

A WINDOW OPEN ON THE WORLD

Courier

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RACISM!

THE EXECUTIVE BOARD OF UNESCO

NOTING with deep concern the recrudescence of manifestations of racial hatred, anti-Semitism and discrimination, which have occurred in various regions in recent months, particularly in the Union of South Africa, leading to serious social disorder and loss of life

RECALLING the terms of the Universal Declaration of Human Rights and of the Constitution of Unesco, which condemn all discrimination against any person on grounds of race, religion or sex

CALLS upon the governments of all Member States to take all steps in their power to combat every form of racial discrimination, anti-Semitism, violence and hatred which may occur within their territories.



BEWILDERED AND TERRIFIED with S.S. sub-machine guns pointing at him, this little boy is marched with other Warsaw Jews to death in a Nazi extermination camp.

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RACISM has been called the social cancer of our time. It gnaws away slowly and insidiously until it invades the whole organism of society and erupts in violence and death.

In the years immediately following the Second World War it may have seemed that racism was definitely on the decline. Racial hatred had logically led from discrimination to acts of indescribable horror and death camp massacres carried out on an industrial scale. The shock and repulsion that swept the world so discredited the doctrine of racism that it dared not show itself cynically and blatantly as it had done before.

The struggle against Hitlerism had had its own logic too. One could hardly battle racism and still practice it, even indirectly. And so, in the countries united against Nazism many barriers of discrimination and prejudice tumbled and a spirit of greater tolerance marked relations between the different races.

But the cancer of racism was by no means extirpated.

Human memory is short, and the gruesome past slips or is pushed easily into oblivion. The death camps of yesterday have apparently not been sufficient to put an end to the doctrine that one race is superior to another. The older people in many countries have forgotten them; the new generations barely know they existed. Furthermore, ten years of fanatical racism sowed dragon's teeth around the world and one cannot tell when they may germinate and lead to a terrible harvest.

Today, the excesses of racialism are universally decried and condemned, but the racist outlook or attitude which is at the root of these excesses and makes them possible is still with us. It is all the more dangerous since ours is the century of the great awakening and accession to independence of the coloured peoples of the world who have long been its victims. Instead of being accepted as normal and foreseeable, the mistakes and hesitations made by the newly-independent peoples as they pass through the trying initial periods of autonomy are interpreted in racist terms by certain people as proof of racial inferiority. In its turn, the racism of the white man has given rise to a reaction among coloured people which, rightly or wrongly, is described as "counter-racism".

Many public and private organizations, both national and international, have sensed the danger of latent racism in the world and have taken steps to combat it. Through science and education—the twin means at its disposal—UNESCO has been at grips with the problem since the first years of its creation. (THE UNESCO COURIER too has devoted several past issues to racism.)

Last year and again this year racism became front page news once more. An epidemic of anti-Semitism in many countries and the massacre of negroes in South Africa set off a wave of world protest culminating in the condemnation of such acts by the Human Rights Commission of the United Nations. At UNESCO, where feelings ran high, the Executive Board in a special meeting voted a strongly-worded resolution (see partial text on cover) denouncing racial discrimination, anti-Semitism, violence and hatred, and called on governments and UNESCO to campaign against these evils and to propagate "the doctrine of the total equality and kinship of all men and women everywhere."

If racism is to be eliminated as an active ideology of our time we must know more of the terrain on which it develops. One thing we do know: the place where preventive measures can be most effective is in the school and in the home. That is why UNESCO has set out to inform both the teacher and the general public of the basic facts established by modern science.

Neither anthropology, nor biology—nor for that matter any science—offers the slightest justification for racist dogmas, which are based on discredited scientific notions or emotional irrationalism. The full facts still need to be placed before every person so that the social cancer of racism may one day be eradicated.



Courtesy Cahiers du Cinema

CRY, MY BELOVED COUNTRY

MASSACRE AT SHARPEVILLE. This is the picture that shocked the world last March when nearly 100 Africans were killed and over 200 wounded at Sharpeville, South Africa, as police opened fire on a crowd protesting against the rule which forces Africans to carry passbooks. Top photo is from "Come Back Africa", a film which spotlights the lot of the Negro in South Africa.

© United Press, London





TWO LITTLE ROCKS. White and Negro children leaving school arm in arm at Littlerock, California, (left) contrast strikingly with Negro students in Little Rock, Arkansas, escorted from classes under protection of Federal troops. Little

RACE PREJUDICE AND EDUCATION

by
Cyril Bibby

THERE are very few places, even in lands with a proud history of toleration, where beneath the smooth surface there is not some undercurrent of racial prejudice. The Negro has the same rights of admission to hotels in Britain as any other person, but he may frequently find that all their rooms are "already occupied." The Algerian may be a citizen of France, but his path will be harder than that of a fellow-citizen of lighter hue. The Jew may distinguish himself in an American university, but certain student fraternities will be closed to him. And, contrariwise, the Gentile may be held in low esteem by the Jew, and the European despised by the very African or Asian on whom he himself looks down.

One of the difficulties in any discussion of race relations is that of definition. From a purely academic point of view, it might be better to wait until biologists and anthropologists and sociologists have produced a unanimous definition of "race" but the matter is not simply an academic one. Racial prejudice and discrimination are present and urgent evils, and racial tension and friction have mounted menacingly in our own generation. Moreover, a firm belief in something which is not a fact is itself a fact, and there can be "racial prejudice" against a group which is not a "race". We cannot, therefore, delay action indefinitely while awaiting definition.

Perhaps an extreme case of this difficulty relates to the Jewish people. They certainly do not constitute a race in any proper sense, and it might be argued that anti-Semitism should not be considered in the same context as colour prejudice; but, despite the objective differences between them, these two phenomena have many subjective features in common. Nevertheless, it should be stated explicitly that the joint treatment here of anti-Semitism and colour prejudice must not be taken to imply that the



Photos © Planet News, London

Rock was in the headlines just three years ago when Arkansas resisted the historic U.S. Supreme Court decision calling for the integration of Negro and White children in schools. Negro children now attend and leave classes unescorted. Despite

other headline-making racial strife, progress has been made in U.S. school integration. According to a recent report, racial segregation, once the rule in the South, has now ended in almost one quarter of the southern school districts.

distinction between Jew and Gentile is of the same nature as that between Negroid and Caucasoid and Mongoloid.

All too often, when society is faced with a problem of human behaviour or social relations, there is a tendency to assume that its solution can be left to the schools. Teachers, generally speaking, are conscientious people with a sharp sense of social obligation, and they are usually prepared to play their part in any urgent social task. But their part in eradicating racial prejudice, although important, is only a part; and the school can be wholly successful only if Society at large plays its part also.

What the child does not know, and what even many educated adults do not seem to know, is that it is quite impossible to mark off mankind into a few simple and clearly delineated groups on the basis of physical differences.

The concept of "race", originating in a recognition of obvious physical distinctions between different human groups, has been developed by anthropologists as a device for classifying populations. And, as often happens when a concept is extended beyond its original range, this development of the idea of race has produced many difficulties. Some anthropologists distinguish few "races", others distinguish many; and it is hard to find two anthropologists who completely agree in their classifications. Moreover, the popular idea of racial classification is so out of touch with the biological facts of human variation that some people would prefer to abandon entirely the use of the word "race" in connexion with the human species.

Unfortunately the word seems too well established for abandonment; and alternatives such as "ethnic group" or "genetically distinguishable populations" are too cumbersome for general acceptance into common speech. Thus,

the teacher had better turn his efforts to showing his pupils how to use the word "race" more exactly and to freeing their minds of the prejudices which the word so often carries with it.

The teacher of biology, dealing in the ordinary course of his lessons with species and their varieties, might well consider the main divisions of mankind. The native African and the native European, the native of China and the aboriginal native of Australia, differ sufficiently to warrant their being placed in distinguishable subgroups of the human species; and, providing that one does not imagine that the boundaries between them are hard and fast, these great subgroups may be not too inaccurately called "races". Children are not ostriches, and honest recognition of biological variation is not intolerance.

The teacher should explain that there is no biological warrant at all for such terms as "the Aryan race", "the British race", "the Jewish race", "the Arab race" and so on. "Aryan" is a linguistic term for a hypothetical early language, "British" is a political term for a particular group of nations sharing certain historical traditions and constitutional forms, "Jewish" is a socio-theological term for people with an ancient religious tradition and with recognizable customs, "Arab" is an ecological term for those who lead or have comparatively recently led a particular type of semi-nomadic life in the Middle East. None of these are "Races" in any proper biological sense; indeed, to speak of an "Aryan race" is as great an abuse of words as to speak of a "black-skinned language", and this should be made clear to children.

Similarly, the "Jewish race" is a myth. There are people called Jews, and these people are sometimes recognizable as such, but that does not make them into a race.

Style of dress, type of gesture, habits of hygiene, turns

RACE, PREJUDICE & EDUCATION (Cont'd)

of speech—all these things, dependent on social environment rather than on biological heredity, combine to facilitate recognition of the members of a cultural group. And that is, primarily, what Jews are: a cultural group sharing a common religious tradition, a common sacred language, and a great wealth of common customs. There are characteristically Jewish gestures, a characteristically Jewish pattern of family life, certain characteristically Jewish occupations and cultural interests, but there is no Jewish race.

The teacher, therefore, is on safe ground in correcting any of his pupils who speak of a "Jewish race". One may properly speak of "the Jewish religion" or of "the Jewish people", but never of "the Jewish race".

Nor is this a purely pedantic point. It is partly because the word "race" has been so loosely used in the past, sometimes to denote biological groups and sometimes linguistic groups or religious groups, and because inexact use of language encourages inexact ideas of all kinds, that mankind has been led into racial prejudice and discrimination. Intolerance and cruelty and exploitation are things too ugly to be willingly accepted by most decent people: they have to be wrapped up in an ideological dressing which will disguise their ugliness, and muddled ideas of race have often provided such a dressing.

At various times the French, the English and the Germans have all been claimed as "Aryans," and in Nazi Germany the myths of an "Aryan race" and a "Jewish race" were twin strands in an elaborate pattern of prejudice, discrimination, cruelty and finally mass-murder. The teacher who persuades his pupils to use the word "race" exactly, is helping them also to see the world about them more clearly. Moreover, an understanding of how loosely and inaccurately the word "race" is often employed may well be the first step to the exertion of some rational control over the emotional feelings which the word so often arouses.

TEACHERS will often find that their pupils have fixed and oversimplified ideas (stereotypes, as they are called) about race. They may imagine, for example, that all Negroes and only Negroes have "woolly" hair, or that all Chinese and only Chinese have "slanting" eyes or that all Scandinavians are tall and blond and blue-eyed. We need not be surprised that children in ethnically uniform areas hold such ideas, for their personal contacts provide no evident corrective to the verbal and visual over-simplifications which impinge on them from all the media of mass communication. It is, however, a little more surprising that children living in cosmopolitan cities, which count people of all colours and ethnic origins among their citizens, may also have similar false stereotypes.

Evidently, social barriers may be almost as effective obstacles to understanding as those of geography, and the distance from Park Avenue to Harlem may in this sense be as great as that from Berlin to Addis Ababa. Even where children of different colours and different ethnic origins sit in the same classroom, the scales of prejudice may still so obstruct the pupils' vision as to prevent them from recognizing what is plain there for them to see.

It is similarly easy to make false generalizations about "racial character" on the basis of observed or imagined behaviour, and we may find many of our pupils with false ideas of this kind. Thus, the European child may believe that Negroes are lazy and violent in nature, the Gentile child may imagine that Jews have natures mercantile and mean, while the Jewish child may take Gentiles to be crude and unimaginative. The child of the colonial settler may assume that the natives are naturally unintelligent and servile, while the child of the native may imagine that the settlers are naturally harsh and overbearing.

Without denying that peoples vary in many ways—and, indeed, while emphasizing that such variation may be a source of great cultural richness—the teacher can do much to make his pupils aware of the unreality of most stereotypes. "Racial character" is a concept which courts confusion: the sooner children can be freed from it, the better.

The idea of "race" is a very complex one, with elements belonging to biology, psychology, sociology, anthropology, geography and history; and it is quite impossible to give any short account of it without running the risk of dan-

gerous over-simplification. However, it is possible to clear away fairly quickly some of the lumber of myth and fallacy which obscures the essential facts. The major fallacy which bedevils any proper understanding of the situation is the simple—but false—idea that mankind can be split into a number of quite distinct divisions characterized by clear-cut biological differences. Naturally, if a school uses atlases which include population maps based on the Blumenbach or similar system of "black, brown, yellow, red and white races", the teacher will need to point out their utter fallaciousness.

In fact, the biological classification of our species is a matter of great complexity. If skin colour is taken as a criterion, the natives of Africa and Australia fall in one group and those of Europe in another; but, if hairiness of body be the criterion, the European falls with the aboriginal Australians, while the African must be placed in a group apart. Use cephalic index as a guide, and one finds long-heads and short-heads mixed up together the whole

DIFFERENT DOES



COI, London

NIGERIAN STUDENT Oladotun Okubanjo was recently elected chairman of the Students' Union at the Ealing Technical College, London, which has a student body of 8,000. Here he presides over meeting of Union's Executive Committee. Today there are more than 26,000 Commonwealth students in Britain, including 8,000 from Nigeria, and 4,000 from India.

world over; use blood-group distribution, and yet other affiliations are indicated.

A classification of mankind by one biological criterion does not correspond with the classification which results from using another criterion; and it is impossible to say, of any one particular criterion, "This is the right one". Recognizing this, anthropologists take account of all these characteristics in combination; and, even then, it is still very difficult to decide to what ethnic group some individuals belong.

