

The



Courier

A window open on the world

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Unesco and
the world ahead

SIGNPOSTS FOR 1982



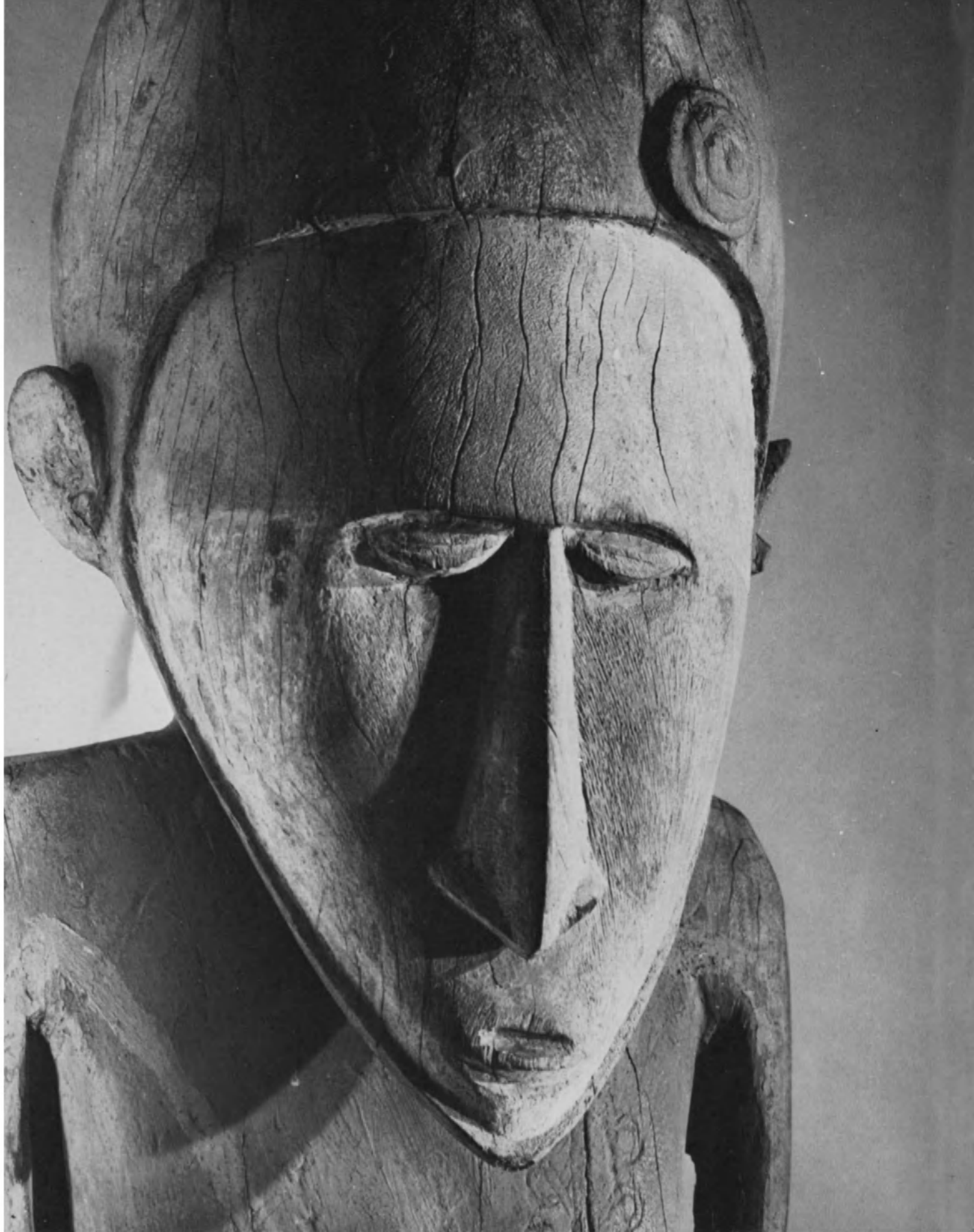


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TREASURES
OF
WORLD ART

118

New Hebrides

The blue idol

Carved in wood and painted blue, this head surmounting an emblematic pole (3 metres high) is typical of the traditional art of the New Hebrides in Oceania. Such sculptures, together with huge, elongated statues, were often placed near or inside Melanesian dwellings, bringing age-old myths, memories of ancestors, and the world of the gods into everyday life.

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Photo © Richard Allen, Paris

Cover

This issue of the *Unesco Courier* is entirely devoted to Unesco's *Medium-Term Plan (1977-1982)*. This document, the first of its kind in Unesco's history, was adopted by the Organization's General Conference, which met in Nairobi (Kenya) from 26 October to 30 November, 1976. Cover shows the impressive Kenyatta Conference Centre, the seat of the General Conference, the first to be held away from Unesco's Paris Headquarters during the past 20 years.

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TOWARDS A NEW WORLD ORDER

A document without precedent in Unesco's history : the Medium-Term Plan (1977-1982)

THIRTY years old, Unesco has paused to take stock, to look at the world as it is today and to suggest what it could be like tomorrow. This, in a nutshell, is the substance of Unesco's Medium-Term Plan (1977-1982), presented in this issue to readers of the *Unesco Courier*.

To prepare, for education, science, culture and communication, a six-year programme of action corresponding to what the international community united in Unesco can and should expect of its joint undertaking—implies both a backward- and a forward-looking stance.

What the enterprise involves is a clear-eyed analysis of the present situation, together with an exploration and a signposting of those paths by which, through successive stages of international action, each society and each different group of human beings may, each in its own way, carry the hopes of mankind towards the horizon of 1982.

It is this horizon which Unesco's Member States must keep in view as they consult together, when they meet in the Executive Board and at the General Conference which is Unesco's sovereign body. This is the context in which—on a world-wide scale—a series of guidelines have been prepared, to serve national policy-making and regional and international co-operation alike.

The Plan is the product of a collective effort. But it is not an impersonal document. When, early in 1976, Unesco's Director-General and his staff prepared the text which was to be submitted to the Member States and examined by the General Conference, they were able to draw on contributions from several sessions of the General Conference and of the Executive Board where—after far-reaching consultations with the Member States, both the content and the methods of medium-term planning had been discussed.

The Plan is indeed a collective one. But if its authors are the Member States, as well as the Director-General and his staff, they speak with a single voice. Each chapter, whether it is general in scope or whether it examines a specific problem, echoes the aspirations of mankind, the

true "centre of development". From beginning to end, the Plan sounds a note of hope in the quest for "greater chances to be human and to create". This message comes from the depths of the human spirit; it reaches back to time immemorial yet is constantly renewed.

The hope that the Medium-Term Plan would meet with consensus proved to be justified, since the General Conference was unanimous in approving its objectives and guiding principles.

Consensus but not compromise. In the Plan a large number of outlooks and approaches are reconciled in a single, all-embracing vision of unity in diversity. It proclaims that the world is a whole whose parts are bound together in solidarity, but that this solidarity is meaningless unless rooted in respect for differences between individuals and cultures and in respect for paths towards development which have been freely chosen.

This issue of the *Unesco Courier* presents only a selection of texts from the Medium-Term Plan—some of them given in full, others in abridged form. It should not be forgotten that these extracts, chosen to illustrate the main guidelines of the Plan, are part of the larger structure of analyses and historical surveys which underlie the Plan's specific proposals and point the way to action that will enable us to meet the challenges of the future. ■

Casting his shadow before him, this *Walking Man*, a metal sculpture by the famous Swiss artist Alberto Giacometti (1901-1966), seems to be striding out boldly towards new horizons. A similar figure by the same sculptor stands in a patio at Unesco's Headquarters in Paris.

Photo © André Villers, Paris



SIGNPOSTS FOR 1982

Introduction to Unesco's Medium-Term Plan

by Amadou-Mahtar M'Bow
Director-General of Unesco

The *Unesco Courier* presents on these pages key extracts from the introduction to the Medium-Term Plan (1977-1982) adopted by Unesco's General Conference during its recent session at Nairobi (Kenya). This issue also contains a selection of salient passages from the Plan itself, which constitutes a landmark in the history of the United Nations Educational, Scientific and Cultural Organization.

In a world that is constantly shrinking, as far as both information and action are concerned, a global viewpoint becomes imperative. World problems cannot be considered in isolation; they are closely bound up with each other.

At the same time, modern societies display the greatest variety—either as a result of events beyond their control, such as the growing differences in levels of development and living standards, or through the deliberate desire of individuals and groups to assert their identity and originality.

The crux of the problems facing today's world lies perhaps in this constant tension between a unity which, rising above disparities, seeks realization in a respect for differences, and a diversity which, transcending inequalities and conflicts, is rooted in man's common vision of the future.

This becomes apparent as soon as one broaches the fundamental issue of human rights, which are now acknowledged to be indivisible and universal in their application. Even partial and localized violations of those rights undermine and negate their very principle.

Peace, too, is one and indivisible. As a manifestation of tensions and friction on a world-wide scale, each individual conflict seriously threatens world peace.

Peace itself can only be conceived on the basis of justice: respect for

human rights and the right of self-determination of peoples.

Peace is more than simply a matter of refraining from war. If individuals are deprived of their rights and liberties, if peoples are oppressed by other peoples, if populations are beset by poverty or suffering from malnutrition and sickness, if there is no determination to build a just world, there can be no lasting peace.

The arms race, which is the most obvious symptom of today's worldwide tensions, devours vast resources which, directed to other ends, could substantially improve the lot of the least favoured peoples and give a possibly decisive impetus to the development of their societies.

The unity of the world is also seen in the global crises which jeopardize man's future: problems arising from population growth, the risks of exhausting natural resources by despoiling the heritage of mankind and by continual damage to an environment which is the collective and irreplaceable setting for all human life. The dangers threatening the world in which we live are of concern to each and every one of us.

Lastly, development, as the international community must now conceive it, is a global, multidimensional process taking account of economic, political, social and cultural factors in societies considered not in isolation but as parts of the complex network of relations and forces which



"A future world civilization would be devoid of meaning if it were to be based on standardization and banality and not on a wealth of original cultural features."

This little girl lives in the mountains of Hazarajat, in central Afghanistan, an isolated region where life is hard.

characterize the present state of world affairs.

To be set against these ties, which make a unified and global view of world problems so necessary, are the contradictions, the confrontations, the tensions and the many deep-rooted disparities which typify the present situation. Threats of confrontation persist.

Violations of human rights in association with certain concepts of power and various forms of racialism or intolerance are examples of inhuman behaviour at its most insane and underscore the difficulties which obstruct the progress of the ideal of human unity and solidarity.

The inequalities in the modern world have reached unprecedented dimensions: economic growth, in favouring particular societies, has often taken place at the expense of other particularly numerous and deprived groups. Such inequalities may comprise overall disparities in income between countries, due not only to historical factors but also to the different conditions in which material goods are produced and to the frequently inequitable terms of international trade.

In the past, the inequalities between societies were relatively minor, since all were at the pre-industrial stage; the ratio between the average income of the richest and the poorest was approximately 3 to 1.

At the present time, however, the

Photo © Laurence Brun, Paris

ratio between average per capita income in the most and least developed countries often stands in the region of 30 to 1, rising in extreme cases to as much as 80 or 90 to 1. There are also inequalities between different social categories within each nation.

These material inequalities apart, equally serious discrepancies also exist with regard to the possession of and access to cultural goods and amenities.

The very fact that there are still some 800 million illiterates in the world and that this number, far from decreasing, has, because of population growth, slightly increased over the past few years constitutes the most glaring inequality as far as education is concerned. Inequality between the sexes in regard to education also remains widespread.

Analysis of scientific development shows that research potential, measured either by the number of research workers or by the level of research expenditure, is concentrated in the industrialized countries. The developing countries, though they contain the large majority of the world's population, possess only between 5 and 10 per cent of this potential.

To eliminate inequalities, and reverse the present alarming trend towards a widening of the gulf between developed and developing countries, due largely to the world economic crisis and the acute worsening of the terms of trade, is a matter of extreme urgency.

This is not to advocate integration in a system in which all distinctions would be obliterated. Alongside the disparities which must be removed there exist certain deliberate, positively sought differences.

Individuals and groups, in a great variety of circumstances, affirm their desire to remain themselves, to avoid standardization leading to loss of their cultural characteristics, their way of life and their own particular conception of the well-being of the individual and his relations with his fellow men.

More, perhaps, than any other age, ours is a period of profound and rapid change. The transformations are extremely varied, but in most cases they appear to have one thing in common: growth.

The modern age has been marked and—despite certain doubts which are beginning to emerge—continues to be marked by virtually constant growth. But growth directed towards quantitative increase also results in other disquieting and undesirable

forms of accumulation, such as the wilful and constantly increasing production and stockpiling of nuclear weapons and missiles capable of carrying warheads of ever greater destructive power.

Growth itself also has negative consequences in the form of wastes, pollution and the general effects of those human activities which strike at the overall balance of the planet.

All growth problems raise a number of fundamental questions. First, there is the question of inequality. Far from diminishing it, growth really seems to make for greater inequality.

Economic growth has undoubtedly conferred major benefits, particularly

**‘ Because of
its effects, science
is not neutral.
The activity of
the scientist is
a social fact... ’**

in today's industrialized countries, where people can on the whole satisfy their basic needs in terms of food, housing, clothing and education. This is not so in the developing countries, which are, one might say by definition, unable to provide their inhabitants with these fundamental necessities of life.

But within developing countries there are also often very great disparities between those in charge of economic, administrative or political affairs and the broad strata of the population. Here, it has been noted that even rapid economic growth patterned on that of certain industrialized countries has very little impact on the people at large.

On the other hand, many developed countries are showing symptoms of malaise and deep-seated dissatisfaction due to the uneven distribution of the benefits of growth. There are still inequalities based on sex. Despite progress in this field and the fact that earlier stigmas have to a greater or lesser extent disappeared, women often remain at a disadvantage, par-

ticularly in matters of income. There is also a great deal of inequality between social categories.

Twilight areas of poverty still exist in the most developed regions, in city centres or in distant, neglected and marginal provinces. The poverty of the least favoured sections of the population is of course much worse in the developing countries, whether among the rural masses or the often unemployed inhabitants of the overpopulated fringes of the large towns.

Unemployment is particularly serious in developing countries where growth, often limited to the modern sector, has not succeeded in ensuring full utilization of human resources. But it has also assumed such proportions during the last few years in certain developed countries that it is now a major source of concern.

