge, Massachusetts, the average child watches TV for some two and a half hours on weekdays and for three and a half hours on Sundays. These figures apply, on the whole, to children of all age groups and from all income groups. But it has been found that five

and six-year olds tend to watch TV even more than older children (perhaps because school work fills less of their time). The reason for TV's enormous appeal to children is not far to seek. As the American educator, Dr. Paul Witty, of North Western University says, "TV offers exciting stories told in short episodes or instalments that keep up interest. The spoken word is easy to understand... The accessibility of TV (as of comics, radio and the cinema) adds to their appeal. Children can have TV merely by turning a knob in the living room... Even if a child is a good reader, many homes and classrooms just don't have enough interesting, attractive reading material that can compete successfully. Too few children have good books in their homes. Children also have the fun of meeting old friends over and over again. (they) enjoy belonging to their hero's clubs, offering special rings, code books and badges. It makes them feel they belong to something big and important. Through radio, TV, cinema and comics, youngsters also believe they are participating in something grown-up and worth while." Research indicates however (though findings vary on this point) that children do not spend more time with other children of their own age once they have television. The tendency, instead, is for children who have TV sets in their homes to become isolated. Initially, at any rate,



TV presents parents with certain disciplinary problems. Many for instance, find it difficult to get their children to leave the set to come to meals, and the eating habits of many children have been affected since they must often be served in front of the set. Bedtime, also, is often a serious problem. Most studies in America and Great Britain, indicate that children in TV homes go to bed later than those of the same age in non-TV homes. Many teachers report that small children are "sleepy heads" in school in a Ne-

18-15

U.S. children: TV's most avid fans - Are most of the programmes beneficial or injurious to children, many ask? How can you ensure that the youngsters will not neglect their homework? That they will continue to read books? Does it help to bring the family together? Does watching programmes discourage more creative forms of recreation?

L'enfant devant le poste magique - Nombreux sont ceux qui se demandent si tous les programmes peuvent être vus par les petits et si certains ne leur font pas plus de mal que de bien. L'écolier ne préférera-t-il pas l'écran à ses devoirs de classe? Continuera-t-il à lire des livres? La famille s'en trouvera-t-elle plus unie? Les programmes de TV n'éclipseront-ils pas d'autres formes de loisirs plus utiles?

Los chicos ante la televisión - Muchos se preguntan si la mayoría de los programas son un daño o un beneficio para los niños. ¿Cómo puede lograrse que los niños la vean y al mismo tiempo no descuiden sus deberes escolares? ¿O que sigan leyendo libros? El contemplar sus programas ¿no quitará quizás a los pequeños espectadores el gusto por formas más activas y creadoras de esparcimiento?

美国儿童：电视最狂热的粉丝 - 许多人质疑电视节目对儿童有益或有害：如何确保青少年不会忽视他们的家庭作业？他们会继续读书吗？把家人聚在一起有帮助吗？观看节目是否会阻碍更具创意的娱乐形式？

Дети у голубого экрана - Телевидение вызывает много вопросов... Полезны или вредны его программы детям? Как знать, не станут ли они из-за них пренебрегать домашними заданиями? Не отвлечет ли оно детей от чтения? Помогает ли телевидение сплочению семей? Не затмевают ли телепрограммы более творческие формы отдыха?

أطفال قابعون أمام الصندوق السحري - الكرتون يتساءلون عما إذا كانت البرامج التلفزيونية مفيدة أم ضارة للصغار وهل أن كل البرامج مرخصة لهم؟ كيف نتأكد من أن التلاميذ لن يهملوا واجباتهم المدرسية؟ هل سيستمزون في قراءة الكتب؟ هل سيؤثر التلفزيون على تلاحم أفراد العائلة؟ هل ستحجب مشاهدة البرامج التلفزيونية أشكالاً ترفيهية أخرى مفيدة أكثر؟

August-September 1953
 Août-septembre 1953
 Agosto-Septiembre de 1953
 1953年8月至9月
 Август-сентябрь 1953 г.
 أغسطس - سبتمبر 1953

The Intellectual fraud of racial doctrines - One might almost say of racial prejudice what Descartes once said of common sense – that it is the one thing in the world that practically everyone has a smattering of. For if racialist propaganda is so successful – and the Nazis showed how successful it could be – it would be folly to permit it *carte blanche*.

Pire qu'un crime, le racisme est une faute - On peut dire du préjugé racial ce que Descartes disait du bon sens, qu'il est la chose du monde la mieux partagée. Si la propagande raciste porte ses fruits – le succès des Nazis à cet égard le prouve – il serait peu sage de lui laisser le champ libre.

El fraude intelectual del prejuicio de raza - Del prejuicio racial puede decirse lo que decía Descartes del buen sentido, que es la cosa mejor repartida en el mundo. Si la propaganda racista fructifica – el éxito de los nazis a este respecto es un ejemplo claro – sería muy poco prudente dejar libre el campo.

种族主义的知识欺诈 - 人们几乎可以说种族偏见是笛卡尔曾经说过的常识——世界上有一件事实际上与每个人都存在关联。如果因为种族主义宣传如此成功，并且纳粹表明它将会是多么成功，而允许这种宣传则是愚蠢的。

Интеллектуальное мошенничество расовых доктрин - Про расовые предрассудки можно было бы сказать словами Декарта о здравом смысле: «Это то единственное в мире, к чему практически у всех есть слабость». И коли расистская пропаганда настолько успешна – а нацисты это наглядно показали – было бы глупо давать ей карт-бланш.

العنصرية خطيئة أسوأ من الجريمة - قد يجوز القول - على غرار ما قاله الفيلسوف ديكارت بشأن المنطق السليم - إن التحيز العرقي هو الشيء الأكثر تداولاً في العالم. إذا ما نجحت الدعاية العنصرية في بلوغ غاياتها - وفي نجاح النازيين دليل على ذلك - فالحكمة تستدعي ألا يترك له سبيلاً.

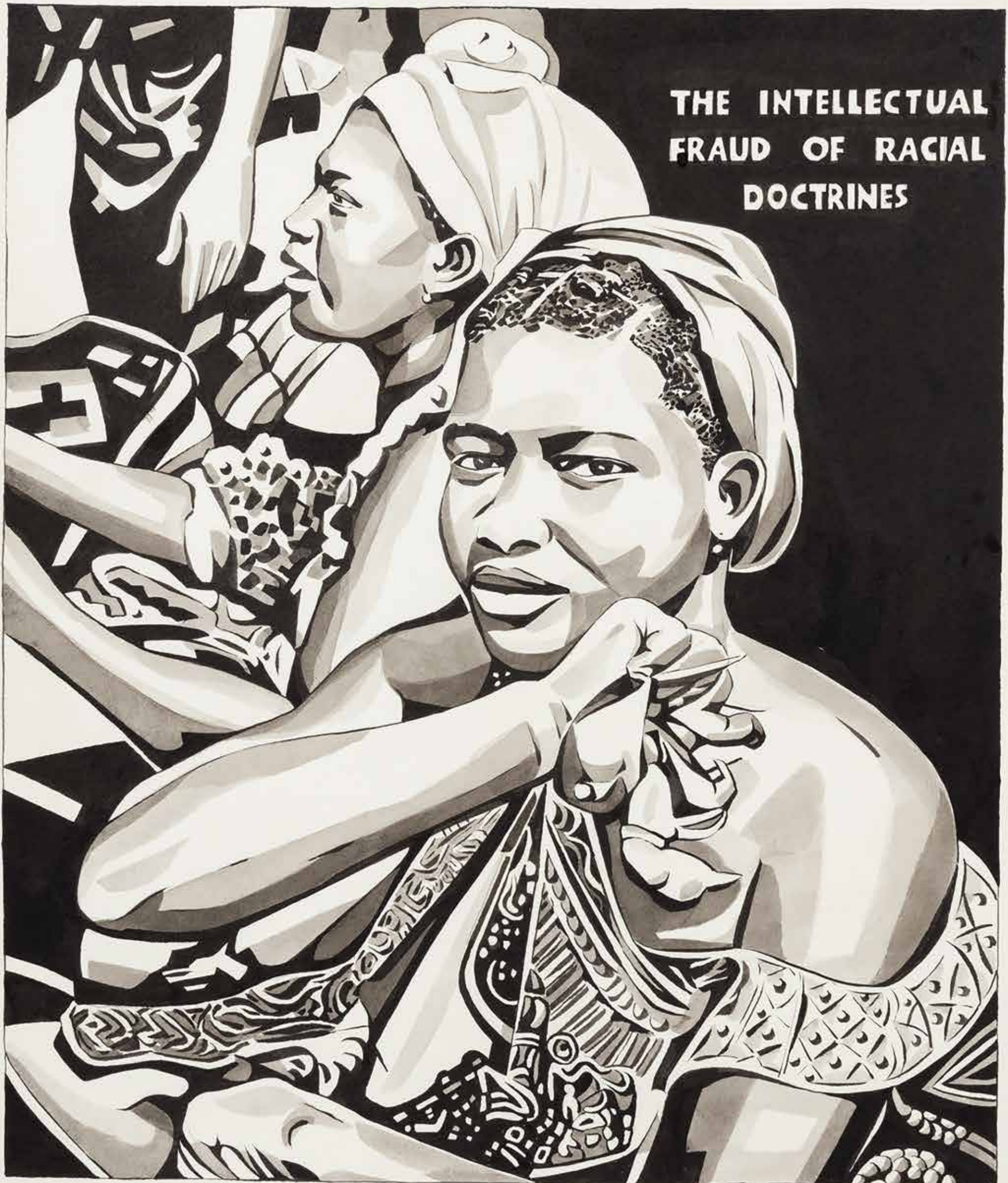
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SCIENTIFIC AND CULTURAL ORGANIZATION
VOLUME IV-Nº-9 - AUG/SEPT 1953

**THE INTELLECTUAL
FRAUD OF RACIAL
DOCTRINES**





Rights are not 'for men only' - Though women have proved their capacity to meet all the responsibilities of citizenship and of professional and vocational life they are still subject to many inequalities and anomalies. On voudrait pouvoir les appeler aussi « les droits de la femme » - Le fait que la majorité des pays ait reconnu le principe de l'égalité des droits pour les deux sexes n'implique pas nécessairement que ces théories soient automatiquement mises en pratique.

Ni sierva ni diosa, persona como el hombre - El que la mayoría de los países hayan reconocido el principio de la igualdad de ambos sexos no implica necesariamente que se lleven a la práctica de un modo automático.

权利不是“仅限男性” - 尽管妇女已经证明自己有能力履行公民责任以及职业要求，但她们仍然面临着许多不平等和不正常对待。

Права человека не только для мужчин - Тот факт, что большинство стран признали равноправие мужчин и женщин, не означает, что на практике этот принцип будет осуществляться сам по себе. حقوق الإنسان ليست للرجال فقط - إن اعتراف جل الدول بمبدأ المساواة في الحقوق بين الجنسين لا يؤدي بالضرورة إلى تطبيق هذه المبادئ بصفة فعلية.