Racial prejudice is not inherent in the nature of humanity but emerges and gathers strength only in certain social conditions. It is, of course, a common observation that members of any "in-group" tend to be prejudiced against the members of an "out-group"—conquerors against conquered, old residents against newcomers, one neighbouring tribe against another—but this does not mean that intergroup tensions are unavoidable. It is also a fact that colour prejudice may be exhibited by those whose skins are yellow or brown or black, as well as by those whose skins are white, but this does not mean that colour prejudice is innate. Indeed, infants of different religions and different colours will commonly play unself-consciously together, only learning prejudice gradually from their elders.

Although today few will be found to justify the grosser forms of racial discrimination and exploitation, there is still a fairly widespread feeling that "coloured" people are in some way inferior to "white" people. And such is the power of the preconceptions of the predominant group that many "coloured" people themselves share this idea of their inferiority. It is a feeling rather than a belief, vague and ill-defined rather than clear-cut and definite, based on prejudice rather than on reason. There is, in fact, no very useful sense in which it may legitimately be said that one ethnic group is inherently superior to another.

The teacher has many opportunities to clarify the muddled waters of popular belief. It is true that, during recent centuries, the "pink" peoples have in general reached a higher level of civilization (certainly of technological achievements) than the browns and yellows and blacks, but history shows that it has not always been so. The English child, learning about the invasion of his land

ble of high culture cannot withstand for a moment the ineluctable facts of history: the teacher who presents the facts to his pupils need scarcely draw the moral, for it is manifest. Moreover, it is quite unjustifiable to assess the level of a culture by reference solely to its technical achievements.

Unfortunately, the textbooks used in schools do not commonly consider questions of this sort: more often, they tell whatever redounds to the credit of the country in which they are written. No objective teaching of history can exclude consideration of the enslavement of Africans and the exploitation of Asians by the powers of Europe; nor, if it is to avoid one-sidedness, can it fail to indicate that in earlier days Africans enslaved each other, and Asians exploited Asians. But this is no reason for failing to disclose the darker side of European dominance. The good teacher will not allow himself to be circumscribed by narrowly national books, and there are publications available which will help him to teach history more impartially.

Geography books, too, may be misleading. Not uncommonly they imply, and in some cases explicitly state, that one so-called "race" is superior to another. Especially is this the case with textbooks used in the schools of a colonial power, where the natives of an African colony may be described as "child-like" and as having been "uncivilized until the more energetic and intelligent white man came".

NOT MEAN INFERIOR



USIS

FIRST DAY AT SCHOOL for Robert Brooks, a little Negro boy, and one of the 3,600,000 six-year-old U.S. children who were enrolled in the first-grade classes of the nation's schools this year. Studies by U.S. psychologists show that white and Negro children place less emphasis on race after they have lived and played together in classrooms and summer camps.

by the legions of Julius Caesar, is usually told that his forebears were stained with woad and roughly clad in animal pelts, but he may be surprised to learn that Cicero advised Atticus not to buy British slaves since "they are so utterly stupid and incapable of learning".

European children, and those of European descent, might learn that during earlier centuries, when the lands that are now Germany and France and Scandinavia were backward and ignorant, there was a brilliant flowering of Hellenistic culture in the North African city of Alexandria and that in the Arab States the lamp of learning burned brightly. In the "Middle Ages", Marco Polo travelled the territories of Tartary and chronicled the wonders that met his eye, and West Africa had its Ghana kingdom so admired by Arab voyagers. Before the fifteenth century, the African State of Benin was producing its little masterpieces of bronze and ivory; in the sixteenth, one of the great centres of Moslem culture was the University of Timbuktu; in the seventeenth, across the globe in China, there was the exquisite civilization of the early Manchu dynasty.

Cultural achievement at any one moment in history is no evidence of innate superiority, but depends upon all sorts of economic, social, political and geographical conditions. The idea that only the "white" peoples are capa-

IN European schools, there is a tendency for textbooks to imply the inferiority of the Amerindians and Australoids whom the Europeans decimated, of the Negroids whom they once enslaved, and of the Asiatics whom they in the past exploited. Similarly, some of the textbooks commonly used in United States schools give inadequate information on ethnic matters and do little to promote racial tolerance. They sometimes present a picture of "the American way of life" which implies that it is "white", Protestant and middle-class, and which omits all reference to segregation and discrimination.

Nor is it only the text that may mislead in this way: the camera can lie very effectively if its lens is suitably pointed. Thus, if the only photographs of "Blacks" in a geography book show them with mud-matted hair and skewers through their noses, while the photographs of "Whites" depict them in elegant linen and fine footwear, an impression of Negro inferiority is almost inevitably given.

Meanwhile, the commercial cinema misleads many a child: on the screen, Negroes tend to appear either as bloodthirsty warriors or as lovable children, Orientals either as sinister plotters or as sleek sophisticates, and non-Europeans generally as menial servants. All too often, unfortunately, teachers tend to turn up their noses at the local cinema and thereby abandon their pupils to its distorting influence. If teachers would make a habit of discussing with their children the "film of the week", they would find many an opportunity of correcting false impressions.

People may differ in all sorts of ways, but difference is one thing and superiority is another. Red hair is different from black hair, but is neither superior nor inferior to it—the two are different, but of equal status. The same could apply to some mental differences. Moreover, the teacher whose daily life is spent with children of very different physiques, intellectual abilities and temperamental characteristics, and who yet tries to treat them all as individual human beings with equal rights to his care and consideration, will need no convincing that the condemnation of racial discrimination does not depend upon any proof that all ethnic groups have identical physical or mental or emotional endowments.

Very often, the warmly hero-worshipping mind of adolescence will be less vividly impressed by sustained and reasoned argument than by striking individual examples of physical, intellectual, temperamental and moral greatness in people of different ethnic origins; and there will be many opportunities in the school to mention examples of outstanding achievement by members of various ethnic and so-called "racial" groups.

Yet not too much should be made of this "eminent

Ignorance, reservoir of racial prejudice

individuals" approach to the matter. In the first place it is a simple fact that thus far in history there have been comparatively few Negroes of the highest culture, and many of them have been of mixed Negroid-Caucasoid ancestry. Second, and more important, to overstress that there are great Negroes and Asians and Jews may seem to imply that racial tolerance should be dependent on such greatness, which is going a long way to grant one of the very premises of racial bigotry.

It may, moreover, make some children of minority groups feel that they must win acceptance in the school by distinguishing themselves in some way, and thus produce either excessive strain or objectionable aggressiveness. In the case of the Jewish people in particular, their history is so studded with human greatness that there may be danger in stressing what is, for some Gentiles, already an unconscious source of envy and resentment. If, however, there is evidence in the classroom of damaging ignorance on this point, the teacher should certainly quote one or two cases to illustrate Jewish ability.

It has been remarked that "every people has a right to have its scoundrels", and this puts the question in its proper perspective. When a Jewish financier cheats his shareholders or a Negro soldier rapes a girl, the words "Jewish" and "Negro" are likely to figure prominently in newspaper headlines; when the offenders are Gentile or White, their ethnic affiliations are usually not mentioned. This circular process of labelling the group with the offences of a few delinquent members, and then labelling the members of the group with the attached delinquencies, is responsible for the maintenance of much group prejudice; and it is no more honest to seek to parallel the process with the achievements of a few persons of distinction.

The important thing is for our pupils to learn to judge each individual *as an individual* neither owning the glory nor bearing the shame of other individuals in his group. And, most essential, the whole day-by-day conduct of the school should be directed towards building up better ways of thinking and feeling in general, so that the pupils learn to think straight and feel charitably when confronted with any individual or group different from themselves.

It is sometimes supposed that young children are always free of racial prejudice, but this attractive picture of childhood innocence scarcely corresponds with the facts. From the very earliest days infants are imbibing the implicit assumptions of the society in which they live; and, if the social environment is one of racial discrimination, it will be difficult indeed for a child to grow up without taking it for granted that such a state of affairs is part of the natural order of things.

In some ways, racial prejudice and discrimination today play the same social role as did the persecution of the Christians and Jews in Imperial Rome, the crusades against the infidels in medieval Christendom, the inquisition of heretics and the burning of witches. All such attacks have these things usually in common—they provide a means of distracting the attention of the oppressed from the defects of their oppressors, they offer the opportunity of direct or indirect material gain, they serve to "smear" a whole group of people indiscriminately and so aid charlatans and witch-hunters in their nefarious designs, and they provide a socially acceptable outlet for feelings of frustration and aggression.

The early Christians of Rome were falsely accused of obscenity, ritual murder and disloyalty, and the group-prejudices of our own time are nourished by charges no less false. If Jews can be blamed both as the international capitalists and as the international communists—for intergroup prejudice knows no logic—the common people may be diverted from careful inquiry into the causes of the calamities which befall them. If Negroes can be stereotyped as stupid, a good excuse is provided for keeping them out of the skilled jobs desired by the "white" workers.

If all Europeans can be labelled as "white devils", they can more easily be cast out from Asian lands. If the entire people of an African or Asian region can be characterized as "terrorists", some sort of justification may be provided for denying them self-government and the protection of normal legal process.

Not only are fear and frustration potent sources of aggression, but the situation may be aggravated by feelings of inadequacy or guilt. One reason why anti-Semitism so flourished in Germany may have been that the German people, prevented by their late achievement of nationhood from establishing a worldwide empire like Britain's, found reassurance in the assertion of their "Aryan" superiority. One reason why the Englishman, racially tolerant at home, so often develops racial prejudice in Africa and Asia, may be that there he represents a dominant minority group and fears the potential rebellion of the subservient native majority—a situation which today exists very clearly in South Africa. One reason why many "Whites" from the Southern states of the U.S.A. are so virulent in their expression of racial prejudice is probably that, deep down, they feel guilty about the way in which the Negroes have been treated.

Wherever erroneous stereotypes based on simple ignorance betray themselves in the child's comments, the teacher can supply the corrective in the form of further



Photo © Keystone

SWASTIKA-LIKE Crossed Circle is symbol of a small racist fringe group in Britain which last year staged a "Keep Britain White" meeting in Trafalgar Square, London. (Above and top right, opposite page).

information. And, wherever such stereotypes are perpetuated by a pupil's refusal to recognize the facts, the teacher can gradually open his eyes for him and gently wash away the scales that cover them. There is, admittedly, no certainty that what the teacher does in the school to encourage an enlightened attitude to intergroup relations will have a permanent effect on pupils' behaviour once they leave school.

But this is no reason for not performing the task that lies to hand: after all, it is a commonplace in education that we are uncertain what permanent effects this or that element in schooling may have, but we do not for that reason close down our schools. And in any event, controlled experiment has shown that it is in fact possible to change children's racial attitudes quite considerably



Photo © Keystone

KEEP BRITAIN WHITE proclaims poster at London meeting protesting immigration of Negro British subjects from W. Indies and Africa.



Photo © Keystone

ANTI-NEGRO RIOTS like one seen here in Notting Hill, London have often been the work of irresponsible Teddy boys and girls.



Photo © Keystone

BLACK AND WHITE can live together in harmony proclaims London picket group following of violence in which a Negro was killed.

by means of carefully devised educational procedures in the school.

The teacher will often find that his pupils' prejudices have complex origins which are difficult to trace. For two or three centuries the Western world has been washed by the waves of racial and religio-racial discrimination, and its waters have seeped into the very fabric of our social thought. Thus, it will often be the faint whisper of prejudice, rather than its strident clamour, which the teacher with a sensitive ear will detect, and it is a whisper not easily stilled.

The blatant lie can be exposed as plainly false and the crude political discrimination denounced as manifestly unjust, but the delicate denial of human fraternity which takes the form of not-quite-friendship is too subtle a thing to be conjured away easily. Only by patiently correcting month by month each minor manifestation of prejudice, and by demonstrating year by year a genuinely all-embracing acceptance of humanity, can the teacher hope finally to free his pupils of this more tenuous type of discrimination.

It is important that the teacher should provoke genuine discussion—not formal debate, which often tends to confirm speakers in their views and makes their abandonment a matter of loss of prestige—encouraging the pupils to express all points of view quite openly and freely. Any too obvious or premature disapproval of undesirable opinions may lead to their repression, but will not secure their eradication; and it is a poor service to ethnic understanding merely to suppress views, leaving them still potent and liable to break out with renewed virulence after the child has left school.

Moreover, it must be remembered that the child who exhibits prejudice is as much in need of help as the child who is subjected to it, should be treated by the teacher with the same sympathy and understanding, and in some cases may actually need protection by the teacher from the indignation of classmates who resent all racial prejudice. The securer a child feels, the less emotional need he will have to indulge in discrimination: and the teacher must therefore take care, while indicating unambiguously his own tolerance, not to appear to reject the prejudiced pupil.

Each child's self-respect must be built up in every possible way, and this can only be done if the teacher tries to enter into the mind of his pupil, no matter how much he may disapprove of its distortions and confusions and contradictions. It is a painful process, as any honest teacher will recognize from his own experience, to give up prejudices behind which one has sheltered for years, and we must not be surprised if our pupils offer unconscious resistance to efforts at their enlightenment. Any sudden and ruthless stripping away of a child's protective covering may in the long run do more harm than good; and the teacher should seek to be not a bulldozer, to demolish his pupils' illogicalities by brute force of argument, but rather a lightning conductor by which their emotional tensions and their accompanying prejudices may safely leak away.

There is in the modern world altogether too widespread a tendency to uniformity and conformity in all things, and we are in danger of losing sight of the enormous human potentiality for idiosyncrasy and originality. We do not know what combinations of desirable characteristics, what possibilities of cultural diversity, may not await us in a world which ceases to measure all men by the yardstick of "white" ways but which, instead, encourages peoples of all pigmentations to develop to the fullest their own innate qualities and to combine in the formation of fresh mixtures. Teachers should not seek to minimize ethnic differences or to pretend that they do not exist, but rather to emphasize the uniqueness of each individual human person and to encourage children to appreciate the value of human variation.