The equally fundamental issue of the way of life engendered by economic growth is giving rise to increasing concern with regard to the ultimate goals of development.

Consumption, which is an essential element in sustaining economic growth, is often diverted to the satisfaction of inessential needs. Products and material objects arouse needs where needs should determine economic choices.

This is doubtless the source of the alienation which many people feel when confronted with the mechanisms of the consumer society.

In any case, it is insufficient to consider the problem in quantitative terms. The real problem is to know where growth is leading, and to what ends, and how man is to find self-fulfilment through this process.

Only when growth is directed towards goals which individuals and groups set themselves, can it become development in the full sense of the term, that is, the full flowering of all man's innate qualities, the expression of his creativity in all its many forms.

Science and technology have brought great benefits to the human race and have contributed to freeing men—or at least large numbers of them—from the constraints imposed by nature.

But this power itself is fraught with dangers, either because of the damage inflicted by man on the natural world, of which he is a part and whose very survival is threatened by the harm he does, or because of the more effective means he has acquired for dominating his fellow-men. The destructiveness of modern weapons and the opportunities for



Photo Constantine Manos © Magnum, Paris

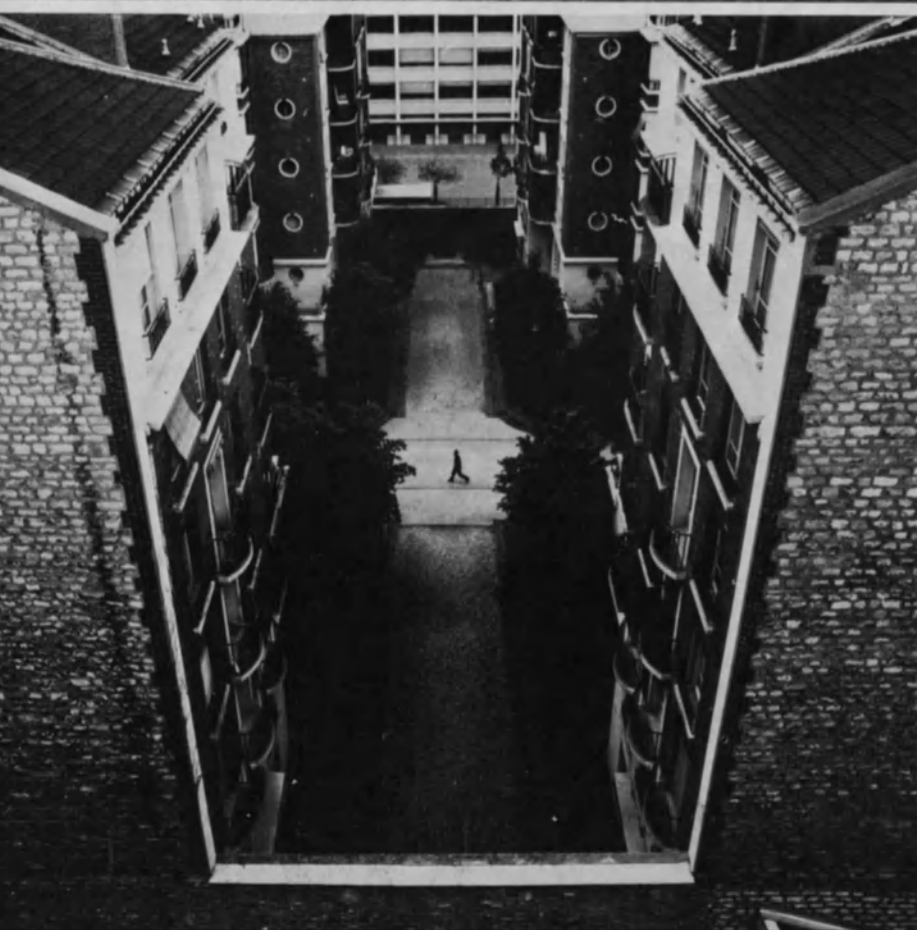


Photo © Gérard Dufresne, Paris

tampering with the biological or social existence of individuals are extreme instances of these dangers.

Because of its effects, science is not neutral. The activity of the scientist is a social fact, and in this respect it has political implications.

The universality of scientific knowledge, which goes hand in hand with its objectivity, should lead us to consider the whole stock of such knowledge as the common heritage of mankind and to challenge any bid for the exclusive appropriation of scientific knowledge. If we adopt this attitude, it is right that such knowledge should be made available to all without reservations of any kind.

The problems of science and technology are thus central to the search for a fairer and more equitable world order. While it is necessary for all countries to develop their scientific and technological potential, this task is particularly vital and urgent for the developing countries.

Instead of importing technologies designed for another environment, it is better to try, whenever possible, to devise appropriate technologies in the developing countries themselves, taking into account a set of specific factors, including available resources, forms of energy to be used, the country's human potential.

In this connexion, it would be wise to envisage the deliberate revival of technical traditions based on age-old skills which have long been neglected in the name of modernity. Because they tend to be regarded as a way of reasserting the cultural characteristics of a society, they can be an excellent means of winning the confidence of the whole population, and not just of an élite, thus initiating a general movement towards a form of development benefiting widely from the participation and initiative of every individual.

"To eliminate inequalities, and reverse the present alarming trend towards a widening of the gulf between developed and developing countries... is a prime necessity."

For this Latin-American woman (above left) survival is the sole reward for exhausting labour. Only the new economic order which the world so urgently needs can improve her existence and provide her with some of the advantages (left) of an industrialized society.

▶ As a result, there is a more acute need to insert the development of science more effectively within the whole spectrum of society's ultimate aims. It is absolutely essential to reconcile the claims of the world of learning and those of policy-makers. The development of science and technology cannot be left to chance or to forces which would use them for their own ends.

Neither economic growth nor the development of science and technology should be achieved at the cost of sacrificing a people's cultural identity. A future world civilization would be devoid of meaning if it were to be based on standardization and banality and not on a wealth of original cultural features.

Inasmuch as it is rooted in tradition, culture has sometimes been regarded as an obstacle to modernization. But far from being a drawback, the fact that countries refuse to surrender their identity by accepting alien models should, from both the national and the global points of view, be welcomed.

For what is rejected never amounts to more than an imitation lacking the authenticity that gives human enterprises their vigour and value. On the other hand—and there are examples to prove it—the Third World countries can modernize themselves without passively adopting processes copied from foreign models.

A people's awareness of its cultural identity can be a force that supports economic development and modernization and gives them a special dynamic quality.

The demand for recognition of cultural identity, which is one of the most characteristic features of our time, is not a futile, nostalgic attachment to the vanished past. It is, of course, linked with tradition, that record of experience accumulated throughout the course of history by a community. But its real significance lies in the use of the past as a leaven for the future.

The notion of cultural identity, which crystallized the aspirations of the peoples of the Third World once freed from colonial domination, is still a decisive factor in their determination to tackle the future in their own way, untrammelled by the various—and in some cases insidious—forms of alienation sometimes impressed on them by societies whose structures and ways of life and development imposed themselves as models at some point during the past.

To assert one's cultural identity is to resolve to be one's self, but this

does not imply withdrawal and isolation. On the contrary, it is by remaining true to themselves that cultures can evolve harmoniously, grow stronger and maintain a fruitful give-and-take relationship with other cultures.

Thus, the preservation of the cultural heritage, in its more diverse aspects—whether by safeguarding monuments and towns from the ravages of time, pollution or the effects of human action, or by ensuring the vitality of languages, oral traditions and performing arts and music—is at one and the same time, and indivisibly, an endeavour to strengthen cultural identity. It is the essential condition for making one culture available and receptive to all others,

‘The demand for recognition of cultural identity is one of the most characteristic features of our time.’

and a source of enrichment for all mankind.

Accordingly, it is through mutual knowledge of, and respect for, the different cultures of the world that they may all be brought together in a genuine cultural whole that is free from domination by the limited values of its individual components, yet which eschews the mere pooling of commonplaces that smacks of cultural cosmopolitanism.

Nothing is harder to define, however, than what a given culture really is. The same difficulties arise in defining culture as a whole. Narrow, élitist definitions of culture, viewed as a system of fine arts and literature, and as a luxury reserved for the privileged few, must be superseded.

Culture, in the full sense of the term, is essential to the vitality of any society; it is the sum total of a people's creative activities, of its ways of producing and acquiring things, its forms of organization, its

beliefs and sufferings, its work and its leisure, its dreams and its successes.

This being so, policies confined to culture alone are not enough; policies in other spheres of human activity, particularly in education and communication, must be devised.

Together with the quest for cultural identity goes the clearly affirmed determination of each society to plan and carry out educational action geared to its own particular objectives, rejecting anything that may imply the imposition of knowledge, attitudes and patterns of behaviour which are inconsistent with its real aspirations and needs.

Very often, the educational systems of the developing countries are mere copies of systems devised in industrialized countries for the benefit of other societies, employing other means and serving other values. It is an essential task of educational policy-makers to redefine and remodel their educational systems in the light of their countries' own aims and their actual social, economic and cultural conditions.

As far as communication is concerned, it is equally necessary to steer clear of the threat to cultural identity which may lie in the fact that all countries are not equally well equipped with communication media.

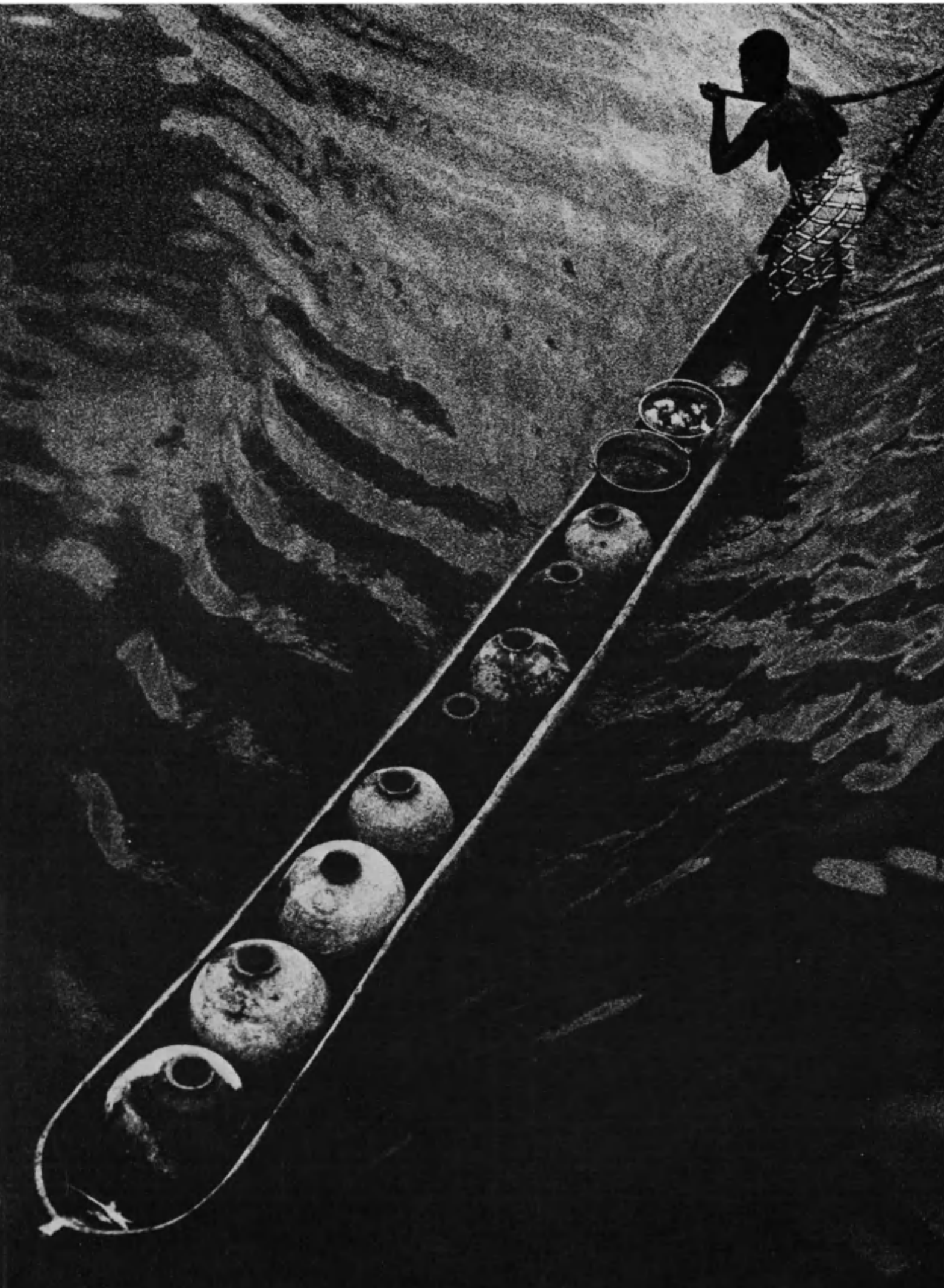
At the present time, the dissemination of information is largely a one-way process, issuing from a few centres, mainly in the industrialized countries. Such information must reflect the concerns, aspirations and even the point of view of the societies from which it stems and on whose media it depends; their mass communication organizations tend, wittingly or unwittingly, to impose cultural models.

It is vitally important to establish the necessary conditions for a truly balanced exchange of information, which is the only base for any attempt to create genuine international solidarity.

These reflexions on individual ▶

“It is a fact that when even rapid economic growth is patterned on that of certain industrialized countries, it has very little effect in the developing countries on the people at large.”

Right, foodstuffs being transported by dug-out canoe on an African river.



"Economic growth has undoubtedly conferred major benefits, particularly in the industrialized countries, where people can on the whole satisfy their basic needs in terms of housing, clothing and education; but this is not so in the developing countries, which cannot provide their inhabitants with these fundamental requirements of life." (Amadou-Mahtar M'Bow)



Above, the Kenyatta Centre at Nairobi, where—in the autumn of 1976—Unesco's General Conference studied the problems of a new world economic order. Below, street scene in the suburbs of Manila, Philippines.



‘ A truly balanced exchange of information is the only base for any attempt to create genuine international solidarity. ’

▶ aspects of the problems facing the modern world lead to a more general theme—the *development of peoples and societies*.

