

The Unesco Courier

A window
open on the world



Papua New Guinea
The cultural roots of a new nation



TREASURES
OF
WORLD ART

146

Turkey

**Bronze Age
Mother-Goddess**

This bronze figurine (20.4 cm high) of a mother-goddess nursing her child is an example of the original art developed by metalworkers of Asia Minor in the latter half of the 3rd millennium BC. It was found in a royal necropolis at Horoztepe in northern Anatolia. The Bronze Age tombs at Horoztepe contained a rich store of female figurines and other metal objects such as openwork bronze standards adorned with geometrical patterns and figures of animals, birds and flowers. Figurine shown here is now in the Archaeological Museum at Ankara.

Photo © Gallimard,
La Photothèque,
Paris.

PUBLISHED IN 20 LANGUAGES

English	Italian	Turkish
French	Hindi	Urdu
Spanish	Tamil	Catalan
Russian	Hebrew	Malaysian
German	Persian	Korean
Arabic	Dutch	Swahili
Japanese	Portuguese	

Published monthly by UNESCO
The United Nations
Educational, Scientific
and Cultural Organization
Sales and Distribution Offices
Unesco, Place de Fontenoy, 75700 Paris

Subscription rates
1 year : 35 French Francs
2 years: 58 FF
Binder for a year's issues: 29 FF

The UNESCO COURIER is published monthly, except in August and September when it is bi-monthly (11 issues a year). For list of distributors see inside back cover. Individual articles and photographs not copyrighted may be reprinted providing the credit line reads "Reprinted from the UNESCO COURIER", plus date of issue, and three voucher copies are sent to the editor. Signed articles reprinted must bear author's name. Non-copyright photos will be supplied on request. Unsolicited manuscripts cannot be returned unless accompanied by an international reply coupon covering postage. Signed articles express the opinions of the authors and do not necessarily represent the opinions of UNESCO or those of the editors of the UNESCO COURIER. Photo captions and headlines are written by the Unesco Courier staff.

The Unesco Courier is produced in microform (microfilm and/or microfiche) by: (1) University Microfilms (Xerox), Ann Arbor, Michigan 48100, U.S.A.; (2) N.C.R. Microcard Edition, Indian Head, Inc., 111 West 40th Street, New York, U.S.A.; (3) Bell and Howell Co., Old Mansfield Road, Wooster, Ohio 44691, U.S.A.

The Unesco Courier is indexed monthly in the Readers' Guide to Periodical Literature, published by H.W. Wilson Co., New York, and in Current Contents - Education, Philadelphia, U.S.A.

Editorial Office
Unesco, Place de Fontenoy, 75700 Paris - France
Editor-in-chief: Jean Gaudin

Assistant Editor-in-chief: Olga Rödel
Managing Editor: Gillian Whitcomb

Editors:
English Edition: Howard Brabyn (Paris)
French Edition:
Spanish Edition: Francisco Fernandez-Santos (Paris)
Russian Edition: Victor Goliachkov (Paris)
German Edition: Werner Merkli (Berne)
Arabic Edition: Abdel Moneim El Sawi (Cairo)
Japanese Edition: Kazuo Akao (Tokyo)
Italian Edition: Maria Remiddi (Rome)
Hindi Edition: H.L. Sharma (Delhi)
Tamil Edition: M. Mohammed Mustafa (Madras)
Hebrew Edition: Alexander Broïdo (Tel Aviv)
Persian Edition: Fereydoun Ardalan (Teheran)
Dutch Edition: Paul Morren (Antwerp)
Portuguese Edition: Benedicto Silva (Rio de Janeiro)
Turkish Edition: Mefra Ilgazer (Istanbul)
Urdu Edition: Hakim Mohammed Saïd (Karachi)
Catalan Edition: Cristian Rahola (Barcelona)
Malaysian Edition: Azizah Hamzah (Kuala Lumpur)
Korean Edition: Lim Moun-young (Seoul)
Swahili Edition: Domino Rutayebesibwa (Dar-es-Salaam)

Assistant Editors:
English Edition: Roy Malkin
French Edition: Djamel Benstaali
Spanish Edition: Jorge Enrique Adoum

Research: Christiane Boucher

Illustrations: Ariane Bailey

Layout and Design: Robert Jacquemin

All correspondence should be addressed to the Editor-in-Chief in Paris.

page

4 CHILDREN OF APARTHEID*by Mazisi Kunene***12 Papua New Guinea****THE CULTURAL ROOTS OF A NEW NATION***by John Kolia***17 MALANGGAN ART OF NEW IRELAND***by Patrice Godin***20 PROFILE OF PAPUA NEW GUINEA TODAY****22 BERTINA GOES TO ROME**

A girl reporter gives a child's-eye-view of an international conference

*by Bertina Wijngaarden***23 BITTER HARVEST**

Half the world's population concerned in the drama of agrarian reform

28 Music of the Gulf**THE SONG OF THE PEARL-FISHERS***by Habib Hassan Touma***32 THE MINARET OF JAM**

A Unesco project to restore an historic Afghan monument

*by Andrea Bruno***34 LETTERS TO THE EDITOR****2 TREASURES OF WORLD ART****TURKEY: Bronze-Age Mother-goddess****I-IV NEWS FROM UNESCO**

Special Supplement

**Cover**

Carved in wood and with an elaborate hair crest supported on a rattan frame, this *tatanua* mask is a stylized portrait of a dead person. It comes from the north-eastern coast of New Ireland, one of some 600 islands that, together with the eastern portion of the island of New Guinea, constitute the recently (1975) independent State of Papua New Guinea. The rich and diverse cultural traditions of this new nation are matched by the wealth of its natural resources. In 1976 Papua New Guinea became the 138th Member State of Unesco.

