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THE FESTIVAL OF FOLK DANCING AT OPATIJA WAS AN IMPORTANT EVENT IN THE CULTURAL LIFE OF

YUGOSLAVIA

(Pages 4-5)

Courier

EDITORIAL OFFICES :
UNESCO HOUSE
19, Ave. Kléber, PARIS-16

★

Editor-In-Chief : S. M. KOFFLER
EDITORS
English edition : R. S. FENTON
French edition : A. LEVENTIS
Spanish edition : J. DE BENITO

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Young Yugoslavs greet M. Torres Bodet, Unesco's Director-general, during his visit to an orphans' home at Zagreb, in the People's Republic of Croatia.

In Belgrade, Ljubljana and Zagreb, M. Torres Bodet sees success of

CULTURAL DEVELOPMENT ON A REGIONAL BASIS

Drawing on the wealth of their individual cultures and traditions, the peoples of Yugoslavia are today making a determined effort to develop the educational, scientific and cultural resources of their country.

Each of Yugoslavia's six federated republics, for example, organizes its primary, technical and higher schools, its academy of arts and sciences, and its research laboratories, which, while fostering the culture of the people they serve, are designed to meet the social and economic needs of modern life.

This cultural decentralization, which is co-ordinated by the Council for Science and Culture of the Federal People's Republic of Yugoslavia, has been accompanied by a series of measures to make education generally available for the bulk of the people, and to provide generous financial allowances for the development of cultural institutions.

When M. Jaime Torres Bodet, Director-General of Unesco, visited the cities of Belgrade, Ljubljana and Zagreb recently as the guest of the Yugoslav Government, he was able to measure the extent of these efforts and appreciate the practical results of the constructive collaboration between Yugoslavia and Unesco.

M. Torres Bodet's visit began in Belgrade, seat of the Federal Government, where the Yugoslav National Commission for Unesco was set up early this year.

Severely damaged during the war, and in particular by bombing attacks in 1941, the capital of the new Yugoslavia is in the process of being rebuilt. On the ramparts of the ancient citadel, which down the centuries has occupied a strategic site between the rivers Danube and Sava, an exhibition commemorating Yugoslavia's resistance and liberation from 1941 to 1945 has been organized. It tells, simply and effectively, the story of a courageous four years' struggle waged by people who showed themselves capable of the greatest sacrifices for the sake of their freedom.

Belgrade's university, which has always filled an important rôle in the political and intellectual life of the country, continues to maintain this tradition through the intensive studies and research carried out within its walls. It was here on September 28 that the Yugoslav National Commission for Unesco held its first meeting under its President, Professor Sinisa Stankovic.

Welcoming M. Torres Bodet, Professor Stankovic declared:

"Our country has joined Unesco because it is inspired by a sincere wish to help the development of intellectual co-operation between peoples and states.

"Yugoslavia's independence and freedom to develop according to her own ideas have only been won at the cost of great sacrifices. The maintenance of this independence and freedom is—today more than ever—Yugoslavia's supreme task.

"This country has been transformed into an enormous workshop to build up a new future; but we are firmly convinced that this task will be accomplished above all by fighting actively to safeguard and maintain peace.

"Fighting for peace means fighting for the truth; fighting, by education and science, against war psychoses and hate among peoples; fighting, in fact, for mutual understanding and respect as well as for international collaboration which allows the different peoples of the world, great or small, to develop freely their own national cultures."

At the same meeting, M. Torres Bodet outlined the basic principles which guide Unesco and the goals towards which it works.

"Unesco takes care not to be guided in its actions by a philosophy of uniformity", he said. "It is not the expression of any one faith, or mode of thought, or way of civilization. It is rather an ensemble of means of action for realizing certain practical aims. These aims—peace and general prosperity—and these means—the development of education, science and culture through international collaboration—correspond to some of the deepest aspirations of the peoples.

INCREASING LIFE'S VALUE

"For who, indeed, would not desire to dwell in security, improving by means of intellectual and moral co-operation the conditions in which they live? It is then, only with these aims in view, and by means such as these, which are common to all mankind, setting aside particular ideologies, that Unesco carries on its work. On the other hand, the universalist character of its missions is clearly not to be denied.

"If I were to sum up the programme of Unesco in a few words, I should say that it aims at increasing the value of human life through education, science and culture.

"Secondly, as man cannot live in isolation, it seeks to assist every country's progress towards a better way of life through the augmented capacities of fully-educated citizens.

"And lastly, taking into account the dependence of one country upon another, which makes collective isolation as impossible and suffocating as individual solitude, Unesco tries to create or develop the intellectual and moral conditions of international collaboration in peace, mutual assistance, the liberty of the peoples, and equality of rights."

During his two days' stay in the capital, M. Torres Bodet was received by Marshal Tito; Mr. Edvard Kardelj, Foreign Minister; Mr. Rodoljub Kolakovic, President of the Federal Council for Science and Culture, and other leading figures in the political and cultural life of the nation, including M. Vladislav Ribnikar, a member of Unesco's Executive Board.

M. Torres Bodet then travelled to Ljubljana, capital of the People's Republic of Slovenia and a city which is proud both of its rich cultural heritage and of the advanced stage of industrialization it has reached. This modern progress has been aided by the work of the city's institute of technology —visited by the Director-General—whose laboratories have contributed to the economic and social progress of the whole country.

Yugoslavia's reconstruction and progressive industrialization has created a need for a growing army of specialized workers. This is a problem which the institutes of technology, whose numbers have greatly increased since the war, are helping to solve.

Unesco has already turned its attention to this acute problem, a partial solution for which may be found by the setting up under the Technical Assistance Programme of a modern documentation centre and a scientific library in Yugoslavia.

During his visit to Ljubljana, Unesco's Director-General was welcomed by Mr. Boris Ziherl, President of the Council for Science and Culture in the Slovene People's Republic. He also visited an exhibition commemorating the 400th anniversary of the printing of the first Slovene Book.

INTERNATIONAL CONTACTS

In the City of Zagreb the Director-General visited the Academy of Arts and Science, set up by the Croat people in the middle of the 19th century. From its very foundation this institution played, in the field of culture and literature, a leading part in the liberation and political unification of the Yugoslav peoples, and today it continues to hold a vital place in the intellectual life of Croatia.

Under its aegis, a series of institutes and laboratories to carry out specialized work of direct importance to the industrial and economic development of the country has been set up since 1945.

Visits to the Institute which carries out research into problems of workers' health, as well as to the Physics Institute of the University, showed the Director-General the important part which Croatia can play in the service of the Yugoslav peoples. Similarly, in the Zagreb Academy, the Croat people have a modern centre of artistic and cultural life. One of the best examples of the vitality of this present day culture is the work of the great sculptor Mestrovic. Many of his sculptures are to be found in Zagreb's Museum.

Allied to the effort which Yugoslavia is making to build its new social order is a firm wish to co-operate internationally. Yugoslav intellectual circles attach the greatest importance to the contacts and intellectual exchanges which Unesco can help to establish in all its fields of activity.

Already they are participating in the work of several organizations set up under Unesco's auspices such as the International Theatre Institute and the International Council of Museums. Yugoslavia is turning more and more to Unesco for help and technical advice. In this connection a mission of experts may be sent to assist in the restoration of one of the most ancient and noble monuments of medieval Yugoslavia—the church of St. Sophia in Macedonia.

Yugoslavia's scientists, scholars and men of letters are clearly showing their willingness to associate themselves with all Unesco's efforts which can contribute directly to the maintenance of peace and the development of international understanding.

YUGOSLAVIA'S UNIVERSITIES ARE GUARDING TRADITIONS WHILE SERVING MODERN NEEDS

Throughout centuries of invasion and oppressive outside influences, the peoples of Yugoslavia have retained a deep attachment for their own traditions, languages and cultures. The history of their universities is a reflection of this struggle between culture and war, which might easily be symbolized in the story of the first Yugoslav printing works. Shortly after this was set up at Cettinje in 1493, the town was attacked by the Turks —and the people of Cettinje had to melt down the type to make ammunition.

If, even in recent times, Yugoslavia had an unduly high illiteracy rate, this was probably because its inhabitants were more often called upon to take up arms to defend their country than to study and work for its development. But, even after the worst devastation, they have always found strength and courage to rebuild on the ruins.

Nowadays, the Yugoslav universities can at last fulfil the aims of those who founded them and then often fought hard to keep them in existence. They link respect for the rich cultural traditions of each republic with the task of instructing men and women in the modern techniques of which the nation has need.

Success has meant valiant effort and heavy sacrifices. After the second world war, it was not only the universities of Yugoslavia that had to be reconstructed, but its entire schooling system : for eighty per cent of the schools had been destroyed. Now, not only the universities have been rebuilt, but many new institutes of higher studies have been set up.

Before the war, there were three universities in Yugoslavia, with 21 faculties and eight centres for higher education. Now there are five universities, with 42 faculties and 25 attached centres. The number of students has risen from 17,734 in 1938 to 60,000 in 1950.

Shut by an empire

A study of the history of Yugoslav universities shows that they have some common characteristics. The oldest, which were founded by the religious orders, had to fight for centuries to maintain their right to teach in their own languages. Those most recently established are constantly trying to link traditional studies —philosophy, theology, law—with technical instruction.

The University of Ljubljana, founded by the Jesuits in 1595, is the country's oldest. Originally confined to faculties of theology and philosophy, it was not until the setting up of the Illyrian Provinces (1809-13) that it began to extend. It was in this period that the "central schools" first came into being. A period of general instruction was substituted for philosophy, and this was followed by four or five years of higher studies. Later, when the "secondary school" was separated from the "academy", a university in the real sense of the word was formed, with five faculties : philosophy, natural sciences, medicine, law and theology.

But, after the fall of Napoleon, Slovenia once again was incorporated into the Austro-Hungarian Empire, and the higher studies of the University of Ljubljana were cut down to what they had been before the French régime. In 1848, despite Slovene pleas for a university in their capital, the imperial government closed Ljubljana's schools of higher studies, and education was concentrated in the German-language areas. The fight for the setting up of a Slovene university, however, continued right up to the end of imperial domination. In 1919, after the collapse of the Central Powers, the Slovene university got back its prerogatives, with four faculties (philosophy, law, technical instruction and theology), and a school of medicine.