Although the problems of development are foremost among the concerns of the less advanced countries, they also concern the so-called developed countries. It has rightly been said that the world contains only developing countries.

Many industrialized countries are going through economic and monetary crises, experiencing serious shortages in a given sector of production, and are facing environmental problems or difficulties affecting this or that part of the community.

Under the pressures for uniformity imposed by the industrial machine and aggravated by mass media whose domination is ill-checked; faced with changes in economic and social structures which sever the individual from his roots; confronted with crises affecting youth, urban life and popular culture, many developed countries are being obliged to seek new types of development.

Growth has no meaning unless it contributes to the fulfilment of individuals and of the community, unless it offers greater chances to be human and to create.

Such a view of development is obviously far removed from one that takes into account only its economic aspect, that is to say growth measured in quantitative terms, for example, the level of the Gross National Product.

Development of this kind, based solely on market forces, can only lead to greater disparities and more dissatisfaction of all kinds.

Development in its universality and diversity is a process which is found everywhere, but its centre is nowhere. The conviction that this is so—based on a careful analysis of the problems of the world situation—naturally leads us to question the validity of an international system which, explicitly or implicitly, assumes that certain centres of economic power are pre-eminent and that international relations have a rationale of their own.

Recent crises, such as those in the monetary and energy fields, have indeed revealed the limitations of this system.

In point of fact, there is a deep-seated contradiction between the logic underlying the present international system, centred as it is on the industrialized countries, and the demand for an overall solution of problems, based on solidarity and justice.

The clearest proof of this contradiction lies in the demand of the developing countries for a new kind of economic relations with the industrialized countries, ensuring that each country could control its own natural resources and use them for the benefit of its people, participating on an equal footing in decisions concerning the operation of the international economic system.

In short, the developing countries are calling for the adoption of new and more equitable rules in international economic relations.

These aspirations have focused on the idea of a new international economic order, whose formulation by the international community has led to the adoption by the United Nations General Assembly of the Declaration and Programme of Action on the establishment of a new international economic order (1 May 1974) and the Charter of Economic Rights and Duties of States (12 December 1974).

In reality, if we take a global view of these problems, one which is consistent with Unesco's specific mission to reflect upon the various problems of our day in their relation to science, culture, education and information, we shall see the movement towards a new international economic order in its broadest sense, as a movement towards a world order embracing its economic, social and cultural dimensions and satisfying the basic human aspirations towards progress, peace and justice.

■ Amadou-Mahtar M'Bow

BIRTHRIGHT OF MAN

MORE forcefully, perhaps, than ever before, the international community is voicing its determination that human rights, in the very broadest sense of the term, shall be respected everywhere. And yet, on this fundamental issue, humanity is in something of a dilemma.

For it is manifestly absurd to accord freedoms to those who are too poor to enjoy them. On the other hand, the cause of human dignity has nothing to gain from improvements in the material well-being of vast numbers of people, if they are kept in the bondage of ignorance, cut off from their fellows and excluded from the mainstream of history.

Human rights are violated daily:

- Deliberately: State authorities, claiming to be a law unto themselves, justify such violations on the grounds of "exceptional circumstances" (political or social crises) and the need to preserve public order or safeguard national unity.
- Flagrantly: The flouting of human rights in specific, localized situations (apartheid, remnants or revivals of colonialist or neo-colonialist oppression, foreign occupation...) often takes place under cover of a travesty of the principles which are denied.
- More subtly: Through the structures and behaviour of unjust societies which, while paying lip-service to democracy, oppress and exploit certain underprivileged groups or categories of individuals.
- Through torture, and through interference with freedom of thought, conscience or religion or with oppor-

tunities to seek, receive or circulate information or ideas.

- Violations of which the community has recently become more aware, such as the unwarranted seizure of natural or cultural resources or the despoiling of the environment.
- Violations which arise from contempt for or rejection of cultural identity, or from the tensions present in multi-ethnic societies.

The achievement of universal human rights also implies that everyone should live in conditions free from exposure to hunger, poverty, apprehension for the future, or the extremes of ignorance and social ostracism; that no one shall be condemned to distress and despair.

Respect for human dignity is a universal principle which admits of no exceptions.

No international organization is in a better position than Unesco to appreciate the fundamental importance of promoting human rights, to publicize them and to transform them into realities.

The scandal of inequality cannot be justified by the claim that times are hard. On the contrary, the requirements of public order and security—not to mention the lust for power—are neither a vindication nor an excuse for arbitrary imprisonment and the use of torture. Concern for growth—not to mention the lure of gain—cannot make the subjection and exploitation of human labour acceptable; nor can the desire to build up an intellectual élite warrant keeping the mass of the people in ignorance.

Unesco has set itself five main tasks in the field of human rights:



Photo © Léon-Claude Vénézia, France

1 The first involves increasing our knowledge about human rights and denouncing violations of them. The aim is to protect man as he is, through the rights inscribed in texts which already exist. Without abandoning the quest for solutions to the eternal conflict between the individual and the State, it is also necessary to promote knowledge and recognition of human rights as a field for co-operation between the individual and the State, when confronted with abuses of private power (in the case of multinational corporations, for example) within the framework of a new economic order.

2 The second task concerns respect for cultural identity. The right to one's own culture is invoked throughout the world in the struggle against racial, ethnic, linguistic or cultural discrimination, as a basic human right.

Without losing its political, liberating function, the notion of cultural identity is now beginning to have economic and social implications, in the current search for a new international economic order. It is becoming increasingly obvious that the introduction of such an order implies that each nation should have an ever clearer sense of its identity and vocation.

By asserting their own cultural identity, all peoples, whether or not

One of the tasks that Unesco has set itself as a matter of priority, is the safeguarding and protection of human rights, which are violated daily—either flagrantly (racism, neo-colonialism, abuse of State power, etc.) or more insidiously (exploitation of labour, scandalous inequalities, linguistic or cultural discrimination, etc.). Left, the child's garden of happiness, all too frequently replaced by the indignity of bondage (right), as in this detail from a mural by the Mexican artist David Alfaro Siqueiros (1896-1974).

Photo © D. Dan, Paris



they are their own masters politically, whether or not they are great powers, whether they have a full range of resources and skills at their disposal or are still developing, can lay the foundations for cultural pluralism. Acceptance of and respect for such pluralism, based on equal rights and mutual esteem, has now emerged as a factor for peace and understanding between nations.

Cultural regions rarely coincide with political boundaries. This being so, comparisons, exchanges and friendly relations should be possible between countries which share a common heritage, even if their economic or social circumstances or ideological standpoints are today at variance.

3 The third task concerns a part of humanity that has for too long been subject to discrimination, or even exploitation: women, who represent almost half of the world population, almost 70 per cent of them living in developing countries.

Despite all the progress and efforts made, the three causes of women's inferior position in the world, namely, the burden of family responsibilities, inequality in education and discrimination in employment, have by no means disappeared.

As far as Unesco is concerned, two major principles of action may be laid down. The first is that any genuine

change in the status of women involves bringing to light all the forms of discrimination to which they are subjected in education, science, culture and communication.

The second principle is that women must themselves take steps to improve their situation. This implies that they should participate in working out reforms designed to grant them a fair deal.

Women's full contribution to the progress of society also presupposes their ability to gain a hearing in decision-making bodies, from village councils or co-operative associations right up to the highest national level. There is a wide gap between official recognition of women's fundamental political rights and active participation by women in political life: when women are represented, such representation rarely reflects their numbers or their abilities.

4 The fourth task is to defend the rights of refugees and members of national liberation movements.

Ever since it was set up, Unesco has helped refugees. In the years following the end of the Second World War, for instance, it supported the United Nations Relief and Works Agency (UNRWA), assuming technical responsibility for the education of the children of 1.5 million Palestine refugees. 1971 saw the launching of a special programme of aid to

African liberation movements recognized by the Organization of African Unity.

5 The fifth and final task concerns the mobilization of education and the media in publicizing the vital need for universal observance of human rights. The contents and interrelations of those rights should be explained and people should be encouraged and enabled to seek a fuller understanding of the preconditions for human rights, and to strive for their implementation.

The promotion of education and information concerning human rights poses a great many problems. The development of teaching about human rights encounters difficulties identical with those met during any process of educational change or reform. Teachers must be prepared for new tasks.

Education and information have a crucial role to play as societies advance towards their chosen goals. The assurance of human rights will depend to a considerable extent on educating and informing people so that they are aware of their rights and know how to exercise them in an effective and responsible manner. ■

From Unesco's Medium-Term Plan (1977-1982), Chapter I: Assurance of Human Rights

IN SEARCH OF A LASTING PEACE

AT its 18th session in 1974, the Unesco General Conference strongly emphasized that: "Peace cannot consist solely in the absence of armed conflict but implies principally a process of progress, justice and mutual respect among peoples designed to secure the building of an international society in which everyone can find his true place and enjoy his share of the world's intellectual and material resources..."

What is at stake today, as far as the issue of war and peace is concerned, is the survival of the entire human species, or at any rate of mankind as the vehicle of civilization.

The relative calm that has settled on relations between the industrial nations—due, at least in part, to the balance of atomic terror—should lull no one into an undue optimism about the future. Above all, it should not delude us as to what is happening here and now. War continues to wreak havoc, the only difference being that the theatre of war has moved to the poor countries, where the effects of the major international antagonisms continue to make themselves felt in various ways.

Without the guarantee of peace and the reduction of tensions, the solution to all the problems facing mankind would be seriously jeopardized. Similarly, no international settlement secured at the cost of the freedom and dignity of peoples and respect for individuals can claim to be a truly peaceful one.

In view of the destitution and stagnation which is the lot of a considerable proportion of mankind, and the need to marshal all available resources in order to satisfy the vital needs of a rapidly expanding world population, the frantic arms race, which in

itself constitutes a serious threat to world peace, increasingly stands condemned in the eyes of the world as a scandalous squandering of energies and resources.

True peace, in the sense intended by Unesco—"just, lasting and constructive"—should be seen not merely as the absence of war but as an equitable and democratic system of international relations, entailing the establishment and maintenance of an order of friendly understanding and co-operation based upon a community of interests among peoples, rooted in respect for and the promotion of human rights.

Unesco is not competent to settle specifically political disputes between

States. However, it has a mission to work directly and explicitly for the strengthening of peace. As its founders stressed, Unesco is concerned primarily with the minds of men, and "it is in the minds of men that the defences of peace must be constructed".

Unesco must undertake the work of educating young people and adults, making an appeal to freedom, the exercise of judgement and generosity, so that the reign of fellowship may prevail and the public at large may acquire an informed understanding of the conditions in which a just peace founded on mutual respect may be achieved.

For the price of a bomber...

"THERE is an absolute prerequisite for any juster new order: peace and the removal of such obstacles as the arms race which undermine the very principles inseparable from the establishment of such an order.

"Unesco is concerned with the arms race, and particularly with the prospects for at least gradual disarmament, from two points of view.

"In the first place, if only a part of the immense financial, human and intellectual resources which are today being swallowed up without any constructive result were allocated to more fitting ends, this would be sufficient to remedy the most glaring forms of human wretchedness and to make a decisive contribution to concerted and resolute action by the international community for the benefit of mankind.

"Secondly, it is important to dispel the artificial atmosphere of distrust and mutual fear which is sustained by the arms race and to remove the threats which the perpetuation of this situation leaves hanging over world peace.

"Decisions in this matter depend in the last resort on governments themselves. It is to them that I now turn, earnestly appealing to them not merely to redouble their efforts to achieve agreed disarmament, but also to set aside part of the resources now being used for the accumulation of weapons of destruction, for programmes which serve the cause of mankind in Unesco's fields of competence.

"I will go even further and say that to make available to Unesco itself the amount of money represented, for example, by the cost of a modern bomber or any other expensive piece of military equipment, would be on the part of the Member States taking such a step, both a symbolic gesture of great importance and a direct contribution to the cause of international co-operation in education, science, culture and communication."

Amadou-Mahtar M'Bow
Director-General of Unesco
*Reply to the general policy debate, Unesco
General Conference, Nairobi, November 1976*

**What the world
spends on arms
in one day would
finance all Unesco's
work for seven years.**

Cost of a new prototype bomber with full equipment =

One year's salary for 250,000 teachers



Photo Peter Larsen - Unesco

OR
30 science faculties each with 1,000 students



Photo Mireille Vautier - Unesco

OR
75 fully equipped 100-bed hospitals



Photo Dominique Roger - Unesco

In November 1964, when the *Unesco Courier* published similar pictures and comparisons, world arms expenditure amounted to \$ 120,000 million per year. Thirteen years later, this figure has risen to almost \$ 300,000 million, but the comparisons are still valid.