COURIER NOVEMBER 1953 Page 13

IN EVERY FIELD OF HUMAN ACTIVITIES

Though most countries have recognized the principle of equal rights for both sexes, women are still subject to same inequalities and anomalies in their work and every day lives. But wherever the opportunity has been given to them, they have more than proved their

In England, however, the women's movement developed on a large scale, with John Stuart Mill as its most distinguished champion. He wrote: "the subordination of women stands out as an isolated fact in the midst of modern institutions... it is a relic of an ancient intellectual and moral world, destroyed everywhere, yet preserved in a single aspect." In the House of Commons, when the electoral (reform) bill of 1867 was discussed, he proposed the substitution of the word "person" for "man" (as has been done, by the way

in the Universal Declaration of 1948). His motion was defeated by 196 votes to 85. The women's movement pointed out that several centuries before, women had had the right of suffrage, and that no legal act had been passed to deprive them of it. Many women thereupon entered themselves on the electoral lists, but the authorities struck their names off. However, the movement grew and enfranchisement for local elections was finally obtained. In most countries political rights were finally conceded to women in the twentieth century. In England, the "suffragette" movement was vigorously conducted by Christabel Pankhurst and Annie Kenney. These two women unflinchingly used the most riotous forms of publicity - public demonstrations, tumultuous meetings, etc. HUNGER-STRIKERS

Women's eligibility for municipal office was secured in 1907, but this merely stimulated the emancipationists to further efforts. Windows were broken, letter boxes were destroyed and the prime minister was insulted in the House of Commons by suffragettes who had managed to enter in disguise. When the militants were put in prison, they promptly went on hunger-strike. When the First World War broke out in 1914 they declared a truce and went into war service. The partisans of women's suffrage continued to increase sharply before the end of the war. In 1918, the representation of the People Act

November 1953
 Novembre 1953
 Noviembre de 1953
 1953年11月
 Ноябрь 1953 г.
 نوفمبر 1953

A LETTER FROM GREAT BRITAIN

TECHNICAL CHANGE AND THE NEED FOR AESTHETICS

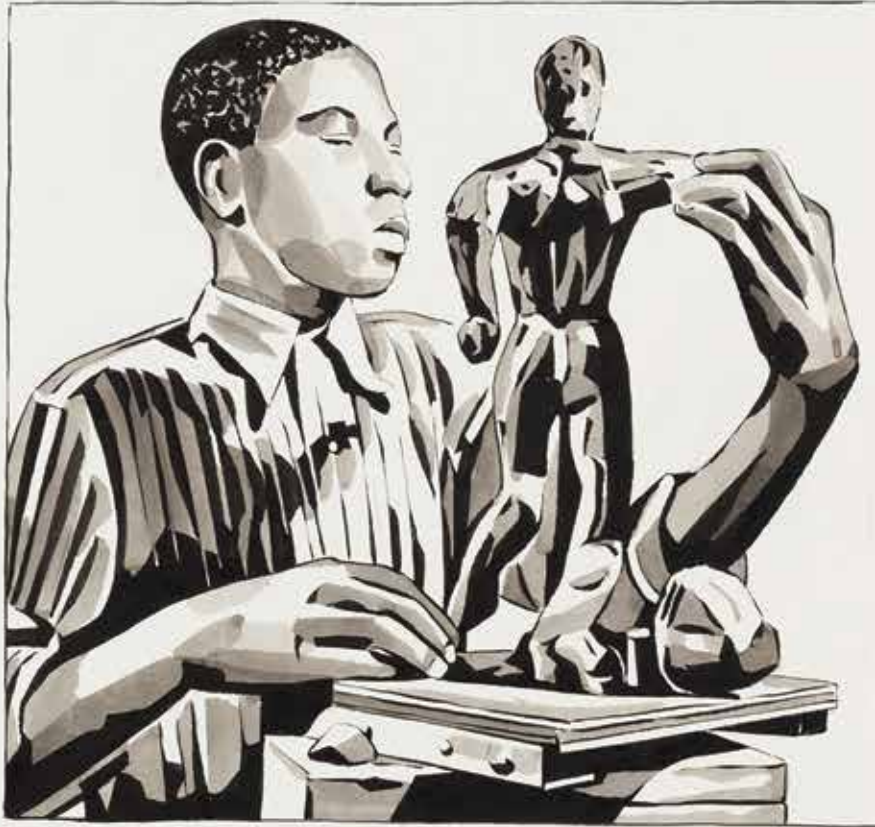
TECHNOLOGICAL Change - Bane or Boon? This was the basic question posed by the Courier in the July 1957 issue which highlighted some of the human problems involved in attempting to bring about technological change in under-developed countries. In a letter to the

Editor, Mr. David Hardman, former Member of the Parliament of Great Britain, has commented on one aspect of this vast problem - "The aesthetic needs of a civilized society." Mr. Hardman's stimulating remarks, we feel sure, will interest our readers in all countries and we are pleased to publish the letter.

Dear Sir,

"MAY an inveterate reader of the Courier since its inception in 1948 congratulate the editors upon their July issue? It contained, it will be remembered, a remarkable article by a distinguished anthropologist Dr. Alfred Metraux on the dangers associated with technical change, and a further eight full pages on the human problems which are bound to arise with the impact of industrialization from the West upon the so-called backward peoples. It is symptomatic of Unesco's vital work in these fields that the Courier has in the last three years been paying more and more attention to technological change and should in 1953 devote almost an entire number to sagacious thinking on the subject.

I think it necessary, however, to add a few thoughts on the aesthetic needs of a civilized society - a subject hardly touched upon in these discussions on the fundamental question Dr. Metraux and the Editors pose - is technological change a bane or a boon? When I speak of "a civilized society" in this context I am, of course, referring to the civilizing effects or otherwise of industrialization. In the West we have learnt through bitter travail that an industrial revolution can provide very great benefits to humanity and at the same time deprive it of the things of the human spirit. The crying need of our time is that industrialization should create its own culture and at the same time zealously pre-



Man lives not by Technology and Science alone. He is nourished by the Arts and religion as well. In every society whatever its level, these four factors cannot be dissociated if happiness is to accompany material welfare.

serve the cultures of the past. The civilizations of the Middle East and of Africa, now vigorously applying scientific method and technology to their own economic conditions, should be warned of our failures and omissions in the West.

No one can stop, nor would wish to stop the changes now taking place. The only way in which the vast populations of the earth can rid themselves of poverty, improve their food supply, improve health, and develop better physical welfare in all its aspects, is by the methods of scientific

method and technology to their own economic conditions, should be advanced. But the fundamental need of the human spirit is that there should be a humane industrialization. Robert Bridges, the English poet, says that the rest of humanity has "seen the electric light in the West." Let mankind profit by its gleam and probe into the shadows that it casts. For the life of Man is not only founded on technology and science but on art and religion. Alfred Whitehead, the great philosopher, mathematician, and educationist, says that "all

Technical change and the need for aesthetics

- In the West we have learnt through bitter travail that an industrial revolution can provide very great benefits to humanity and at the same time deprive it of the things of the human spirit. The civilizations of the Middle East, the East and of Africa, now vigorously applying scientific method and technology to their own economic conditions, should be warned of our failures and omissions in the West.

Nous avons sacrifié l'humanisme à la technique

- En Occident, une dure expérience nous a appris qu'une révolution industrielle peut apporter à l'humanité de grands bienfaits et, en même temps, la priver d'éléments spirituels. Les civilisations du Moyen-Orient, de l'Orient et de l'Afrique, qui adaptent les méthodes scientifiques et techniques à leurs propres conditions économiques, devraient se garder de tomber dans les erreurs et les lacunes de l'Occident.

La transformación técnica y la necesidad estética

- En Occidente, hemos aprendido, por amarga experiencia, que una revolución industrial puede proporcionar grandes beneficios a la humanidad y, al mismo tiempo, despojarla de sus riquezas espirituales. Debemos advertir a los países del Oriente Medio, del Extremo Oriente y de África de las omisiones y fracasos que hemos experimentado durante ese proceso en el Occidente.

技术变革和美学需求 - 在西方, 我们通过痛苦的经历了解到, 工业革命可以为人类带来非常大的利益, 同时也剥夺很多人类的精神和情感。中东, 东方和非洲的文明现在正在积极地将科学方法和技术应用于自己的经济条件, 应警戒西方的失败和疏漏。

Мы пожертвовали гуманизмом во имя техники

- Горький опыт Запада показал, что промышленная революция способна не только принести человечеству большие блага, но и лишить духовных ценностей.

Цивилизациям Ближнего Востока,

Востока и Африки, адаптирующим к своим условиям его научно-технические методы, следует избегать его ошибок и промахов.

التكنولوجيا على حساب البعد الإنساني - في الغرب، تعلمنا من تجربة عصيبة أن الثورة الصناعية كانت قادرة على تقديم فوائد كبيرة للبشرية، ولكنها حجبت عنها البعد الروحاني. فلا بد إذا لحضارات الشرق الأوسط والشرق الأقصى وأفريقيا، التي تطبق الآن نفس المناهج العلمية والتكنولوجية في ظروف اقتصادية خاصة بها، أن تأخذ حذرًا من الاقتداء بالغرب لحسد التعرض لخطر السقوط في نفس الثغرات واقتراف نفس الأخطاء.

December 1953

Décembre 1953

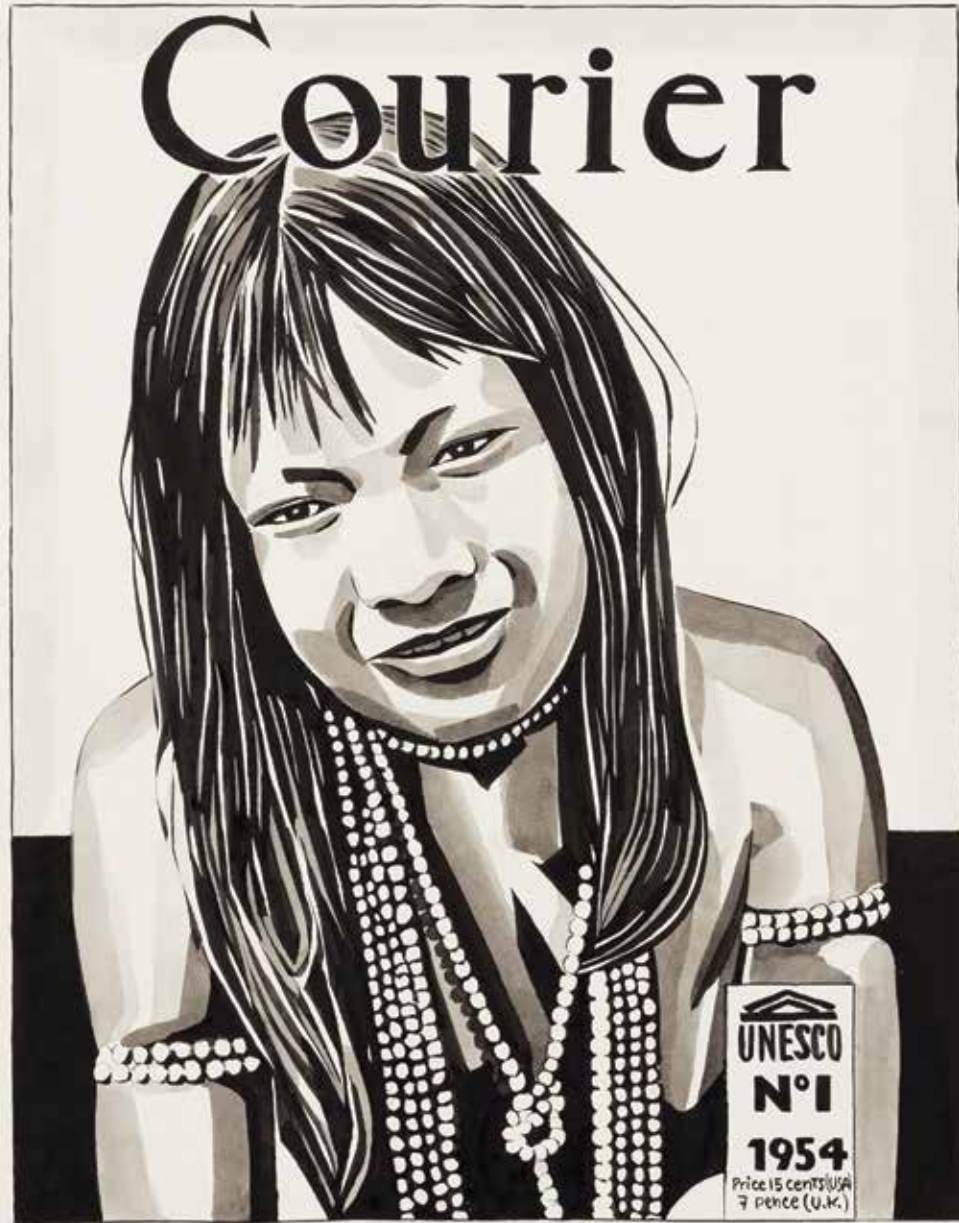
Diciembre de 1953

1953年12月

Декабрь 1953 г.