One element in racial prejudice is sometimes of an aesthetic nature: the child brought up to admire Greek statues and the paintings of the Italian Renaissance is often conditioned against skins that are not white and locks that do not flow. If, therefore, art teachers were sometimes to deal with visual and plastic representations

RACE, PREJUDICE & EDUCATION (Cont'd)

of other physical types, it might do something to erode racial prejudice. Once a person ceases to say, "I can't tell one Japanese from another" or, "All Negroes look alike to me", and instead begins to appreciate the beauty of an almond eye and the delicate sleekness of an ebony skin, he is on the way to overcoming any repugnance to "yellows" and "blacks" which may have soaked into him from the atmosphere around.

It is not unknown for children to agree in classroom discussions that racial discrimination is wrong and racial prejudice irrational, and even to learn in community study a good deal about the factors influencing race relations, and none the less to continue in their daily lives to exercise discrimination and display prejudice in all sorts of little ways. There is a Chinese proverb which may be approximately rendered, "If I hear, I forget; if I see, I remember; if I do, I know"; and it is in *action* against racial wrongs that children really learn racial rightness.

Once a child has actually committed himself by asserting his friendship for a schoolmate of different colour, once he has argued with his playmates that a child hitherto racially rejected should be admitted to their games, he has become emotionally involved in the struggle for racial equality and has innerly identified himself with those who insist on racial tolerance.

Thus, if the teacher can, without ever pressing any individual to the point of resentment, encourage his pupils not merely to talk about but actively to take part in a programme of non-discrimination, he may achieve something which no amount of mere moral exhortation can bring about. Before many years have passed, the pupils of the secondary school will be adult citizens of the community, and while at school they should learn ethnic equality not merely by precept but in practice.

It is essential to remember that children, like their elders, are reluctant to act alone. The individual with the courage to flout the herd is a priceless asset to a community, for without such individuals a society ossifies. It is, however, unrealistic to expect most pupils to adopt a line of action distasteful to their closest friends; in the main, a child's attitudes and acts are those accepted by his playmates and classmates, his "peer-group." Recognizing this, the teacher who wishes to alter behaviour will normally seek to influence the whole group rather than an individual in isolation.

Yet the child is not constrained absolutely by his peer-group: the behaviour of respected adults can set a most effective example. If teachers seem to contract out of the social situation, pupils can scarcely be blamed for doing likewise. If teachers demonstrate by their actions their concern for social righteousness, pupils will be encouraged to do the same.

Finally, therefore, the teacher should have the temerity to exercise his citizen rights. All too often, in many lands, teachers tend to be somewhat retiring spending their evenings and weekends with a few choice friends, themselves not infrequently teachers too. Only rarely do they join in the casual conversations of the local café or public house, take part in politics and local government, engage in friendly argument with miners and shopkeepers and engineers. But those who remain within ivory towers can do little to influence the affairs of the great world outside, and the teacher who wishes to help his pupils to a life full and rich and free must be prepared to share in the shaping of the society in which they will live it.



GUIDEBOOK TO RACE

The above article is based on chapters selected from "Race, Prejudice and Education" by Dr. Cyril Bibby, lecturer at the Institute of Education, London University, and at the College of St. Mark and St. John, London. Dr. Bibby discusses the reasons for racial prejudice and what can be done about it. He gives the biological facts about the divisions and variations of mankind, traces the growth of racial discrimination and discusses the tangled emotions behind it. His manuscript, which was commissioned by Unesco, was revised in the light of comments by twenty-six experts from places as far apart as Mexico, Poland, Canada, Germany and India. Published by Heinemann, London, price 7/6.



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GERMAN YOUTH DEMONSTRATED EN MASSE against a series of anti-Semitic incidents which occurred early this year. Right, assembled before a synagogue in Berlin, ten thousand young people vow to fight against any revival of anti-Semitism. The demonstration followed a long night procession by young Germans through West Berlin to protest "Against Racial Hatred" (banner, above). Similar demonstrations took place in East Berlin where young marchers (below) carried banner marked "Down with anti-Semitism". The first racist incident occurred in Cologne on Christmas Eve when swastikas were smeared on a new synagogue that the West German Chancellor had helped to dedicate three months earlier. This was followed by an outbreak of similar incidents not only in Germany, but also in other European countries and in the United States—often the work of delinquents or cranks.





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A LOOK AT MODERN ANTI-SEMITISM

by *Léon Poliakov*

Author of "Breviary of Hatred" & "A History of anti-Semitism"

ANTI-SEMITISM is a highly complex phenomenon. The term itself contains a double ambiguity. Firstly the majority of Jews do not belong to the "race" so defined (few writers still speak of a "Semitic race" anyway; if one does exist, its representatives par excellence would be the Arabs). Secondly it reduces to terms of racial conflict, a hostility whose roots are to be found quite elsewhere.

That this animosity exists cannot be denied, and down the centuries it has even been marked by an intensity, and above all, a constancy, never attained by any of the other conflicts between confessional, ethnic or national groups. The age of the wars of religion gave way to the age of tolerance; the great "hereditary enmities" were succeeded by cordial alliances; anti-Semitism alone remained faithful to itself, seemingly as durable as the Jewish people themselves.

So strange and so intense a phenomenon had necessarily to be rooted in a doctrinal system and buttressed by a

strong belief, nourished on the teaching of leading thinkers. Accordingly, for centuries anti-Semitism was "theological"—conceived to be the expression of the divine will, whose commands the persecutors of the Jews believed themselves to be obeying by word or act—until in the 19th century, it became "scientifically" justified in the eyes of its protagonists, thanks to some current anthropological theories firmly believed both by well-educated individuals and by the general mass of the people.

Today, however, we are faced with a new situation since the Churches of the various denominations are almost unanimous in condemning any manifestation of anti-Semitism, even expressed verbally, and since racial theories, after a triumphant heyday from the time of the Count de Gobineau down to the Nazi anthropologists, are now universally rejected by scientists and are doomed to share the oblivion of such once popular theories as interstellar ether or spontaneous generation. Before examining

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FNDIRP

ROUNDED UP LIKE CATTLE in 1942, Jewish people in Nazi-occupied Paris were herded into the Velodrome d'Hiver, a vast sport arena, to await deportation in sealed trains "to the east". Parisians managed to warn and hide a small number but in two days alone, July 16 and 17, nearly 13,000 children and adults were arrested in Paris. Similar round-ups were made in all the countries of Europe.

any conclusions to be drawn from this, we should look more closely at the nature of both theological and scientific anti-Semitism and see how they fell into disrepute and disuse.

Theological anti-Semitism dates back to early Christian times, when the first Christian Churches seemed to be nothing more than a dissidence from the Judaism to which they were opposed. The story of the Crucifixion as told in the Gospels, and the cry attributed to the Jews: "May his blood be visited upon us and upon our children" led to the conclusion that the Jews, by causing Jesus to be crucified, had judged and condemned themselves!

And indeed, from that time on, the Fathers of the Church, powerless to convert the Jews, elaborated a doctrine which laid down that, having committed the crime of delcide, the Jews were condemned to eternal punishment and, like Cain, must wander over the world bearing witness by their abasement and servitude to the truth of the dogmas and the triumph, of Christianity. This is what Professor Jules Isaac has called "the teaching of contempt".

Consequently, the status of the Jews, which was on the whole good in Roman and barbarian Europe, deteriorated as that same Europe became Christianized and learned to read. The great turning point was the period of the earliest Crusades, when first great massacres of Jews took place, against a background of religious exaltation of the masses. It was then that the tales of ritual

murders committed by the Jews, profanations of the Host, poisoning of wells, and other similar legends, were spread. From then onwards, when an epidemic, famine or other calamity occurred, the Jews served as scapegoats: from time to time the people rose up and massacred them, whilst the princes alternatively extorted wealth from them to fill their own treasuries or sent them into exile. In these circumstances, the Jews in the end became the chief pariahs of Europe.

The situation at the time of the Renaissance may be summed up in the wry witticism of Erasmus: "If it is the role of a good Christian to detest the Jews, then we are all good Christians", which is borne out by the ferocious anti-Semitism tirades of a Luther or the implacable decrees of the Popes of the Counter-Reformation. The Jews remained in this miserable state until the XVIIIth century; a strikingly expressive trace of it is still to be found in the usage of all European languages, in which the very word *Jew*, in addition to its intrinsic meaning, has a second derived meaning which is always perjorative.

It required the effort of reflection accomplished by the philosophers of the Age of Enlightenment to understand that these conditions were not due to some divine malediction but to the status to which Christian society had relegated the Jews. These ideas finally led to decisions and actions: between 1789 and 1848, in all the countries of Western Europe, the Jews were emancipated and became "full citizens", attaining equality of rights with



Auschwitz museum

MOUNTAIN OF BOOTS AND SHOES at Auschwitz bears silent witness to the extermination of some 6,000,000 Jews in S.S. death camps. Nazism made birth a crime punishable by death. Jews, half-Jews, quarter-Jews died for no other reason than their descendancy, and innocent men, women and children were put to death, after enduring indescribable mental and physical torture.

Catholics and Protestants. Their emancipation was not accomplished without struggles; it raised constant polemics and objections from those nostalgic for mediaeval Christian times, and it shocked certain Jews themselves; but in a society which had become secularized, it was impossible to re-establish the ghettos and a discrimination based on the old theological anti-Semitism.

Needless to say, the age-old prejudice against the Jews did not on that account disappear as if by magic. It even found new stimulus as a result of the social ascendancy of the Jews, who themselves were impatient to "compensate" for their former abasement. Thus, new jealousies and grievances were added to the old Christian prejudices; and yet, what justification could be found for holding anti-Semitism to be according to the will of God, in a society in which the Jews were no longer socially degraded and in which the new tendency was to explain the course of events no longer as decrees of Providence but as the laws of nature?

Science had become a new goddess, all of whose mysteries men sought to discover too hastily; as far as the species *homo sapiens* was concerned, since the time when Linné had divided men into "Europeans, white and hard-working", "Asiatics, yellow and long-suffering", "Africans, black and weak-willed", and "Americans, red and hot-tempered", systems of classification in which physical characteristics were paired with mental ones and the latter with virtues and vices, became too numerous to count.

Therein lay the origins of "scientific anti-Semitism": in the vast amount of literature that the XIXth century devoted to these questions, it was taken for granted that the Jews were a "race" and discussion turned upon the question whether it was a "good" or "bad" race; that was also the approach adopted by many Jewish writers themselves.

The political exploitation of "scientific anti-Semitism" by the Nazis, the *teaching of hatred* succeeding the *teaching of contempt*, and the massacre of six million innocent human beings which followed, are facts still fresh in the memory of all. It is also important to stress the fact that the persecution of a defenceless minority, especially if prolonged, does not remain merely a series of unilateral actions; it provokes a whole chain of reactions and attitudes that transform it into a vicious circle, the dialectics of which consist in fostering and poisoning the conflict.

From this point of view (to quote but one example), the very natural adherence of Jews to ideologies and parties that were not anti-Semitic, which meant, generally, to those that were "leftist" or "progressive", produced accusations such as "all Jews are revolutionaries", "Communism is a Jewish doctrine", and to their defamation as "destructive elements"—attacks which could not fail to increase their solidarity both with the camps in question and among themselves. Hence the original solution of the "Jewish problem", proposed by dreamers in the XIXth century and put into practice by realists

MODERN ANTI-SEMITISM (Cont'd)

in the XXth: the Jews should turn their backs upon an uncompromisingly inhospitable Europe and create a Jewish State on the very site that was formerly the legendary Jewish fatherland.

If neither theological nor scientific anti-Semitism are no longer accorded the status of coherent doctrines, it is because Christian thought on the subject has profoundly changed, and developments in anthropology prevent the arguments of the racialists from being taken seriously. But the change has been accelerated to a remarkable extent by a sort of grandiose experiment *in vivo*.

The crimes committed under Hitler showed the extent to which all anti-Semitism was anti-Christian leading as it did to the negation of all ethical values. As for the "racial characteristics" attributed to the Jews, the State of Israel, itself ethnically a miniature Tower of Babel, and a country in which the Jews have shown themselves to be both sturdy labourers and good soldiers, was from that point of view an excellent practical lesson. In those conditions, it is difficult to imagine from what pulpit a doctrinal anti-Semitism could be preached and what authorities it could find to support it. The general outcry which followed the recent "epidemic of swastikas" has shown the sensibility of public opinion to the danger, and the intensity of international reactions.

Nevertheless, as a prejudice—one which rarely dares to call itself by its real name—anti-Semitism is still very widespread in all the countries of Western civilization. Even those tragic events which revealed its odious and wanton cruelty, have also helped to stimulate its persistence here and there.

Hitler's "teaching of hatred", practised on a mass scale for twenty years in Germany and for four years throughout all occupied Europe from France to the Caucasus, has left traces in innumerable minds. The massacre of millions of innocent martyrs, even though it aroused so much indignant compassion and made the fate which befell the Jews the very symbol of injustice, also succeeded—precisely for that reason—in arousing mixed feelings among certain people. It is rather like the Athenian who hated Aristides because in the eyes of his fellow-citizens Aristides was a just man and above reproach.

We have here an example of a process similar to that well-known to psychiatrists: the revolt against the laws of social life is very liable to choose as a target men or groups who are the incarnation of justice, as well as being inoffensive, and who therefore can be attacked without risk.

In a sense, Jews stimulate aggressiveness of that kind by the mere fact of their existence, or to the extent that they remember better than anyone the horrors of Hitler's racialism, the sufferings they endured, the relatives who disappeared and the homes that were devastated. There are some whose peace of mind is disturbed by the Jews on this account.