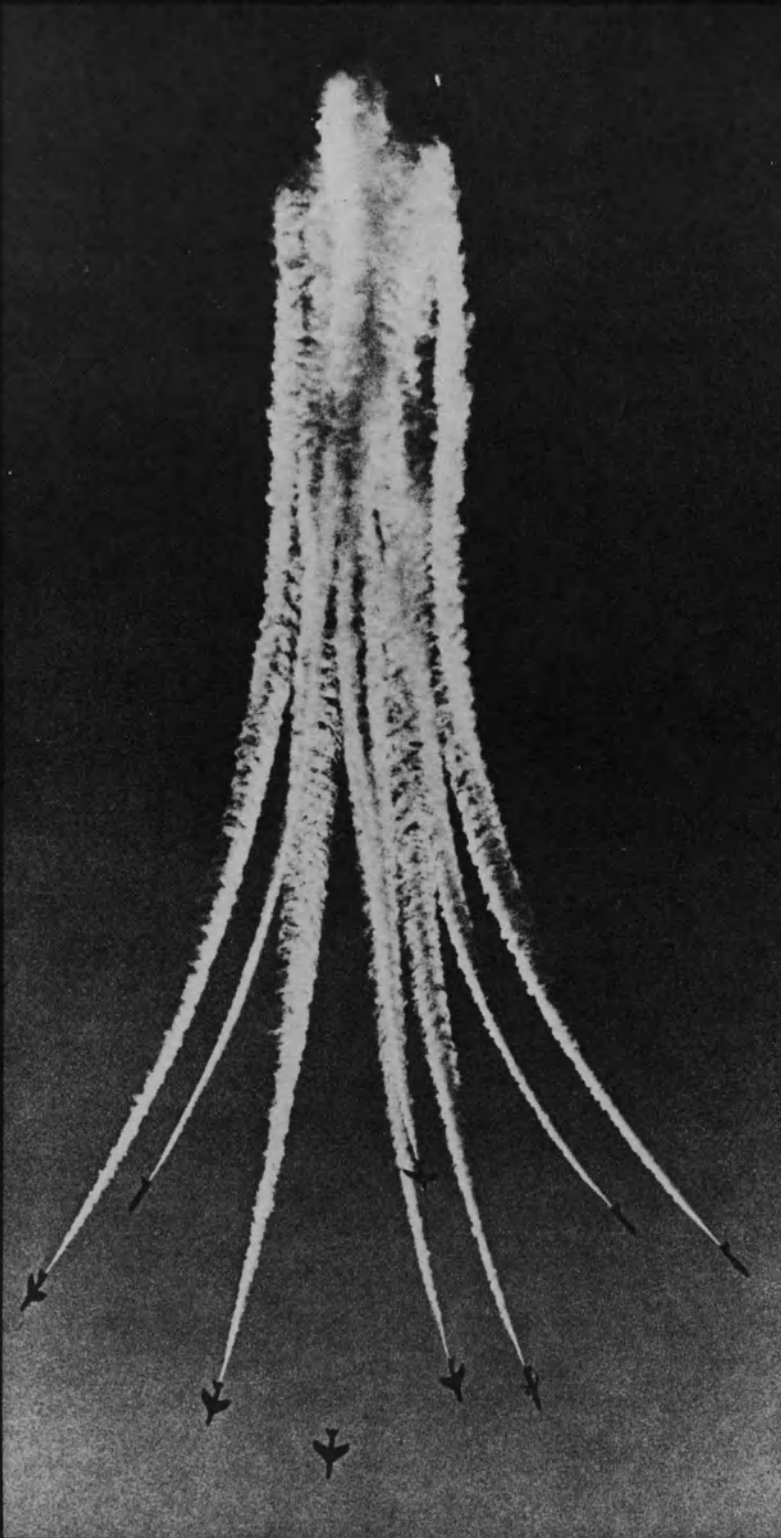


Photo © Th. Heimgartner, from *Envois*, published by Hanns Reich Verlag, Munich, and J. F. Ormond, Geneva.

Combat aircraft slash the sky.

Unesco has identified three mutually complementary objectives with respect to the strengthening of peace:

1 The promotion of peace research, with particular reference to violations of peace, their causes and ways and means of eliminating them, together with steps to maintain and strengthen just, lasting and constructive peace between groups, between

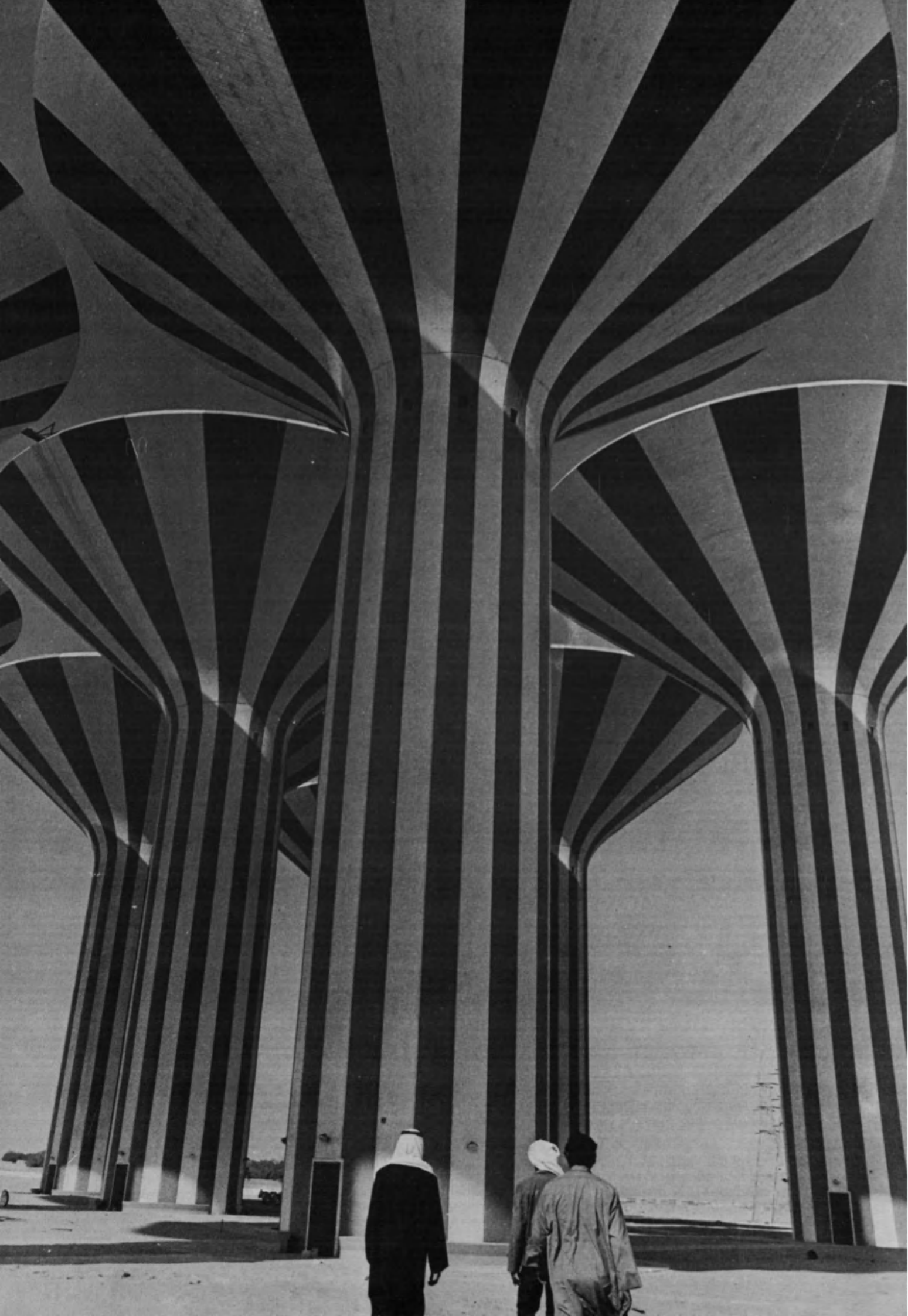
societies, and throughout the world.

2 Promotion of the study of international law and its role, as well as that of international organizations, in the creation of a peaceful world order.

3 The development of information and of school and out-of-school teaching programmes designed to promote peace and international understanding.

Unesco's programme as a whole, beyond these three specific goals, is, implicitly yet pervasively, a contribution to the building of peace. In helping to strengthen peace, education and information will also contribute to the establishment of a new international economic and social order. ■

From Unesco's Medium-Term Plan (1977-1982), Ch. II : Reinforcement of Peace



SCIENCE, TECHNOLOGY, MAN AND SOCIETY

NO one today can doubt that science has acquired a political dimension. It stems from the power that knowledge confers upon the individuals, groups and countries which possess it.

It is a characteristic feature of today's world that some nations have an infinitely greater share than others in the activities which contribute to the advance of knowledge. Modern science is the product of the work of a relatively small number of teams of scientists in a limited number of countries.

The vast majority of research projects (95 per cent) are still confined to the 25 most developed countries. In the most powerful of these countries, the greatest resources for scientific research have been allocated, in the first place, to military projects or to large-scale programmes which combine the quest for prestige with the pursuit of industrial power (nuclear energy, space programmes) and, in the second place, to economic objectives (computer science, electronics, aeronautics).



Photo © A. Nagralian, U.S.S.R.

Lagging behind in science and technology, the developing world is increasingly dependent on the industrialized countries. The transfer of technology has proved both inadequate and ill-adapted to local needs. Unesco will spare no effort to solve this major problem through the promotion of scientific education in developing countries, through help in preparing science policies and through research into the relations between science and society. Opposite page, giant water towers in Kuwait, an arid country where fresh water is now obtained from the sea by desalination and where the brackish water from local wells is now only used for industrial purposes. Right, crescent-shaped reflectors of the radio telescope at the observatory of Burokan (Armenia) in the U.S.S.R.

These countries generally possess between 100 and 300 scientists and engineers for every 10,000 of their inhabitants, together with a developed industrial sector, a diversified economy and a high rate of urban development.

At the other end of the scale, where the size of resources devoted to science and scientific development is concerned, are some 30 or so of the world's least developed countries. In these countries, whose economies are more often than not predominantly agricultural, there are rarely more than a few hundred scientists and engineers for every million inhabitants.

Illiteracy is still rife and there is relatively little demand for science. For these countries the road to development necessarily lies through the application of the discoveries of scientists in other countries.

The developing countries are at a similar disadvantage where the education and training of scientists and engineers are concerned. The average number of science degrees per 100,000 population in 1970 was 37 for North America and 13 for Europe, but only 3 for the Arab States, 2 for Asia (including Japan), 1.4 for Latin America and 0.2 for Africa.

THE industrialized countries as a whole are estimated to possess 90 per cent of the world's scientists and engineers (i.e. ten times as many as the developing countries). It might take as long as a century to redress this imbalance. In consequence, the existing body of scientific knowledge is in some measure irrelevant to the problems facing the modern world.

This being so, the application of science and technology for the benefit of man and society calls for action on two fronts:

- existing knowledge must be applied to the solution of present-day problems in agriculture, industry, communications and the other sectors of economic life; the major difficulty encountered here concerns the "transfer" of knowledge;
- the necessary capacities must be developed to enable the developing countries eventually to take part in the world-wide progress of science and to cope with their own problems as equal partners of the most advanced countries.

The fact that the developing countries lag behind in scientific and technological development has contributed to their increasing dependence on the industrialized countries.

This issue immediately leads to another: how can existing technology be transferred and how may alternative technologies be developed outside the mainstream of current tech-

nological trends in industrialized countries?

There are limits to the transfer of technology. In the developing countries, economic and social conditions will often call for the creation of technologies whose characteristics (labour-intensiveness, energy requirements, use of raw materials) differ radically from those of existing technologies. In practical terms, this amounts to the development of alternative technologies rather than adaptation.

ATTEMPTS through aid programmes and through sales by multinational corporations to provide developing countries with similar or identical technologies so that they can follow in the footsteps of the industrialized countries have, to say the least, not been entirely successful. The widening technology gap and the dependency resulting from such attempts have led to greater disappointment on the part of all concerned.

This is not to say that the increasing availability of vaccines and pharmaceutical products, miracle seeds and efficient synthetic fertilizers, and the increased capacities for the discovery and exploitation of natural resources, have had no impact on the developing countries; but at the same time they have been penalized by continuing injustices in the international economic system, coupled with their inability to choose and master their own technologies.

It would be advisable, in the first place, to select priority areas of scientific activity or research which would have a positive impact on the global effort to improve the transfer and adaptation of technology. Special emphasis should be placed on the development of analytical tools necessary for the planning and evaluating of transferred or alternative technologies.

Unesco's action will be primarily concerned with the following matters:

- the evaluation of trends in science and technology as they affect society;
- the identification of the cultural and moral problems posed by progress in existing scientific disciplines;
- the study of those human aspects of science and technology which are of particular concern to the developing countries.

Education, and higher scientific and technological education in particular, is a first priority. It is essential to concentrate the slender resources available on a small number of carefully selected key problems in fields which are most vital to medium-term development—land and water management, agriculture, cheap forms of energy—and rigorous selec-

tion is the basis of scientific policy-making in the developing countries.

Such reasoning has led Unesco to concentrate on the promotion of endogenous scientific development which, in most of the developing countries, remains a more distant prospect.

To this end, a general four-point strategy has been adopted:

- to promote science education for everyone;
- to assist in the training of specialized staff and in the establishment and operation of institutions concerned with higher education, research and the provision of scientific and technological services;
- to encourage the formulation of scientific and technological development policies;
- to foster a better understanding of the impact of scientific and technological progress on society.

WHAT is required in many countries is a thoroughgoing reform of teaching programmes and methods. This should usually be accompanied by an increase in the time devoted to science and technology in primary and secondary schools, so that pupils are provided with a sound basis for further studies in a particular branch of science or technology.

In the developing countries, science and technology students will, in the course of their careers, have to assume direct or indirect responsibilities in the scientific and technological development of their countries. It will thus be equally important to equip them to understand how science and society are interrelated.

A major obstacle to the extension of technological education in many developing countries has been the resistance of pupils and parents to manual and technical training, which is considered as inferior to more academic studies.

Moreover, in many countries, technological education for girls has fallen short of that offered to boys. Some Member States are now overcoming this resistance, partly through carefully prepared campaigns by the mass media in favour of legislation to make technological education compulsory. ■

From Unesco's Medium-Term Plan (1977-1982), Chapter IV : Science and Technology

Development should be the servant of mankind and not its master. The ultimate purpose of economic growth must be spiritual and moral fulfilment, and not merely material well-being. Unesco's mission is to view development in human terms, and to encourage men, women and children alike to express their cultural identity. Right, motherhood in Nepal.



Photo © M. Andraut, Paris

MAN—THE CENTRE OF DEVELOPMENT

IT is still unreservedly acknowledged that development can neither begin nor continue without economic growth.

Today, however, no one can deny that this is not the whole story, that economic growth is justified by the social progress which it engenders and that it is more than just a stage on the way to such progress.

Economic development cannot be dissociated from the development of society as a whole. It depends on the active participation of everyone,

and this can only be obtained through smoothly running institutions and the whole-hearted support of individuals and groups.

The principles of humanism determine the goals to which development must be directed. Man must benefit from it. Development must not merely contain the promise of greater social justice: it must, from beginning to end, translate the principle of equity into realities.

Furthermore, development must be of benefit to man from every point of

view. The raising of living standards is, of course, fundamental, but an improvement in material conditions is not enough, by itself, to allow people to lead a life worth living.

Development must therefore be aimed at the spiritual, moral and material fulfilment of man in his entirety, both as a member of society and as an individual. It should lead to, but it should also derive from, greater and more informed participation by the individual in the life of the community. ▶

▶ The humanist principle also determines the paths of development. If man must clearly be the objective and the beneficiary of development, he is in the first place its agent.

If the humanist significance of development is to be fully appreciated, it is equally important to take account of its international context which, to a large extent, determines its conditions.