ديسمبر 1953

This month's theme
LANGUAGES:
BRIDGE OR BARRIER?



This young Indian girl of the Amazon lives in the most polyglot of the five continents. Out of the 3,000 languages estimated to be used in the world today, more than 1,200 are spoken by Indians of the Americas some tribes of which number only a few thousand or even a few hundred people. By studying many of these languages linguists have made

January 1954
 Janvier 1954
 Enero de 1954
 1954年1月
 Январь 1954 г.
 يناير 1954

Languages:

bridge or barrier?

- This young Indian girl of the Amazon lives in the most polyglot of the five continents. Out of the 3,000 languages estimated to be used in the world today, more than 1,200 are spoken by Indians of the Americas some tribes of which number only a few thousand or even a few hundred people.

Le langage: lien ou barrière ?

- Cette jeune Indienne de l'Amazonie vit dans le plus polyglotte des cinq continents. Des quelque trois milles langues parlées aujourd'hui dans le monde, plus de douze cents sont

utilisées par les Indiens des Amériques, certaines par des tribus totalisant seulement quelques milliers ou même quelques centaines de membres.

El lenguaje, barrera o puente

- Esta joven india de la Amazonía vive en el más políglota de los continentes. De las 3.000 lenguas que se utilizan hoy en el mundo, más de 1.200 las hablan Indios Americanos en tribus o agrupaciones, algunas de las cuales sólo tienen unos cientos o miles de habitantes.

语言：桥梁或障碍？

- 来自亚马逊网站的这位年轻的

印度女孩生活在五大洲的多种情境中。在当今世界使用的3000种语言中，美洲印第安人竟使用了1,200多种语言，虽然他们其中一些部落只有几千甚至几百人。

Языки – мосты или барьеры? - Эта девушка из Амазонии живет на самом многоязычном из пяти континентов Земли. Из около 3000 языков, использующихся в наше время, более 1200 принадлежат индейцам Северной и Южной Америк. При этом некоторые их племена насчитывают от нескольких тысяч до нескольких сот человек.

هل اللغة جسر أم حاجز؟ - تعيش هذه الفتاة الهندية الأمازونية في القارة التي تنطوي على أكبر عدد من اللغات. من بين 3000 لغة في العالم اليوم، هناك حوالي 1200 لغة مستخدمة من طرف الهنود الأمريكيين، البعض منها في قبائل لا يفوق عدد أفرادها بضعة آلاف أو حتى بضع مئات.

OLD LANGUAGES FIND NEW JOBS

Asian and Middle East States remould their ancient tongues

Our planet, as we have seen from the previous article, is a veritable jigsaw puzzle when it comes to languages, with the pieces shifting and moving about, growing smaller or larger or splitting of into new bits, with the passing of time. In Asia and the Middle East the puzzle is particularly "jigged". This is not all surprising when we remember that Asia is the most densely populated area of the globe, and that a huge

portion of it. South and South-east Asia - is still more thickly populated than Asia as a whole. Within the past ten years, the jigsaw language pattern of Asia has been made even more complicated by a new factor: a great upsurge of nationalism. Similar to the one which swept through Europe in the 19th century upsetting the language pattern that has been rolling a well Asia and producing major changes in the world language map. The Philippines,

Burma, Pakistan, India, Ceylon, Indonesia and Israel are new born states and all of them have adopted new official languages. Their educational problems are now very closely linked with linguistic problems. In most of these countries, the setting up of the national language has meant ousting European languages as the official idiom or relegating them to a secondary position. But the truth is that for some time to come



Language problems are bound closely to educational ones in many recently independent Asian countries which have introduced new national languages. A child starting school in Bombay Province, India, will probably speak Gujarati or Marathi at home. At school he must begin by learning the other of these two regional languages and then go on to learn Hindi, the official federal language. Only then will he begin to tackle one of the world link languages.

F.B.15

Old languages find new jobs -

Language problems are bound closely to educational ones in many recently independent Asian countries which have introduced new national languages. A child starting school in Bombay Province, India, will probably speak Gujarati or Marathi at home. At school he must begin by learning the other of these two regional languages and then go on to learn Hindi, the official federal language. Only then will he begin to tackle one of the world link languages.

Les langues anciennes connaissent une nouvelle jeunesse -

La conquête ou la reconquête de l'indépendance nationale a eu pour effet, notamment en Asie du Sud, l'éclosion de langues officielles dont certaines sont encore peu répandues parmi les population de ces pays. Ainsi, un enfant de la région de Bombay, qui parle le gujarati ou le marathi, devra, en entrant à l'école, apprendre celle de ces deux langues qu'il ignore, puis l'hindi, nouvelle langue fédérale.

Lenguas viejas en tareas nuevas -

La conquista o la reconquista de la independencia nacional ha producido principalmente en el Asia del sur, un florecimiento de lenguas oficiales, algunas de las cuales no son demasiado conocidas por la población de esos países. Así, un niño de la región de Bombay, que hable el gujarati o el marati, deberá aprender, al ingresar en la escuela, la que ignore de esas dos lenguas y además el hindi, que es la nueva lengua federal.

不断更新自己的语言 -

在许多最近独立的亚洲国家，语言问题与教育问题紧密相关。这些国家引入了新的民族语言。

一名在印度孟买省上学的孩子可能会在家里

讲Gujerati或Marathi语言。在学校，他必须首先

学习这两种区域语言中的一种，然后继续学习官方的联邦语言。

Новая молодость древних языков -

Обретение независимости привело к появлению в странах Южной Азии государственных языков, мало распространенных среди населения. Скажем, ребенку из Бомбея, говорящему на гуджарати или маратхи, придется, пойдя в школу, учиться тому из этих языков, которым он сейчас не владеет, а затем выучить хинди - новый государственный язык страны.

اللغات القديمة تستعيد شبابها - في العديد من البلدان الواقعة في آسيا الجنوبية التي استقلت حديثاً أو التي استعادت

استقلالها، تم اعتماد عدة لغات رسمية، من بينها لغات قليلة الانتشار. ولما يدخل طفل في مقاطعة

بومباي المدرسة، وهو عادة يتكلم إما الغوجاراتي أو الماراتي، فقد يجد نفسه مضطراً على

تعلم إحدى هاتين اللغتين التي يجهلها، بالإضافة إلى الهندي وهي

اللغة المعتمدة على النطاق الفدرالي.

January 1954

Janvier 1954

Enero de 1954

1954年1月

Январь 1954 г.

يناير 1954

HAITI TODAY

About 50 miles to the Southeast of Cuba, and ranking next in size among the islands of the West Indies, lies Tropical Hispaniola. Its territory is shared by Haiti and the Dominican Republic (see map page 2). Haiti's population is estimated at about 3,000,000 or about 295 persons per square mile, a density greater than that of China or India, or any other republic in the Americas. About 83% live in rural areas, concentrated on the most productive slopes, valleys and plains. About 90% of the people are Negroes, the remaining 10% are mulattoes.

crac? - Crac! - Shall I tell you a story?

THE Haitians are great story tellers. When a group gathers and a story is about to begin, the teller says, "crac?" - that is "shall I tell you a story?" and the reply comes back, "Crac!" - or "Go ahead we're listening". There are thousands of "Crac! crac!" folk tales current in Haiti today. The most popular characters of these are simple-minded Boqui and his inseparable companion, clever Malice. These stories are told in colorful Creole, a language derived from French and where words are often doubled with charming effect. Thus: un bel, bel femme - an extraordinarily beautiful woman; Lite' ben, ben malade - he was very gravely ill; li mâche, li mâche, li mâche - he kept on walking and walking. Few countries possess a richer folklore heritage than Haiti's which goes back thousands of years to Africa. Haitian folklore is especially rich in proverb. Here are a few: Fer couper FER - you need iron to



Haiti today - Erosion, small-holdings and over-population these are the three main and closely interrelated causes for the decay of the rural areas. [...] Exhausted by two harvests a year and stripped by erosion, the soil of Marbial [in the south of Haiti] is dying. With every rainy season, hundreds of tons of humus are swept down by the rivers to the sea. "That is our life ebbing away," say the peasants as they watch it go.

Haiti 54 - Épuisé par des récoltes qui se succèdent au rythme de deux par an, dépouillée par l'érosion de ses particules d'argile et de ses sels solubles, la terre de Maribal [dans le sud d'Haiti] est en train de mourir... À chaque saison pluvieuse, des centaines de tonnes d'humus sont entraînées par les rivières vers la mer. C'est « notre vie qui s'en va », disent les paysans.

Presente de Haiti - Agotada por las cosechas que se suceden al ritmo de dos por año, despojada por la erosión de sus partículas de arcilla y de sus sales solubles, la tierra de Marbial [en el sur de Haiti] muere lentamente. En cada estación lluviosa, centenares de toneladas de humus fecundo son arrastradas por los ríos hacia el mar. Los campesinos exclaman: "Es nuestra propia vida que se va".

今日海地 - 侵蚀, 小农场和人口过多, 是农村地区衰退的三个主要且密切相关的原因……海地南部Marbial地区的土壤因为一年孕育两次收成和受到侵蚀, 正在走向贫瘠。每到雨季, 数百吨的腐殖质就会被河流冲向大海。看着这些情景, 当地农民说, “我们的生活也随之而去。”

Гаити в наши дни - Эрозия почвы, малые размеры хозяйств и чрезмерная населенность страны - таковы три основные, тесно связанные между собой причины упадка ее сельских районов. [...]

Истощенный двумя урожаями в год и эрозией, регион Марибал [на юге Гаити] умирает. С каждым сезоном дождей реки сносят к морю сотни тонн гумуса. «Так гибнет наша жизнь», - говорят, глядя на это, крестьяне.

هايتي اليوم - استنفذت تربة ماريبال [جنوب هايتي] مفعول تآكل التربة وتعدد مواسم الحصاد سنويا. لما يأتي موسم الأمطار, تجرف الأنهار مئات الأطنان من التربة إلى البحر تحت أنظار الفلاحين الذين يتحسرون على «حياتهم وهي تندثر أمام أبصارهم».