Reconstructed and re-organized after the second world war, the university of Ljubljana now has four faculties : philosophy, natural sciences and mathematics, law and economics. The technical faculty has become an institute of technical studies with six faculties : architecture, civil engineering, electrical engineering, machine construction, chemistry, mines and metallurgy. The faculty of medicine is divided into two faculties : medicine and stomatology. Autonomous institutes, outside the university, have taken over instruction formerly given by the faculties of theology, agriculture and forestry. Its scope therefore is very varied, but its modern techniques have not meant any lessening of respect for Slovene traditions and culture.

State aids 60 per cent

After Ljubljana, Zagreb is the oldest of Yugoslavia's universities. It was in 1632 that the Jesuits started to widen the scope of their Zagreb school by adding theology and philosophy to the curriculum.

On September 23, 1669, the Emperor Leopold I accorded the rights and privileges of an independent university to the Academy of Zagreb—privileges already enjoyed by those of Cologne and Prague. This meant the rector had the right to confer the degrees of doctor, licentiate and bachelor, and that these degrees would be recognized elsewhere. But, in practice, the university could only partly avail itself of these rights.

In 1773, at the suppression of the Jesuits, the Academy of Zagreb was placed under the authority of a bishop. Three years later, the Academy of Sciences was set up by order of the Empress Maria Theresa. In 1848, however, this Academy of Sciences was suppressed, and the Faculty of Philosophy dissolved. Only the Faculty of Law continued to function, as an independent juridical academy, and from 1853 to 1860 lectures were given in German. It was not until 1874 that a university was established again in Zagreb, with three faculties : philosophy, theology and medicine.

Today, the University of Zagreb has ten faculties, compared with seven before the war. The number of students has risen from 6,436 in 1939 to 16,000 in 1950. Sixty per cent are assisted by State grants, and the annual influx of new students is such that the building of a vast university city has been undertaken.

Respect for diversity

Belgrade University was, at its origin, a secondary school in Kragujevac. Founded in 1838, it was transferred to Belgrade in 1841. In 1863 it became a centre for higher education with three faculties (philosophy, law and technical instruction) and in 1905 it was designated as Belgrade University. Of all the Yugoslav universities Belgrade suffered most in the second world war. Out of 174 institutes, seminaries and laboratories, 72 were completely destroyed, while another 58 lost half their installations and collections.

It was largely thanks to the efforts of the students themselves that the University of Belgrade has since, not only been reconstructed, but also enlarged. Once again, the need to expand and to facilitate studies and technical research has led to wide changes in its structure. In 1948, the technical faculty was separated from the University and made into a higher education centre which ranks as a university. It is composed of the faculties of architecture, civil engineering, electrical engineering, machinery construction, mines and technology, geology. Today the faculties of medicine, pharmacology and stomatology are being reorganized, and will soon be formed into a School of Medical Studies. Over 25,000 students now attend the University.

The reform of the old Yugoslav universities, which was undertaken at the same time as their postwar reconstruction, answered the need for extending and improving the technical instruction that they could give. It is this same need that has led to the foundation of new universities, and the establishment in each of the Yugoslav republics of an independent cultural centre. Thus, in the same way as Ljubljana is the Slovene University, Zagreb the Croat University, and Belgrade the Serbian one, so Skoplje is the University Centre of Macedonia, and Sarajevo that of Bosnia — each of them deeply steeped in the traditions and cultural lives of the people they serve. Respect for this diversity has also led the Yugoslav Government to set up schools for many linguistic minorities. Thus, Rumanian, Czech and Slovak children living in Yugoslavia receive instruction in their own languages.

Entry will be difficult

The progressive elimination of illiteracy and the economic progress made by the country have caused a number of students to increase three-fold since the war, thus raising serious problems. Entry to the universities, therefore, will shortly become more difficult, and examinations will aim more and more at restricting entry to those who show themselves most likely to benefit from the instruction.

These then are Yugoslavia's universities. Built and maintained over the centuries with courage and perseverance, rebuilt or newly established despite every difficulty, they show the attachment of their founders to their own cultures. Since the last war, the enthusiam which has led teachers and students to join their efforts in constructing—sometimes with their own hands—laboratories and libraries, university cities and faculty buildings, is further proof of the courage and faith with which the Yugoslavs are making their ancient country into a modern one.

Medical students listen as Professor Andrija Stampar, President of the Faculty of Medicine at Zagreb and President of the Yugoslav Academy of Science and Art in Zagreb, gives a lecture in the University of Zagreb.

FOLKLORE IS AN EVERYDAY EVENT IN YUGOSLAVIA

by Georges Fradier

YUGOSLAVIA is one of the few European countries where folklore is not something to be revived on special occasions, but a prominent feature of everyday life.

The Yugoslav villager considers it quite normal to sing or dance over his daily joys and sorrows. He can express his *joie de vivre* in humorous dances, work dances, miming dances, his unhappiness in combined song-dances. He can display his vigour in the so-called "deaf" or "mute" dances, which have no musical accompaniment.

But all these vary widely from one region to another. Yugoslavia's cultural heritage has come under Greek, Turkish, even Russian influences; yet, the national obstacles which her mountains present have, to a large extent, resulted in each area retaining its own original and different folklore.

Musical traditions in the towns for instance, are quite different from those in the country. Urban folklore is mainly homophonic, while that of the rural areas is polyphonic. These local variations are also found in dance steps. In the mountains, where the shepherds are usually alert, their dancing is nimble. In the plains, it is more "heavy"—nearer to the soil, so to speak.

Serene, tenacious

THE Yugoslavs, it is said, are serene and tenacious: certainly these qualities are reflected in the *oro* dances. These dances will often have a sung accompaniment, which can vary from plaintive chants to (what is more usual) the most joyful of rhythms. At other times, musical accompaniment is played on instruments made by the peasants with tools they use in their daily work—flutes and drums in Bosnia and Hercegovina, *gusle* violins in Montenegro, *gajde* bagpipes in Croatia. The art of making these instruments has been handed down from father to son. But changes are creeping in: instead of using these instruments, more and more people now go to the shops in the towns to buy accordeons.

The Yugoslav dances to express the most varied of emotions or circumstances. Sometimes his dances are transformed into pantomimes, with humorous digs at the individual or at people in general. Drunkenness and laziness are typical subjects for this satire in dance which easily becomes a play or comedy.

An infinite variety of dances deal with his many crafts. In Slovenia, for instance, he likes the *thalecka* polka, a survival of the weavers' country fetes. A handkerchief which the dancers pass underneath their knees represents the weaver's shuttle. Then there is the *sostarska*, which imitates the shoe repairer as he sews, drills and drives in the nails. In Macedonia, the metalworker is represented in a dance which shows the cleaning of copperware with the feet before it is tinplated.

The work of the farm has also inspired the poetry of the dance. Six singing youngsters dragging a plough which bears a couple of festooned pine trees will pretend to dig three furrows in front of a house, and wish the owner of the house good luck and an abundant harvest. Evil spirits of winter, darkness and illness flee before the youthful strength of the "ploughmen," who represent the good spirits of spring, light and health. In Serbia, masked dancers perform magic rites called *koleda*, as they dance around platters containing the products of the soil to frighten off evil.

'Magic' is dying out

BUT Yugoslavia's magic and ritual dances, which are reserved for special feasts, appear to be dying out, although they have lost nothing of their liveliness and freshness. In Slovenia, for instance, during the ritual dance of St. George, bark is stripped from a birch tree in a ceremony honouring the spirit of Spring.

The origin of the ritual dances goes back into the distant past, and in certain cases — such as the *rusalia*—they are a reminder of pagan cults. Some still bear traces of ancient customs which called for sacrifices.

No people and no era is without its romantic dances. The Yugoslavs have their wedding dances, which imitate the ceremony and the preparations for it, and the young bride going to her new home. Others deal with courtship, affection and elopement.

War, too, is an inevitable theme. A favourite dance recalls the exploits of a princely hero. Another, probably dating from the 16th century, tells of Turkish raids into Croatia, and is a form of defiance against the conqueror.

The *kolo*, which originated in the centre of Serbia—so rich in folklore—is the most widely known dance, although its steps vary greatly in the different provinces and villages. But the *kolo*, like another Yugoslav dance, the *lessé*, always remains a collective dance.

In each of these, the leader plays an important rôle—and, in Macedonia, an indispensable one. It is he who starts and finishes the dance, and orders the change-over from one movement to another, like the leader of a quadrille. He may separate himself from the others to perform special steps; for he is not only the best dancer, but also a person of note, worthy of this honour and the responsibility it brings.

The extraordinary vitality of the Yugoslav dance—the most expressive and richest form of a centuries-old culture—surprised foreign visitors at the recent Opatija festival. Every Yugoslav republic chose from the remotest villages the groups which were considered most worthy to represent their art. More than 700 men, women and children took part in the festival, which was acclaimed by the critics as something of unforgettable beauty and passionate interest.

To preserve their artistic traditions in all their true anthenticity, every village has its own folklore group, while the youth societies and the trade unions have brought together over 50,000 dancers in the towns. There are also professional groups.

In Yugoslavia, folk dancing therefore is not just something reserved for special occasions. It has kept its vitality, fostered by the creative imagination of the people. It is something that is spontaneous and improvised. There can be few countries where folklore has such enthusiastic support.

INTERNATIONAL MUSIC COUNCIL WILL ISSUE 'GUIDE BOOK' FOR LOVERS OF FOLK MUSIC

INTEREST in folk music is becoming increasingly widespread. While some people find in it something of the spirit of life in pre-industrial times, others are attracted by the musical richness of folk melodies from which so many modern composers have drawn inspiration.

Though they cannot be classed directly with the concert-going public, such people do, however, represent the strongest group of opponents to mass produced melodies and pseudo-jazz.

Never satisfied with their own often too arbitrarily defined national folklore, these enthusiasts feel the urge to explore the wider avenues of the world's musical folklore. They like, for example, to compare a Scottish song with one from Iceland, or a French ballad with a chant from the Russian steppes. Yet, in their desire to come closer to the things that attract them, they meet with all sorts of difficulties.