MATERIALLY, there still exist throughout the world numerous hotbeds of anti-Semitism. Most of those who less than twenty years ago, close at hand or from afar compromised with Hitler or were in sympathy with him, and especially those who were punished after the war as a result, are still impregnated with the virus of hatred. More or less clandestine centres of anti-Semitic propaganda still exist in all the five continents. A crank called Einar Aberg, a citizen of tolerant Sweden, for example, floods the whole world with crude pamphlets in which he accuses the Jews of hatching a world-wide conspiracy to subjugate the "Aryan" nations (where he gets his funds remains a mystery); and there are similar centres in Cairo, Buenos Aires and elsewhere.

So even the Jewish tragedy of the last war has raised a shower of counter-reactions on which anti-Semitic prejudices continue to feed. It is worth noting in this connexion that Jewish attitudes, which formerly played their part in the vicious circle of anti-Semitism, are of very limited importance, and as regards present-day Germany it has become possible to speak, justifiably, of "anti-Semitism without Jews." In most other countries the Jewish "emancipation problem" has long since been solved.

In addition, the former anti-Jewish theological teaching,

although in principle abolished in the present day, is still perpetuated in many old manuals or catechisms, many local traditions and festivals, or in family recollections. So we find that the famous "Mystery of the Passion" at Oberammergau in Bavaria, which is performed every ten years, is to keep to its traditional text in 1960, a text which is largely concerned with the role of the Jews, who are depicted as a treacherous and odious people, justly incurring divine punishment.

It is probably far from the intention of the organizers of Oberammergau to spread anti-Semitism, but a spectacle of that kind, lasting several days and drawing hundreds of thousands of spectators, cannot fail to leave traces of it here and there. (Psychologically, it is interesting to note in this connexion that of the ten principal actors in the 1940 production, only the one who played the part of Judas was not a member of the Nazi Party (1).

Here is another example of the persistence of out-of-date conceptions: in a third-grade class in a Paris *lycée*, the teacher asked the girls to explain the text of the first scene of Racine's "Athalie", in which the action takes place several centuries before Christ. In this scene, Racine puts into the mouth of Abner, leader of the Jews, the following lamentation: "Even God has abandoned us; Formerly so jealous of the honour of the Hebrews—He looks down unmoved upon their fallen grandeur—His mercy in the end grown weary..." One girl in the class commented on the passage as follows: "The Jews had been punished", said Abner, "because they had crucified Jesus". Behind this "howler" made by a pupil whose background was in no way anti-Semitic, can be seen the persistence of the notion of *deicide*, and in a more general sense, the idea of a merited punishment of the Jews.

So we see the number and variety of the factors of all kinds that contribute to the persistence of an anti-Semitism which more often than not, lacks the courage to name itself aloud: like a certain French journalist, for instance, who begins an article with anti-Semitic implications, by stating "I am not anti-Jewish, but..."

Can a prejudice which has been thrown overboard and condemned *ex cathedra* by all the philosophies and political doctrines of our time, still be full of evil consequences? The inquisitors who burned Jews in former times, and even the fanatical Nazis who exterminated them, would themselves have been ready to die for their ideas; inasmuch as men endowed with reason do not risk their lives for their prejudices, it looks as though the massacres and pogroms of Jews belong to the past, even if there still subsist throughout the world many tensions and injustices due to anti-Semitism.

Moreover, it is considerably easier to fight against a superstition than against a system of faith, and that important task is primarily the duty of teachers and educators, who, after revising their textbooks, must then uproot the superstitions and myths which continue to be handed down from father to son; it is a worthwhile task of international co-operation that will take two or three generations, but it is no longer the superhuman one it would have been in the past.

In all that I have said here, I have spoken only of the territory of so-called Western Christian civilization. The fact is that elsewhere, in India, China and Africa south of the Sahara, anti-Semitism was and still is unknown. As regards the countries of Islam, where formerly the majority of the Jews lived, to speak of anti-Semitism there would be both an error of meaning and of fact, since in an anti-Semitic system the Jewish minority serves the dominating majority as its chosen scapegoat, whereas in Islamic territory the fate of the Jews was never worse than that of the "law abiding" Christians, who were more numerous. Generally speaking, contrary to the idea spread of Islamic fanaticism, Moslem tradition implied a fairly extensive respect for the beliefs of others. As for the present Israel-Arab conflict, with its political and economic aspects, it must be regarded from quite a different angle, which does not come within the scope of this article.

(1) Cf. A. Graham Davls, "Passion at Oberammergau", Commentary, March 1960.



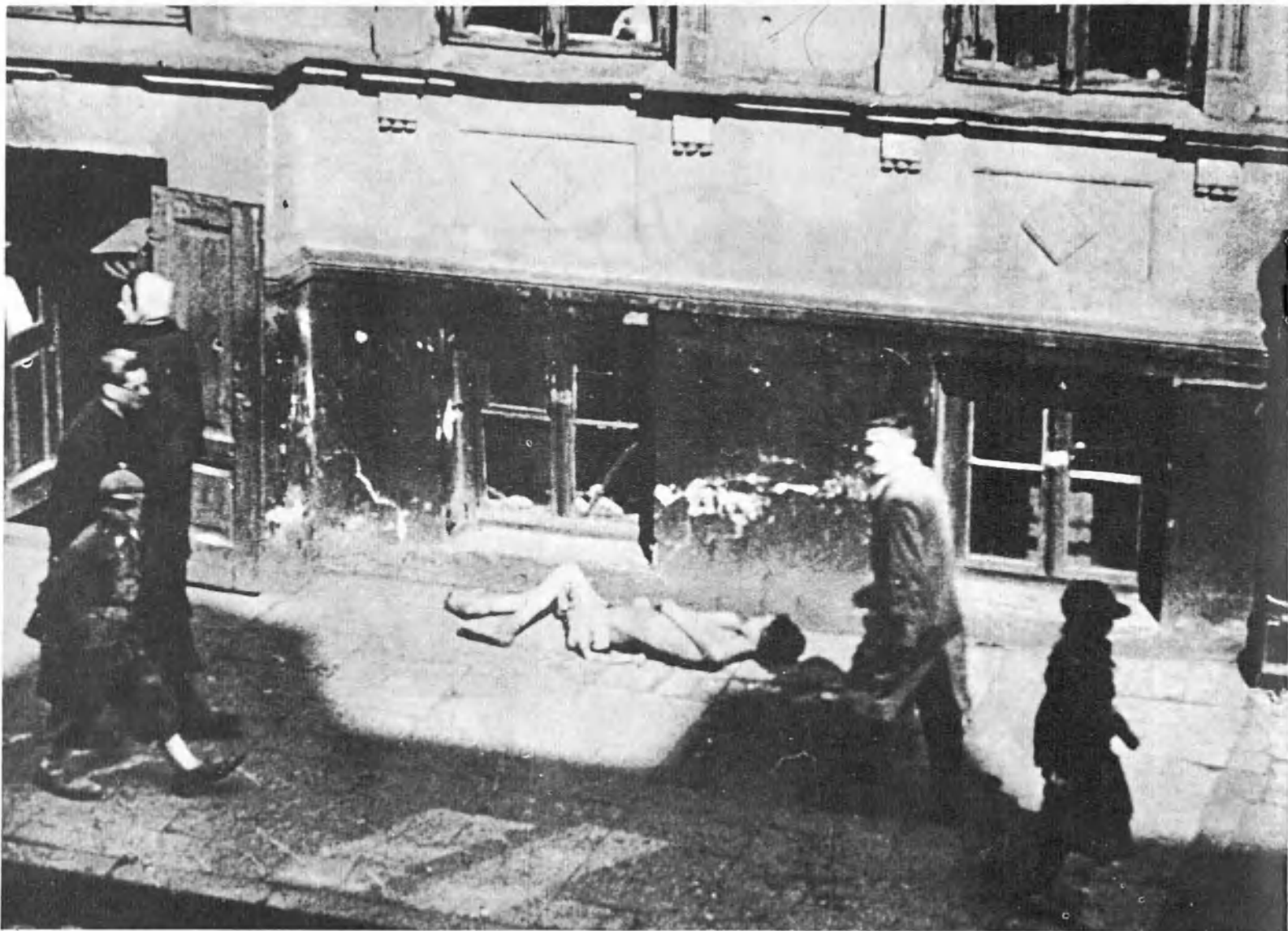
R. Caloz

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ARBEIT MACHT FREI...

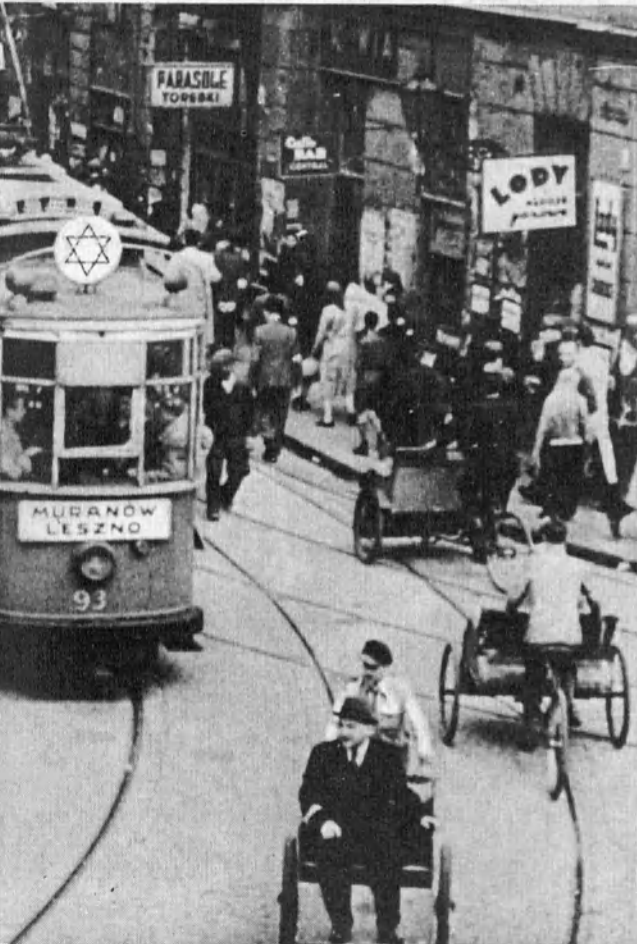
Labour brings freedom (Arbeit Macht Frei) which the Nazis, with monstrous cynicism, had inscribed in letters of iron above the gate to the Auschwitz Concentration Camp (above) found an echo early this year in the swastika crudely scrawled with chalk on the wall of the Dachau Concentration Camp (left). This was one of a series of anti-Semitic incidents which aroused indignation in Germany and around the world.

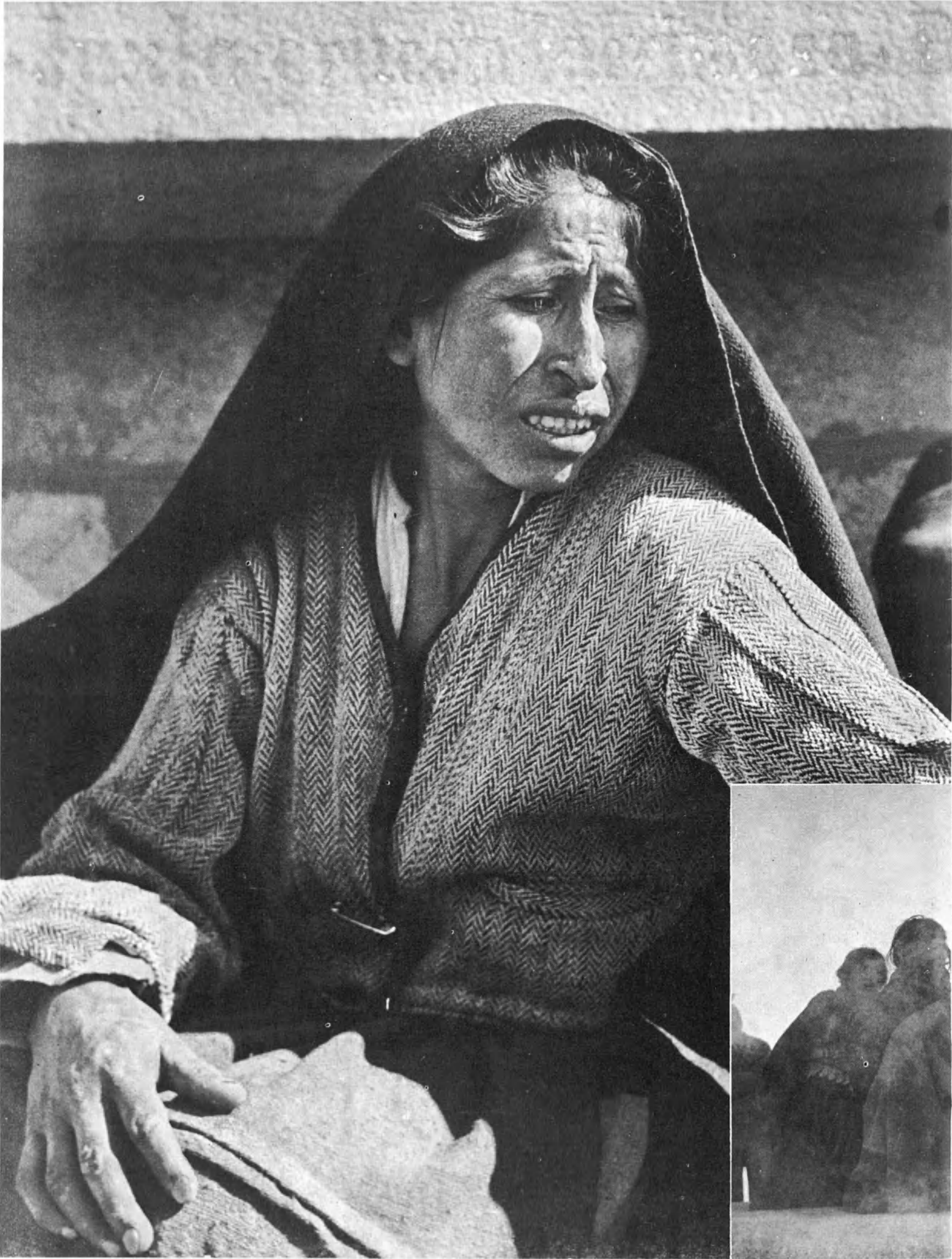


Mein Kampf

A film produced in Sweden and now being shown in numerous cinemas of the German Federal Republic is drawing record attendances of young people most of whom never saw Adolf Hitler. The film called "Mein Kampf", after the notorious book Hitler wrote, was assembled from authentic documentary films and newsreels of the Nazi regime and shows the horror of Hitler's ruthless "Struggle". The photos on these pages are taken from one of the most poignant sequences which the Nazis filmed in the Jewish ghetto of Warsaw. Only some of the less gruesome are published here. (Note Jewish star of David on streetcar in photo opposite). It is reported that Gœbbels ordered the film made as an anti-Semitic propaganda film but never dared release it, fearing perhaps that the sight of all the cruelties inflicted by the S.S. on the Jews of Warsaw might have a boomerang effect.