Photo © Jennifer Steele, Australian Museum, Sydney

Children of apartheid

by Mazisi Kunene

IT has been the fate of several generations of the past three or four hundred years to experience conquest and occupation of their homelands on a massive scale. This same process has led to the emergence in recent years of a much more closely knit world, of world links and international institutions such as Unesco itself, and of a spirit of world citizenry that seeks to establish a wider world polity.

More and more, nations are realizing that the various regions of the world we call countries are no more than villages on the overall cosmic scale. No longer can any nation afford to detach itself from the fate of

MAZISI KUNENE is a scholar noted for his work on the epics of his people, the Zulu, and a poet who has himself written an epic on the Zulu Emperor Shaka the Great. His English verse translation of this work, originally written in Zulu, has just been published as *Emperor Shaka the Great* by Heinemann Educational Books, Ltd., London, and is the latest title in the African Authors Series of Unesco's Literature Translations Collection. A former head of the department of African studies of the University College at Roma (in what is now Lesotho) and director of education for the South African United Front, he is currently Associate Professor in African Literature and Languages at the University of California, Los Angeles.

others on the same planet, much less afford an education that distorts the reality of others.

This has particular implications for the generation that is emerging today. Education can no longer concern itself with the local virtues of insiders and the vices of outsiders. It can no longer afford the ethnocentric conceptions which characterized the age of expansionism and occupation.

Education in this context means more than formal classroom education and extends to cover the social education a child acquires through its association with the adult population which bears the primary responsibility for teaching children ethics and skills. The education of children, broadly speaking, must prepare them for a changed world as visualized by a sensitive and imaginative adult population.

It is within this context that the life and development of children in South Africa should be examined. First we should focus on the black child since it is the black child who is disadvantaged and victimized by the system.

The black child in South Africa is born stateless, without an automatic citizenship ▶

This photo is a reminder, in International Year of the Child, that the apartheid regime in South Africa counts thousands upon thousands of child-victims whose plight is as tragic as that of their elders. The oppression and exploitation which are institutionalized in apartheid pervade their existence, affecting their education, health, nutrition and housing, even in some cases claiming their parents' lives. The photo shows the orphan of the black South African leader Steve Biko at his father's funeral. A founder of the black consciousness movement which is dedicated to helping black Africans to recover their dignity, Steve Biko died aged thirty in Pretoria Jail on 12 September 1977, after being detained without trial, kept naked for much of the time in his cell, and being brutally interrogated. An enquiry was held into the circumstances of his death, which aroused international indignation, but no criminal proceedings were instigated. On 8 December 1977, the General Assembly of the United Nations adopted a resolution expressing inter alia "deep shock" at his "cowardly and dastardly murder in detention" and condemned the "arbitrary arrest, detention and torture which led to his murder".

Photo © International Defence and Aid Fund, London





that assumes responsibility for its health, mental development and all-round cultural and educational welfare. The black child is born into a deliberately contrived poverty, which is entirely unnecessary in a country that is among the world's richest in resources.

Not too far from the black child's precinct live the white children and their parents. These white children have so much abundance that they play games with the most coveted morsels of food; food that could, in fact, feed two or three children who are dying of kwashiorkor. Should the parents of a white child choose they may keep a dog or a cat. These would be fed on the best food available with the result that many animals live far better than humans. This in itself is an education. For in time the child comes to value animals more highly than members of its own (human) race.

Examining the physical world into which black children are born, we notice that they are born of parents who are so impoverished that they are physically weak and unhealthy. Consequently, the children themselves are physically weak and unhealthy. They may well be potentially

among the 200 per 1,000 infants who are going to die. If they are from the rural areas their chances of survival are even lower. They may be among the 400 per 1,000 infants destined to die young. The only reason for this state of affairs is that they are victims of a deliberate policy of racial discrimination. Should they survive the hazardous period of infancy, they remain candidates for many illnesses and diseases that beset those who are members of their race.