Today one rarely comes across collections of folk music, and those that exist generally cover a few selected areas or are intended only for specialists. Moreover their authenticity is by no means assured. In any case the writing down of folk songs presents many problems, especially when their essential characteristics lie in the vocal inflexions of the singer. Yet, despite such difficulties, the International Music Council is publishing, with Unesco's help, an international collection of this type of music compiled by leading specialists, which should be especially useful for the teaching of folk music in schools.

As a teaching aid, however, no book or published text can replace a recording of authentic folk music. The value of these records, unfortunately, varies considerably, and it is generally impossible for the public to verify their genuineness.

It is true that valuable work is being done by such institutes as the Library of Congress in the United States, le Musée d'Ethnographie in Switzerland, and the Musée de l'Homme in France. Up to the present, however, no international authority has ever offered to provide lovers of folk music with a complete and accurate catalogue.

This situation is now to be changed by a recent decision of the International Music Council. At its conference at Opatija, in Yugoslavia, the Council decided to compile a catalogue of all authentic folk music recordings made to date both by commercial companies and scientific institutions.

Unesco is supporting this initiative, which complements its own past work in this field. Under the Organization's auspices, for example, the International Music Council is publishing a World Collection of Recorded Folk Music, the first album of which was received with enthusiasm by experts at the Opatija conference.

AFTER 500 YEARS, MOSLEM WOMEN IN YUGOSLAVIA NOW SHED THEIR VEILS

Since the end of the war, social legislation in Yugoslavia has been progressively aimed at removing inequalities in status between men and women. This year, the promulgation of a law abolishing the wearing of the veil by Moslem women was an important step in efforts to help these women to take a more active part in the social and economic life of the country. Whole districts of Bosnia-Hercegovina and of Macedonia are completely Moslem in culture and population. These peoples, however, are not a Turkish minority left behind after 500 years of Ottoman rule, but the descendants of Southern Slavs who embraced Islamism during this period. The effect of this law prohibiting the wearing of veils — a custom which has set Yugoslav Moslem women apart for some 500 years — is illustrated above in the photographs of one woman member of the country's 1,600,000 Moslem people. Until this year, Miss Hanka Zeko, village school teacher at Katcharevo, in the province of Kosmet, had to wear the *faredjia* or veil whenever she went out (1). After the passing of the Government decree, Miss Zeko, without her veil for the first time, gives a geography lesson in the classroom (2), and leads playtime games in the school courtyard beside the minaretted mosque (3).

LAND OF COLOURFUL DANCES

A young man joins village girls from Macedonia in **na struga ducan,** one of the most popular dances of this region.

Recital by an old Slavonic piper in national costume.

Lightness characterizes this dance performed by the Rumanian minority.

The Slavonic **kolo** is a colourful round dance full of movement.

The **tchifte tchantche** is a popular dance in Bitolj.

LIBYA

THE UNITED NATIONS HELPS A NEW STATE TO PREPARE FOR INDEPENDENCE

A NEW nation will be born on January 1, 1952, when the three provinces of a former Italian colony will be united as the independent State of Libya — the first country in history to be created by a world organization.

Since World War II, Cyrenaica and Tripolitania have temporarily been administered by the United Kingdom and the Fezzan by France. The future status of the three regions was finally settled in November 1949, when the United Nations General Assembly, without a dissenting vote, recommended that Cyrenaica, Tripolitania and Fezzan "shall be constituted an independent, sovereign State."

Politically, Libya is well on the road to shouldering the responsibilities of Statehood. A provisional government was established by the Libyan National Assembly in March, 1951. This Assembly also recommended that Sayed Mohamed Idriss El Sennusi, the Amir of Cyrenaica, should become the constitutional monarch of the new country, the United Kingdom of Libya.

But national viability requires more than a political constitution. Mr. Adrian Pelt, who has been United Nations Commissioner in Libya since January 1950, has continually emphasized that the United Nations has an equally great responsibility in providing Libya with the technical assistance it needs to develop a sound economy and set up efficient governmental machinery.

The immensity of this task is expressed in his reports. The three regions of Libya total 1,150,000 inhabitants living on 1,750,000 square kilometres, but much of this land is desert. The country's average per capita income is a mere $35 a year.

Mr. Pelt summed up Libya as "an underdeveloped area with a marginal agricultural economy, basically handicapped by inadequate rainfall and poor soil." Irrigation, dry farming, and animal husbandry in the coastal regions, however, can support Libya once she possesses the knowledge and skills needed to work land in these regions efficiently.

This need raises serious educational problems. From 1942 to 1946, no schools were open in Libya. Even today, the elementary school population of the entire region is only 39,000 (and no more than a few hundred children attend secondary schools). Mr. Pelt reported that Libya's minimum requirement is schooling for 100,000.

This deficiency, coupled with antiquated agricultural methods and heavy war damage, led him to write: "Unless means are found to improve the agricultural techniques of the country and to bring in new capital investment, there is a grave danger that the Libyan economy will sink back toward a pastoral economy of nomadism, with inevitable social and political consequences which may jeopardise the very existence of the State."

In July 1950, at Mr. Pelt's request, a United Nations mission surveyed Libya to ascertain in what ways the United Nations Expanded Programme of Technical Assistance for Economic Development could help the creation of the new State. On the recommendations of this mission, a programme was drawn up showing the means by which the United Nations and its Specialized Agencies could begin furnishing aid.

This called for international experts to begin work in Libya in such fields as public finance, education, agriculture, viticulture, irrigation, wool production, electric power and social welfare.

A study of public finance in Libya has already been published, and the United Nations experts are now advising on specific problems. In the field of vital statistics, a sample census of three selected tribes has been conducted, thus giving the region reliable demographic statistics — a prerequisite for any sound economic development plan.

In the field of education, Unesco was given a specialized rôle. Working in co-operation with the British administration of Tripolitania, it has set up a technical training centre to prepare young Libyans for posts in the new government.

This centre, in which 230 students were enrolled during its first year of operation, does not aim much higher than supplying the foundations — the clerks, the typists and the secretaries — needed for an efficient civil service.

Unesco is also awarding fellowships to enable Libyans to study abroad and prepare themselves for higher administrative posts in their country's new government.

In addition, Unesco has begun to establish another centre in Libya designed to train primary school teachers and to produce the teaching materials they require. This centre is also intended to furnish specialized personnel to attack the problem of illiteracy, of which Libya has a high percentage.

In all, more than sixty experts have been sent to Libya by the United Nations and its Agencies and nearly 50 fellowships and scholarships have been awarded.

This aid has been described by Mr. Pelt as "one of the most constructive and most useful examples" of how the United Nation's technical assistance programme for underdeveloped regions can operate.

Free elections were a novel experience for the people of Libya, some of whom are shown here in animated discussion during polling at Tobruk (Cyrenaica). About 80 per cent of Cyrenica's townsmen and 66 per cent of tribesmen voted.

A citizen of the new United Kingdom of Libya. This Tuareg from Fezzan wears the **litham** or shawl muffler, which is wound round the mouth to keep out the blown sand of the desert.

A meeting of the National Assembly of Libya, taking place under the chairmanship of the Mufti of Tripoli, Mohammed Abdul Asa'd Al Alem. The three territories are represented equally, each by 20 delegates: the Cyrenaicans at left, theTripolitanians at right and the Fezzanese in the foreground.

FEZZAN

Greatest area, fewest people

THE Fezzan is bounded on the west by southern Algeria, southern Tunisia and Tunisia, on the south by French West Africa and French Equatorial Africa, on the east by Cyrenaica and on the north by Tripolitania. It is a vast depression, with an area of some 800,000 square kilometres, enclosed within plateaux which isolate it from the sea—some 500 to 600 kilometres distant—and from the neighbouring lands. Within the depression lie three oases—Sebha, Brak and Murzak—around which is grouped the non-migratory population. Widely scattered and thinly planted palm groves are also to be found in the Zelaf.

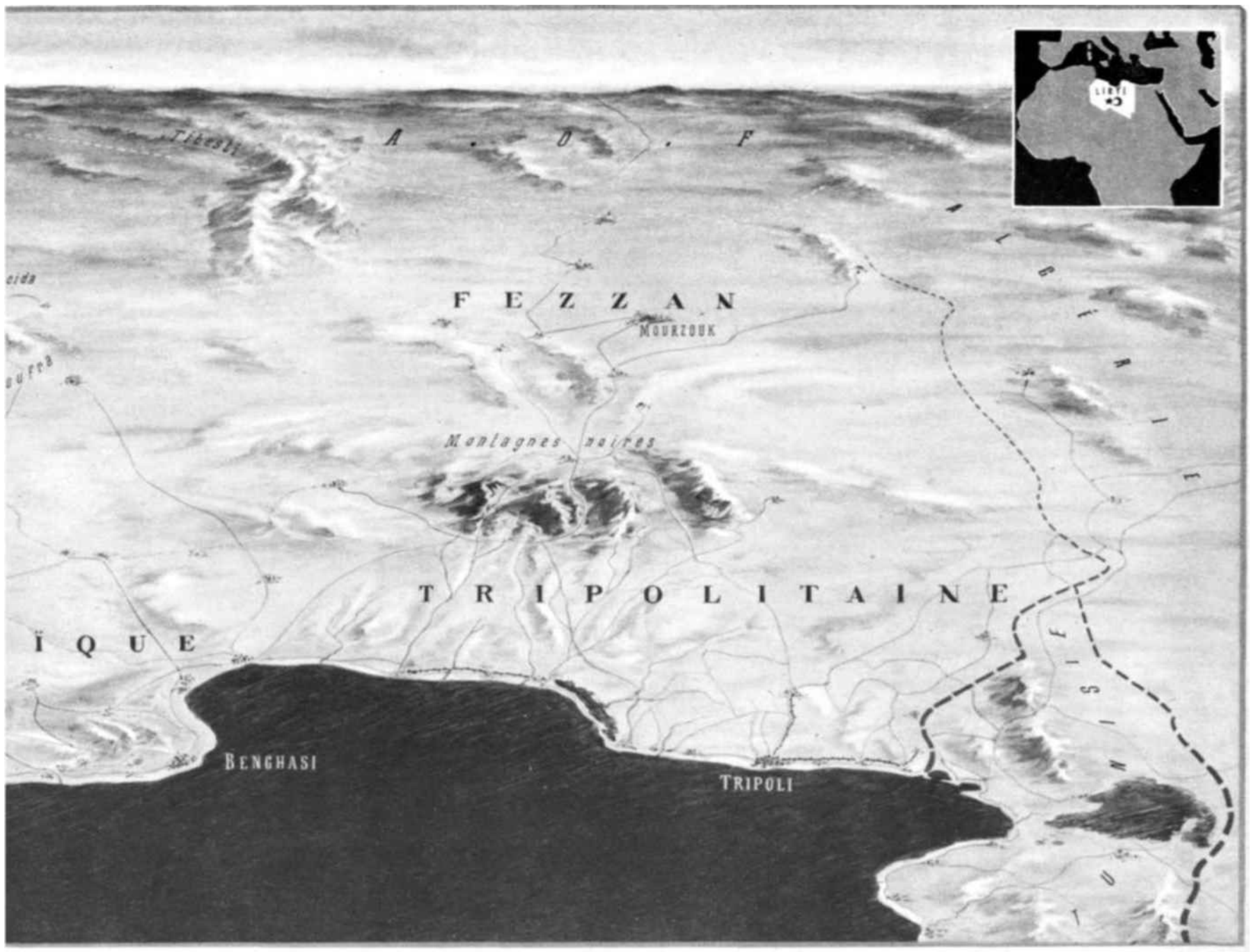
The population of the Fezzan is estimated at 50,000, of which one-fifth are nomads or semi-nomads. The non-migratory population is found within the depression; on its fringe and beyond live the nomadic or semi-nomadic peoples. In the north these are tribes of fair-skinned stock with a strong Berber influence. In the south, in the foothills of the Tibesti and in all the area as far as Fort Lamy, Tebbous of Hamitic origin are to be found. In the Tassili, in the west, there are sections of the Berber Confederation of the Tuareg-Adjer, who are scattered between Timbuctoo and Nigeria.