LIGHT & SHADOWS IN THE RACIAL LANDSCAPE OF LATIN AMERICA

by Alfred Métraux

NOWHERE in Spanish-speaking America do race relations display the rigidity and harshness we have come to associate with the term "racialist". However, it is not true to say—as one often does—that no form of racial prejudice and discrimination is to be found in the countries of Latin America which have large non-white populations.

In this article I shall speak only of relations between whites, Indians and *mestizos*, particularly in the Andean region, where despite rapid change, inter-group relations have remained stationary and outdated.

Racial intermingling began with the Spanish conquest and colonization, and persists to this day. Except for one or two countries where the population is chiefly of European stock, the Indian constitutes a substantial ethnic component of the population. In Central America, Ecuador, Peru and Bolivia, racial mixture is so widespread and of such long-standing that it is impossible to use anthropological criteria to distinguish one ethnic group from another.

Physical traits are the only criteria used and accepted

by scientists in classifying races. But in the Andean countries different physical traits are distributed in such a way throughout the whole population that to use them would only lead to the most absurd conclusions.

Can one justifiably classify as Indians persons who indignantly deny even the remotest connexion with any Indian group? For, even if the texture of their hair, the form of their nose or the colour of their skin is indeed Indian, they have nothing in common, either socially or culturally, with this group. Conversely, there are people among the Indian population whose features are those of the white race.

When physical traits are in total contradiction with a person's social status, and are not accepted as valid either by him, or by his social group, then by what outward signs can we recognize an Indian? His language, perhaps? Certainly, a man who speaks only an indigenous language is very probably an Indian, though there are exceptions. In Peru, some non-Indian groups speak Quechua in preference to Spanish, while certain Indians such as those of the Cajamarca region no longer speak any language

Copacabana is not only the name of a famous beach in Rio-de-Janeiro. It is also a pilgrimage town in the Bolivian Highlands, near Lake Titicaca and the Peruvian frontier toward

which Indians from the Andean countries converge twice a year to the music of Pan-Pipes, drums and tambourines. Photos show Indian women at a mountain-top sanctuary.

Photos © Yvan Dalain



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RACIAL LANDSCAPE OF LATIN AMERICA (Cont'd)

but Spanish. There remain the cultural peculiarities—type of clothes worn, social organization, economic activities, etc. But here the distinctions between Indians and *mestizos* are by no means clear-cut.

Consequently, one finally has to use a kind of tautology: "An Indian is a man who recognizes himself as such and who belongs to a community which prefers to speak a native language, whose material and spiritual culture are largely composed of indigenous elements and who feels that his community is isolated from those of *mestizos* or white men" (Alfonso Caso).

In most countries, with large Indian populations, the Indian occupies the lowest levels of the social pyramid. Not only is he poor and illiterate, but his language, traditions and customs continue to isolate him from the rest of the nation. Thus, the Indians represent a group culturally apart within the larger community.

DESPITE the misguided efforts of past colonial administrators, the Indians of Spanish America have not been imprisoned behind the social barriers of caste, although cultural differences, ignorance of Spanish and geographical isolation can give the impression that they live in a closed world from which there is no escape. But even in countries where movement up the social ladder is weakest, there is a constant "passing" from the Indian to the *mestizo* group, and from the latter to that of the "whites." There are no constitutional or legal obstacles to social advancement and since public opinion attaches more value to social symbols, racial features are in no way insuperable barriers for those who seek to improve their status.

An Indian has only to speak Spanish, to change his clothing and to leave his community in order to pass as a *mestizo*. In exceptional circumstances, he can become a member of the bourgeoisie by entering one of the liberal professions, and, with the help of politics, even rise to power. The history of Latin America offers many examples of such ascensions—perhaps the best proof that racialism in the strict sense of the term, is superficial and in no way deeply-rooted.

Recent economic progress, road development, the beginnings of industrialization, education and many additional factors, have had a decisive influence on race relations. Thousands of Indians have settled in the towns where they form a miserable proletarian group which nevertheless is losing its Indian characteristics by adopting the appearance and behaviour of the *mestizo*. Thus, by this process of absorption we find that although the Indian population is increasing numerically it is paradoxically diminishing in general in comparison with other ethnic groups.

The Indian is not dying out, but he is slowly merging with the nation. For example, there are villages in Chile which a century and a half ago were referred to in documents as "native" communities; today, though they remain free of any inter-mixture, they are considered pure Chilean and "white".

From this very brief outline it might be assumed that the countries conquered and colonized by Spain are free of any form of racialism. Nevertheless, many common attitudes and casual remarks frequently overheard show that this is not so. Many intellectuals and politicians suffer from what, for want of a better phrase, I might call "racial pessimism". I have noticed that many otherwise intelligent and perceptive individuals have a ten-

dency to lay the blame for everything that is criticized in their countries on "the heavy burden of Indian blood". For some, the country's future depends on the elimination of the Indians and their replacement by European immigrants.

Even in countries where the Indian has disappeared, the name is still used as an insult, and "Indian blood" is invoked to explain the reason for a person's disagreeable character. Vulgarity is also easily interpreted as "Indian blood" coming to the fore.

"Racial pessimism" is also revealed by the shame certain leading circles feel over the existence of Indians in their country. When their presence cannot be denied, an attempt is made to minimize their importance. Official statistics often reflect this.

But scorn for the Indian is not limited to the upper classes. It appears with even more virulence among the *mestizos* who are closest to the Indians and it is not infrequent to find it even among the Indians themselves. Nothing is more ludicrous than to hear an Indian cook call her kitchen attendant an "ignorant Indian".

But let us beware of appearances. Latin-American "racialism" differs from that found in other parts of the world. It is the expression of scorn for the customs and manners of *classes* considered to be ignorant and uncouth rather than a systematic isolation of groups having different physical appearances. Very often, opinions which can easily be interpreted as evidence of intolerance or racialism are mere expressions of scorn for rural or urban populations whose continuing way of life has little in common with the standards set by the nation. However, since social hierarchy and racial origin follow an almost identical pattern, it is easy and tempting to draw racialist conclusions.

Finally, the racialist theories of the 19th century helped to confirm the ruling classes in old prejudices inherited from the colonial era.

An intellectual counter-current dating from the Mexican Revolution (1910-1917) has done much to reduce the more or less conscious racialism of the élite groups. This movement, which finds as much expression in art as in politics, has been called *indigenismo*, and opposes optimism to the traditional racial pessimism.

FAR from being a national burden, the Indians are seen as a rich source of vitality and talent. People of the soil, they have inherited its spirit, and are the custodians of its most authentic values. For the *indigenistas*, the most urgent task is integration of the Indians into the rest of the population. Inspired by the example of Father Bartolomé de Las Casas, the great 16th-century pioneer, the *indigenistas* urge the study of Indian cultures and the preservation of their artistic and even social traditions. Such has been their enthusiasm that it has almost led to an inverted form of racialism.

In matters of race relations, Latin America thus offers us a blurred picture, full of shadows and light. There can be no doubt that the solution of the problem lies in the integration of the Indian into the rest of the nation. This is happening spontaneously and it is what the Indian himself wants. Education could speed up the process. However, the steps governments take on behalf of the Indians will ultimately depend on the abandonment of certain prejudices which often serve economic and political interests and are hardly reconcilable with the rapid development of these ancient lands of the Indians.



USIS

NEGRO JEWS are found in various parts of the world. In the U.S.A. they maintain synagogues in New York, Brooklyn, Chicago, Philadelphia and Cincinnati. The largest community lives in Harlem, N.Y. and numbers nearly 5,000. Photo shows Chief Rabbi Wentworth Matthew (left) preaching a Sabbath sermon in Harlem synagogue. The more observing adherents follow modified Orthodox ritual including Kosher food preparation. The children are taught Hebrew. Most American Negro Jews are believed to be the descendants of converted slaves born in the homes of Jewish planters. In the West Indies, Spanish and Portuguese Jews often intermarried with Negroes and congregations of Negro Jews still exist in Jamaica and the Virgin Islands. Another community of Negro Jews lives on the Loango coast of West Africa, not far from the Portuguese island of Sao Thomé where 2,000 Jewish children were shipped in 1493 during the Inquisition. Negro Jews are also found in Madagascar, and North Africa. The Falashas or Abyssinian Jews, though not considered originally African, claim descent from Menelik, son of King Solomon and the Queen of Sheba. Not to be confused with Negro Jews are the Black Jews of India, so-called to distinguish them from the White Jews living in the same towns. The colour of their skin, however, is dark brown, not black. (For Chinese Jews, see The Unesco Courier, February issue 1957).



X-RAY OF THE RACIST MIND

by Marie Jahoda

Photos Ian Berry © Magnum



In contrast to other forms of violence between individuals, the ultimate justification of racial violence is given in terms of who the victim is rather than what he has done. Physical violence against an individual because of his race often meets with a curious condonement and silent approval from other members of the aggressor's race, even though they themselves do not engage in it. And even where racial violence is officially frowned upon, there are many who admit to a sympathetic understanding of acts designed to humiliate a member of another race, of discrimination against him, or of the expression of wholesale dislike for the members of another race.

In Brazil, Jamaica, Cuba and Hawaii, for example, several races live without signs of overt conflict. Yet it is a comment on the general state of affairs that these few examples should be so well known as exceptions to the



Photo Werner Bischof © Magnum

A COUNTRY DIVIDED. — South Africa today is a country divided against itself. The government's "apartheid" (apartness) policy and the racial segregation decrees through which it is applied have provoked riots at home and condemnation abroad. Using such criteria as the shape of noses, kinkiness of hair, the apartheid system classifies Negroes, mixed-blood Negroes and Asians by race, then allocates to each a rigid, underprivileged place in society in which residence, travel, employment—and even drink—can be determined by government officials. Photos show: opposite page, top, white South Africans hold mass meeting in support of apartheid policy; bottom, Negroes demonstrate as armoured car stands by. In protest against apartheid, signs like that above have appeared in hotels in Asian countries.

rule. What is the meaning of racial antagonism for those who feel it?

There exists a large body of research on the reasons people give for their dislike of various racial groups. If one asks certain people in the United States of America, for example, to explain their antagonism to Negroes, the odds are that they will use one or more of the following phrases: they are inferior, they are lower class, they are low in intelligence, they force out the whites, they are lazy, sloppy, dirty, immoral, oversexed, troublesome, childish, they have a bad smell and carry diseases.

If one inquires why Jews are disliked, one learns that they have all the money, control business, are capitalists but also communists, are clannish but also intrude on other people's affairs, are smart, intellectuals, think themselves better than others, work too hard but never

do manual labour, and are noisy, bad-mannered and emotional.

Before one takes this array of statements as data for an interpretation of the state of mind of the person who makes them a question must be faced: are these perhaps realistic descriptions of what the majority of Negroes and Jews are like? The question is crucial. For if these descriptions are broadly speaking accurate, racial antagonism must obviously be interpreted differently than if they are figments of the imagination.

There is every reason to believe that groups which do not intermingle freely with members of other groups, which have traditions of long standing, their own way of bringing up children and special social institutions, norms and values will develop common characteristics. The fact of belonging to a group which is the target of strong racial antagonism must be assumed to be a particularly weighty influence on the behaviour and character of members of that group.

It is conceivable that many Negroes are lazy because the assertion of white supremacy denies them the fruit of industriousness; that some crave for sex relations with white women because the white community has established a taboo against such relations, a symbol of their alleged inferiority against which they rebel. Equally, it is possible that centuries of persecution have made some Jews clannish while others try to enter the Gentile world in an effort to escape their fate.

THERE is a steadily growing body of evidence to show that inadequate reality-testing is characteristic of many who feel hostile to racial outgroups. A drastic demonstration of this was given by Professor E.L. Hartley who included in a study of racial antagonism three *non-existent* groups whom he called the Danireans, the Piraneans, and the Wallorians. A large proportion of those who disliked Negroes and Jews also expressed a dislike for these fictitious groups and advocated restrictive measures against them.

The idea that racial antagonism is determined from within rather than by adequate reality testing is supported by Robert Merton's argument that the very same qualities which are given as reasons for disliking another racial group—the "out-group" as the sociological jargon terms it—are often highly appreciated when found in a member of the "in-group."

In comparing current beliefs about Jews and Japanese in the United States with those about Abraham Lincoln he says: "Did Lincoln work far into the night? This testifies that he was industrious, resolute, perseverant and eager to realize his capacities to the full. Do the out-group Jews or Japanese keep these same hours? This only bears witness to their sweatshop mentality, their ruthless undercutting of American standards, their unfair competitive practices. Is the in-group hero frugal, thrifty and sparing? Then the out-group villain is stingy, miserly and penny-grinding," and so on.