The importance of the international community's decision to work together for the establishment of a new economic order on a world scale cannot be over-emphasized.

Apart from an indispensable increase in the resources available to the developing nations, what this new international economic order promises and demands is that each country should be able to make its own decisions and control its own destiny. This is independence in the profound sense of the term. This is dignity for the community and for its members.

Consequently, each country will be enabled and impelled to reorganize and liberate its economic and social life, and to assemble its resources more coherently in an autonomous development effort inspired by freely accepted motives and aspirations.

In the task of explaining, illustrating and achieving this new order, Unesco has an extremely important, unique and in many respects central role to play.

Unesco, as an organization responsible for the growth and enrichment of all the sciences and as the only body which provides opportunities for participation in large-scale programmes of intellectual co-operation, thereby providing access to the world's storehouse of scientific knowledge and information, should logically serve as the focal point and catalyst in the creation of social science infrastructures and in promoting the development of a social science with national and international, disciplinary and interdisciplinary components.

In other words, it is Unesco's task, on behalf of the United Nations system as a whole, to co-ordinate all efforts in this field.

Unesco, with its general responsibility for the promotion of spiritual values, is also empowered to act as a centre for humanistic and ethical reflection and to go beyond merely technical considerations, viewing the problems of development in terms of their human significance.

Cultural action cannot be confined to the mere diffusion of culture, and access to culture means more than

merely making cultural works available. For even if the individual has the means and opportunities to participate in cultural life, he must also make an effort—intellectual, ideological or psychological—which in many cases requires him to perform a liberating act: the assertion of his personality in the search for cultural identity.

The participation of large numbers of people in cultural life reflects first and foremost a sense of belonging to a culture and to the society from which it emanates.

Even when a culture is related to others, it has certain unique features which reflect its specific identity. This is true of all countries, and is more obvious still in cases where cultural identity is asserting itself with particular force as the expression of the dignity of peoples that until recently were subject to foreign political and cultural domination. In this way access becomes participation.

Where individuals are concerned, access to and participation in cultural life encourage creation and innovation, the exploration and free expression of the self, thereby leading to new and as yet unsuspected forms of art.

If the public at large is to participate effectively in cultural life, it is vitally important that policies to promote cultural activities should be integrated with action in other fields designed to achieve the same object.

These policies concern three sectors in which action by the authorities may provoke action in depth, the effects of which will be felt particularly in the medium and long term: education, communication and book promotion.

Decisions taken by Member States reveal their growing awareness of the overall nature of development and of the fact that culture is one of its inherent factors.

The true cause of the disequilibrium with which the world is confronted at the present time is seen as much as a crisis of values as an economic crisis. There is a realization that man aspires to new values more than to comfort and enjoyment.

This quest for new values is a cultural process whereby man displays his essential dignity and his equality with his fellows, by communicating, creating, fashioning himself, by giving to life a meaning and a richness which stem as much, if not more, from the state of "being" as from the state of "having". ■

From Unesco's Medium-Term Plan (1977-1982), Chapter III: Man as the Centre of Development

THE EDUCATIONAL IMPERATIVE

ANY fundamental reform of education is first and foremost a structural reform.

The idea of universal education was slow in taking shape. For a long time access to education was restricted to the few.

Now, as a result of increasingly rapid changes during the last few decades, it is clear that education is both a factor of development and progress and a fundamental human right.

But broader access to education is not enough if education is to be truly democratic. Equality of opportunities must also be achieved, and this means that education must be adapted to the needs and characteristics of different groups.

Whilst education is taking an increasing number of forms, the need for an educational experience com-

By 1985, Asia, Africa and Latin America will need 12 million teachers (3 million more than in 1977). It has always been and remains one of Unesco's major concerns to promote education as a ladder to progress, especially in the developing countries. The teaching provided for tomorrow's men and women must have international dimensions. Below, infant class at the Malalā school in Kābul (Afghanistan). Founded in 1921, the school now has 3,000 pupils of all ages.

mon to all, and in any case for an education of equal quality for all, is essential to democracy.

Educational policies, once limited to a few broad guidelines, now tend to set their objectives firmly within the framework of the social, economic and cultural environment.

Unesco has played a major role in this process. After an earlier period of scattered activities, it set out to define the goals of educational policy and planning more clearly, education being considered as an integral part of social and economic development. A special effort has been made to emphasize the need for formulating national educational policies based on the principles of self-reliance.

Priority for Unesco assistance will be given to the least developed countries and to those countries which are preparing or carrying out fundamental educational reforms, aiming in particular at improving education for the socially and economically underprivileged.

Concern for renewal of the content and methods of education lies at the heart of the universal desire to ensure that education meets the requirements of our time.

But the preparation and application of content and methods are hampered by certain specific difficulties. The most obvious of these results from the transformation of human knowledge caused by the progress of science and technology.

Secondly, the tasks assigned to education by a world undergoing technical, social (and doubtless moral) change are linked to the emergence of new goals, and in particular to the search for a new world order, embracing the economic, social and cultural aspects of life.

Thirdly, those directly involved in education expect its content and methods to be less theoretical and better adapted to the social environment, and more deeply rooted in national languages or mother tongues.

More important still, they expect education to be more closely related to life and capable of helping children, young people and adults not only to understand the world in which they live or will live, but also to transform it.

The content of school textbooks must no longer reflect cultural and ethnic values (or indeed cultural and social conditions) other than those of the country in which the pupil is living, so as to facilitate learning and the integration of individuals with their family and with their social environment.

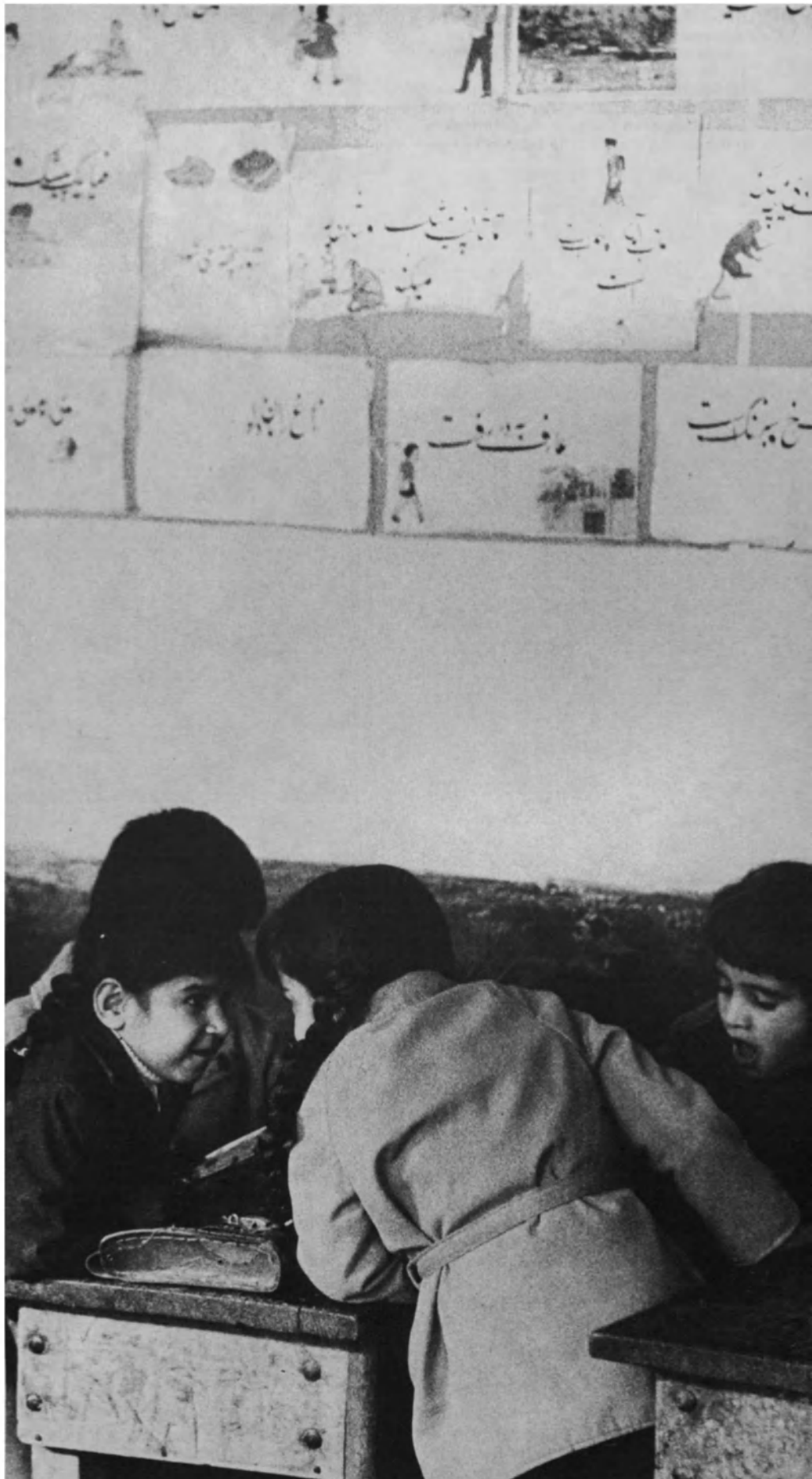


Photo © Laurence Brun, Paris

Universal access to education is not enough. Teaching programmes must be adapted to local cultural traditions and local social and economic conditions, and should be deeply rooted in the national language or the pupils' mother tongue. Too many schools throughout the world still have to contend with a crippling lack of facilities—lack of books, equipment and teaching materials. Teacher and pupils at this village school in Tanzania (right) seem to be coping with such difficulties, judging from their expressions of rapt concentration. Far right, tiny oil lamps brighten the autumn darkness in India during Dewali, the festival of light.



Photo © Jesper Kirknes, Copenhagen

Generally speaking, Unesco will endeavour to stimulate and guide the activities undertaken in Member States by identifying gaps to be filled by international action, with particular reference to the specific needs of the developing countries.

In the vast majority of countries there is still a considerable demand for teachers, despite the efforts of the last decade.

To provide universal primary education in 1985, the three regions of Asia, Africa and Latin America would require more than 12 million teachers or 3 million more than in 1977.

Taking potential world requirements as a whole, it is estimated that more than 4 million primary school teachers must be trained between 1977 and 1982, the majority for the least developed countries.

The problem is equally serious in secondary education since, during the same period, the annual average rates of increase for teaching staff should reach 3.9 per cent in Asia, 6.1 per cent in Latin America and 6.4 per cent in Africa.

During the next few years, therefore, the recruitment crisis, still acute in many developing countries, may be expected to persist or even to worsen in those countries where population growth and the rapid expansion of enrolments in primary schools will entail an increased demand for teachers at all levels.

In the majority of countries, institutions of higher education have been responsible for a cleavage both between urban and rural populations and between intellectual and manual workers. Despite continuing attempts to view society as a whole, these divisions still persist even in the most industrialized countries, and to a much greater extent in countries which imported models from the former colonial powers. 61.2 per cent of the total world population lives in rural areas, and in several developing countries this figure exceeds 75 per cent.

The way to integrated rural development will be much easier if higher education is made accessible to rural populations.

Higher education can no longer be geared exclusively to the needs of a specific age group. It must widen its scope to include the community as a whole. Democratization is thus essential if the contribution of higher education to social progress and human development is to be strengthened; it is also one of higher education's chief goals.

In this respect, the establishment in 1972 of the United Nations University in Tokyo (Japan) constitutes an important landmark. Its task is to study the urgent problems concerning the survival, development and welfare of mankind from an interdisciplinary standpoint.

Another feature of the current transformations is the emergence of educational systems which employ the services of various kinds of specialist teachers, such as part-time teachers with practical experience in production or management. This is one of the trends in education's growing responsiveness to society.

Secondly, the use of media such

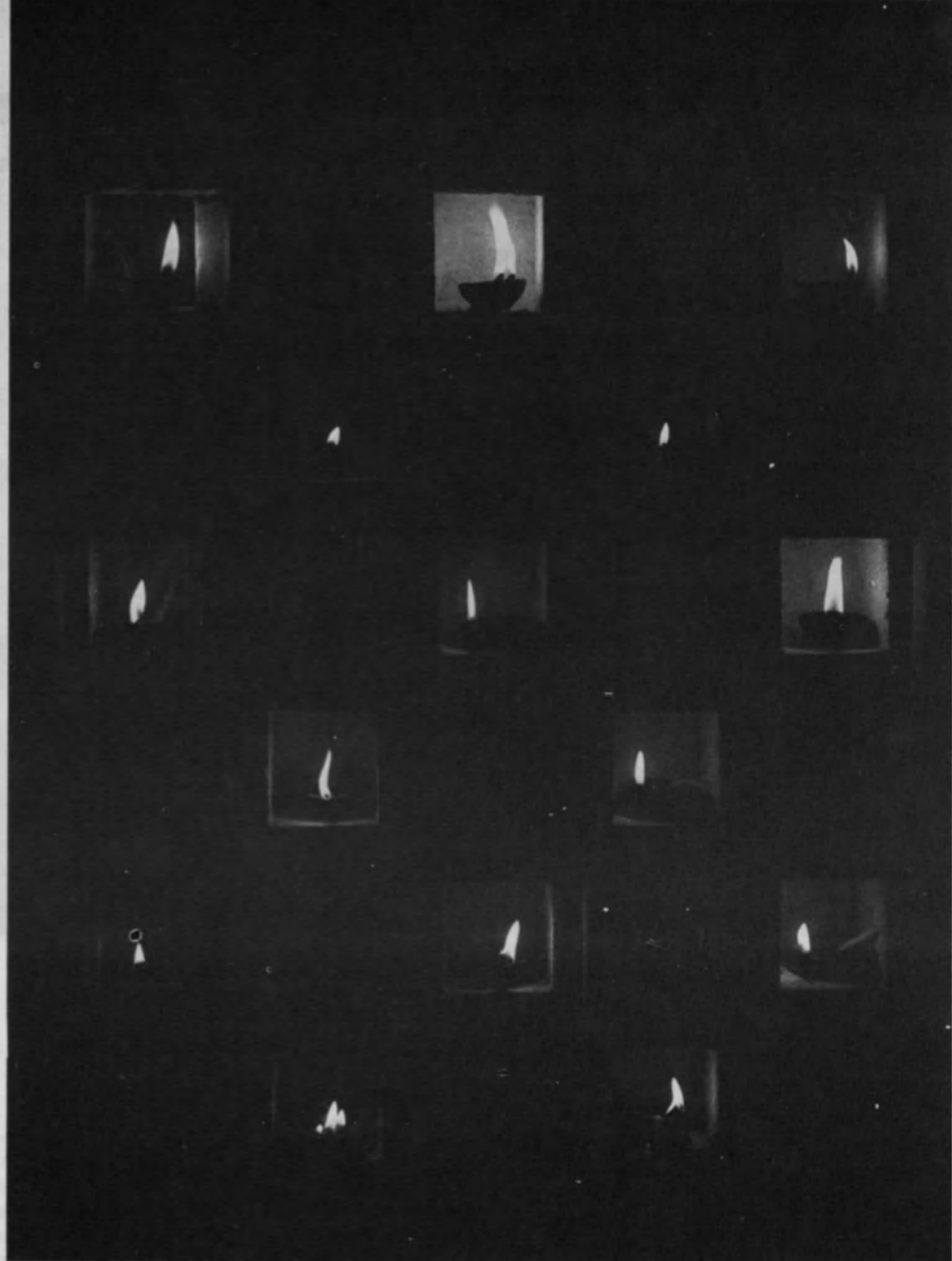


Photo © Tony Russell, Jamaica

as radio, television and other audio-visual systems makes it necessary to call on technicians and even engineers who thus contribute their skills to the work of education.