February 1954
Février 1954
Febrero de 1954
1954年2月
Февраль 1954 г.
فبراير 1954

HAWAII

Racial Crossroads of the Pacific

by Harry L. Shapiro



Photo New York Times

RACE mixture has had a field day in Hawaii. Polynesians, all kinds and degrees of Europeans and Americans, Puerto Ricans, Chinese, Japanese, Koreans, Filipinos, not to mention smaller contingents of other populations, have met here and produced a bewildering array of hybrids. The extraordinary fact about all this - extraordinary in the light of conditions in many other areas of race mixture - is the relative absence here of frictions, prejudice or social rejection. There is no colour bar in Hawaii and no legal disability based on race, although contact between the same races elsewhere has given rise to them. Why, one might ask, has Hawaii become the seat of such an amicable arrangement? The answer it seems to me, lies in the history of the Hawaiian Islands and their relation to the imperialism of the Western world. When Captain Cook discovered the islands

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H a w a i i ,
racial crossroads of the Pacific -
 Race mixture has had a field day in Hawaii. The extraordinary fact about all this - extraordinary in the light of conditions in many other areas of race mixture - is the relative absence here of friction, prejudice or social rejection.
Hawaii : carrefour des races - Les îles Hawaii ont été le théâtre d'un extraordinaire mélange de races. Il est d'autant plus remarquable que, à la différence de beaucoup d'autres régions de métissage, Hawaii ignore jusqu'à un certain point les discriminations, les conflits, le préjugés raciaux.

Hawai, crisol de razas - La mezcla de razas tiene un campo de experimentación propicio en Hawaii. El hecho extraordinario - en comparación con las condiciones existentes en otras muchas zonas de mestizaje racial - es la relativa ausencia de agresividad, prejuicio o desprecio social.

夏威夷，太平洋地区各种族的十字路口 - 夏威夷是太平洋各种族混合的地方。但和其他地方情况不同，这里的种族混合相对缺乏摩擦，偏见或社会排斥。

Гавайи - тихоокеанский перекресток рас - Гавайские острова были ареной необыкновенного смешения рас. Это особенно примечательно потому, что, в отличие от иных районов интенсивной метисации, Гавайи в меньшей степени заражены дискриминацией, конфликтами и расовыми предрассудками.

هاواي، مفترق طرق عرقي في المحيط الهادئ - كانت جزر هاواي مسرحا لاختلاط عرقي فريد من نوعه. والعنصر الذي يميز هايتي عن بقية الأماكن التي عرفت تمازج الأجناس، هو الغياب النسبي للتفرقة العنصرية والصراعات والتحيز الاجتماعي.

March 1954
 Mars 1954
 Marzo de 1954
 1954年3月
 Mapt 1954 r.
 مارس 1954



OBJECTIVE NEWS AND PROPAGANDA

by André Siegfried
 Member of the Académie Française

INFORMATION is becoming more and more an essential part of our everyday lives. This is a development which springs from the age of industrial change in which we live. For under the impact of mechanical progress our horizon has widened to such an extent that the conditions determining our need for information have nothing in common with those which prevailed before the machine age.

In the old days - in fact until quite recently - a man was closely dependent on his surroundings: the peasant's concern was with the soil he tilled, the craftsman's with the craft he pursued, the manufacturer's or trader's with the purely local market he supplied. Each was thus familiar with his environment and only needed the information derived by day to day experience.

But nowadays our horizon is that of the Earth itself: the conditions governing production are now such that it is dependent no longer on a national or even on a continental, but on a global scale: One World, as an American writer has put it! So the citizen of this tremendously expanded world can no longer be educated solely by contact with their immediate surroundings: their education must include "information systematically planned and effectively within their reach."

In democratic countries, where universal suffrage and the parliamentary system have trained the general public to discuss the actions and statements of governments, where the press is free and opinions can be expressed without constraint, citizens are normally called upon to use their judgment, since it is their votes which determine national policy. But to do so, they must be given the right facts on which to base their decisions.

ALL POWERFUL TECHNIQUES

ROUSSEAU considered that democracy was possible only "in a very small State, where the people can be brought together without difficulty and every citizen can easily be acquainted with all his countrymen!" In his view, anything larger than the Agora of ancient times was too big. The advanced level of development of our technical resources, many of whose possibilities have still to be explored, allows us to take an entirely different view from Rousseau's. Printing has long since made possible the diffusion of the written word in unlimited quantities, while further and recent progress enables ideas to be instantly conveyed, in any language, to the uttermost parts of the earth. Radio allows us to listen, thousands of miles away, to a speech while it is actually being made, and television

Objective news and propaganda -

The difficulty is not in the technique of information, but in the use to which we are to put it. Shall we, for instance, be able to ensure an objectivity in our information services, recognizing the dignity of the individual by leaving him free to form his own opinion? - *André Siegfried*

Au carrefour des vérités - La difficulté n'est pas dans la technique de l'information, mais dans l'usage que nous en ferons. Réussirons-nous notamment à maintenir l'information dans le cadre d'une objectivité, respectant pour chacun la liberté de son jugement, c'est à dire la dignité de sa personne? - *André Siegfried*

En la encrucijada de las verdades - La dificultad no se encuentra pues en la técnica de la información sino en el uso que hagamos de ella. ¿Lograremos mantener la información dentro de un marco de objetividad, respetando a cada uno su libertad de enjuiciamiento, o lo que es lo mismo la dignidad de la persona? - *André Siegfried*

新闻和宣传 - 困难不在于信息技术，而在于我们如何利用它们。例如，我们是否能够确保信息服务的客观性，通过自由表达来体现个体的尊严? - 德烈·齐格菲

Объективная информация и пропаганда - «Трудность заключается не в способах донесения информации, а в том, как мы ее используем. В состоянии ли мы обеспечить объективность наших информационных служб, уважая достоинство человека и не посягая на свободу выражения мнения?» - *Андре Зигфрид*

بين الموضوعية والدعاية - لا تكمن الصعوبة في تقنية الإعلام، بل في طريقة استخدامها. هل سننجح، على سبيل المثال، في ضمان موضوعية خدماتنا الإعلامية، احتراماً لحرية كل فرد في اختيار رأيه، أي بعبارة أخرى احتراماً لكرامته؟ - *أندريه سيغفريد*

Youth in new Japan; how much have they changed? - Since their defeat, the Japanese have been looking at a new way of living. The old Imperial régime and everything stemming from or connected with it have been profoundly altered. In the face of such a total upheaval, where did the youth of postwar Japan stand and what were their feelings and attitudes to the changes?

Le Japon de demain : jeunesse sans chrysanthème ni sabre - Depuis 1945, le régime impérial a été profondément modifié, ainsi que tout ce qui en découle et s'y rattache. L'empereur subsiste, certes, mais seulement comme un symbole de l'unité nationale. La souveraineté a été remise au peuple. La question se pose donc de savoir comment la jeunesse japonaise a réagi devant ce bouleversement total.

La juventud en el nuevo Japón ¿Hasta qué punto ha cambiado? - Desde 1945, el régimen imperial ha sido profundamente modificado, lo mismo que todo lo que de él se desprende o le estaba unido. El Emperador subsiste, es cierto, pero solo como un símbolo de la unidad nacional. La soberanía ha sido entregada al pueblo. La cuestión se plantea para saber cómo ha reaccionado la juventud japonesa ante este total trastorno.

新日本の青年; 他们改变了多少? - 自从日本战败以来, 日本人一直在寻找一种新的生活方式。旧的帝国制度以及源于它或与之相关的一切都发生了深刻的变化。面对如此彻底的动荡, 战后日本的青年的立场是什么? 他们对这些变化的感受和态度是什么?

Насколько изменилась молодежь новой Японии? - После 1945 года глубоко изменился старый имперский режим и все, что с ним было связано и из него вытекало. Император остался на месте, но лишь как символ национального единства. Суверенитет отошел народу. Возникает вопрос: как такое потрясение отразилось на послевоенной японской молодежи?

الشباب في اليابان الجديدة: إلى أي مدى تغير؟ - اعتباراً من 1945، تغير النظام الإمبراطوري جذرياً. لا زال الامبراطور قائماً ولكن لم يعد يرمز إلا للوحدة الوطنية، بعد أن تم تسليم السلطة للشعب. ويبقى السؤال المطروح: ما هو موقف شباب اليابان تجاه هذه التغيرات العميقة؟

April-May 1954

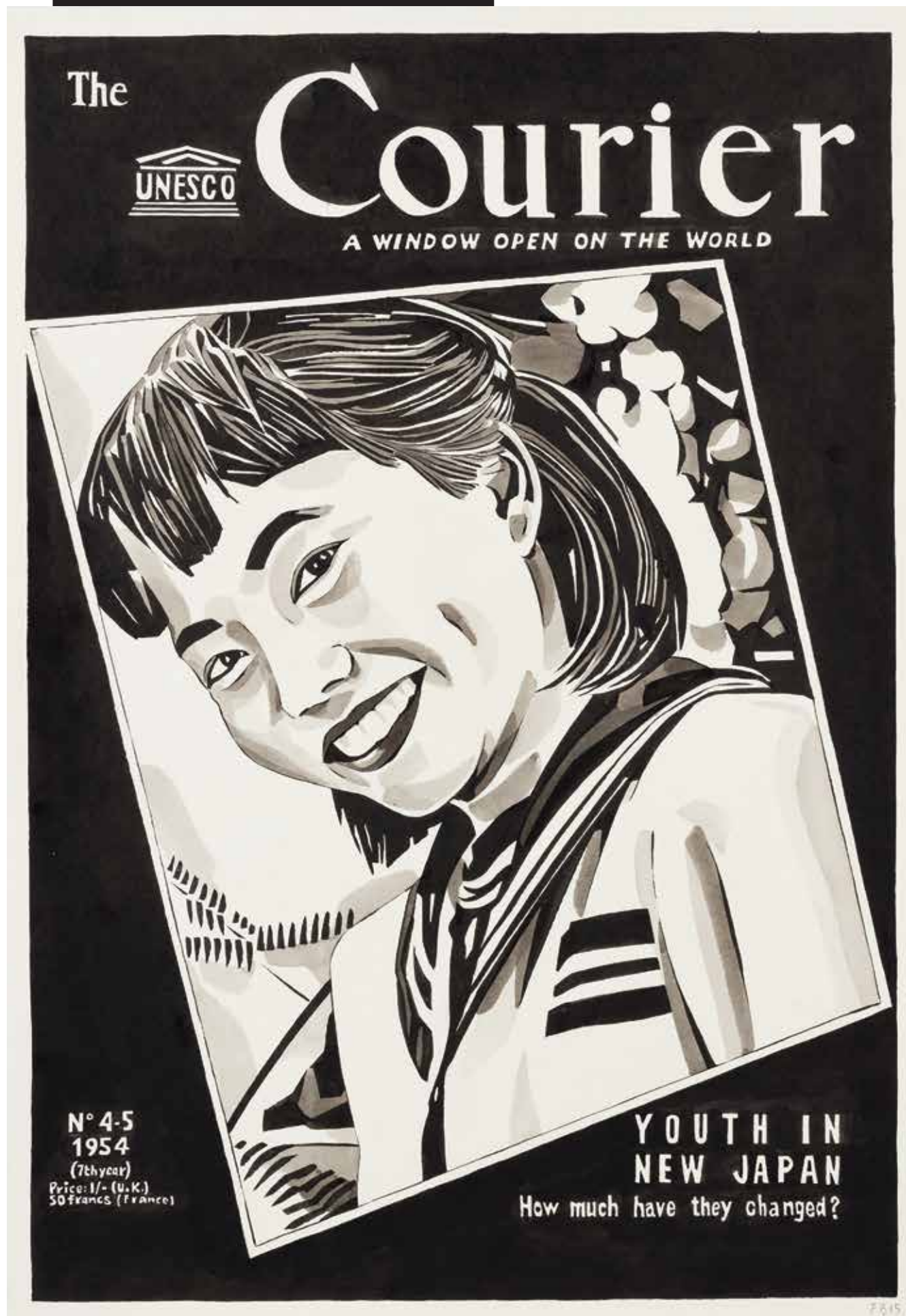
Avril-Mai 1954

Abril-Mayo de 1954

1954年4月至5月

Апрель-май 1954 г.