Several psychoanalytically oriented studies have taken the problem a step further by actually investigating the nature of the experience with members of the disliked group. In some cases it was found that the antagonism persisted without any personal contact whatsoever. In others, the antagonistic person maintains that his judgement is based on direct experience with members of the disliked group; yet his descriptions of such contact are bare of all individual characteristics; it is as if he had met not an individual human being but the incorporation of his idea manifesting only the allegedly typical qualities.

But perhaps more interesting are those who were able to evaluate the individuals whom they met correctly without letting such an experience interfere with their general judgement of the group. In a study of army veterans by B. Bettelheim and M. Janowitz one man was quite explicit on his general dislike for Jews, and then continued: "There was one Jewish fellow in our outfit whom I liked especially, he wasn't like the ordinary run of Jews, that's why I remember him."

This is a typical case of the notorious remark "Some

COUNTERFEITERS OF REALITY

of my best friends are Jews, but..." Even more remarkable is the case of a man included in another study who when not quite in control of himself would call an opponent "dirty Jew" and generally complain that Jews take advantage of others. His first contact with Jews occurred in childhood when he established a friendship with a Jewish boy and his family which lasted for years. As an adult he had several Jewish friends. His anti-Semitism existed notwithstanding such friendly contacts. In these cases reality is assigned the place of exception; the rule is established by untested preconceptions.

It is claimed by most who defend their prejudices that adequate reality-testing has led them to assert the inferiority of certain races. This may be a logical possibility. It is, after all, conceivable that a man may meet a whole series of exploiting Jews or unintelligent Negroes. These qualities exist in all races sufficiently often to make such a chance occurrence possible. Granted this logical possibility, the arguments used in the defence of prejudice give little support to the idea that it is often based on such statistical misfortune in encounters with people belonging to another race. Let us examine some.

In the stupendous dilemma in which the Union of South



United Press International

FIRE HOSES are turned on a crowd of Whites and Negroes following recent sit-in lunch counter demonstrations in Chatanooga, Tennessee. A movement against food service segregation in department stores and other establishments has been spreading through the American South in recent months, and has been marked at times by violence.

Africa finds itself with regard to its racial problems one might expect the apartheid policy to be based on the assertion of adequate reality-testing. But this is not the case. Gwendolen Carter says in summarizing her sober and extensive studies: "They [the Nationalists] admit, somewhat reluctantly, that there are more highly developed Africans: . . . Beyond this, there is something irrational, but none the less compelling, in the Nationalist attitude toward non-Europeans, an instinctive distaste, even horror at the thought of being associated with them on equal terms. . . . The most extreme example of this sentiment is bound up with the phrase: Do you want your daughter to marry a Native?"

"One of the most surprising features of Nationalist arguments is the frequency with which they justify apartheid measures on the ground that they are necessary for preserving an acute colour sense. In other words, it almost seems as if Nationalists fear that close proximity, rather than intensify distaste, may blur the differences felt between Europeans and non-Europeans. . . .

"But the fear of a white minority lest it lose its distinctive identity is a sentiment which may override more mellow considerations based on personal experience. European South Africans, and Afrikaners in particular, are often devoted to individual Africans with whom they have an easy and mutually satisfactory relationship, but this is very different from the attitude they hold towards Africans in the mass, who somehow tend to take on the worst features of savagery and unreliability of the most drastic stories about Africans they have ever heard."

This account of the irrational elements in the idea of white supremacy captures the way and even the language in which some white Southerners in the United States express their antagonism against Negroes.

BETWEEN the two lists of stereotyped beliefs about Negroes and Jews there is a significant difference. While the Negroes are called lazy, dirty and oversexed, that is without control over their instincts, the accusation against the Jews—that they control industry, have all the money, are ambitious and push ahead—go in the opposite direction: they have too much control.

These two types of accusation correspond to two types of neurotic conflict: the conflict which arises when man cannot master his instinctive drives to fit into rationally and socially approved patterns of behaviour; and the conflict which arises when man cannot live up to the aspirations and standards set by his conscience. In such conflicts, shame over one's untamed nature or guilt over one's unachieved standards impede the functioning of the ego and, in severe cases, the conflict becomes paralyzing.

This parallel between the content of racial stereotypes and the basic conflicts of man is not fortuitous. Here, it is worth noting that under the National-Socialist regime in Germany, where the Jews were the major target for out-group hostility, the stereotyped beliefs about them combined what the existence of two target groups on the American scene permits to be separated.

Ample evidence for this latter type was found in a study using detailed case histories of persons under psychoanalytic treatment who also happened to be anti-Semitic. One of these patients, for example, disliked the Jews because they were "emotional and untamed" but also "shrewd, capable and industrious." The life history of this man showed that he, too, was shrewd, capable and industrious, but unable to experience any warm emotion.

This inability was actually one of the reasons which made him look for help in psychoanalytic treatment. There it emerged that very early in life this man had found himself in a conflict of loyalty to an overstrict, rigidly joyless mother and a happy-go-lucky father who spent little time at home, perhaps not surprisingly considering the atmosphere of gloomy righteousness which pervaded it. For the little boy the conflict between the parents presented itself as an irreconcilable dichotomy between being happy and being good. Under the dominant



USIS

HAWAII has been called a laboratory of human relations. The mingling of numerous peoples, notably from Asia but also from Europe, the Americas and Oceania is one of the most remarkable features of the 50th State of the U.S. where the colour bar and racial prejudice are practically non-existent. Photos above show some of the women of Hawaii. From left to right they are: pure Chinese, Nippo-Portuguese, Dutch-Hawaiian, girl of Chinese descent, Hawaiian-American, Sino-Hawaiian.

influence of his mother he chose the path of goodness and success, trying valiantly to suppress, as she did, all tender and warm feelings. Yet the suppression did not wholly succeed, and as a result he suffered from loneliness and emotional emptiness in an outwardly successful life.

The culturally prevalent stereotype to the effect that Jews manage to combine emotions with success was a fearful reminder to that man that he had built his life on a false premise. By despising the Jews for the combination of qualities that he had denied himself, he tried to defend his own unsatisfactory device of a way of life. Since he could not satisfy his own longing for emotional warmth, the burden was easier to carry if he found emotionality in others despicable. He acted like a thief who joins the crowd shouting "Stop thief" in an effort to divert attention from himself.

For him, it would have made little psychological sense to rationalize his anti-Semitism by accusing the Jews of being capitalists, communists, or bad-mannered. Neither would it have made sense to hate Negroes or Catholics, for the very combination of qualities which he needed to hate in order to make bearable their absence in himself, are not easily attributed to either of these groups.

Since it is often reality which threatens to destroy the defensive bulwark of the prejudiced person, it is reality which he tries to manipulate so that it will better fit his

psychological needs. Thus, prejudiced persons use whatever social power they have at their disposal to create conditions which compel the target group to become as the stereotype prescribes. A vicious circle is set in motion, an example of what Merton has called the "self-fulfilling prophecy".

In some southern parts of the United States, for example, the Negroes are rejected because they are lower class and uneducated. Because they are so regarded, opportunities for advancement and better education are denied to them; as a consequence many Southern Negroes do indeed suffer from low status and low educational level, thus apparently justifying the original act of discrimination.

Much the same could be said about the apartheid policies in South Africa: while the native populations are rejected because of their different culture, the means of reducing the difference are nevertheless eschewed. Instead, all policies are designed to intensify the difference. It may well be, however, that South Africa is about to demonstrate that such manipulation of reality does not constitute an effective support for the psychological defence mechanisms at play. For the inexorable fact of the South African economy is that it depends largely on African labour, thus requiring contact between the races which apartheid aims to destroy.

FRANK CONVERSATION AT AN EMPTY TABLE

by Khushwant Singh

THE Coffee House in the Delhi University Campus was jammed. There was a long queue of students waiting for seats and as soon as anyone got up someone would dash to take his chair. I paid for my cup of coffee and looked around for a table. There didn't seem any hope of getting one and I decided to gulp down my beverage standing by the bar as many others were doing.

I suddenly caught sight of an empty table in the far corner of the room—empty in as much three of the four chairs were unoccupied and the fourth was taken by someone who had hidden his face behind a newspaper. I threaded my way through the crowded room, guarding my precious cup of coffee from the noisy, gesticulating mob of boys and girls.

"Are these seats taken?", I asked, as politely as I could.

The man lowered his newspaper for a second and replied with a gruff "No." He was a Negro.

I took my seat and began to sip my coffee in silence. Something about the man's attitude and the empty seats in a cafe with a queue waiting to find places made me uneasy—and curious. After a polite cough, I opened the conversation.

"Are you studying in Delhi University?"

The man lowered his newspaper again and replied as offensively as before. "Yes I am. Do you want to see my identity card?"

Before I could protest he had fished out his student's card and placed it on the table. He was from Ghana and as dark as they come. I put out my hand to him. "I didn't mean to be rude: I just wanted to talk. I have never met anyone from Ghana before. My name is Singh. I am a professor at Aligarh."

He took my hand gingerly and mumbled his name. My opening gambit was another faux pas. "How do you like being in India?"

"Do you really want to know?" he asked, mincing every word. "The truth, the whole truth and not just propaganda!"

HE told me of the few months he had been in Delhi; of the hospitality extended by Indian boys and girls to "white" (and occasionally "brown") foreign students, but denied to Negro students; of the cold aloofness of the majority of Indians towards him and his fellow Africans; of the indifference of waiters in cafes to serve Negro patrons; of the crowded coffee house and empty seats around a table where a Negro happened to sit.

His words stung like slaps on the face. Weren't we the nation who more loudly than others proclaimed the equality of races and read holier-than-thou sermons to the South African whites and the Little Rock Americans?

"But our government..." I protested.

"I said nothing against your government", he interrupted impatiently. "It is your government that has invited me and hundreds of other Africans to study in Indian Universities. It gives us good scholarships. We are invited to meet the President and the Prime Minister. And your Vice-President, Dr. Radhakrishnan, has asked

me to tea more than once. Sometimes the Vice-Chancellor and the Professors also ask us to their homes. But it is always an occasion—a sort of "African occasion" as a duty that has to be performed. The students who don't have to do it, never ask us. They seldom mix with us and even avoid sitting near us." Didn't I see for myself?

The Indian Constitution has abolished race and caste distinctions but the Indian people are still a long way from abolishing prejudices based on race and colour—for our caste-system is essentially based on colour complexes. The Sanskrit word for caste is Varna which literally means colour. Varna goes back to the times when the fair-skinned Aryans invaded India over three thousand years ago.

The first lot of invaders did not bring their women and there was a certain amount of intermingling of the Aryan and the dark negroid Adibasi (aboriginal) who the Aryan had subjugated. Then more Aryans came with their women and families. The aboriginals were pushed out into the jungles and reduced to servitude. To exploit the situation to their best advantage, the Aryans developed the caste system based on occupation and the "purity" of race.

On the top were the Brahmins who had the monopoly of learning. Next came the Kshatryas or the warriors who defended the society. The third group were the Vaisyas or the traders. The fourth were the Sudras or the workers. And the fifth—the old aboriginal—was reduced to doing the most unpleasant jobs like scavenging, skinning dead animals, and given no status in society by being declared an untouchable.

This system which had its apologist in Manu developed a rigidity which made intermarriages between the different castes almost impossible. There is enough evidence to prove that the basis of the division was colour. Even to this day the Brahmins and the Kshatryas are lighter-skinned than the Vaisya and the Sudra. And the Untouchable is dark and negroid.

Prejudices die hard. The Indian Government has made valiant efforts to wipe out the caste system. All temples have been thrown open to "untouchables". In villages where the lower castes were not allowed to draw water out of wells belonging to the upper castes, there are governing bodies (Panchayats, with at least one member elected from the "untouchables") whose duty it is to see that no discrimination is practised by one caste against another, and if there be any case, to get the aid of the police to rectify it.

The law comes down heavily on the discriminator. Government action and rapid industrialization has begun to break the caste edifice but it will be a long time before the colour complex is erased from the Indian mind. Pick up any daily newspaper and turn to the matrimonial ads. You will see that in nine out of ten the one quality that an Indian male demands of his prospective wife is that she should be fair, and the one thing that a father will advertise (if he can) about his unmarried daughter, is her light skin—or keep silent on the subject of looks.



THE YELLOW STAR. "Stars" is a memorable anti-racist film made by a combined German-Bulgarian production team. Its story concerns a German soldier in Bulgaria during the last war, who is ordered to round up the Jewish inhabitants for deportation. He falls in love with one of them—a young Jewish schoolteacher—and his eyes are opened to the injustice of racial hatred.

THE CINEMA SAYS NO! TO RACISM

by *Louis Marcorelles*

FILM makers have long realized that the cinema is more than mere entertainment and that it can be a powerful weapon to influence public opinion. In the 1940-1941 period—there is no space here to discuss pre-war films—a number of deeply significant films appeared, such as "Grapes of Wrath" and "Citizen Kane." But it was not until 1945 that a systematic study was made of some of today's key problems—anti-Semitism and the status of the Negro, for example. Then, in rapid succession, films like "Crossfire," "Gentleman's Agreement," "Home of the Brave" and "Pinky" showed that Hollywood had begun to face the serious problems of our time in earnest.

Another ten years went by before really significant films on these subjects began to be made and before producers emerged who were capable of exploiting to the full the

themes they had chosen. Among these producers two stand out: a Frenchman, Alain Renais and an American, George Stevens.

Before winning international recognition and an award at the Cannes Film Festival with his first full length feature, "Hiroshima mon amour", which has since received world-wide attention, Alain Renais had produced two shorter films which created quite a sensation. In "Les Statues meurent aussi" (Statues also die), a strongly polemical film, he showed the deterioration of Negro culture after contact with the white civilization. At one particularly dramatic moment he showed Negro musicians playing the drums and immediately following this came a scene of white policemen clubbing other Negroes.