Ethnically, the non-migratory population of the interior is mixed, containing elements of both fair and black races. They live among palm trees, cultivating wheat, dates, barley, millet and sorghum. This population can be divided into two groups; three-quarters are very poor, deriving their livelihood from the harsh and unremitting labour with which they irrigate small lots of land; the remaining quarter might be described as the middle class of the country, living in relative ease. These are the landowners, traders and officials.

The subsistence economy of the Fezzan, based upon an oasis palm-garden culture, is handicapped by the difficulty of obtaining water and by primitive methods of irrigation and cultivation. The depressed economic situation is reflected in the under-nourishment of the population and the annual emigration, which further aggravates the problem of manpower.

The chief resource of the Fezzan is the date palm. Estimates of their number vary considerably, but most of them are wild and uncultivated, and it is probable that not more than 1,000,000 date palms are productive. The date crop, of about 15,000 tons annually, is in excess of local needs, and the surplus is bartered for oil and barley with the nomads or exported by caravan or lorry. The poor quality of the crop, together with the transport cost to markets, limits its export value. Local production of grain is insufficient to meet the requirements of the population and must be supplemented by imports. The meagre grazing supports few animals.

In the three principal valleys of the Fezzan, a water table of varying depth makes it possible to increase the area of irrigated land, either by open wells in the areas where the phreatic folds are near the surface or by flowing wells from the artesian level. Open wells, in the present stage of technical development, can only be exploited by traditional methods, efforts to introduce



petroleum pumps having proved a failure. Artesian wells, which do not require the labour of men and beast, not only relieve the pressure on the utilization of manpower, but also provide for a greater area of irrigable land in proportion to expenditure.

The condition of the serf-like *jebbad* or drawer of water, bound by a system of contracts to the proprietor and receiving only a share of the harvest, has been progressively improved during the French administration. The lot of the *jebbad* and the entire population can be improved by the further distribution of newly irrigated lands, continued supervision of the harvesting and storage of crops and maintenance of the security of the non-migratory population against raids by nomads.

The only known mineral resource of commercial value is natron (sodium carbonate), the annual export of which is less than 100 tons. There is no industry; rudimentary handicrafts have only limited local importance.

TRIPOLITANIA

Main asset — farming

THE existing administrative division between Tripolitania and the Fezzan was agreed between France and the United Kingdom for the duration of the occupation of Libya. Tripolitania, by this definition, extends over some 250,000 square kilometres between Tunisia and Cyrenaica. The greater part of its area is desert. The widely settled parts of Tripolitania consist, first of the narrow coastal belt of oases between Misurata and Zuara, which contains 60 per cent of the population of the territory, and, secondly, of the northern edge of the Jebel, a broken plateau running north-east from the Tunisian frontier to Homs, where it intersects the coastal belt. The Jebel is separated from the coastal area by a wedge of steppe, and south and west of the Jebel this merges into semi-desert and desert country suitable only for pastoralism and the shifting cultivation of barley. The total area of productive land varies with the annual rainfall, but only about 1.6 per cent of the total area is devoted to static farming. This area is, however, generally well-watered and offers a fertility in striking contrast to the greater part of Libya.

The population of Tripolitania is estimated at 800,000. The indigenous population, numbering about 730,000, is Arab with a considerable admixture of Berbers, of whom some groups in the western part of the country have retained their distinction of community and their language, and continue to follow the schismatic Ibadite rite. Arabs and Berbers live amicably together in spite of past differences. All are Moslems; the religious followers of the Senussi Order have been estimated at 30 per cent of all Moslems.

The urban population is about 165,000. Some 105,000 Moslems live in the towns, mainly engaged in handicrafts and small trade. Most of the rural population are settled farmers living in the coastal oases and in the Jebel. Semi-nomads are numerous, both in the Jebel and in the steppe areas bordering the oases. Inasmuch as many of the non-migrating population combine pastoralism and shifting cereal cultivation with static farming during parts of the year, it is impossible rigidly to classify the population by numbers according to the ways of life. The wholly nomadic population is much less important than in Cyrenaica and is found principally in the Sirtica and Ghibla areas. Only among the nomads and a few of the hill tribes exists the closely knit tribal structure which characterizes Cyrenaica. In the more prosperous and populous coastal area the tribe is gradually giving way to a village and town society.

The minorities comprise about 45,000 Italians, 13,000 Jews, 2,000 Maltese and 400 Greeks. The level of the Italian community has, as far as possible, been maintained numerically by the British Administration at the point to which it had fallen at the end of the war. The Italians, about half of whom are town dwellers, have large commercial and agricultural interests which had been developed during Italian rule.

The Jewish minority, now almost exclusively urban, has been rapidly diminishing in the last 18 months because of emigration, largely to Israel. This exodus has reduced the Jewish community from about 29,000 in 1948 to 13,000. The rate of emigration has recently slackened.

The economy of Tripolitania is based principally on agriculture, animal husbandry and fisheries, with esparto grass and rough handicrafts as auxiliary resources. Olives, barley, citrus fruits and grapes, which cover a considerable area of the coastal belt, are the principal crops. The Moslem population of the coastal belt lives chiefly by gardens and palm groves, cultivating market crops and fruit tress irrigated from wells operated mostly by animal power. Some Arabs have, however, undertaken farming on a larger scale. In the northern part of the Jebel olives and other fruits are grown in important quantities and tobacco, which is a monopoly of the British Administration as it was of the Italian, is grown with some success, although it is mostly of inferior quality. In the steppe and semi-desert sheep and goats are pastured and barley cultivated by scratch ploughing.

The Italian community outside the town is chiefly engaged in the cultivation of olives, citrus fruits, vines, almonds, and, on a lesser scale, wheat. The Italian farms, both private concessions and para-statal settlements, represent a remarkable feat of pioneering and land reclamation, which, chiefly owing to the comparatively long period of immaturity of the olive tree, has only recently begun to demonstrate its full productive value. Indeed, many of the plantations will not bear fully for some years to come. They are, however, the greatest economic asset of the territory, an asset which can easily be lost if constant care to prevent erosion and other deterioration is not maintained. Both the concessions and the settlements were assisted by the considerable tax exemptions, subsidies and credit facilities accorded to agriculture by the Italian Government. A certain unbalance is becoming apparent in their financial position as a result of the gradual expiration of these facilities, and it is likely that some measures will be needed in order to maintain them, since production and markets are not yet proportionate to the capital and maintenance outlays.

After two years of serious droughts in 1947 and 1948, the territory has enjoyed good harvests, and exportable surpluses of agricultural products have increased.

CYRENAICA

Problem No. 1 is water

CYRENAICA extends over 700,000 square kilometres. It lies between the Western Desert of Egypt on the east and Tripolitania on the west. On the south, it reaches to the Anglo-Egyptian Sudan and the mountain wilderness of the Tibesti, in French Equatorial Africa. Its area is almost entirely desert, which is rainless throughout the year. In the north, however, a low plateau of limestone hills benefits from rainfall adequate for the profitable cultivation of cereals and fruit. A number of fresh-water springs are also to be found in the hills, which support a considerable vegetation. This plateau is fringed by a narrow coastal belt, where the rainfall again declines. The plateau gradually falls away to plains in the south and east, which provide pasture over a considerable area and where barley is grown, as the rainfall permits, year by year. In the few oases of the southern desert, date palms and some vegetables are grown.

The population of Cyrenaica is estimated at 300,000, the overwhelming majority of which are Arabs. There is a Jewish minority of some 200, reduced from 4,500 in 1948, and small Maltese and Greek communities. Except for a few priests and nuns, the Italian pre-war population left the country before its final occupation by the Allied Forces.

The town-dwellers number some 85,000. The rural population consists mainly of semi-nomadic tent-dwellers, mostly inhabiting the coastal plateau where they cultivate their barley and herd their animals. On the plateau tribal boundaries are well defined and nomadism consequently severely restricted. In the desert fringes to the south of the plateau the vagaries of the rainfall necessitate a greater latitude of movement, but it is only a minority which leave their habitat on the plateau to find grazing and cultivate in the desert. The rural population is organized in tribes, among whom the land is divided. The main tribes (Sa'adi) hold their land by right of conquest dating from the Arab invasion in the 11th century. In addition, there are dependent groups (Marabitin) who have attached themselves to the powerful Sa'adi tribes. All the Bedouin claim pure Arabian extraction, but there is undoubtedly an admixture of Berber stock, especially in the oases to the south of the plateau.