أبريل - مايو 1954





'I am not a living god'

In the Imperial Rescript of January 1, 1946, the Emperor Hirohito solemnly declared to the Japanese people: "I am not a living god". With these words, the Emperor formally put an end to the absolute power which he had held until the Japanese surrender in 1945. Later, the new Japanese Constitution proclaimed: "The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people in whom resides sovereign power." Traditional

respect is still paid to the dynasty which has reigned over Japan since 600 B.C. The Emperor Hirohito is, in fact, head of the oldest of the world's reigning families. Previously, the wall surrounding the Imperial Palace was a barrier separating the "Son of Heaven" from his people. Democracy in Japan has not yet abolished all barriers, but between the people and the Emperor the wall is down. The question of young Japan's attitudes towards its national institu-

"I am not a living god" - In the Imperial Rescript of January 1, 1946, the Emperor Hirohito solemnly declared to the Japanese people: "I am not a living god". With these words, the Emperor formally put an end to the absolute power which he had held until the Japanese surrender in 1945.

« Je ne suis pas une divinité vivante » - Dans le rescrit impérial du 1er janvier 1946, l'Empereur Hiro-Hito déclarait solennellement : « Je ne suis pas une divinité vivante ». Ainsi était confirmée, par celui qui le détenait, la fin d'un pouvoir absolu de droit divin virtuellement aboli, le 15 août 1945, par la reddition du Japon.

"No soy un dios vivo" - En su edicto Imperial del primero de enero de 1946, el Emperador Hiro-Hito declaró solemnemente: "No soy un dios vivo". Así se confirmaba el fin de un poder absoluto de derecho divino, por la misma persona que lo ejercía, virtualmente abolido el 15 de agosto de 1945 por la rendición del Japón.

“我不是现代人世间的的神” - 在1946年1月的《人间宣言》中，裕仁天皇向日本人民庄严宣告：“我不是现代人世间的的神”。这表明天皇正式结束了他在1945年日本投降之前所拥有的绝对权力。

«Я не живой бог» - В императорском рескрипте от 1 января 1946 года император Хирохито торжественно заявил: «Я не живой бог». Так он официально положил конец абсолютной власти, которую удерживал до японской капитуляции в 1945 году.

«أنا لست إلهًا حيًا» - في النص الامبراطوري المؤرخ في الأول من يناير 1946، أعلن الإمبراطور هيروهيتو رسمياً أمام الشعب الياباني: «أنا لست إلهًا حيًا». بهذه الكلمات، وضع الإمبراطور رسمياً نهاية للسلطة المطلقة الإلهية التي كان يمتلكها حتى استسلام اليابان في عام 1945.

April-May 1954
 Avril-Mai 1954
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 1954年4月至5月
 Апрель-май 1954 г.
 أبريل - مايو 1954

A child of Hiroshima - When Hiroshima experienced its cataclysm this youth was still a small child. Today he lives in the rebuilt city whose wooden houses still recall scenes of disaster and misery. The children of Hiroshima have not yet grown to manhood and their memories are still scarred by the war, but their generation already offers encouraging signs to suggest that the Japan of tomorrow will be a better place than the Japan of yesterday.

L'enfant d'Hiroshima - Il était un enfant lorsque Hiroshima fut plongée dans l'enfer.

Aujourd'hui, Hiroshima est reconstruite, mais des baraques de bois rappellent encore la destruction et la misère. L'enfant d'Hiroshima n'est pas encore un homme, lui aussi est encore marqué par la guerre mais durcis par de telles épreuves, ceux de sa génération donnent déjà l'espoir que le Japon de demain sera infiniment meilleur que celui d'hier.

El hijo de Hiroshima - Era niño aún cuando Hiroshima fue envuelta por las llamas del Infierno. Hoy Hiroshima ha sido reconstruida; pero hay todavía algunas barracas de madera que recuerdan la destrucción y la miseria. El hijo de Hiroshima no es todavía un hombre y está marcado aún por las señales de la guerra; pero los niños de su generación permiten abrigar la esperanza de que el Japón futuro será mejor que el de ayer.

广岛的孩子 - 当广岛经历大灾难时，这个年轻人还是个小孩子。今天，他生活在这所重建的城市里。这里的木屋仿佛还在诉说着当年的灾难和苦难。广岛的孩子记忆仍然留存着战争的阴影。但他们这一代人也有令人鼓舞的迹象，表明日本将比昨天更好。

Дитя Хиросимы - Когда Хиросима пережила адское потрясение, этот юноша был ребенком. Сегодня город построен заново, но деревянные сооружения все еще напоминают о пережитых бедствиях и нищете. Юноша еще не стал мужчиной, и его воспоминания полны войной. Но его поколение уже демонстрирует обнадеживающие признаки того, что завтрашняя Япония станет лучше, чем вчерашняя.

طفل من هيروشيما - عندما وقعت كارثة هيروشيما، كان هذا الشاب لا يزال طفلاً صغيراً. وهو يعيش اليوم في المدينة التي أعيد بناؤها والتي لا تزال بيوتها الخشبية تحمل آثار الدمار والبؤس. طفل هيروشيما لم يبلغ بعد سن الرشد، ولا زال متأثراً بذكرات الحرب، لكن الشباب من جيله، رغم صعوبة المحنة، يحملون آمال اليابان لتحقيق غد أفضل.

April-May 1954

Avril-Mai 1954

Abril-Mayo de 1954

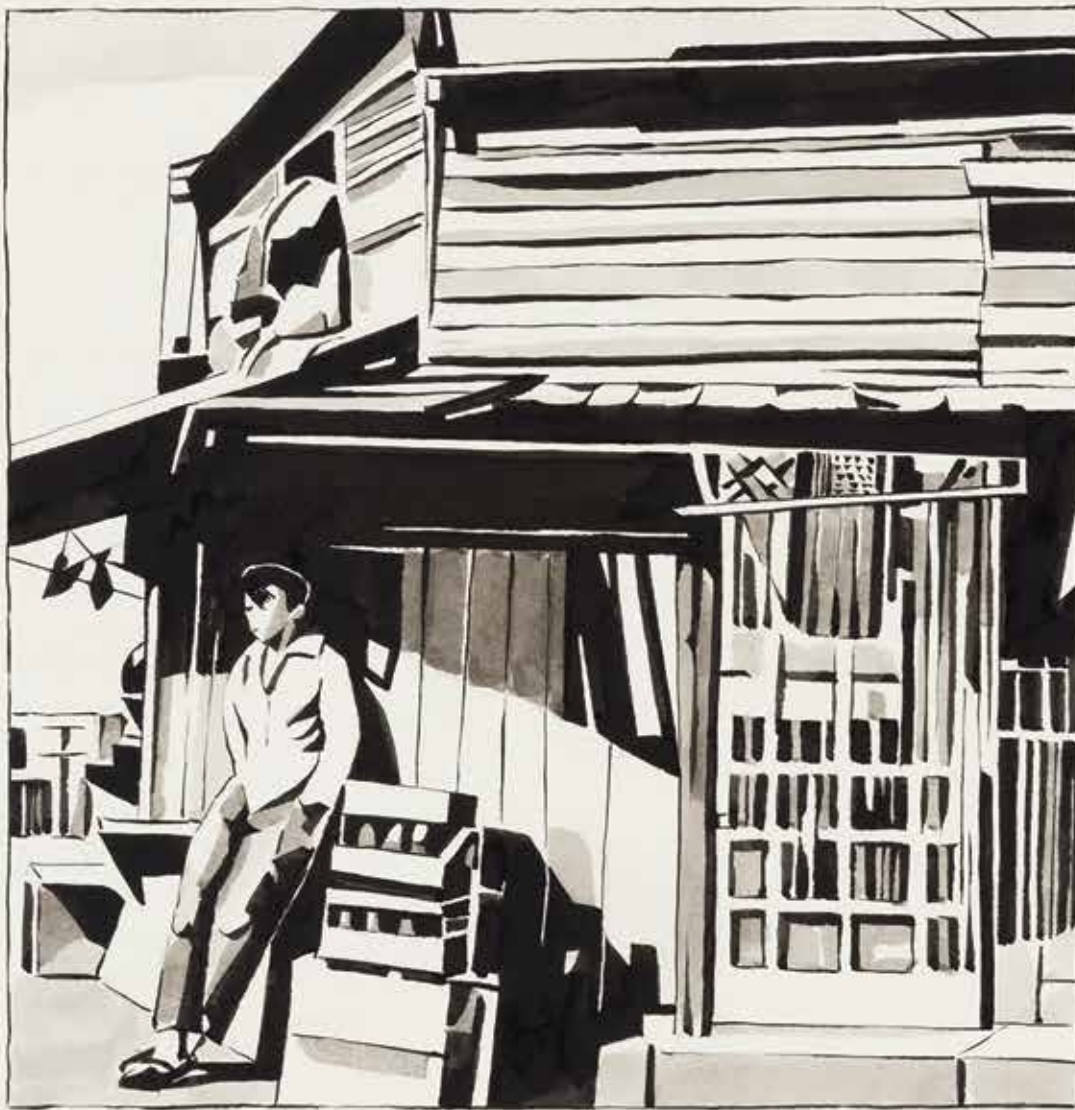
1954年4月至5月

Апрель-май 1954 г.

أبريل - مايو 1954

1954

A child of Hiroshima



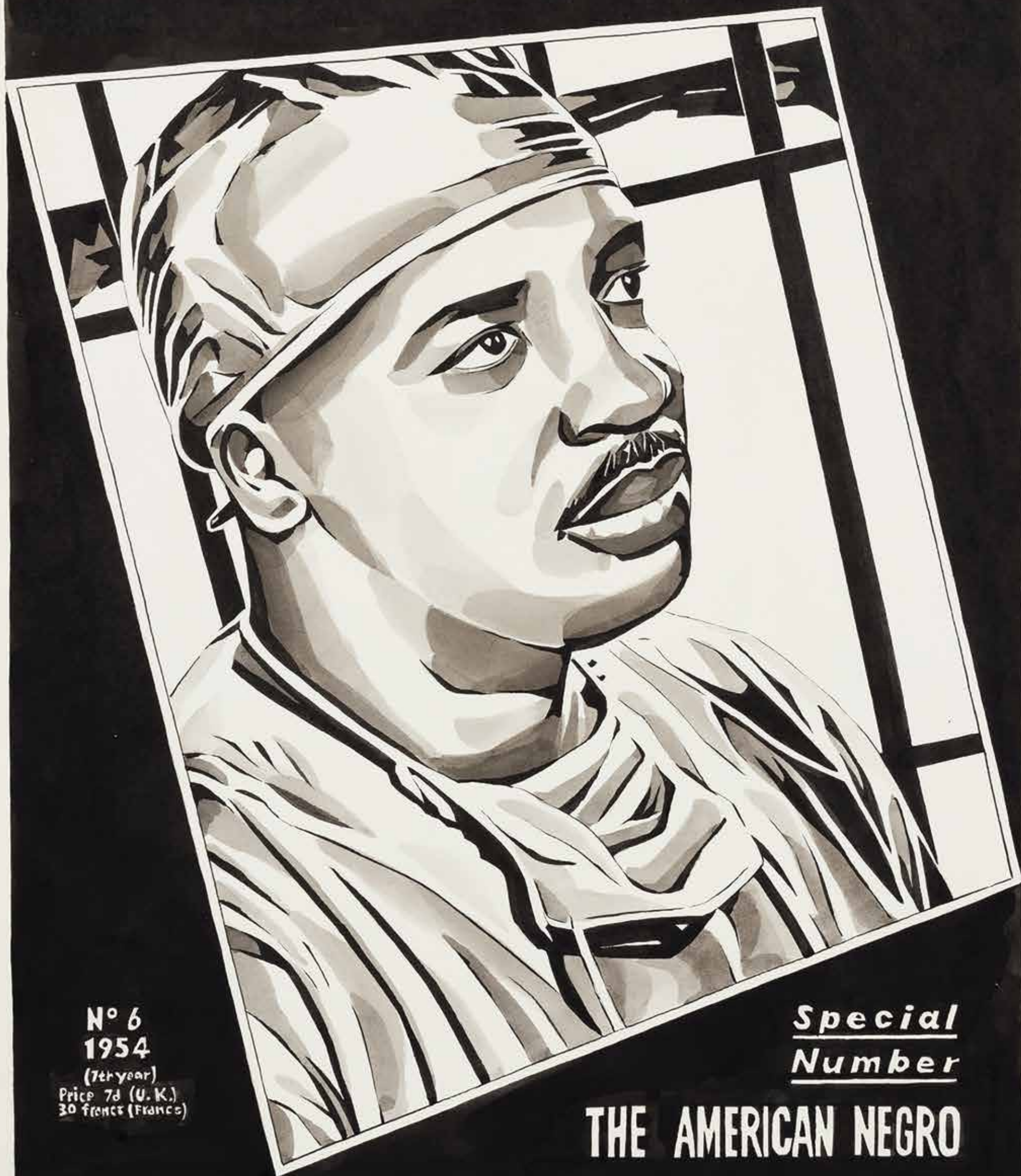
When Hiroshima experienced its cataclysm this youth was still a small child. Today he lives in the rebuilt city whose wooden houses still recall scenes of disaster and misery. Here and in other cities the Japanese have cleared away the ruins, turned their backs on an unhappy past. The children of Hiroshima have not yet grown to manhood and their memories are still scarred by the war, but their generation already offers encouraging signs to suggest that the Japan of tomorrow will be a better place than the Japan of yesterday.