Renais' "Nuit et Brouillard" is certainly the starkest, most uncompromising film ever made on the Nazi death



Cahiers du Cinéma Collection



United Artists

DRAMA, PSYCHOLOGY AND RIDICULE are three ways in which the cinema has attacked racial prejudice. Left, "Pyramide Humaine", a new film by French anthropologist-producer Jean Rouch which tells how a young Parisian girl tries to improve race relations between Negroes and whites in an African secondary school. In an American film, "The Defiant One", two convicts,

camps. And he underscored its message in the closing moments by calling on all of us to see that such atrocities never occur again.

"Hiroshima mon amour" tells a pathetic love story, but over and above this it describes the encounter of two civilizations against the backdrop of the Bomb. The story of the two lovers would have been less moving, or rather, their love would not have had the same significance had the girl not been French and white and the man Japanese. After the film's release, the producer was agreeably surprised to find that the public accepted as perfectly natural a situation that no other film had hitherto dared to describe. We can perhaps go a step further and say that the film's message strikes home harder because the bomb was first dropped on a non-white nation. Since the film is concerned with the drama of man's incommunicability, the racial problem naturally received the chief emphasis.

In "Giant" and "The Diary of Anne Frank", George Stevens approached racism and anti-Semitism in the Hollywood manner—that is, a tendency to overembellishment but no lack of courage. Richard Brookes, a younger American producer, known for his liberal outlook, sought to show the relationships between people of different races and backgrounds, in "Blackboard Jungle", "The Last Hunt" and "Something of Value".

A recent film dealing with this question is "The Defiant One" made two years ago by director-producer Stanley Kramer. It tells the story of an escaped convict, a white man, who sacrifices his chance of freedom to save a fellow escapee, a Negro, whom he had previously hated. There is perhaps a weakness in these films in that they concede too much to sentimentality and fail to trace back problems to the basic causes.

Inasmuch as the films which deal with racial problems demand absolute honesty from their producers and to the extent that producers refuse to compromise with the subject, such films run the risk of a cold reception from public authorities and certain cinemagoers. Two films of this kind which immediately come to mind are the German-Bulgarian co-production "Satsr-Sterne" (Stars), made by Konrad Wolf from a remarkable scenario by the Bulgarian, Angel Wagenstein, and "Come Back Africa", produced by the American Lionel Rogosin. Despite their frankness, and passionate conviction, and the film festival awards they gained, neither of these films was successful, at least in Europe.

Their styles are as different as the techniques used by each producer. Whereas "Satsr-Sterne" was based on an elaborate scenario, "Come Back Africa", because of the almost clandestine conditions in which it was shot, is almost entirely a work of improvisation. Each, in its own way, is a noteworthy testimonial—the first on anti-Semitism in Nazi Germany and the second on anti-Negro racism in the Union of South Africa in 1958.

Rogosin has used a kind of journalistic approach, striving to give us a maximum of hard-hitting facts and images. In his anxiety to impress the spectator and to win his sympathies, the producer has sometimes been driven to extremes in simplification. The limited means he had at his disposal are also reflected in the awkwardness of certain sequences. Here we are not dealing with a technically perfect film (nearly all Hollywood films are "technically perfect" but this does not prevent them from sometimes being boring). No, this is a sort of cry from the heart which says: "This cannot and must not be allowed to go on".

"Satsr-Sterne" is obviously a much more subtle produc-



Cahiers du Cinéma Collection

a Negro and a white man, break out of prison while chained together. Their initial feelings of hatred and distrust are eventually replaced by understanding and real friendship. In "The Great Dictator", Charlie Chaplin stigmatized hatred and brutality by ridicule. Right, Chaplin and Paulette Goddard, as two Jewish citizens, are pursued by stormtroopers of a racist dictator.

tion and owes a great deal to the scenario "a la Brecht" written by Wagenstein. We see a typical German soldier, on occupation duty in a small Bulgarian town, gradually becoming conscious of the true meaning of the Nazi system. The film is doubly successful in that it not only shows the step-by-step awakening of a man's conscience, but also the suffering of a whole people arbitrarily oppressed, as seen through the eyes of a young Jewish girl.

In Czechoslovakia and Yugoslavia, several films—equally sincere, but perhaps less skillful—have dealt with the subject of racial persecution, thus bringing these problems before a wide public. In France, Claude Bernard-Aubert brought to the screen an indictment of the destructive effects of strife between whites and Negroes in an imaginary country. More significant was anthropologist Jean Rouch's, "Moi, un Noir," a half-fictional, half-documentary film. Rouch filmed a plot improvised by Negroes from the Ivory Coast and then recorded as a sound-track commentary the freely expressed views of one of the actors. One of Rouch's achievements was to reveal some of the feelings which grip the often uprooted peoples who have suddenly been brought into contact with the white civilization and whose ways and ideas they try clumsily to imitate.

Rouch was bitterly attacked by the Negro elites of these same lands and accused of making a caricature of the less fortunate of their countrymen. The proper answer to these criticisms was that the rather eccentric characters depicted in "Moi, un Noir" were not presented as Negroes, but as the handiwork of a white civilization which until recently tried to impose its standards nearly everywhere. These same critics would probably have been less severe had the film made by a Negro. And here we come up against one of the important problems of world

film-making in the next decade. Until now, as far as we know, no film on Negro problems and with a cast of Negro actors, has yet been made by a Negro producer.

Looking beyond the problem of film production and the growing attention that must be given, not only to the Negro film industry of the future, but also to the film industries in embryo of Asia and Latin America, we have also to consider the equally important question of distribution. Film distributors display just as much inertia as the general public. Western filmgoers, in particular, still reject things that are outside the ordinary run of their way of life and traditions. They often spurn films which do not feature their favourite stars or in which civilizations, often thousands of years old, confront them with (for them) unfamiliar problems.

Naturally, we should not go to the other extreme and automatically agree to run films simply because they have been made by a small country and with a minimum of technical equipment. Even a recognized masterpiece like the Indian film, "Pather Panchali" ran into difficulties in Paris and New York.

Today the cinema is no longer the harmless distraction that certain unimaginative business men still persist in considering it to be. It demands on all levels—from its creators to the viewing public—an increased sense of responsibility. Its development on truly international lines implies the removal of the last traces of racism from our world. In any case, I do not believe that today's young generation, whatever the difficulties facing them, will respond—as was once the case—to a call to hatred from unscrupulous leaders. The world is changing and the cinema must undoubtedly follow this evolution. In the words of the French critic, Léon Moussinac, "It was born to speak the message of human unity".



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THE DIARY OF ANNE FRANK

One day in June 1942 a little Jewish girl, hiding with her parents in occupied Amsterdam, received a notebook for her 13th birthday. For two years she kept a diary which stopped three days before her family was arrested by the Nazis and she was sent to the concentration camp of Bergen-Belsen where she died in March 1945. (Two months later the camp was liberated by British troops.) In her last entry on July 15, 1944, she wrote: "I have not abandoned my hopes even if they appear absurd and unattainable. Despite everything, I believe that at the bottom of their hearts people are not wicked... I continue to believe in the innate goodness of man." Anne's "Diary of a Young Girl" is one of the most moving stories of the last war. Spirited, modest, witty yet simple, it deserves to be read at least once by every young person. Translated into 20 languages, the Diary has been made into a film and has been staged success-

fully for years. Over 30 troupes once presented the play simultaneously in Germany. Below, Anne (in circle) in a Dutch school, aged seven. Next to her picture, above, Anne wrote: "This is a photo as I would wish myself to look all the time. Then I would perhaps have a chance to go to Hollywood."

Photo Taken in 1936 by Alg. Holl Fotopersbureau, Courtesy "Elle" Paris



Letters to the Editor...

EARLIEST 'ESPERANTO' STAMP

Sir,

Both philatelists and Esperantists will have been pleased to see in your April issue, M. Pierre Giro's interesting letter listing some of the stamps which have been issued by various countries in honour of Dr. Zamenhof and his language. A collection of "Esperanto on Stamps" however should begin with the two Russian stamps issued in October 1925 in honour of Dr. A.S. Popov, the pioneer of wireless telegraphy. These stamps bear, above the portrait of Dr. Popov, the Esperanto words "Inventisto de Radio, Popov" (Inventor of Radio). This is the first instance of the use of Esperanto on postage stamps. The latest Esperanto issue comes from Bulgaria and shows a portrait of Dr. Zamenhof and the green star emblem of the Esperantists.

C. W. Hill
Wolverhampton, England

GODS OF THE NILE



Sir,

Perusing your magnificent special issue of February 1960 on "Save the Treasures of Nubia" I was struck by the plate of "Two Nile Gods" decorating "two thrones of the colossi of Rameses II on the facade of the Great Temple at Abu Simbel."

I am, unfortunately, no student of Egyptology but sorcery does sometimes come my way and I would be greatly obliged if you could get one of your experts to say whether they are dug under the inner arms of the gods and, if so, do they have any significance?

P. J. Quinlivan
Port Moresby, Papua

Ed. note: In answer to this letter, Madame Christiane Desroches-Noblecourt, Curator of Egyptian Antiquities, Louvre Museum, Paris, has given us the following information: The god of the Nile—or rather the spirits symbolizing the Nile—is often represented by two figures: the spirit of the southern waters having a lily headdress and that of the northern waters a papyrus. These two spirits frequently figure in scenes where the Pharaoh is entrusted with the rule of the country. In this ceremony, the spirits wreath around a large hieroglyphic symbol (representing the trachea and the lungs) the floral emblems of the two provinces, thus conferring on the king supremacy over the whole land. The king must first and foremost assure the sustenance of the country: this is, only possible when the harvests are abundant and, thanks to the irrigation of the land by the flooding of the Nile, bring pros-

perity. The spirit of the Nile, either alone or evoking the two regions, or again shown on a frieze bearing offerings which correspond to the nomes or provinces, is always depicted as a powerful figure, the abdomen often well-rounded and protruding and supported by a boatman's leather belt. The torso is always uncovered and only the collar bones are covered. Finally, this generous spirit, as the nourisher of Egypt, is endowed with an ample bosom, nearly always portrayed as two heavy breasts. On the reliefs, because of the special characteristics of Egyptian draughtsmanship, only one of these breasts can be seen in the same way that only one eye and one ear are represented. Nevertheless, we are sure that they had two breasts, thanks to plastic representations preserved in museums (for example, the two monumental statues of the Nile spirits dating from the Hyksos period, now in the Cairo Museum).

DANGERS OF ALCOHOLISM

Sir,

I noted with interest that a reader asked if it would be possible to have an article on Alcoholism. I, too, would very much like to see something on this subject as it seems too few people realize the dangers of such and the good work being done in many countries to fight this disease. It seems too few people understand what are the causes and effects of Alcoholism, and how it can be controlled. I am sure an article on this would be a great education and warning to your readers.

I must also compliment you on the fine magazine and in particular the high value of the articles in it, which give me a bird's eye view of the many and different peoples and their cultures.

Robert B. Burns
Grafton, New Zealand

HANDIWORK OF ALL MEN

Sir,

Like you I deplore the fact that so many people are familiar only with their own civilization and refuse to recognize that thousands of years ago people in different parts of the world created great civilizations whose influence spread around them. I believe that "civilization" is the sum total of all civilizations, that is, it is drawn from the multifold efforts made down the centuries by men all over the world to improve living conditions, to learn more about the world in which they live, to study its natural laws, to discover more about mankind and its spiritual aspirations and to translate all these things into works and masterpieces.

Today we live on a shrinking world: continents are crossed in a matter of hours and radio flashes news around the world in an instant. People must get to know each other better—and like each other more. Would it not

therefore be a good idea to produce a book (or if one already exists, simply to make it easily accessible) in which all peoples would describe the part they have played in creating the world's civilization. They would tell of their inventions and discoveries, of the awakening of their minds, feelings and consciences, and they would describe the masterpieces they had sired and the poems they had written.

The descendants of those who created the great civilizations of antiquity must rid themselves of their inferiority complexes and no longer view with envy the glory of their ancestors. It is normal for centuries of inspired creative work to be followed by centuries of repose. But I believe this is a temporary situation and that the day will come when, with strength renewed, the heirs of the ancient peoples, will rediscover themselves and their genius and will create new marvels in every field—scientific, literary, artistic and social.

Louise Cadoret
Nantes, France

WHAT'S IN A NAME?

Sir,

I was much interested in "The Story of Place Names" in your April number. With regard, however, to the remark, "the Canary or Dog Islands, so named by Columbus, because of the wild dogs he found there," may I point out that the name "Canaria" was actually current in Pliny's days (*Natural History* VI, 37, "Canariam vocari a multitudine canum ingentis magnitudinis")? A reference to this will be found in my book "Key to the Names of British Birds" (Pitman, 1954) under *Serinus canarius serinus*.

R. D. Macleod
Etchingham, England

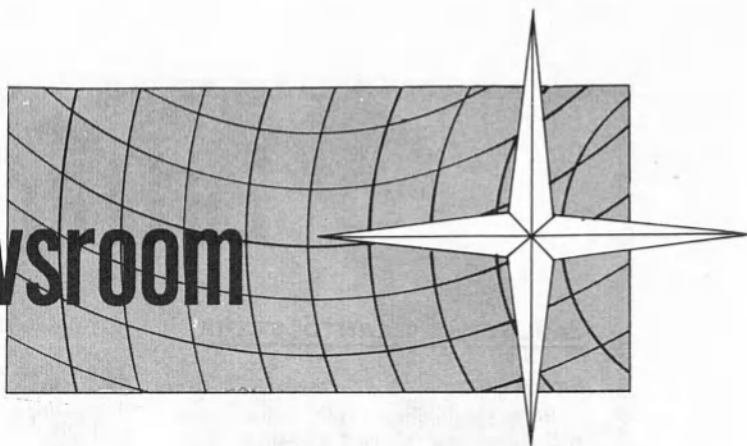
Ed. note: Our reader is correct. The Romans learned of the existence of the Canaries through Juba, King of Mauretania, whose account of an expedition to the islands, made about 40 B. C., was preserved by the elder Pliny. This Roman author mentions "Canaria, so-called from the multitude of dogs of great size."