The economy of Cyrenaica is handicapped by the lack of natural resources and the underdevelopment of its land and water. It is based on the raising of livestock which is carried on, together with the shifting cultivation of barley, by the majority of the rural population. On the northern plateau, however, and in some parts of the coastal belt, wheat is grown by modern mothods, and olives, vines, apricots, and other fruits thrive together with market vegetables. The development of this area is actively encouraged by the Ministry of Agriculture.

Information given in these pages regarding the geography, population and economy of the three regions of Libya, is taken from the report of the United Nations Commissioner in Libya to the United Nations Secretary-General.

TEACHING OF COLLECTIVE SECURITY AIDED BY UNESCO PAMPHLETS

PEACE and collective security among all nations ultimately depend upon the thoughts and feelings of individual men and women everywhere on earth — and education remains an indispensable means for developing such individual attitudes of awareness and co-operation.

The authority for this view is Professor A. Appadorai, formerly of Madras University in India, one of the world's most distinguished experts and educators in the field of international relations, and author of a pamphlet entitled *Collective Security*, one of three on the subject prepared for Unesco and just published by the Organization as part of its vigorously continuing efforts to explain and make widely known the principles and activities of the United Nations.

"The relevant attitude to be cultivated," the Indian educator explains, "consists of two elements: first, the attitude of 'live and let live', a sense of tolerance and charity, a recognition that the very existence of a diversity of cultures contributes to the increase of human happiness; and, second, the attitude of non-violence, that is, the recognition that a bellicose attitude is not something inherent in man, but that man is by nature a social unit capable of living in neighbourly friendliness and love."

Parallel with Professor Appadorai's pamphlet, written in English, Unesco has published two companion works, one in French prepared by Dr. Jean Dupuy, Secretary-General of the French Association for the United Nations, and one in Spanish by Professor Guillermo Francovich, Rector of the San Francisco Xavier University of Sucre, Bolivia. Their titles are *L'Etablissement de la Sécurité Collective* and *La Seguridad Colectiva Internacional.*

Foundations of peace

THEIR preparation and publication by Unesco stems directly from the Constitution of the Organization, for the view of Professor Appadorai, shared by Dr. Dupuy and Professor Francovich, that collective security depends upon the attitudes of individual men and women, links directly with the statements in Unesco's basic Charter that:

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed... the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfil in a spirit of mutual assistance and concern... peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

All three pamphlets are designed to provide teaching aids for use in primary and adult education, as part of the support which Unesco gives in the various fields within its competence to the struggle of the United Nations on behalf of the collective security on which a just and durable peace depends. From the very start of its existence, Unesco has carried out educational activities in the light of the judgment that the subject of collective security is of such vital importance to mankind that it demands well-informed and objective study.

The decision that the Organization should select collective security as a major theme in its educational work was made by the Executive Board in September 1950, in the light of the action taken by the United Nations with respect to Korea, and at the request of the Economic and Social Council of the United Nations.

The Board instructed Director-General Jaime Torres Bodet to develop "the execution of the programme resolutions concerning teaching about the United Nations and its Specialized Agencies, putting particular emphasis on the necessity for collective security, based on respect for law, with the aid of concrete examples." It also authorized him "to prepare, in close and constant collaboration with the United Nations, both written and audio-visual materials for use in schools, adult classes and universities".

A Resolution adopted by the Sixth Session of Unesco's General Conference in Paris in July 1951 declared moreover "that, if there is to be widespread understanding of and popular support for United Nations action, there must be adequate education regarding specific acts of aggression and breaches of the peace, as well as the actions taken by the United Nations to maintain and restore the peace". (The full text of this resolution is published on this page.) The Executive Board and the Director-General were authorized to provide "widespread understanding" of United Nations action to maintain or restore peace whenever the Security Council or the General Assembly took such action.

"History", says Professor Appadori in analyzing the meaning of collective security, "is in large measure a record of man's efforts to achieve greater security together with personal freedom. War, with the aid of science, has come to mean total annihilation. Clearly, there must be a rule of law among individuals within each State. The attempts to establish such a rule of law among nations represent a continuance and extension of man's efforts to achieve personal freedom."

The authors of all three of the Unesco booklets point out how, as the culmination of a slow and difficult historical process, man's will for peace found its instrument in the United Nations. Moreover, the United Nations, through its adoption of the Universal Declaration of Human Rights, became also the vehicle for the spread and development of the principles of enlightenment and progress.

Three militant writers

THE three men chosen to prepare the pamphlets were not only educational experts, but also militants in the cause of collective security with long and brilliant records of achievement.

Professor Appadorai is Secretary-General of the Indian Council of World Affairs, joint General Secretary of the Asian Relations Organization, and the author of *The Substance of Politics, Revision of Democracy, Democracy in India* and of many pamphlets on international affairs. In preparing his work for Unesco, he consulted with the Royal Institute of International Affairs in London and the Institute of Pacific Relations in the United States.

Dr. Dupuy was President of the International University Federation for the League of Nations and of the Executive Committee of the World Federation of United Nations Associations; a member of the French Delegations to the San Francisco Conference and five General Assemblies of the United Nations. He is the author of many works on international affairs including *San Francisco et la Charte des Nations Unies.*

Professor Francovich has filled high political and diplomatic posts in addition to his work as an educator. He is the author of *El Mundo, el Hombre y los Valores* and of other books in the fields of history and philosophy.

The three writers agreed, in consultation with officials of the United Nations and Unesco, on the main outlines of the form and content of the pamphlets they would prepare. Within the general framework thus established, each author was given freedom to develop the subject as he judged best, in the light of his knowledge of the needs of the educators and students who were to form his particular audience.

'Germs of conflict'

PROFESSOR Appadorai divides his 34-page pamphlet into four sections: the Meaning of Collective Security; the Development of the Idea; the United Nations and Collective Security; Strengthening the Foundations. After tracing the history of United Nations steps to help solve problems in Iran, Indonesia, Greece, Palestine and Kashmir, he analyzes the lessons of the Korean experience. "Power held in reserve," he says, "has always played an important part in international politics; the United Nations can be an effective instrument of collective security only if the statesmen of the powerful nations are prepared to use the power of their States on its behalf.

"Without a system of collective security, there can be no stable peace; yet, unless all nations accept the system in practice, it must be enforced or it will fail. But if we can deal with international problems by reasonable rather than violent methods, that will greatly help to produce a political climate in which the sense of collective security can grow".

Dr. Dupuy points out in the French language pamphlet that the concept of collective security has evolved to include social security and economic organization. "An international struggle should be carried out", he writes, "against unemployment, hunger, poverty, illness, ignorance, misunderstanding; against all these defects, all these germs of conflict which dictators and demagogues can exploit in order to seize power".

But the essence of the idea of collective security which has emerged from the tragic experiences of recent years, he stresses, is that "freedoms must defend themselves." Such a security "can exist only in the collective effort of all States within an international organization. We must really want peace and above all be ready to accept on its behalf, each according to his means, a share of the burdens imposed by its establishment and maintenance."

And Professor Francovich, in the Spanish language pamphlet, comes to the conclusion that "Force must be the effective and tangible contribution of the peoples to the defence of collective security; for force will represent the irresistible power of the human will put at the service of all peoples' aspirations to a harmonious and pacific community."

It is as a continuation of Unesco's vigorous efforts to teach and spread awareness that in the long run Human Rights can be enjoyed only in a world at peace and free from the threat of aggression, that the pamphlets were conceived, prepared and published. Some editorial suggestions were made by the Unesco and United Nations secretariats, but the authors were free to accept or reject them.

ACTION IN THE SERVICE OF PEACE

Resolutions adopted by the Unesco General Conference at its seventeenth plenary meeting on July 11, 1951

THE various Governments represented at the Sixth Session of the Unesco General Conference, conscious of the collective moral responsibility which the dangers of war place upon them from the political, economic and social standpoints, solemnly bind themselve to work for peace and peaceful ends, in full and friendly trust, complete independence, and full equality of rights.

MAINTENANCE OF PEACE AND INTERNATIONAL SECURITY.

NOTING the resolution "Uniting for Peace" of the General Assembly of the United Nations, which provides that the General Assembly may make recommendations to Members for collective measures for maintenance of peace and security, if the Security Council fails to act;

NOTING the resolution of the Economic and Social Council, which (1) Requests the Secretary-General [of the United Nations]... to consult with the Specialized Agencies as to the specific arrangements they might most appropriately make in order to provide for the furnishing by them of such information and for the rendering of such assistance in the maintenance or restoration of international peace and security as may be requested by the Security Council or the General Assembly, such arrangements to cover action on an emergency basis and within the constitutional and budgetary limitations of the agencies to meet urgent requests; and (2) invites the Specialized Agencies to approve arrangements to this end as soon as possible;"

CONSIDERING that acts of aggression and breaches of the peace constitute direct threats to those objectives and to the high purposes for which Unesco was established;

MINDFUL of its responsibility for advancing, through the educational, scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established;

BEARING in mind that, if there is to be widespread understanding of and popular support for United Nations action, there must be adequate education regarding specific acts of aggression and breaches of the peace, as well as the actions taken by the United Nations to maintain or restore the peace;

1. DECLARES that the United Nations Educational, Scientific and Cultural Organization, on request of the Security Council or the General Assembly, will co-operate with the United Nations in the maintenance of international peace and security and upon the request of the Security Council of the General Assembly will furnish information and emergency assistance for this purpose within the limits of competence, as defined by the Constitution and in accordance with budgetary provisions;

2. AUTHORIZES the Executive Board and the Director-General, whenever the Security Council finds the existence of a threat to the peace, breach of the peace, or act of aggression, or whenever the General Assembly takes action in accordance with the General Assembly Resolution to facilitate, in consultation with the Secretary-General of the United Nations, through educational and other appropriate means at its disposal, widespread understanding of the nature and background of the action taken by the United Nations to maintain or restore the peace.