The



Courier

A WINDOW OPEN ON THE WORLD



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Special
Number

THE AMERICAN NEGRO

June 1954
 Juin 1954
 Junio de 1954
 1954年6月
 Июнь 1954 г.
 يونيو 1954

**The
 American negro -**

This Negro doctor who is the chief surgeon at the Ohio State Penitentiary, symbolizes the enormous progress of the Negro in the past 50 years in achieving equality of opportunity in the United States.

Le Noir américain - Ce médecin noir, chirurgien en chef du Pénitencier de l'État d'Ohio, symbolise les énormes progrès accomplis par les Noirs américains au cours des cinquante dernières années, dans la lutte pour l'égalité dans tous les domaines.

El negro norteamericano - Este negro, doctor en medicina y cirujano en Jefe de la Penitenciaría del Estado de Ohio, simboliza el enorme progreso realizado por los negros en los últimos cincuenta años al obtener igualdad de condiciones en los EUA.

美国黑人 - 这位黑人医生是俄亥俄州立监狱的首席外科医生，他象征着黑人在过去50年中，为实现美国人人机会平等所取得的巨大进步。

Чернокожий в Америке - Этот чернокожий человек работает врачом в государственной тюрьме штата Огайо. Он представляет собой символ огромного прогресса, которого негры в Соединенных Штатах достигли за последние 50 лет в обеспечении равенства возможностей.

الزنجي الأمريكي - يرمز هذا الطبيب الزنجي، وهو رئيس قسم الجراحة في سجن ولاية أوهايو، إلى التقدم الهائل الذي حققه الزنوج طيلة السنوات الخمسين الماضية في نضالهم من أجل المساواة في جميع المجالات.

The pattern of

school segregation in the United States - On

Monday, May 17, 1954, the Supreme Court of the United States issued a historic decision which proclaimed that racial segregation in schools supported by public funds was a violation of the American Constitution.

Répartition de la ségrégation scolaire aux

États-Unis - La Cour Suprême vient d'illustrer de façon spectaculaire son pouvoir de contrôler la constitutionnalité des lois. Elle a jugé que la ségrégation des élèves de différentes races dans les écoles publiques constituait une violation de la Constitution.

Cuadro de la separación

racial en las escuelas de los Estados Unidos -

La Corte Suprema de - mos - tró

THE PATTERN OF SCHOOL SEGREGATION ON MAY 17, 1954



Segregation required in 17 states and District of Columbia : Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia.

No specific legislation in 11 states : California, Maine, Montana, Nebraska, Nevada, New Hampshire, North Dakota, Oregon, South Dakota, Vermont, Utah.

Local option on segregation in 4 states : Arizona, Kansas, New Mexico, Wyoming

Segregation prohibited in 16 states : Colorado, Connecticut, Idaho, Illinois, Indiana, Iowa, Massachusetts, Michigan, Minnesota, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Washington, Wisconsin.

June 1954
 Juin 1954
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palpa-
 ble -
 mente
 su poder
 de revisar
 la constitu-
 cionalidad de
 las leyes. La
 Corte declaró que
 la separación de las
 razas en las escuelas
 públicas del Estado
 significaba una violación
 de la Constitución Federal.

学校隔离的模式 - 1954年5月
 17日，星期一，美国最高法院发
 布了一项历史性决定，宣布公共资金
 支持的学校中的种族隔离违反了美国宪法。

США: сегрегация в школах по состоянию на 17 мая
 1964 г. - В понедельник 17 мая 1954 года Верховный суд Соединенных Штатов
 Америки принял историческое решение, провозгласив, что расовая сегрегация в
 государственных школах является нарушением Конституции страны.

التفرقة العنصرية في مدارس الولايات المتحدة الأمريكية - أصدرت المحكمة العليا للولايات المتحدة
 يوم الاثنين 17 مايو 1954 قرارًا تاريخيًا أعلنت فيه أن التفرقة العنصرية في المدارس
 التابعة للقطاع العام تعد انتهاكًا للدستور الأمريكي.

June 1954
 Juin 1954
 Junio de 1954
 1954年6月
 Июнь 1954 г.
 يونيو 1954

**Equal
 but
 separate
 signifies
 unequal**

Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society.

It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. (Excerpt from the decision of the U.S. Supreme Court)
Égalité mais séparation équivaut à inégalité - Dans la vie moderne, nul ne peut raisonnablement prétendre à une réussite sociale s'il n'a pu bénéficier d'une instruction appropriée. Lorsque c'est l'État qui se charge d'assurer ce bénéfice au pays, tous les citoyens doivent en jouir en complète égalité. (Extrait de la décision de la Cour Suprême)

Igual pero separado significa desigual - En la vida moderna nadie puede pretender razonablemente un éxito social, si no ha gozado del beneficio de una instrucción apropiada. Cuando es el Estado el que se encarga de asegurar ese beneficio a todo el país, todos los ciudadanos deben gozar de él en términos de una igualdad completa. (Fragmento de la decisión de la Corte Suprema)

平等但分开意味着不平等 - 义务教育出勤法和高额教育支出都表明我们认识到教育对我们民主社会的重要性。它是履行我们最基本的公共责任，甚至是武装部队的服务所必需的。这是保证良好公民身份的基础。(摘自美国最高法院的裁决)

Равенство наряду с сегрегацией означает неравенство - В нашей жизни никто не может обоснованно претендовать на успех в обществе, если ему не удалось получить образование. Когда ответственность за обеспечение этой привилегии лежит на государстве, ею в полном объеме должны пользоваться все граждане. (Из решения Верховного Суда США)

المساواة مع التفرقة لم تعد مساواة - إن القوانين التي وضعت لجعل الالتحاق بالمدارس إلزامياً والنقطة البالغة التي تركزها الدولة للتعليم تدل على مدى اعترافنا بأهمية التعليم في مجتمعنا الديمقراطي. لا بد أن يتمتع كل المواطنين بهذه المصلحة بمساواة تامة. (مقتطف من قرار المحكمة العليا الأمريكية).

The decision was unanimous: **'EQUAL BUT SEPARATE SIGNIFIES UNEQUAL'**

by Dr. Murray S. Stedman Jr.

Professor of Political Science, Swarthmore College, Pennsylvania.

ON Monday, May 17, 1954, the Supreme Court of the United States issued a historic decision which proclaimed that racial segregation in schools supported by public funds was a violation of the American Constitution. In the two decisions the Court handed down it thus gave a dramatic demonstration of its power to review the constitutionality of laws.

Under the system of government in existence in the United States of America, power to govern is derived from the Federal Constitution, drafted in 1787. Both Federal and State laws, as well as state constitutions, must be in accord with the Federal Constitution.

In case of dispute as to the applicability of portions of the Constitution, the United States Supreme Court is the final arbiter. A law, or a section of a law, found by that Court to be at variance with the Constitution ceases to be enforceable. In actual fact, the Supreme Court finds very few laws, in whole or in part, to be unconstitutional. But, since the decisions of the Court, unless it subsequently reverses itself, are final, those decisions become binding on all lesser courts, both Federal and state.

The May 17 ruling affected public schools in one-third of the 48 American states and also public schools in the District of Columbia (where the city of Washington is located), an area governed under Federal law.

Its guiding principle

As of May 1954 a total of 17 states and the District of Columbia required that Negro and white children attend public schools set apart for each race. Four states provided that segregation could be adopted by local option. Of this group of states, one, Wyoming, never exercised the option. In some 16 states segregation in public schools was prohibited by law. In the remaining 11 states no specific legislation on segregation existed. In the areas of segregated schools are some 8.1 million white and some 2.5 million Negro pupils. On May 17 the court

then applied this principle to public education in the District of Columbia.

In the United States there is no ministry of education and public education in the states is a function of state government. In the exceptional case of the District of Columbia which is not a state, public education is handled through a school board deriving its powers from acts of Congress. Hence it was the first decision involving the powers of the states, which attracted the bulk of attention.

From four states

THE consolidated decision concerned cases originating in the states of Kansas, South Carolina, Virginia and Delaware. In each case, according to the Court, "minorities of the Negro race, through their legal representatives, seek the aid of the courts in obtaining admission to the public schools of their community on a non-segregated basis. In each instance they had been denied admission to schools attended by white children under laws requiring or permitting segregation according to race." Because a common legal principle bound the cases, they were considered together.

It was alleged by the lawyers for the Negro pupils that segregation was unconstitutional, on the ground that it deprived such children of the equal protection of the laws under the Fourteenth Amendment one clause of which prohibits any state from denying "to any person within its jurisdiction the equal protection of the laws."

In the first case decided by the Supreme Court construing the 14th Amendment, it was held that the Amendment prohibited all state-imposed discriminations against the Negro race. However, as seen in the previous article, in 1896, in its decision in the case of Plessy v. Ferguson, involving not education but transportation, the Court evolved the "separate but equal" doctrine. Under this doctrine, equality of treatment is accorded when the races are provided substantially equal facilities even though these facilities be separate.

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 أغسطس - سبتمبر 1954

Die if you must but never kill an Indian -

The Indian who sees an outsider move onto the territory of his tribe is convinced that there is no hope of any agreement. From tradition and personal experience he has learned that he can expect nothing but the worst... and that he has no other course but to defend his rights. It is against the background of violence and murder, that the figure of a young soldier first appeared [at the beginning of the 20th century]: Candido Mariano da Silva Rondon. He decided to find a humanitarian way of using the troops under his command.

Mourir s'il le faut, mais ne jamais tuer - Les Indiens, qui voient les civilisés empiéter sur leur territoire tribal, sont convaincus de l'impossibilité d'une entente quelconque. Leurs traditions et leurs expériences personnelles les ont convaincus qu'ils n'ont rien d'autre à espérer que le pire et que rien n'est plus légitime que la défense de leurs droits. Sur un arrière-fond de meurtres et de violences se dessina la figure d'un jeune militaire [au début du XXe siècle] : Candido Mariano da Silva Rondon, qui s'était consacré à une entreprise dans laquelle il pouvait user à des fins pacifiques et constructives les troupes placées sous ses ordres.