Sir,

In connexion with your article on "The Story of Place Names" I thought you might like to know that in the Department of the Somme there is a small village (143 inhabitants) called "Y". Any stranger seeing the signpost indicating the name of this place might think that is showed two roads forking and that someone had forgotten to put on the names of the places to which they led. In the Somme too, I think we have the longest place name in France: Saint-Quentin-Lamotte-Croix-au-Bailly.

Abbé Maurice Pillion
Gamaches, France

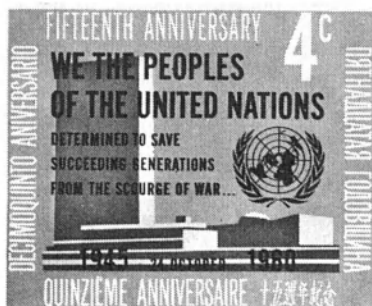
From the Unesco Newsroom



THE UNESCO PHILATELIC SERVICE



The latest commemorative stamps to be issued by the United Nations Postal Administration honour the Fifth World Forestry Congress and mark the fifteenth anniversary of the United Nations itself. Above, the forestry stamp issued on August 29—opening date of the World Forestry Congress, in Seattle, U.S.A.—and printed in two denominations: 4 cents (dark blue, dark green, two shades of blue-green and orange); 2 cents (dark blue, dark green, two shades of yellow-green and orange). Below, the stamp commemorating the Fifteenth Anniversary of the U.N., which is to be issued on U.N. Day, October 24. This, the fourth U.N. Commemorative stamp of 1960, is being issued in 4 cent and 8 cent denominations and a souvenir sheet, value 12 cents, is being issued at the same time. These stamps can be obtained from the Unesco Philatelic Service which has stamps and first day covers issued by many Member States to commemorate important events in the history of Unesco and the U.N. As the agent in France of the U.N. Postal Administration, Unesco's Philatelic Service stocks all the United Nations stamps currently on sale. Information on items available, their price and the methods of payment, will be sent on request by Unesco's Philatelic Service, Place de Fontenoy, Paris-7^e.



LENIN, SHAKESPEARE WORLD'S MOST TRANSLATED AUTHORS

Lenin is the world's most-translated author. Shakespeare is in second place followed by Jules Verne. Next come three Russian greats—Tolstoy, Dostoevsky and Gorki. This information comes from a panorama of the world's translations in more than 200 languages provided by the current (eleventh) edition of Index Translationum (1) published annually by Unesco. The latest Index comprises translations published in 64 countries, mostly in 1958, the total of 29,213 being well above the figure of 27,978 reported in 1957 in the previous edition.

As in the past, Lenin tops the list with 209 translations, most of them in the languages of the U.S.S.R. Shakespeare, as runner-up, has 127 translations and Jules Verne 107. Authors translated more than 60 times during the year included Simenon, Engels, Marx, Agatha Christie, Alexander Dumas père, Earl Stanley Gardner, Zola and A. J. Cronin. An equally varied list is found in the "more than 50 times" group: Turgenev, Conan Doyle, Hemingway, Dickens, Maupassant, Steinbeck, Chekhov, Andersen, Pearl Buck, Jack London, Victor Hugo, Mark Twain and Somerset Maugham.

On the basis of countries publishing translations, the U.S.S.R. remains in first place with a total of 4,458 translations into all its languages, but this figure is below that of the previous year (4,608). Then come Germany (showing a marked increase with 2,513 as against 2,041), Czechoslovakia (translations into Czech and into Slovak), Japan, France, the Netherlands, Rumania and Sweden, all of them countries publishing more than 1,000 translations.

Information listed in the Index Translationum was supplied to Unesco by national libraries or Unesco National Commissions in various countries, as well as by publishing or bibliographical institutions.

(1) 11th edition. Unesco, Place de Fontenoy, Paris (7^e) Price : \$18.50 ; 92/6 (stg) ; 65 NF.

EXPLORING THE SEA: Scientists and government representatives from 34 countries meeting in Copenhagen recently at UNESCO's invitation have agreed to place the whole subject of oceanography on an international footing. They recommended that UNESCO set up a permanent intergovernmental oceanographic commission to organize joint action by states and international bodies. In a unanimous declaration, the Copenhagen Conference stated: "Because the high seas are of value to all mankind it is appropriate that their scientific study for peaceful purposes be undertaken in concert by the international community of nations." (See "The Ocean's Secrets", THE UNESCO COURIER, July-August, 1960.)

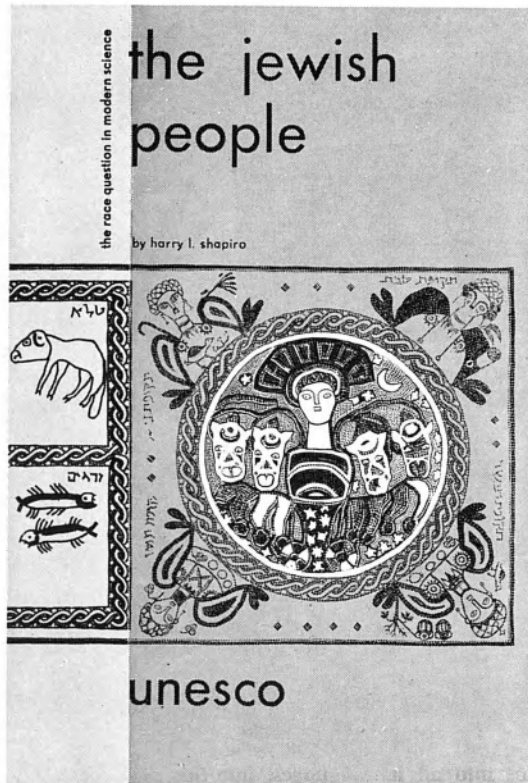
Thomas of France and Mr. Malcolm Adiseshiah of India.

WARSAW SCHOOL HELPS NUBIA: The pupils of the Zmichowska Girls Secondary School in Warsaw have recently been helping to publicize UNESCO's International Campaign for the Preservation of the Monuments of Nubia. Using photographs and articles taken from the special UNESCO COURIER issue on Nubia (February 1960) they presented the history and geography of Egypt and Nubia to the rest of the school, interspersed with facts about the help needed to save the Nubian monuments threatened by the waters of the new Aswan Dam.

NEW ASSISTANT DIRECTOR-GENERAL FOR UNESCO: Mr. Alvin Roseman, of the United States, has taken up his duties as an Assistant Director-General of UNESCO. Born in Cleveland, Ohio, Mr. Roseman has held many U.S. Government posts and was latterly Regional Director at the International Co-operation Administration in Washington, in charge of United States economic and technical aid to countries in the Far East. He is now one of three Assistant Directors-General of UNESCO, the other two being Mr. Jean

CROSS-CHANNEL POWER EXCHANGE: Preparations are being made to lay the cross-channel cable which next year will link the national electricity systems of France and the United Kingdom. The scheme has been made possible because peak periods in electricity consumption in the two countries do not coincide due to differences in climate, hours of work, mealtimes and other habits. Power will be transferred by submarine cable to meet peak hours on either network, thus making it possible to use each country's generating capacity to full advantage.

TWO NEW UNESCO BOOKS ON RACE

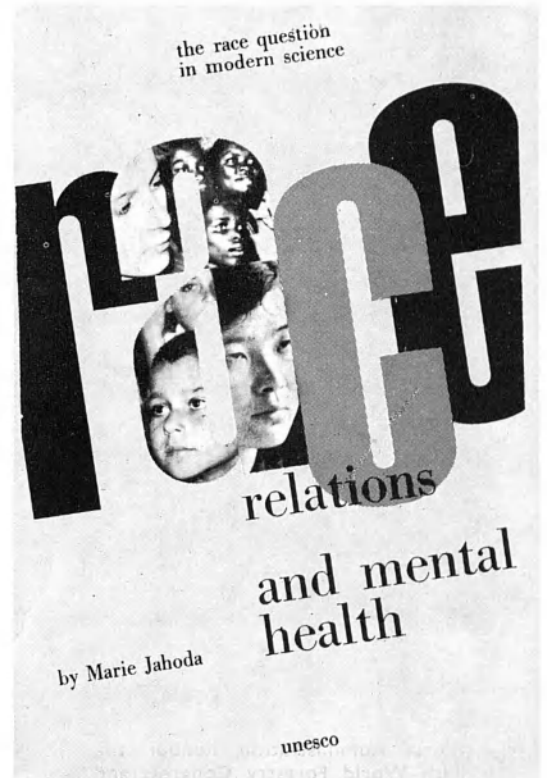


Two new books have appeared in the series "The Race Question in Modern Science".

RACE RELATIONS AND MENTAL HEALTH by Marie Jahoda is largely based on the theoretical statements and findings of modern psychology and of psychoanalysis. \$0.50, 2/6 stg., 1,75 NF

In **THE JEWISH PEOPLE** Professor H. Shapiro examines the biological and anthropological history of the Jewish people from their genetic origins through the Diaspora to modern times. He concludes that few other peoples have had so varied a biological history as the Jews; they have contributed something of their genetic heritage to more different peoples than any other group and have in return absorbed an equal number of new genetic strains.

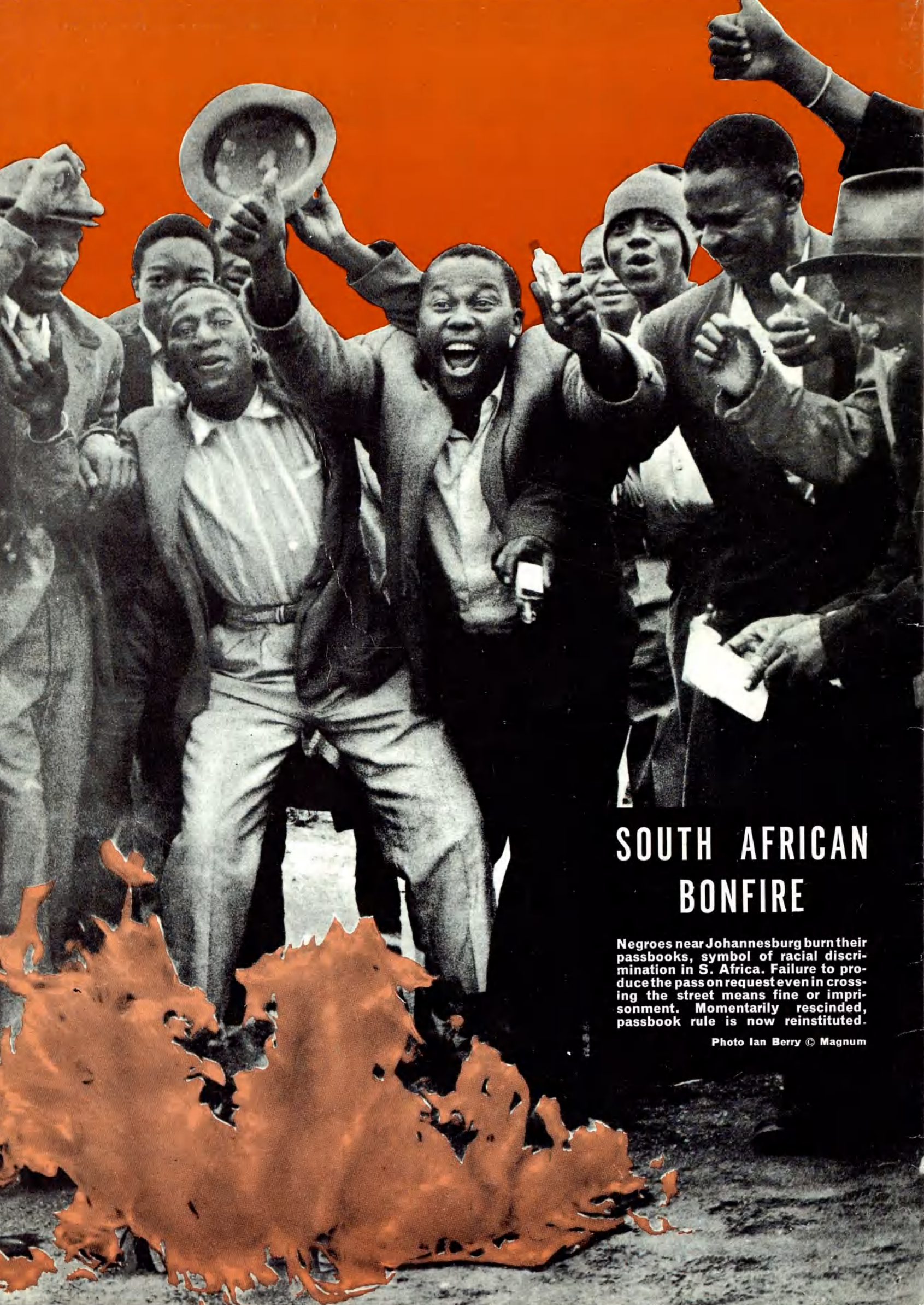
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SOUTH AFRICAN BONFIRE

Negroes near Johannesburg burn their passbooks, symbol of racial discrimination in S. Africa. Failure to produce the pass on request even in crossing the street means fine or imprisonment. Momentarily rescinded, passbook rule is now reinstated.

Photo Ian Berry © Magnum