A NEW MESSAGE OF WORLD UNITY

FOR several years past, a message of international unity has been finding its way into the albums of many stamp collectors who have avidly been seeking postage stamps, envelopes and cancellation marks related to the activities of the United Nations and its Specialized Agencies. Since the celebration of United Nations Day on October 24, this "international" stamp collection has been enriched by several new items, some of which are reproduced on this page. One of these, "People of the World", is a one-cent maroon-coloured stamp which symbolizes the principal races of mankind being released from bondage and looking with hope towards the United Nations. Another stamp, "World Unity", is for 20 cents, and shows the United Nations emblem between the hemispheres of the world, with the words "United Nations" in French and Spanish. The first group of stamps issued on October 24 consisted of one-cent, one-and-a-half-cent, three-cent, five-cent, 25-cent and one-dollar denominations. Five denominations — two, ten, 15. 20 and 50 cents—will be released on November 16, and four air mail values — six, ten, 15 and 25 cents — on November 30. The United Nations stamps will be used on official communications despatched by mail from United Nations headquarters in New York, and on private correspondence sent through the headquarters post office. A special philatelic sales office will also be opened at the Palais de Chaillot in Paris, where the United Nations General Assembly meets this month. Postage stamps have already shown their value as a means of spreading ideas and information, and these latest issues will undoubtedly help to make better known the ideals and work of the United Nations. Although Unesco has not itself issued any stamps its work has been recorded on those issued by several countries which include Belgium, France, Italy, the Lebanon and Mexico. In Belgium, for example, a new series of three special stamps with surtax has helped the work of Unesco's Rehabilitation Service. In France, a cancellation mark which reads : "Through Education, Science and Culture, Unesco is serving the cause of Peace" is stamped on envelopes by post offices in Paris, Bordeaux, Lyons and Lille.

ASTRONAUTICS: THE NEW SCIENCE OF SPACE TRAVEL

by Maurice Goldsmith, Unesco Science Editor

ASTRONAUTICS is a new science. It is the science of space travel, of flight beyond the earth's atmosphere and of voyages to other worlds. Its rapid development during these past few decades is bringing a note of hard reality into the world of mythology and fantasy that for centuries has been fed by the writing of men who dreamed of exploring the realms of space.

It was Galileo who—as in so many other cases—laid a foundation for this reality. Through his telescope he saw 400 years ago what no other man had ever seen before. "It is a most beautiful and delightful sight to behold the body of the moon, which is distant from us nearly sixty semi-diameters of the earth, as near as if it was at a distance of only two of the same measures," he wrote. "And consequently any one may know with the certainty that is due to the use of our senses, that the moon certainly does not possess a smooth and polished surface, but one rough and uneven, and just like the face of the earth itself, is everywhere full of vast protuberances, deep chasms, and sinuosities."

Galileo's telescope bore out the theory of Copernicus that the sun, and not the earth, was the centre of our planetary system; and that the earth was only one of many planets of its kind. Indeed, Galileo was able to discover "four planets neither known nor observed by any one of the astronomers before my time."

Arthur C. Clarke, chairman of the British Interplanetary Society, points out in his new book *The Exploration of Space*, that only one writer of ancient times wrote a story about travelling to the moon. He was Lucien of Samos, who, in about the second century A.D., told how a man was taken to the moon in a waterspout which seized his ship when he was sailing beyond the Pillars of Hercules! Another more recent story of a journey to the moon was written just over 400 years ago, following Galileo's discoveries, by another great astronomer, Johannes Kepler. The hero of his story arrived on the moon by supernatural means, but his description of what he found there was based upon the latest scientific knowledge of that time.

Since that day, travel in space has provided the theme for innumerable stories. Now however, the moon is actually coming within our reach. In two or three generations the first man may land there, and long before then—perhaps within a few years—an unmanned rocket may have reached the moon. We have already contacted that planet by radar. A signal has been sent across 240,000 miles of space and it has brought back an "echo" from the moon. The naked eye and the revealing telescope will no longer be our main means of "exploring" the heavens. We shall be able to travel through interplanetary space and see the realities for ourselves.

The instrument which will make this possible is the rocket. (It is interesting that this seemingly most modern of inventions originated about 700 years ago in China).

To leave the earth and to travel in space we require to do two basic things: first, to devise a means of overcoming the earth's gravitational pull so that we can get into space; and secondly, once there, to find a means of travelling around in an airless vacuum, which is basically what outer space is.

We are all familiar with the force of gravity. If it did not exist, neither would we. It is gravity which makes life possible for us by keeping a thin blanket of air tightly round the earth. With increasing height, however, the force of gravity slowly diminishes. At 250 miles up—the greatest height yet reached by a rocket—it loses only 10 per cent of its value at sea level. But at 12,000 miles up, a one-pound weight would weigh only one ounce. "It follows, therefore", says Clarke, "that the further away one goes from the earth, the easier it is to go onwards. In terms of gravity, leaving the earth is rather like climbing a hill which at first is very steep but later becomes more and more gentle until finally it is almost perfectly flat."

It was Sir Isaac Newton, the English scientist, who first formulated the laws of gravity. It was also he who gave us the clue that has enabled us to understand the mechanics of travel in space, when he said: "For every action there is an equal and opposite reaction." To understand what this means, take an ordinary sausage-shaped rubber balloon and blow it up. Then let go of the balloon, and it will dart rapidly around until the air has gone out of it. What has happened is that molecules of compressed air in the balloon are bombarding the closed front end of the balloon—and it is this which is pushing the balloon forward. That is, the *action* of the molecules in bombarding the front end of the balloon is producing the *reaction* of balloon movement.

This is basically what causes a rocket to move. It is essentially a cylinder with the back end open. It carries along its own oxygen, and the chemical reaction causes the molecules to move about swiftly and to bombard the confined space in the cylinder. The molecules fly out of the open end. In this way, the *action* of the molecules bombarding the closed front end produces the *reaction* that pushes, or thrusts, the rocket forward. The great virtue of this is that the rocket would actually move faster if there were no air at all, because the air in front tends to slow it down.

The rocket is, therefore, the ideal form of space-ship because it can generate enormous power for little weight or size of engine (for example, the V2 was four times as powerful as the Queen Elizabeth), and this will enable it to overcome the earth's gravitational pull. It will also work most efficiently in the vacuum of outer space and at high flight speeds.

To escape from the earth a rocket needs a velocity of 25,000 m.p.h. This may seem utterly fantastic, but we should remember that while in 1940 the top flight for a rocket was under 1,000 m.p.h., in 1950 it was nearer 5,000 m.p.h. It is certain that there will be great developments in the immediate years ahead.

Rocket research is proceeding in all advanced industrialized countries, for a variety of purposes: to assist the take-off of aircraft; to propel aircraft at extreme speeds and heights (for example, the American Bell rocket plane was the first to fly faster than sound); for high-altitude research by instrument-carrying projectiles, and for guided missiles. So far as fuel is concerned, it is probable that future rocket spaceships will ultimately make use of atomic power.

On the basis of all this work, experts declare that within the next few decades there will be set up in space an "earth-satellite-vehicle," a man-made "planet" in a close orbit around the earth. This would circle the earth without remaining at a constant distance, and would stay there indefinitely without using any power.

It could be used, for example, as a research observatory beyond the atmosphere, for physicists and astronomers; as an observatory for meteorologists who would be able to "see" the earth's weather system developing; as a radio relay station, which would allow, for instance, of world-wide reception of television; and, unfortunately, as a military base for reconnaissance.

Since early pioneers began some 40 years ago to study the theory of space flight (Goddard in the U.S.A., Oberth in Germany, Esnault-Pelterie in France, and Tsiolkovsky in Russia), we have made tremendous advances. So much so, that man may soon be setting out on the "roads" to the planets.

HAS THE UNIVERSE A FUTURE ?

by Ira M. Freeman

PERHAPS the greatest and most persistent riddle in all of science is that of the nature of the cosmos. Almost inevitably, a glance at the night sky with its seemingly innumerable stars and wispy nebulae bring to the human mind such questions as: "What is this universe in which we find ourselves? How did it all begin? What is its ultimate destiny?"

By the very nature of such questions, definite, positive answers are beyond the powers of science. Nevertheless, from earliest times men have pondered the subject of cosmology as it is called—the study of the universe as a whole. Such speculations come not only from theologians and philosophers but from scientists as well; for it was inevitable that the increasing success of physics in explaining our immediate surroundings should have encouraged attempts to supply a rational basis for the more distant reaches of our environment.

In a subject so devoid of landmarks as cosmology, one is forced to assume the existence of **something** to begin with. In the eighteenth century the German philosopher Kant and the French mathematician Laplace imagined a primordial cloud of gas which eventually contracted, shedding material to form the planets as it did so. The remaining central body was assumed to be the sun, our own star. This process was presumably taking place all through space to give birth to the cosmic population of sun-and-planet systems. Early in the present century the American astronomer F. R. Moulton subjected the contraction hypothesis to mathematical scrutiny and found it dubious. He, together with geologist T.C. Chamberlin, advanced an alternative idea : a universe consisting initially of already formed stars moving haphazardly through the void. When, on the average once in a million million years, two of these stars happen to pass close to each other, great filaments of matter are torn from their sides by gravitational attraction. This material, drifting along with each parent star, would ultimately condense to form planets coursing about it. This so-called "Planetesimal Theory" was refined and improved by English astronomers such as Jeans and Jeffreys, and became the accepted doctrine in its field.