Morir es preciso, pero nunca matar - El indio de hoy, que ve al civilizado avanzar sobre su territorio tribal, está convencido de la imposibilidad de toda convivencia pacífica. La tradición tribal y la experiencia personal de cada uno de ellos les ha demostrado que del blanco sólo pueden esperar lo peor, y que nada es más legítimo que su propia defensa. En medio de ese escenario de violencia y de terror, un joven militar llamado Candido Mariano da Silva Rondón infundió a la tropa de su mando una formación constructiva y pacífica.

宁可去死,也不杀戮 - 看到一个外族人进入其部落领土,印第安人确信没有任何协商的希望。从传统和个人经验来看,他们已经知道自己将要面临最糟糕的事情。他们除了捍卫自己的权利之外别无他法。正是在这种暴力和杀戮的背景下,20世纪初,一名年轻士兵,后来的巴西上校坎迪多·龙东,决定找到一种在他的指挥下使用部队的人道主义方式。

Если потребуется, умри сам, но индейца не убивай - Индейцы, которые видят, что цивилизованные люди посягают на их племенную территорию, убеждены в невозможности достижения с ними согласия. Их традиции и личный опыт убедили их в том, что ожидать следует худшего и что ничто не является более оправданным, чем защита своих прав. На фоне убийств и насилия ярко выделяется молодой офицер Кандидо Мариано Да Силва Рондон, который предпочел [в начале XX века] пойти мирным путем.

إذا كان عليك أن تموت فليكن، لكن لا تقتل أبدا -
 الهنود الذين يشاهدون أشخاصا من أصل غربي يعبرون أرض قبيلتهم، هم مقتنعون تماما بأنه لا أمل في عقد أي اتفاق معهم. وفقا لتقاليدهم وتجربتهم الشخصية، هم لا يتوقعون إلا الأسوأ ولا يملكون أي خيار سوى الدفاع عن حقوقهم المشروعة. في بداية القرن العشرين، على خلفية من العنف والقتل، قرر جندي شاب يدعى كانديدو ماريانو دا سيلفا روندون استخدام فرق الجيش التي يقودها لأهداف سلمية وبناءة.

UNESCO COURIER - NO 8-9 - 1954

THE SOLDIER WHO WOULDN'T SHOOT

DIE IF YOU MUST BUT NEVER KILL AN INDIAN

Brazil is a country where primitive Indian tribes still live next to huge modern metropolises. Brazil is a country of violent contrasts, contrasts arising both from her enormous area and the uneven rate at which regions within this area have been progressively developed. The Brazilians themselves say that, when you travel in the direction of the setting sun in their country, you journey backwards through time. Sooner or later, you are bound to meet forgotten centuries. Even today, the Brazil of the prairies and unexplored jungles is only beginning to be integrated into the life of the

nation. This Brazil is an ever-moving frontier and it marks the progress which has been made by Brazilian society in what amounts to the conquest of its own territory. This is a borderland where Indian and the forces of civilization face each other under much the same conditions as those of the first meeting of Europe and America. At times, the clash is even more violent than it was in the past - for it has now been heightened by centuries of bloody conflict. The Indian who sees an outsider move onto the territory of his tribe is convinced that there is no hope of any agreement from tradition and personal

experience he has learned that he can expect nothing but the worst... and that he has no other course but to defend his rights. The pioneer, opening up new grazinglands or jungle areas, looks upon this soil as his own. He resents the Indian and he is suspicious of him. The attitude of both sides being what they are it is no great wonder that a fight is inevitable. Up to the beginning of the 20th century, Indians who dared to resist an invasion of their territory were hunted down like wild beasts. Vast regions only

(Continued on Page 12)

OYANA INDIANS who live in the border areas between Brazil and the French and Dutch Guianas build circular homes whose frame works are made from saplings

bent over trees and lianas. Nail and carpentry joints are unknown there. Roof and walls are made water-proof by an overlapping thatch palm leaves.



F.M. 10

WHAT IS A 'PRIMITIVE'?



Tribal dance of the Bafende in the heart of the Congo.

by Claude Lévi-Strauss,

THERE WAS a time when if you spoke about savages everyone had a fairly clear idea what you were talking about. Etymologically, the savage was a man of the forest, and the term denoted those people who lived in close contact with the nature. The German word *naturvölker* (nature folk) conveyed this idea directly. But apart from the fact that all savages do not necessarily live in forests (think of the Eskimos), the word soon took on a figurative meaning which quickly became derogatory. Then too, the idea of living in close contact with nature was also confusing. Peasants live much closer to nature than city dwellers yet both belong to the same civilization. Scientists came to realize that you couldn't classify the people of the world according to how close or how far removed they were from nature. In fact what distinguishes mankind from the animals is that man, with his universal use of language, his fabricated implements and tools, and his submission to customs, creeds and institutions, belongs to a higher order than any living thing in nature. The world of man is a world of culture - that is rigorously and unequivocally opposed to nature whatever the level of civilization. Every human being talks, makes implements and behaves according to set rules whether he lives in a skyscraper or in a

thatched hut in the middle of the forest. And it is this that makes him a human being, not the particular materials he builds his house out of.

Modern anthropology prefers therefore to use the word *primitive* to designate the people who used to be called savage. There are an enormous number of primitive societies - several thousand according to a recent estimate. But trouble starts when an effort is made to describe the characteristics of such societies. First of all, we can discount the factor of numbers, that is the size of the society. Of course, size does have meaning from the global point of view. For societies comprising several million members appear only rarely in the history of mankind and are found only in a few great civilizations. Moreover, these civilizations appeared at different historical epochs and in regions as far apart as the East and Far East, Europe, Central and South America. Yet there are differences so great that the factor of numbers or size can have no absolute value. Some African kingdoms included several hundred thousand persons and oceanic tribes had several thousand members but in the same regions of the world we find societies made up of a few hundred persons or even at times of only a few dozen. In addition, such peoples (for instance the Eskimos and some Australian tribes) are often

What is a "primitive"? - There was a time when if you spoke about savages everyone had a fairly clear idea what you were talking about. Scientists came to realize that you couldn't classify the people of the world according to how close or how far removed they were from nature. Every human being talks, makes implements and behaves according to set rules whether he lives in a skyscraper or in a thatched hut in the middle of the forest. And it is this that makes him a human being, not the particular materials he builds his house out of. - Claude Lévi-Strauss

Primitifs ? - On parlait autrefois de sauvages, et le terme semblait clair. On s'est progressivement convaincu que l'humanité ne saurait être classée en fonction d'une distance de la nature plus ou moins grande, qui caractériserait les diverses sociétés. Tout homme parle, fabrique des outils, et conforme sa conduite à des règles, qu'il habite un gratte-ciel ou qu'il vive dans une hutte de branchages au coeur de la forêt ; et c'est cela qui fait de lui un homme, non le matériau dont il construit sa maison. - Claude Lévi-Strauss

¿Primitivos? - Antes se hablaba de los salvajes y el término parecía claro. Pronto se llegó al convencimiento de que la humanidad no puede ser clasificada en función de la mayor o menor distancia de la naturaleza, que antes era la característica de las distintas sociedades. Todos los hombres hablan, fabrican instrumentos y adaptan su conducta a normas determinadas, tanto si habitan en rascacielos como si viven en chozas de ramaje en el corazón de los bosques. Eso es lo que hace de él un hombre y no los materiales que le sirven para construir su habitación.

- Claude Lévi-Strauss

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什么是

“原始”？ - 曾经

有一段时间，如果你谈到野蛮人，每个人都清楚地知道你在说什么。科学家们开始意识到，我们无法根据人们离自然社会的距离近或远来对世界人民进行分类。

无论是住在摩天大楼，还是住在森林中的茅草屋，

每个人都会按照规矩制造工具和实施行为。

正是这点使他成为一个人，而不是他们所建造的房屋的材料。 - 克洛德·列维-斯特劳斯

Что значит

«примитивные

общества»? - Когда

в старые времена разговор заходил о дикарях,

было понятно, о ком речь. Со временем стало ясно,

что невозможно классифицировать людей

в зависимости от того, близки они к природе или нет.

Человек говорит, изготавливает орудия труда и ведет себя

согласно установленным правилам, и не важно, живет ли он

при этом в небоскребе или в соломенной хижине.

Именно это делает его человеком, а не тот материал, из которого он строит свой дом. - Клод

Лéви-Стросс

من هو الإنسان «البدائي»؟ -

في السابق، كنا نتكلم عن المتوحشين وكانت تبدو لنا

هذه العبارة واضحة. ثم أدركنا تدريجياً أنه لا يمكن تصنيف

البشر حسب المسافة التي تفصلهم عن الطبيعة، والاعتماد

على ذلك لإسناد خصائص معينة للمجتمعات المختلفة. كل كائن

بشري يتكلم ويصنع الأدوات ويتصرف وفقاً لقواعد محددة، سواء كان يعيش

في ناطحة سحاب أو في كوخ من القش في قلب الغابة. وهذا ما يجعل منه

إنساناً، وليست المواد التي يستخدمها لبناء منزله. -

كلود ليفي ستروس

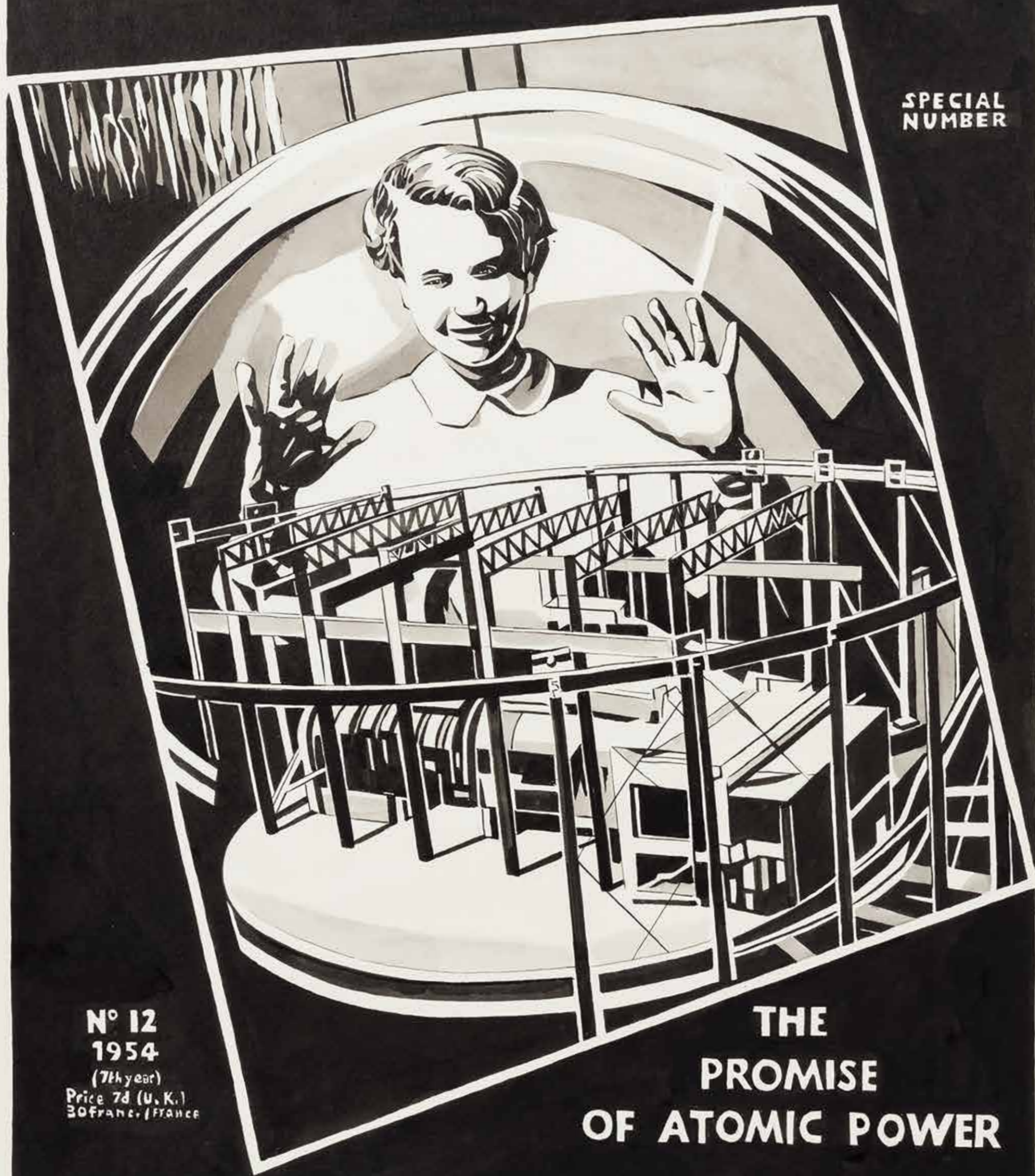
كلود ليفي ستروس



The Courier

A WINDOW OPEN ON THE WORLD

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**THE
PROMISE
OF ATOMIC POWER**