The training received by teachers is reflected in the education they provide, the effects of which extend into the working life of their pupils. The adults of the early 21st century will have passed through the hands of teachers trained in the next few years.

Unesco's work in this field has three guiding principles:

- to ensure that the training of educational personnel plays a significant role in educational innovation;
- to promote the formulation of integrated policies and plans for the continuous training of teachers of all kinds;
- to compare practical experience acquired in teacher training in the light of educational reforms in different countries.

The growing demand for education is coupled with the increasing length of the educational process. There

can, however, be no question of prolonging school or university education indefinitely. The concept of life-long education implies that adults at different times in their lives and within the framework of their various experiences, should make use of all the opportunities offered to them.

Unesco's activities in this respect are threefold:

- endeavouring to help Member States to develop certain elements of their educational systems, such as literacy, adult education, etc.;
- making a considerable contribution to the elaboration of the concept of life-long education;
- thirdly, in recent years, Unesco has begun to study certain specific problems related to the reorganization of educational systems.

There is at present a broad agreement of principle in the different countries concerning the need to promote and intensify adult education using procedures suited to the diver-

sity of situations. Adult education is an integral part of educational systems designed with life-long education in mind. By educating parents and parents-to-be, it creates a favourable environment for, and is complementary to, the education of their children.

Adult education, which is in essence multidisciplinary, may be regarded as a set of activities corresponding to various objectives, of which the most important are:

- the intensification of the struggle against illiteracy;
- the improvement of professional efficiency;
- the understanding of the major problems faced by the national and international community;
- the acquisition of practical knowledge in areas such as health, nutrition, upbringing of children, and consumer affairs. ■

From Unesco's Medium-Term Plan (1977-1982), Chapter V: Educational Action

AN EQUAL CHANCE FOR EVERYONE

SOME groups of people, such as the illiterate, rural communities, women and girls, the young and the elderly, have fewer opportunities than others for expressing themselves fully, as individuals or as members of society.

Taken as a whole throughout the world, these groups are chronically short of basic necessities, and take little or no part in the life of the community.

This state of affairs cannot be remedied from outside, through international action alone. Primary responsibility for defining suitable policies must rest with Member States themselves.

Illiteracy cannot be eradicated without a concerted effort by the populations concerned.

The integrated development of rural areas can only be planned in the context of regional and national development, including that of towns and cities.

The status of women cannot be changed without changing the factors responsible for their status.

Lastly, these disparities cannot be eliminated on a global scale unless young people are directly involved in social, educational and cultural action.

Illiteracy and poverty go hand in hand. In the 25 least developed countries, where the average annual income is less than \$ 100, over 80 per cent of the population are illiterate. What is more, the total illiterate population includes a steadily increasing number of women: 58 per cent in 1960, 60 per cent in 1970.

If the trends of the last two decades continue, fewer than 30 per cent of children aged between 6 and 11 in the 25 least developed countries will be attending school in 1985.

The problem of illiteracy has another aspect: a consequence of political and social inequalities, illiteracy itself can make for inequality. From the inequities of the colonial system, there emerged, and still persist, social and economic systems, certain features of which (subsistence or barter economies, social ostracism, and so on) are no incentive to literacy.

Delays in the adoption or application of agrarian reforms have weakened the motivation of adult literates. At times, literacy campaigns seem hardly capable of advancing beyond the experimental or even symbolic stage.

Furthermore, some literacy programmes, although reaching large numbers of illiterate persons, appear to have been conceived in response to immediate requirements for training semi-skilled labour rather than with regard to social factors.

Even where literacy programmes exist, the obstacles encountered often appear to be insurmountable: lack of human and material resources; élitist social structures favouring minorities; inadequate communications and transport; multilingualism; lack of written material, and so on. But the main obstruction is probably the absence of a "literate environment".

Literacy work is based on the fact that exclusively oral communication is not a sufficient basis for the changes brought about by any development process. But literacy training is only one stage in education and literacy is pointless unless it leads to further activities which correspond to the principles of life-long education. Unesco's own activities should be planned and conducted in full awareness of these ethical, social, economic and educational considerations.

Most of the 130 million children between the ages of 6 and 11 who do not attend school and most of the 800 million illiterate adults live in rural areas. The low level of their training all too often prevents them from enjoying the benefits of progress in science and technology.

This state of affairs has two equally unacceptable results. On the one hand, since they lack the guidance of even the most rudimentary scientific information, farmers often make irrational use of soil, water and vegetation, which may lead to the collapse of ecosystems, reduced productivity and the exhaustion and possible abandonment of the land.

On the other hand, the introduction of advanced technologies that are unsuited to local conditions may

also contribute to undermining the physical foundations of rural life.

The isolation which distance and the lack of transport facilities inflict on rural communities is aggravated by the relative absence of the information media. In the 25 least developed countries, for example, where 90 per cent of the population lives in rural areas, annual newsprint consumption does not exceed 0.1 kg per person; in two-thirds of these countries there is not even one radio receiver for every 40 persons.

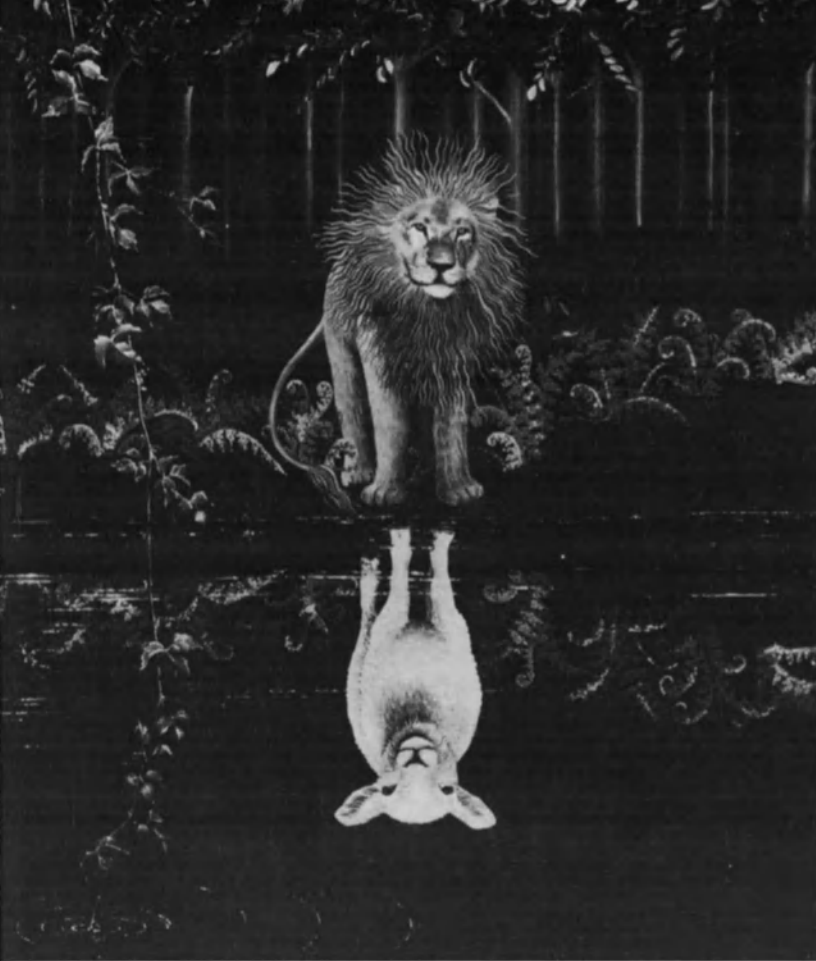
Frequently illiterate, unorganized, impoverished and sometimes ignorant of the language used for administrative purposes, the people of rural areas are handicapped in coping with social structures which they do not understand or which may even reject them. This being the case, rural society may become introverted and in some cases actively resist change.

Experience has shown, however, that rural populations can mobilize their productive capacities for the sake of their own development, especially when it is clear that they themselves will reap the benefits of doing so.

The priorities of rural development include research in agriculture, ecology and hydrology, together with the elaboration of techniques suited to the implantation of small industries in rural areas.

The expansion of out-of-school education, including the training of farm workers and craftsmen, out-of-school programmes for women and young people and educational television and radio broadcasts is necessary to overcome the backwardness of rural areas and to meet their development needs. Non-academic methods are particularly suited to the training of agricultural workers, as experience shows that such training is not effective unless it is based on practice.

Efforts to increase the participation of women in education and training must, to be effective, be accompanied by action affecting certain aspects of education itself. Educational standards and programmes must be freed from all distinctions based on discri-



Painting © Heather Cooper, Toronto

PARADISE REGAINED

Once upon a time, the story goes, on the banks of a clear pool, the lion saw himself reflected as a lamb, and the lamb as a lion... If the social and economic inequalities provoked by poverty disappeared, men might at last see each other as brothers.

mination between the sexes. Similarly, if the stereotypes and preconceptions which are largely to blame for the inequality of women are to be eliminated, textbooks and other teaching materials must present a positive image of women and their role in society.

Least favoured among young people are those who live in rural areas. In most cases, the opportunities open to them (training possibilities, employment and living conditions in general) are much more limited than in urban areas, which are the focal points for industrial development. Young people in rural areas consequently suffer from a feeling of isolation and frustration and are tempted to leave the countryside for the towns.

In countries currently facing economic difficulties, the growth of unemployment, which particularly affects young people who are looking for a first job, or who have only recently started work, combines with social or psychological difficulties due to prolonged insecurity (relegation to the fringes of society, delinquency and a sense of futility) to heighten the traditional tensions between youth, eager for change, and the older generation, more anxious for stability.

Young people are, however, expressing opinions and convictions on world issues such as peace, international understanding, human rights

and the struggle against colonialism and racism which show a common concern among groups belonging to different countries and different social and cultural backgrounds. In many respects, these preoccupations echo the efforts currently being made by the international community to establish a new world economic and social order.

Through their willingness to commit themselves on such matters, and through the ideas and activities of the organizations to which they belong, young people show that their role in the community must be more than a passive one: they want their voice to be heard in decision-making itself.

In the developing countries, the action taken by public authorities reflects society's increasingly broad recognition of the role of young people in development. The mobilization of young people has often been a corner-stone in nation-building. In a great many countries, young people have taken a major part in the struggle for decolonization, and their participation in development is a natural and indispensable consequence of such involvement.

In a number of industrialized countries, young people's participation in social and cultural life has increased appreciably in the past few years. This is borne out notably by the change in their social and legal

status—in particular the lowering of the voting age.

Unesco can and should play an important part in eliminating all these inequalities which, provoking tension and social unrest, place the groups that gain from development in conflict with those which, irrespective of their size, derive little or no benefit from the process.

In this connexion, Unesco proposes:

- 1** to adapt literacy programmes to local conditions, rendering literacy "functional" in the widest possible sense of the term, and to encourage the active, constant involvement of society in this task;
- 2** to devise rural development programmes based on the principle of integration and aimed at reducing existing inequalities;
- 3** to reveal all the discriminatory practices to which women are subjected in education, science, culture and communication and to encourage women themselves to work to improve their situation;
- 4** to encourage young people's involvement in development strategies and to enable them to express their point of view on society and on themselves.

From Unesco's Medium-Term Plan (1977-1982), Chapter VI: Improvement in the Opportunities for Certain Groups

MAN AND HIS

It is sometimes said today that the triumph of technology has brought about a divorce between man and nature, and that this is gradually undermining a civilization which neglects the very bases on which its development must be founded.

The most obvious and frequently encountered examples of the negative effects of the changing relationship between man and his environment are : imperfect understanding of the natural systems and mechanisms which enable life on earth to continue; disregard of the unintentional effects of technology, in particular the various forms of pollution; poor management of the soil, forests and water; unbridled consumption of fossil fuels; uncontrolled urbanization; the relegation of rural populations to the fringes of society; destruction of existing life support systems; and the crushing of traditional cultures.

In this context, what is frequently called the "environment crisis" refers in the first place to the deterioration of physical and biological surroundings which is a by-product of the sharply accelerated expansion of man's domination of the planet and, more particularly, of his unchecked exploitation of natural resources.

It should also be noted that this environment crisis is commanding attention at the very moment when the necessity for a new international economic order is becoming apparent and when the classic forms of development and the ways and means of providing technical assistance for countries in need of it are under challenge.

There is talk, for example, of a "crisis of civilization," which people are trying to remedy by efforts to improve the "quality of life".

It is no accident that the major intergovernmental scientific co-operation programmes with which Unesco is concerned have developed mainly around such disciplines as geology, ecology, hydrology and oceanography.

These activities are still of paramount importance but the accent is being laid more and more on interdisciplinary attempts to improve the quality of the human environment in general. Increased and decisive contributions from the social sciences, the humanities, culture, education and communication are called for, as well as close co-ordination of all these activities.