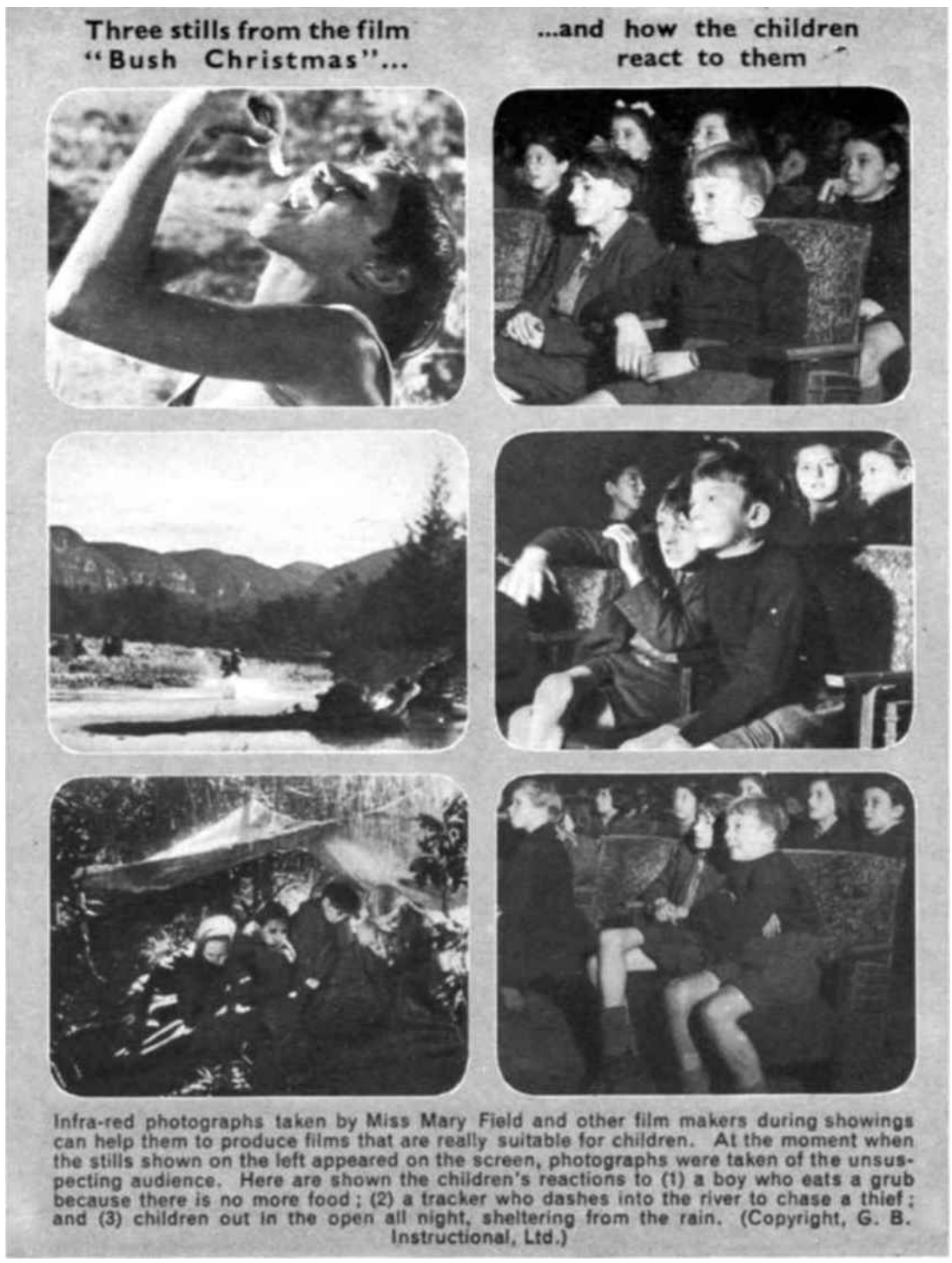
While these close-to-home problems concerning mere planetary systems were thus claiming attention, the relativity theorists had been busy with attempts to understand the structure and pattern of the universe as an entity—questions having to do with the nature of space and time and with such ideas as whether or not the universe is limited in extent. From their intricate mathematical equations they distilled suggestive ideas bearing on the inherent curvature of space; of a cosmos that is finite in extent, yet unbounded; of a universe whose members may all be fleeing from each other at tremendous rates.

In the meantime, observation had been advancing, too—not only astronomical observation, but observation of laboratory phenomena which might some day contribute sturdy props to the structure of a truly comprehensive theory of the universe. The spectroscope had revealed the composition, temperatures and speeds of motion of the stars and nebulae within reach of our telescopes. Nuclear physics had disclosed the source of the lavish outpouring of stellar energy to be nuclear condensation of the hydrogen of which stars are, for the most part, composed.

It was shortly before the beginning of World War II that two young Cambridge University mathematicians, Fred Hoyle and Raymond Lyttleton, began a collaboration that was to give science its boldest and most comprehensive cosmology up to the present time. They subjected to mathematical analysis the often-proposed idea that the stars are formed as condensations from a thin cloud of gas stretching through all of space. The results showed that the fate of a star is governed by the extent to which it sweeps up and draws to itself this wispy matter. As an incipient star gathers together sufficient material it becomes hotter and hotter and finally (after thousands of millions of years) its temperature is high enough to kindle the nuclear reaction on which all stars must rely for producing their energy. What occurs subsequently depends on how abundant are the cosmic clouds of gas through which the star moves. Our sun, as it happens, has in the past browsed through relatively barren pastures, picking up only a few shreds of matter and—fortunately for us—remaining an average, middle-class star. If a star greedily gathers too much matter, it heats up at a prodigious rate and soon, after merely a few hundred million years, it blows up. The Hoyle-Lyttleton theory gives a plausible account of the manner in which the planets might be formed from the debris of such an explosion.

Having put the explanation of the origin of stars and their planets on a reasonable basis, Hoyle and Lyttleton turned to a consideration of the mechanism of the universe in its entirety. Here they joined forces with two colleagues, Bondi and Gold, to develop what is certainly one of the most revolutionary of contemporary scientific theories. Briefly, they adopt the now familiar idea that the universe is expanding, and that this swelling of space itself finally carries the distant galaxies of stars out of existence entirely. To compensate for the loss it is assumed—and this is the boldest of their postulates—that new matter is continually being created, atom for atom, through all of space. The entire picture is one of serene, comfortable continuity. But pleasant as it is to contemplate, the Hoyle-Lyttleton-Bondi-Gold version of our cosmos is assuredly not the last word on the subject; for it is probable that theorizing about the universe, like the universe itself, is something without end.

If you are interested in reading further about Cosmological Theories, write to the Division for the Popularization of Science, Unesco, 19, Avenue Kleber, Paris, for a free bibliography on this subject.



Infra-red photographs taken by Miss Mary Field and other film makers during showings can help them to produce films that are really suitable for children. At the moment when the stills shown on the left appeared on the screen, photographs were taken of the unsuspecting audience. Here are shown the children's reactions to (1) a boy who eats a grub because there is no more food; (2) a tracker who dashes into the river to chase a thief; and (3) children out in the open all night, sheltering from the rain. (Copyright, G. B. Instructional, Ltd.)

ENTERTAINMENT FILMS FOR CHILDREN

by Lady Allen of Hurtwood

IN our September issue, devoted to the cinema as a means of international understanding, we published an article entitled "Children's Films—For Adults Only?" by a French writer, Jean Bloch-Michel. As the title suggested, this article mainly dealt with the effects of adult films on children. M. Bloch-Michel did not attempt a study of the special production of films for children. The publication of this article has aroused considerable interest and comment from our readers in different countries. Lady Allen of Hurtwood, Chairman of the Advisory Council on Children's Films in Great Britain from 1945 to 1950, has sent us an article dealing with some of the efforts made in recent years to provide better entertainment films specially made for children in Britain and other countries of Europe. We are pleased to publish this article below.

IN the September issue of the *Courier*, Mr. Ross McLean (Head of Films and Visual Information Division, Unesco) wrote that makers of films "all have a common duty to the world's children, and an opportunity greater than ever before to discharge it, because of the vast challenge it presents." The impact of films on children for good or for evil is becoming widely recognized, but the challenge has only been accepted in a few countries. Jean Bloch-Michel writes on children's films in the same issue as though no attempt had been made to produce entertainment films for children. He ignores the pioneer work done by the U.S.S.R., Czechoslovakia, Denmark and the United Kingdom. He even makes the error of describing the Disney films as "films meant especially for children." These films are made for the ordinary cinema audiences and their unsuitability for children is clearly shown in the article. Furthermore, these films are not available for children's matinées until they have exhausted their commercial run. He asks "What producer will undertake to make a picture which he knows will not be accepted by the usual circuits?"

Early in the war, the J. Arthur Rank Organization, aware of the harm done to the sensibility of children by seeing old adult films, subsidized a department charged with the quite new problem of making children's entertainment films. During five years, this group, led by Miss Mary Field, was responsible for producing over 220 films — shorts, features, a monthly world magazine, fantasy, adventure, musical, historical and what Sir Michael Balcon describes as "feature documentary" or John Grierson as "making drama from our daily events, and poetry of our problems."

It was not long before the Advisory Council on Children's Entertainment Films (a group appointed to watch and guide this important adventure, and representing all the principal organizations and government departments interested in children) realized that, apart from entertaining children, they had a unique opportunity of showing how children lived in other lands. Some of the most popular British films were stories made in Australia, Germany, Norway, Basutoland and Austria. Children of these countries were the actors and in many cases spoke their native language. These and the English-speaking films have been shown in countries where the language was unfamiliar, and the children had no difficulty in following the stories because the spoken word is only incidental to the action. Here then is a tremendous opportunity to show children that "foreigners" are in essence like themselves, adventurous, clever, warmhearted and normal human beings with whom they would rejoice to be friends.

Unesco is the body to which we all hopefully turn for assistance to develop this fundamentally important work. It is not enough to devote one article in one issue of the *Courier*. Why, for instance, should not children's entertainment films be included with the newsreels, scientific and cultural films in the Unesco-sponsored international conventions soon to be ratified and so assist the free flow of films already made and stimulate further production? Is there any reason why a viewing library should not be established at Unesco House, as has already been done for educational and welfare films? Would Unesco convene a small conference of expert and experienced persons to discuss the whole problem and to recommand the best ways for Unesco to foster and guide the making and distribution of children's entertainment films in relation to the needs and possibilities in each continent? The implications are immense and the interest vivid—so much so that there is a danger that other bodies outside the United Nations may assume international leadership.