December 1954
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 Diciembre de 1954
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 ديسمبر 1954

The Promise of atomic power - The discovery that enormous energy is released when a uranium atom is split by a neutron came in 1939, just before the outbreak of the greatest war in history. It was at once used to create the horrendous succession of bombs which ended that war and have now made another war almost unthinkable. But it is the bomb that brings death and destruction, not the atom. In better times and in wiser hands the energy of the atom can do far more good than the harm the bomb has done.

L'atome au service de l'homme - C'est en 1939, immédiatement avant que n'éclatât la plus grande des guerres, que fut découverte l'immense énergie dégagée par la désintégration d'un atome d'uranium sous l'effet d'un neutron. Cette découverte fut immédiatement utilisée pour créer l'effroyable série des bombes qui contribuèrent à mettre fin à la guerre, et rendent de nos jours tout nouveau conflit pratiquement inconcevable. L'agent de mort et de destruction est pourtant bien la bombe et non pas l'atome ; en des temps meilleurs, entre des mains plus prudentes, l'énergie atomique peut faire infiniment plus de bien que la bombe n'a fait de mal.

El átomo benéfico - Por uno de los trágicos accidentes de la historia, el descubrimiento de que la fisión de un átomo de uranio deja en libertad una enorme cantidad de energía, se llevó a cabo en 1939, cabalmente cuando iba a empezar la mayor guerra que ha visto la humanidad. Inmediatamente fue empleado este descubrimiento en la creación de la horrenda sucesión de bombas que pusieron fin a esa guerra y han hecho inconcebible otra guerra próxima. Pero la destrucción y la muerte son producidas por la bomba y no por el átomo. En mejores tiempos y en manos más prudentes, la energía del átomo puede producir mayor bien.

原子能的承诺 - 1939年, 当一颗铀原子被中子分裂时, 巨大的能量被释放。这个发现发生在历史上最大的战争爆发之前。它曾经被用来制造可怕的原子弹, 结束了第二次世界大战, 但又带来对未来战争的不确定性因素。是原子弹带来了死亡和破坏, 而不是原子。在更好的时代, 和更明智的人类手中, 原子的能量才能被更好地利用。

Атом на службе человеку - В 1939 году, незадолго до начала ужаснейшей из войн, было обнаружено, что при распаде атома урана под воздействием нейтрона высвобождается огромная энергия. Это открытие было немедленно использовано для создания серии бомб, положивших конец войне и сделавших любой новый конфликт практически немислимым. Однако смерть и разрушения несет бомба, а не атом. В лучшие времена и в более мудрых руках атомная энергия может приносить гораздо больше пользы, чем бомба вреда.

الطاقة الذرية في خدمة الإنسان - تم اكتشاف الطاقة الهائلة المتولدة عن انقسام ذرة اليورانيوم بفعل النيوترون في عام 1939, قبل اندلاع أكبر حرب في التاريخ. وتم استخدام هذه الطاقة لصنع القنابل المروعة التي أدت إلى نهاية تلك الحرب وجعلت, منذ ذلك الحين, اندلاع حرب أخرى غير وارد على الإطلاق. إلا أن العنصر الذي تسبب في الموت والدمار هو القنبلة وليس الذرة. يمكن للطاقة الذرية - في أوقات أفضل وفي أيادي أكثر حكمة - أن تعود علينا بالفائدة.

THE POWER-PACKED ATOM

It could end the world's shortage of energy



As a man needs food to stay alive, so modern urban, civilized living demands energy for its sustenance. Energy is hard to define, since it is not a thing and has no size or weight. It is the basis of action, the capacity for doing work. It is the capacity or the difference between an object in motion and one at rest, the difference between hot, expanding steam and cold water between coal that can burn and rocks that cannot. In each case the first material contains energy which it loses in action. Invisible and intangible, energy is responsible for anything and everything that happens in the universe. Men and animals get energy from the food they eat. In a primitive society that energy is enough for a day's work, but in most parts of the world a man can barely support himself and his family by the work of his own muscles. A horse, camel or bullock increases his production and his wealth. In an organized society, light and warmth, transportation and manufacturing must all be supplied from fuels, the wind, or ener-

gy from the sun. The more industrial a society is, the more it needs energy and the "development" of a country requires first of all a supply of energy. A pound of bread or of rice provides about 1,200 calories to the human body. Two or three pounds of food a day—2500 to 3,000 calories—furnish the energy that is needed for an ordinary day's work. This, plus a little more for cooking or for warmth, is enough for a simple life. But an industrialized country needs far more energy. In the U.S.A., for instance, the total for each person is 172,000 calories per day. This is almost sixty times the energy that a man generates, so that in such countries every man, woman and child has the equivalent of sixty labourers working for him. In the discussion of the United Nations project for the use of atomic energy, M. Jules Moth, French delegate and former Minister of the Interior discussed the growing

The Power-packed atom; it could end the world's shortage of energy - If the atom can be harnessed to provide the energy, the industrialized countries need not fear the increasing cost and decreasing supply of coal. The countries that have no coal can hope to compete at once even if its cost is higher than the present cost of energy in the industrial countries.

80 tonnes de charbon dans le creux de la main - Si l'on parvient à faire servir l'atome à la satisfaction des besoins en énergie, les pays industrialisés n'auront plus rien à redouter de l'épuisement des ressources en charbon et de l'accroissement du prix de ce produit. Les pays dépourvus de charbon pourront de leur côté espérer entrer immédiatement en concurrence avec les autres.

Ningún país tiene bastante, la creciente necesidad mundial de energía - Si logra utilizarse la energía atómica, los países industrializados no tendrán que abrigar más temores por el agotamiento de sus yacimientos carboníferos ni por el aumento del precio de sus productos. Por su parte, los países que carecen de carbón podrán competir con los otros.

原子：它可以解决世界能源短缺 - 如果可以利用原子来提供能量，工业化国家就不必担心增加成本和减少煤炭供应。没有煤炭的国家即使其成本高于工业国家目前的能源成本，也可以立即参与竞争。

Мощь атома в состоянии положить конец нехватке энергии на планете - Если атом использовать для выработки энергии, промышленно развитым странам более не придется опасаться роста цен на уголь и истощения его ресурсов. Те страны, у которых угля нет, получают возможность конкурировать с другими.

العالم بين خيار الفحم والطاقة الذرية - إذا كان من الممكن تسخير الذرة لتوفير الطاقة، لن يعد هناك داع للخوف بالنسبة للدول الصناعية من تقلص كميات الفحم أو الزيادة في أسعار هذا المنتج. أما الدول التي لا تمتلك مناجم فحم، فيمكنها أن تأمل في اقتحام ميدان المنافسة الاقتصادية.

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Nuclear reactors: their design and use

- It is the nucleus that explodes during fission, that emits rays in radio-activity, and that combines with other nuclei to generate the sun's heat. It is the nucleus that will provide the energy for what we have called the atomic age.

Derrière un épais blindage : le four atomique - C'est le noyau qui, en explosant au moment de la fission, émet des radiations radioactives ; c'est lui qui se combine avec d'autres noyaux pour produire la chaleur du soleil ; c'est lui qui fournira l'énergie de ce que nous appelons l'ère atomique.

Esta ciencia no se enseñaba hace diez años - La ciencia, mediante la exploración y dominio parcial del núcleo, ha superado el sueño de los alquimistas medievales, logrando transmutar un elemento químico en otro diferente.

核反应堆: 他们的设计和使用 - 它是在裂变过程中爆炸的核心。它在射线活动中发射射线, 并与其他原子核结合产生太阳的热量。原子核将为我们的原子时代提供能量。

Атомная алхимия - Исследуя и частично обуздав ядро, наука осуществила мечту средневековых алхимиков, сумев преобразовать один химический элемент в другой.

المفاعلات النووية: تصميمها واستخدامها - تنفجر النواة فتنبعث منها الأشعة، ثم تختلط مع النوى الأخرى لتولد حرارة الشمس. تلك هي النواة التي ستوفر الطاقة في العصر الذي يدعى عصر الذرة.

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NUCLEAR REACTORS



their design and use

BEFORE WE can evaluate the realities of atomic power, as distinct from visions of the future, we need to understand the basic science involved, the infallibilities that generate the power and the factors that enter into their operation. This in turn takes us on excursion into a realm of science that was not taught in any school even ten years ago. It also brings us into contact with words that hardly existed then but are now becoming familiar in every language.

It is now well known that all matter is composed of atoms, discrete particles that are the smallest and ultimate units of the chemical elements. Until the discovery of radium they were thought to be indestructible and unchangeable. Radium provided the first clues to an atomic interior and its study led eventually to present day "atom-splitting" in which the atom is laid wide open to fragmentation to separation of some of its parts and even to the addition of more units and the synthesis of wholly new atoms.

The process of splitting is now known by the more accurate term, "fission", and those types of atoms which undergo fission with relative ease, as in the atomic bomb, are known as "fissionable" or "fissile". It is pity that, in the English language at least, there is as yet no verb to express the action of fission.

"To fission" is almost unthinkable and to fissure does not quite convey the meaning but can hardly be no combustion in the usual sense. The new science is one of events within the atom but more especially within the nucleus of the atom. It is unfortunate that the term "atomic energy" and "atomic power" have become popular, for in truth "nuclear energy" and "nuclear power" are more correct. The world within the atom as revealed by the natural rays from radium and by cosmic rays, is almost incredible from the ordinary human point of view. This is not merely because it is so complex but also because the basic particles within the nucleus have new and odd relations to both matter and energy that do not fit into our common conceptions.

The nucleus of the atom contains all the "matter", yet is so small that it occupies only a thousandth of a millionth of a millionth of the space within the atom. It occupies a relatively smaller space within the whole atom than the sun occupies in the space of the whole great solar system. In that case its density (that is, its weight per cubic inch) must be a thousand times a million times that of ordinary materials. Whatever that atomic core is made of, it is so dense that a lump of it as large as a drop of water would weigh two million tons.



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