Unesco has supported, morally and financially, two major international research programmes: the Upper Mantle Project (1963-1971) and the Geodynamics Project (1973-1979) launched by the International Council

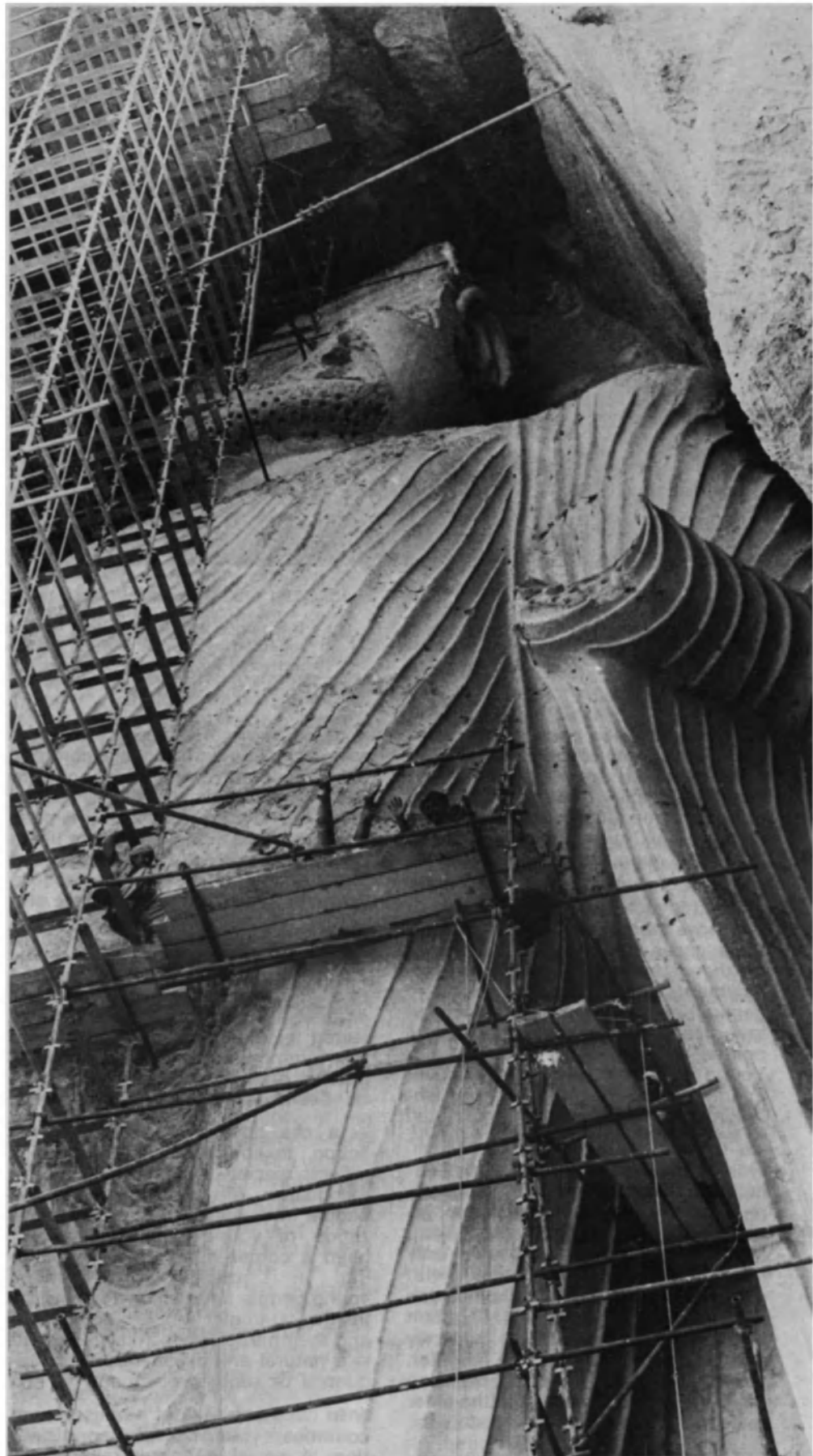


Photo © Y. Vincent-Alleume, Paris

ENVIRONMENT



Photo © APN, Moscow

Unesco has developed major programmes of international co-operation concerned with the sciences of geology, ecology, hydrology and oceanography, as well as with the preservation of the cultural heritage. From works of art to the tiniest forms of plant life, man's environment and all the living creatures that share it with him have been adversely—and sometimes irretrievably—affected by the advance of technology. Above, a botanist at the Timiyazev Agricultural Academy in Moscow examines a larch seedling. Left, restoration of the smaller of two Buddha statues carved in a rock-face at Bamian, Afghanistan. It measures 35 metres from head to foot.

of Scientific Unions (ICSU). The results have made it possible, for the first time, to draw up a comprehensive account of the evolution of the earth's crust throughout geological time.

Ecology and ecosystems

The thin layer of soil, water and air surrounding our planet, to which all life is confined and in which man lives and has evolved, consists of a number of complex, self-sufficient units or ecosystems, within which a certain equilibrium is maintained as a result of interaction between communities of animals, plants and other organisms and the chemical and physical elements of their habitat.

The key question is, how far can man go in the manipulation of the environment? The progressive simplification of agricultural ecosystems

carries with it the risk of disruption and breakdown, since a simplified ecosystem is generally less able to resist invasion by pest or disease or to accommodate unexpected events. As the size of human populations and economic activities increase, so does man's potential for disrupting such systems.

Resources are limited and unevenly distributed. The land surface of the earth, which forms man's habitat, constitutes about a quarter (some 13,000 million hectares) of the total surface of the globe. But of this total only one hectare in ten is arable land under cultivation. With very considerable labour and capital investment, only one additional hectare out of ten, at present covered by pastures or forests, could conceivably be brought under cultivation.

In other words, we are already

making use of the land that is most productive and easy to exploit. What is more important is that some of the land already in use is showing signs of deterioration. It has been estimated that about five million hectares are at present lost for food production each year, mainly through the expansion of built-up areas and through processes such as erosion and salinization.

The urgently required increases in useful biological production must therefore be sought through more rational use of available land resources.

There is an even more urgent need in all regions for information which directly links the resource and environmental problems encountered in a given area with the social, cultural, economic and biological characteristics and aspirations of the populations which live there.

In short, population-environment-

CONTINUED PAGE 31

COMMUNICATION—MORE THAN A ONE-WAY STREET

AT the end of the Second World War it was generally and sincerely believed that the universal dissemination of information would be sufficient to ensure understanding and respect among peoples and to allay conflicts.

But euphoric optimism about the "free flow of information" overlooks certain essential facts, not the least of which is the uneven international availability of facilities for press communication. (*Editors' note: A forthcoming issue of the "Unesco Courier" will be devoted to the problems of communication in the modern world.*)

The concept of the free flow of information has in fact worked to the disadvantage of countries only recently freed from various forms of subjection.

For them, in the last analysis, it has meant primarily opening the gates to a flood of information from outside while they themselves have been unable to make their voices heard. The flow is predominantly from a small number of technologically developed and highly industrialized countries to the rest of the world.

The significant expansion of mass communication media over the past 10 years has chiefly taken place in the industrialized world, and over the decade the gap between developing and developed countries has actually widened.

Thus, even though television services now exist in many more countries than 10 years ago, in most the actual number of television sets remains small. In some 30 countries of Asia and Africa there are no television services at all.

In Africa, 9 countries and territories have no daily newspapers; only 15 of the remainder have a daily circulation of more than 10 copies per 1,000 inhabitants.

In Asia, daily newspaper circulation is less than 100 per 1,000 inhabitants in 12 countries, and in only 6 does it exceed 100.

In only 7 of the Spanish-speaking countries of North and South America does daily newspaper circulation rise to more than 100 copies per 1,000 inhabitants.

Fifteen countries of Africa, 11 Spanish-speaking countries of North and South America and 6 Asian countries have no national news agencies.

It is also clear that the developing

countries are increasingly dependent on the industrialized countries for access to the books which they most need for progress in education, science and culture. This means that they have to import or translate, at considerable cost, works published in the industrialized countries—and such works, moreover, are not always suited to their needs.

It is symptomatic that, according to the latest statistics, approximately three-quarters of the works translated throughout the world were originally written in English, French, Russian or German (in that order) and that, with the exception of the Spanish-speaking countries of Latin America, only 3 per cent were written in the languages of the developing countries.

Unesco has identified four major objectives in the field of communication:

1 Promotion of a more balanced flow of information and ideas at international level, respecting the various cultures and individual priorities of each country.

2 Promotion of the widest possible circulation of information, knowledge and ideas, without, however, neglecting protection for the rights of creators. Unesco's role here is to organize the protection of copyright.

It should take into account the educational and cultural needs of the international community, particularly its least favoured members, in an effort to find solutions reconciling authors' rights and users' interests.

3 In the field of communication research, Unesco's first task is to encourage new ways of thinking about the process of communication and its role in modern society. Given the lack of trained research workers in some regions, an important area of Unesco's action will consist of assistance to Member States in overcoming these obstacles.

4 In communication development the first problem is to prevent any further widening of the gap between the developed and developing countries. Appropriate conditions and institutions must be created to allow for media expansion in the developing countries of Africa, Asia and Latin America, and facilities established for staff training.

Unesco has a key role to play in promoting the concept of communication policies and helping countries formulate such policies and put them into effect. ■

From Unesco's Medium-Term Plan (1977-1982), Chapter IX: Communication between Persons and between Peoples

Photos © Almasy, Paris.





The promotion of books and reading, the development of communication media, and the very nature and quality of information itself are occupying an increasingly important place in Unesco's programmes. Although an ever-increasing number of relatively inexpensive, good-quality books are now being produced (above), they remain inaccessible for many peoples. Audio-visual equipment sometimes takes their place, as in this literacy class in the Ivory Coast (opposite page) where children and grown-ups are learning from a television programme.

Books for all

Without books, the implementation of cultural, educational and communication policies would be impossible.

Although about 70 per cent of the world population lives in the developing countries, these countries produce a fifth of the books published in the world, the remainder being concentrated in about 30 industrialized countries.

Cost is the chief obstacle to the development of book production in the developing countries—authors' fees, acquisition of copyrights, financing of translation, and the cost of manufacture.

The developing countries are obliged to look elsewhere to meet their home demand, which is increasing with the spread of education and the advance of literacy. This involves heavy financial outlays. Moreover, imported books are by no means always suited to the aspirations of their peoples, most of which could be satisfied by national authors, who are often obliged to publish abroad because there is no place for them in the economic pattern of local publishing.

Although the reading public has approximately doubled during the past 25 years and the number of potential readers continues to grow, as a result of the population explosion and the general advance of education, several surveys have shown that, even in countries whose publishing industry is flourishing, the percentage of those who do not read books is often high, sometimes exceeding 50 per cent.

— From Unesco's Medium-Term Plan (1977-1982),
Chapter III: Man as the Centre of Development

Continued from page 29

natural resources balance is the key problem area where further information is required throughout the world.

Although problems concerning the environment and the utilization of resources assume a specific form in different geographic areas of the world, they should nevertheless be viewed in their global or regional perspectives, since the same type of problem is often shared by several countries.

Information acquired in one country on how to halt the spread of desert areas, for example, has a major bearing on the ecological, economic and social future of the country concerned, but is also of obvious interest to other countries facing similar conditions and difficulties.

The urgency of the problem of developing a firm basis for the rational use and conservation of the resources of the biosphere and for the improvement of the relationship between man and the environment led to the launching of Unesco's Man and the Biosphere (MAB) Programme.

This programme provides a major interdisciplinary focus at the inter-governmental level for improving knowledge of terrestrial biological resources and interrelationships between human activities and terrestrial ecosystems. The programme, in which both developed and developing countries are playing an active part, has now moved into its operational phase and is conducted in co-operation with the other United Nations organizations concerned.

The complexity of these problems calls for *integrated, interdisciplinary research*. Natural scientists on their own can supply only partial and inadequate answers, and these increasingly need to be related to social requirements and conditions.

Natural and social scientists should therefore participate on an equal footing in the planning and implementation of research projects. In a current study on the interrelations between population, environment and resources in small islands of the Pacific, for example, the research team includes ecologists, pedologists, nutrition experts, human geographers, biogeographers and marine biologists.

Water resources

The development of human societies, and of the cities where these societies flourished, has always been conditioned by the availability of the water resources essential for their existence. Despite all its technological transformations, the modern world has not changed this immutable law.

On the contrary, the problem of water has, in our time, assumed new dimensions, due partly to population growth but even more to the rapid increase in the requirements of

agriculture and industry and to urbanization.

The solution of this problem is a prerequisite of economic and social development, and calls for the creation of special structures in national administrations. More and more countries are facing a crisis concerning both the quality and the quantity of their water supply.

In 1975, according to a rough estimation, the world consumed some 3,000 km³ of water, in other words, about 70 per cent of the total mean discharge of the rivers from which most of the world's renewable water is obtained.

It is reckoned that between now and the year 2000 water consumption will double, rising to about 6,000 km³ per year, or merely a quarter of the volume of water in Lake Baikal, or a tenth of the deep ground water reserves under the North-West Sahara.

Viewed on a world scale, these figures appear to give no cause for alarm, but two points should be borne in mind.

In the first place, doubling the quantity of water available to users represents for the world a vast investment. Secondly, such investment will be far greater than that already made for current utilization, since the yield from the necessary works will progressively decline.

Furthermore, water resources are very unevenly distributed throughout the various regions of the world and in different years and seasons, so that there are many countries where the situation is already critical.

The age-old practice of using rivers and streams as sewers has not only persisted to the present day, but has assumed such proportions as to lead to alarming results.

Subjected, successively, to domestic, industrial and agricultural uses, all of which cause varying degrees of pollution, the same water is finally required to carry down to the sea all the organic and inorganic waste inevitably produced by large population centres and in particular by industrial complexes.

These wastes collect in the rivers and lakes which are no longer able to destroy them by a natural cleansing process, so that they even seep through into the ground water.

The resultant deterioration makes the water less fit for further use, and creates a serious threat to public health while harming the fauna, flora and natural environment.

The solution of water problems requires technological, administrative and economic activities closely related to the overall development of the countries or regions concerned. The programme proposed by Unesco is designed to furnish the essential scientific elements required to provide guidance for these activities and to ensure their effectiveness.

The oceans

Unesco must enable its Member States to acquire the knowledge necessary for them to exploit the resources of the oceans in a rational manner, balancing its various uses in such a way that long-term survival and an enhanced quality of life are ensured.