EDITOR'S NOTE

Children's films, if certified by the Government of the producing country to be of an educational, scientific or cultural character, come under the duty free provisions of the Unesco Agreement for Facilitating the International Circulation of Visual and Auditory Material of an Educational, Scientific and Cultural Character. In addition, the second Unesco Free Flow Agreement would allow educational, scientific or cultural institutions approved by the Government of the importing country to import such films duty free. The subject of children's films was the theme of a series of film group meetings held in Venice from August 16 to 19 at which Unesco was represented, and at which Unesco's publication Recreational Film for Juvenile Audiences *served as a basis of discussion. Unesco is at present collaborating with an international committee formed in Venice during these meetings to prepare the first world congress on children's films, scheduled to be held next year in Europe.*

INTER-AMERICAN CULTURAL COUNCIL PLANS EDUCATIONAL CAMPAIGN FOR A CONTINENT

by Michel Dard

ALEXANDER VON HUMBOLDT, the famous 19th century German naturalist and traveller, who once called Mexico, "the treasure house of the world," was probably thinking of its precious metals, its opals, jades and turquoises.

Today, not only Mexico, but the whole Latin American continent is regarded as a treasure house, but of a different sort, for its modern riches are the infinite possibilities for development which have earned for it the name of "the continent of the future."

Recently, however, when the Inter-American Cultural Council held its first meeting in Mexico, observers were struck by evidence of still another form of wealth enjoyed by Latin America — its tremendous store of spiritual energy.

This showed itself in determination expressed by Conference delegates to develop and share the rich, varied and ancient cultural traditions of the continent; in the recognition of responsibility for bringing the full benefits of human progress to those communities which do not yet enjoy them; and also in the stressing of inter-American solidarity in face of the world situation.

The Inter-American Cultural Council is the third of the specialized bodies set up by the Organization of American States (O.A.S.) which groups all States in the Western Hemisphere with the exception of Canada, and which works in close collaboration with Unesco.

Some weeks before the Cultural Council's conference in Mexico, Dr. Lleras Camargo, Secretary-General of the O.A.S., declared: "Unless the various cultures draw closer together and get to know, understand and respect one another, all the other acts of Inter-American co-operation will not avail to increase the friendship of the peoples, or strengthen the solidarity of the continent."

The justification for this "priority of the mind," as it has been called, was clearly expressed by M. Jaime Torres Bodet, Unesco's Director-General, who addressed the Council's opening session. "No man," he said, "will defend with all his heart a fictitious liberty or a social order which does not command his sincere allegiance, nor a truth which demands of his intellect, and sometimes of his instincts, the denial of his spontaneous and incommunicable sense of culture."

"In the name of an Organization dedicated to the conciliation of the peoples of the world through the minds of men, I should like to express the hope that the Council's activities may strengthen not merely the cultural solidarity of the world, but also the confidence of the world in the cultural solidarity of the Americas."

The programme drawn up by the Cultural Council provides justification for this hope. Made up of some fifty resolutions which include projects covering education, literature, art and science, it is broad yet precise; ambitious, yet based on a realistic view of the continent's needs.

One of the main problems before the delegates was illiteracy. In the Americas, there are some 70,000,000 people who cannot read or write, and 19,000,000 children for whom there are no schools. The adverse effects of this situation on the well-being, cultural progress, civic life, and agricultural, industrial, and technical development of the continent are enormous.

Delegates also stressed the fact that as long as millions of Americans remain ignorant of their cultural heritage, the continent will be unable to claim to have reached the goals of liberty, hope and peace.

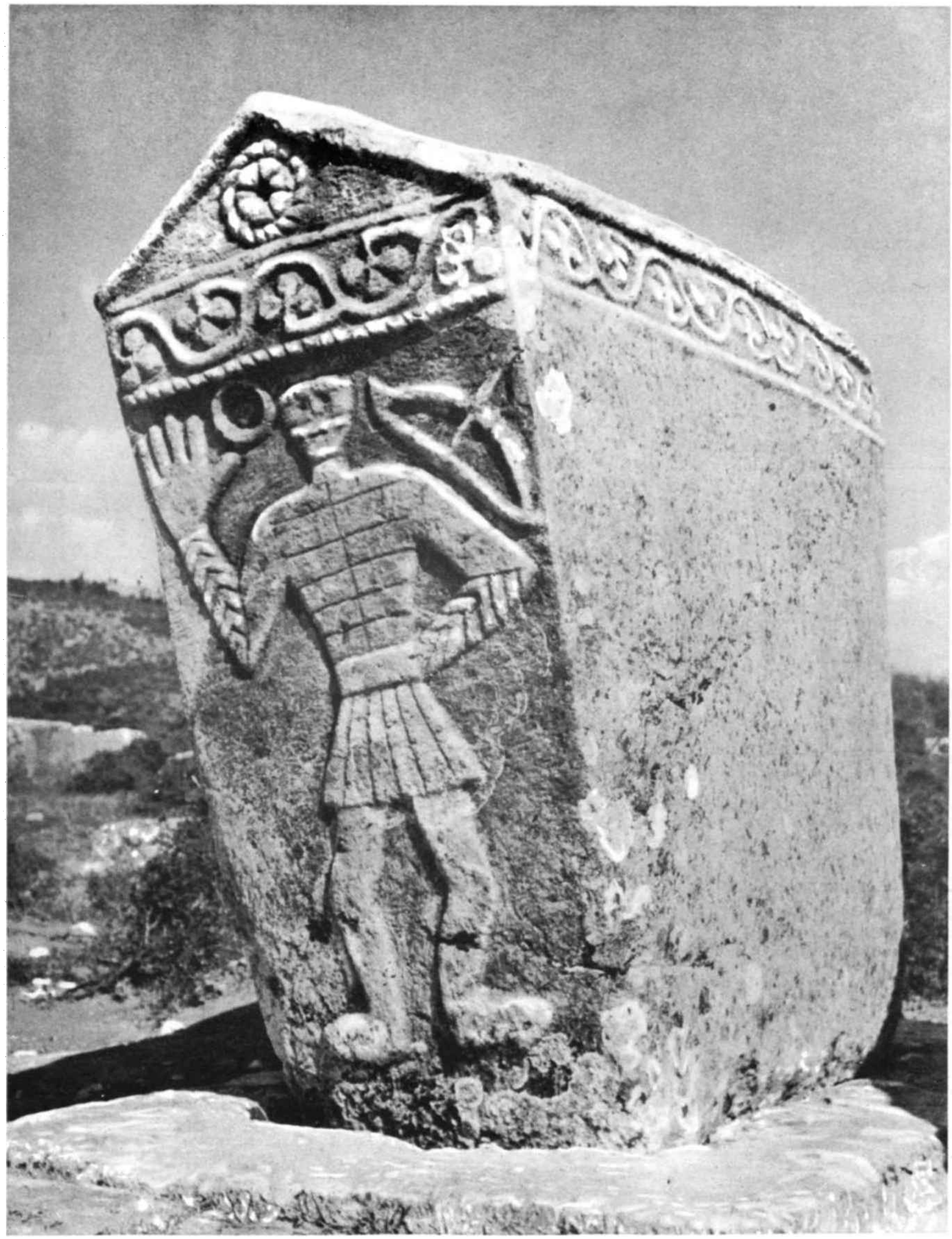
To meet this challenge, the Cultural Council decided to launch a large-scale educational campaign. This will go much further than mere literacy teaching, for, as M. Torres Bodet pointed out, fundamental education embracing basic instruction in civics, home economics, agriculture and hygiene must more and more replace literacy teaching as such. In this continental effort, the aid of governments, employers, trade unions, families, churches, teachers and pupils, army instructors and cinema and radio organizations will be mobilized.

The Council also urged member states to allocate sufficient funds to ensure free and compulsory primary schooling for all, for unless these facilities are made available, the ranks of the illiterates will continue to grow and fundamental education projects will never achieve lasting results.

The Council's programme not only harmonizes with that of Unesco, but in many ways represents it on a regional basis. To combine all efforts and to avoid overlapping of activities, and consequent wastage of resources, the Council asked the Organization of American States to suggest to Unesco the setting up of a commission charged with co-ordinating the work of both Organizations on projects of common interest. Through agreements and administrative arrangements this could lead to the pooling of resources and experiences.

D. H. Lawrence, who wrote one his finest novels against a Mexican background, once compared humanity to a giant tree which, having been felled, was lying with its roots in the air. "We must replant ourselves in the world," he wrote.

In such a task there is a vital need for the close collaboration of two organizations which represent two realities of our time; the effort to achieve a universality of the human mind and the need for authentic national cultures which are, in the words of Unamuno, the great Spanish thinker, "an immanent covenant, a real but unrecorded social contract, which is the true inner constitution of every people."



A LOST BELIEF STILL SURVIVES IN THIS STONE

This is one of the most famous knights in Yugoslavia — but nobody can tell who he was. There are thousands of tombs and slabs like this throughout the country, especially in Serbia, Macedonia and Bosnia-Hercegovina. They were built during the 13th and 14th centuries by a sect which has borne various names: Bogomils, Gnostics, Cathars, Albigenses. Their monoliths, often grouped together in enormous cemeteries in remote forest or mountain areas, may be decorated with scenes from the hunt or the dance, with foliage or with geometrical figures; but for the most part they contain a symbolism which archæologists have been unable to "translate" with any certainty. Why, for instance, does the bare-headed knight above have a disproportionately large hand extending towards a star? Artists cannot agree whether the sculptural style represents an artistic revolution or a synthesis of survivals from the ancient days of slavery. Attempts have been made to link it with Nordic motifs, ancient Scythian and Sarmatian ornamentation, Mycenæan spirals, Roman influences, Venetian decoration, even with long-lost aboriginal lore. Some declare that this form of art stems from a conception of the world and of life of which we only know from documents left by the Inquisition which tried to eliminate it. Its origin certainly lies partly in the conflict between the Eastern and Roman churches. Yugoslavia was torn by these dissensions, and buildings in the architectural styles which each religion favoured are to be found in different parts of the country. Later there was a tendency to introduce some of the characteristics of the one into buildings used by the other. Add to this many other foreign influences, and the result has been a school of architecture with monuments that have no parallel in either east or west. Yugoslavia's monuments, as well as her fine traditions of craftsmanship, music and dancing, are an irresistible attraction to all students of her rich and ancient culture.