It must also help Member States to create the necessary structures, to acquire scientific knowledge and to apply that knowledge to the management of man's activities in the marine environment.

Urbanism and the quality of life

The man-made environment of towns and villages is changing with such ruthless speed that the authorities in many countries confess that they are powerless to control the process. The forecast that the population will have doubled by the end of the century, the advance of industrialization and the almost universal trend towards urbanization all combine to increase this anxiety.

In every case, the increasing density of urban populations is accompanied by a radical disruption of the very fabric of the town. Traditional functions (communication, trade, political affairs, leisure activities) are segregated in different districts. Historic quarters disappear either as a result of speculative building projects or because the overcrowded streets are abandoned to the least privileged social categories and quickly deteriorate. Fast transport networks tear the city apart.

The inability to cope simultaneously with the use of land, the creation of jobs and improvements in communication systems leads to a steady deterioration of urban living conditions.

Thus the town, once pre-eminent as a hub of civilizing influences, is decried as a place where every form of pollution, time-wasting difficulties, segregation, psychological stress, solitude and occasionally even danger are rampant.

The environment is also being radically altered by the tourist industry which, in certain countries, dominates the private and public building sectors

and destroys the natural balance by setting up massive installations with no regard for the sites and traditions of the population.

Such problems always have inseparable ecological, social, ethical and cultural aspects. Physical plans based on purely economic calculations cannot solve them.

Pseudo-planning extolled as a panacea, still presides over the creation and management of human settlement and, astonishing as it may seem, must share an equal responsibility with anarchical liberalism for the sacrifice of the architectural heritage to private interest or those of State; for the slow death of rural centres and the cultures they nurture; for the congestion of subsidized housing estates in remote suburbs; the concentration of offices and factories and the dreary migrations of workers which they involve; and, lastly, for the standardized planning of residential areas in which the car is king and whose inhabitants lose both the feeling of belonging to a community and their cultural identity.

True planning, which cares for the quality of life, will consider human settlements as extremely complex systems requiring patient research in many different fields if they are to be dealt with scientifically.

Methods of measuring the quality of the environment are being devised. Studies are being conducted on the social and cultural effects of tourism. Exercises in programming are being prepared for those responsible for environmental matters. Other studies are contributing to knowledge about traditional architecture and the problems involved in its adaptation to the needs of present-day life.

Unesco is collaborating with several Member States in the preservation and presentation of monuments and sites, and historic quarters and towns.

Practical experience shows that operations designed to improve the environment by what are regarded as purely technical methods do not succeed unless they take due account of interrelationships between men themselves and between men and their environment. ■

From Unesco's Medium-Term Plan (1977-1982), Chapter VII: Man and his Environment

BOOKSHELF

UNESCO'S LITERATURE TRANSLATIONS SERIES

BRAZIL

■ **Yaya Garcia**, by Machado de Assis, translated by R. L. Scott-Buccleuch. Peter Owen Ltd., London, 1976. (£ 4.75).

INDIA

■ **The Wisdom of the Tamil People**, as illustrated by translated selections from their ancient literature, by Emmons E. White. Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1975. 130 pp. (Rs 40).

■ **Bhai Vir Singh, Poet of the Sikhs**, translated with introductions by Gurbachan Singh Talib and Harbans Singh, with Yann Lovelock. Motilal Banarsidass, Delhi, 1976. 155 pp. (Rs 30).

JAPAN

■ **The Family**, by Toson Shimazaki, translated and with an introduction by Cecilia Segawa Seigle. University of Tokyo Press, 1976. 311 pp.

TURKEY

■ **Gemmo**, by Kemal Bilbasar, translated by Esin B. Rey with Mariana Fitzpatrick. Peter Owen Ltd., London, 1976. 223 pp. (£ 4.75).

OTHER UNESCO BOOKS AND PERIODICALS

■ **Cultural Policy in the Republic of Korea**, by Kim Yersu. 1976, 59 pp. (8 F); **Aspects of Canadian Cultural Policy**, by Paul Schafer. 1976, 95 pp. (12 F). Both published in Unesco's "Studies and Documents on Cultural Policies" series.

■ **Radio Programme Production**. A manual for training, by Richard Aspinall. 1971, 3rd impression 1977, 151 pp. (24 F).

■ **The African museum in quest of its future direction** is the major theme of *Museum*, Unesco's quarterly on museography (Vol. XXVIII, No. 4, 1976). Each issue 17.50 F; annual subscription (4 issues or corresponding double issues) 60 F.

■ **Towards a new international economic and social order**, theme of Unesco's quarterly *International Social Science Journal* (Vol. XXVIII, No. 4, 1976). Each issue 16 F; annual subscription 52 F.

■ **Aid to education and the new international order** is the major theme of *Prospects*, Unesco's quarterly review of education (Vol. VI, No. 4, 1976). Each issue 9.50 F; annual subscription 32 F. (For further details of these Unesco journals see page 35.)

UNESCO NEWSROOM

Saudi Arabia's \$ 1 million gift to Unesco cultural fund

The Saudi Arabian government has donated \$910,000 to the International Fund for the Promotion of Culture set up by Unesco's General Conference in 1974. The Fund, due to go into operation this year, aims to provide loans, subsidies and investment for cultural projects in Unesco Member States. Other governments that have supported the Fund so far are Venezuela and Ivory Coast.

New facts on cancer

In the current issue of Unesco's quarterly *Impact of Science on Society* (Vol. XXVI, No. 4) two Belgian scientists, Dr. Émile-Gaston Peeters and Dr. Yola Verhasselt report on the geography of cancer, a new field of study. They point out that there is only one cancer-free population in the world—the Hunza who live on the Himalayan plateaux north of Kashmir. Among the other subjects in the issue, which is devoted to the theme of the rational use of health resources, are health care in modern China (including acupuncture), traditional medicine in India and the recycling of human and animal wastes for useful purposes. (For more details concerning *Impact*, see inside back cover.)

Kenya experiments with village technology

In an attempt to stimulate the transfer of traditional technologies from developing countries to Kenya, the Kenyan government and the U.N. Children's Fund (UNICEF) have launched an experimental project near Nairobi. At a "village technology unit", trainees can examine low-cost alternatives to commercially manufactured implements, learning how to make such items as grain silos, water tanks and household equipment using cheap, locally available materials.

Granada exhibition at Unesco H.Q.

The Spanish province of Granada was the theme of a series of concerts, films, discussions and art and handicraft exhibitions at Unesco H.Q. in Paris from 31 January to 11 February 1977. Granada, said Unesco's Director-General, Mr. Amadou-Mahtar M'Bow in his opening address, shows the alliance of two of the world's most brilliant cultures and is a reminder that a unique cultural identity can emerge from the encounter between different civilizations.

Survey of Kathmandu monuments

On behalf of the Nepalese government, a complete list of the over 800 cultural sites and monuments in the Kathmandu valley was presented to Unesco's Director-General, Mr. Amadou-Mahtar M'Bow, on 25 January 1977. Of vital importance in Nepal's campaign

to preserve the cultural and natural heritage of the Kathmandu valley, the inventory is the product of a long-term effort by the Nepalese authorities and organizations of the U.N. system, including Unesco. (See *Unesco Courier*, December 1974.)

Soviet stamp marks Unesco's 30th anniversary

The U.S.S.R. post office has issued a 16-kopeck stamp marking Unesco's 30th anniversary. Printed in dark blue, ochre and dark red, it shows the Unesco emblem and the United Nations globe and wreath. The stamp was designed by the artist and engraver Anatoly Kalashnikov.

'Burgos Man'

One of the most important paleontological discoveries of recent years was made in the summer of 1976 by anthropologists from Madrid University. In a cave some 15 kilometres from the Spanish city of Burgos they unearthed fossil remains (including a whole jawbone) some 200,000 to 250,000 years old. These are thought to be vestiges of late pithecanthropes (ape-men) or early Neanderthal men. "Burgos Man" and "Montmaurin Man" (France) are the oldest fossil remains of man yet discovered in Europe.

Flashes

■ *Unesco has added three new LPs to its "Musical Atlas" recordings of the world's traditional music: songs and instrumental music from Hong Kong and Romania, and of the Peul (Fulani) people of West Africa.*

■ *A recently-inaugurated "European University of Florence" provides research courses in history and civilization, economics, law, and political and social sciences.*

■ *Two new Unesco 16 mm colour TV films portray traditional building in two African countries. One deals with the medina of Fez (Morocco) and the other shows how the people of Mali use mud to build their houses.*

■ *Children from any of the 18 member countries of the Council of Europe studying in another member country are to receive "school passports" giving their school and health record in a standard form.*

■ *The Unesco-affiliated International Art Association has called for the inclusion of an industrial designer in all teams planning new factories so as to ensure visual values that create a harmonious environment.*

■ *The discovery along the Bes-Aryk River (in Soviet Kazakhstan) of 1000 ancient burial mounds is helping Soviet archaeologists to establish links between an early nomadic hunting culture and a later farming people. Finds include flint tools and rock paintings with hunting scenes.*

Letters to the editor

WHO OWNS THE OCEANS?

Sir,

If only you had left out the question mark in the title of your January 1977 issue "Who owns the oceans?" Surely it would have been much better if WHO (World Health Organization) or some other international body owned them for the benefit of mankind.

Dr. H. H. Kouyoumjian
National Research Council
Beirut, Lebanon

S.O.S. SEA MAMMALS

Sir,

I began some months ago to call attention to the plight of a great number of sea mammals, which are threatened with extinction as a result of hunting, fishing and pollution. I am writing to you now because this problem has become critical. Marine mammals are found in all oceans and seas, and unless urgent steps are taken, they are likely to disappear. Such an event would be a disaster, especially as the scientific study of these mammals is only in its infancy, and we have so much to learn from them.

Bernard Monier
Cap-Ferret, France

STRESS AND ADAPTABILITY

Sir,

In his article on stress (*Unesco Courier*, October 1975), I.S. Khorol has drawn an accurate picture of the growing crisis in man's abilities to adapt to different situations. One further aspect of this problem, however, requires attention.

The author accepts the idea that everyone has a certain amount of "adaptation energy", which is reduced after every stress. It should be pointed out, however, that the amount of adaptation energy that is used up depends to a great extent on a person's reaction to a given stress and not only on the intensity and duration of the stress to which he is subjected.

Adaptation energy is expended in two types of behaviour—in "exploratory activity" aimed at changing an unwanted situation or adapting to it, and in "refusal to explore", which leads to unproductive tension, neurotic alarm and other similar conditions.

The paradox lies in the fact that although "exploratory activity" requires a far greater outlay of energy (heat energy, for example), it leads less frequently than "refusal to explore" to an exhaustion of adaptive abilities and to illnesses. This may indirectly confirm the fact that adaptation energy (which cannot at present be measured) is really a special form of energy which is not derived from others.

It may well be, then, that the wounds of those who have not accepted defeat and are ready for battle and bent on victory really do heal faster.

Dr. V. S. Rotenberg
Moscow, U.S.S.R.

DESTINATION UNESCO

Sir,

Congratulations on your August-September 1976 issue. The entertaining presentation of a serious subject came at just the right moment to interest all those holiday-makers who had no time for "heavier" reading.

G. Chavent
Marseille, France

Sir,

Please continue to present interesting articles, and not dull, untalented comic-strips like those in the awful August-September issue.

M. Coussot
Nantes, France

Sir,

My daughter has just received the August-September issue of the *Unesco Courier*. Could you please send me four additional copies?

E. Bénézet
Lyon, France

THE CONSERVATION OF NATURE

Sir,

The problems of nature conservation and the use of natural resources are, together with the problems of war and peace, arousing serious concern throughout the world.

I believe that the *Unesco Courier*, as an international publication with a wide readership, could and should open its pages to a regular column on nature conservation and the rational use of natural resources, with articles covering the important and varied work being carried out in every country.

This would permit the sharing of experience and the co-ordination of efforts to find a solution to the problem of the interrelations between nature and society, which is of such great importance to the progress of mankind.

Prof. Khacatur Mirimanyan
International Union for the
Conservation of Nature
Yerevan, Armenian S.S.R.

EDITOR'S NOTE: Articles on the conservation and rational use of natural resources appear regularly in the Unesco Courier, and the issues of January 1969 ("Can we keep our planet habitable?"), January 1973 ("Only one earth") and January 1974 ("Power from the sun") were entirely devoted to different aspects of this problem.

WORLD HUNGER

Sir,

Your issue on world hunger (May 1975) raised a number of questions in my mind. Should all the peoples of the world feel guilty in the face of famine if some of them are neither capable nor determined enough to produce maximum food yields through intensive farming?

Should we all feel responsible if increasing numbers of children continue to come into the world, with scant regard for the possibilities of feeding them? Can it really be God's will that the earth should become so overpopulated that only starvation, wars and natural catastrophes can redress the balance?

It must be admitted that the industrially advanced countries have always exploited the natural resources of the developing countries for their own profit, impoverishing these countries by paying absurdly low prices for the commodities and raw materials extracted from them. Compensation has never filled the gap in value between goods taken from the developing countries and goods which the latter have received.

Jos. Hassig
Saint-Gall
Switzerland

OSSETS, ETRUSCANS AND BASQUES

Sir,

A letter in your November 1976 issue from G. I. Kusov describes the discovery of one of the mysterious rock-fortresses in the North Ossetian area of the Caucasus. No less mysterious than these medieval constructions are the Ossetian people.

About ten years ago there was an "Ossetic Institute" in France. The studies it made of the Ossetic language revealed a curious similarity between certain words in the Ossetic, French and Basque languages. The Institute finally concluded that the Ossets must at some unknown period have made their way to southern France, and that the Basques were of Ossetic origin.

The Institute even considered the possibility of a link existing between the Ossets and the Etruscans, another ancient people whose origins are still something of a mystery.

M. Salkazanov
Director, Centre des
Citoyens de l'Univers,
Saint-Denis, France

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HARAMBEE



Photo Dwarka Morjaria-Unesco

"Harambee" in Kiswahili means "Pull together!" This expression might serve as the keynote of the thinking behind Unesco's plan of action for the next six years, adopted at the Organization's General Conference, held in Nairobi, the capital of Kenya, from 26 October to 30 November 1976. Mural decoration above is the work of art students at Nairobi's Kenyatta University. Combining ancient and modern themes, the composition is particularly symbolic at a time when the international community is urgently seeking a new and more equitable world order.