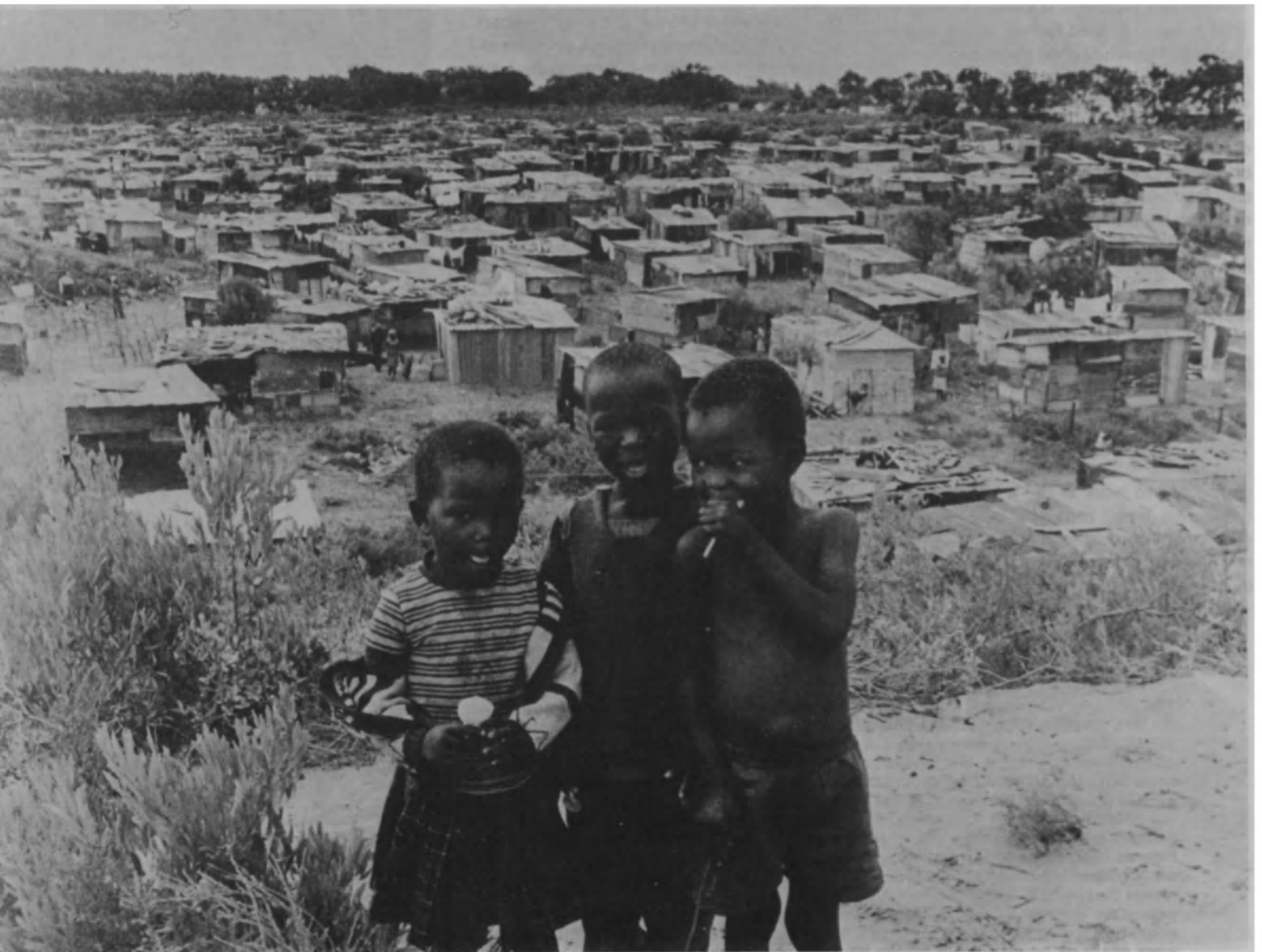
Let us take the example of two typical girl babies, one black, the other white.

Although the black child's parents pay the highest taxes in the land (750 Rands minimum taxable income for whites; 360 Rands minimum taxable income for blacks), her area suffers gross neglect by the cleaning and health services. Should she fall ill, she has to undertake a long journey to a crowded hospital where her parents may have to wait with her in the blazing sun the whole day. Why? Her people are supplied with only one doctor per 44,000 people, unlike the white child whose people boast one doctor per 400 people.

The white child, then, not only eats well and lives in a healthy and thoroughly super-

Like their parents, black children in South Africa face a life as the unprivileged outcasts of a rich society. Their housing is liable to be poor and insufficient, while standards of white housing and other amenities are high. Apartheid policy is to house only migrant black workers in the urban areas and not to provide for family housing. Shanty-towns mushroom on the outskirts of towns and cities (below) where blacks live in wretched conditions in "locations" to which they must return each evening under curfew regulations. Left, a group of children asleep on the steps of Cape Town City Hall.

Photos © Steve Bloom and International Defence and Aid Fund, London



vised environment, she is also given immediate medical safeguards. Should she fall ill, all medical facilities are available to her and within easy reach. She grows up being looked after and catered for by all the health agencies of the State. Her nanny may well be the mother of the black child who sings:

"So my child died
While I cared for the conqueror's children,
While they grew fat
On the rich marrow of our forefathers' wealth."

From this picture it is clear that neither child is being trained for the world as it is evolving. The white child develops a wrong perspective, assuming that she belongs to a world of an eternally privileged race. The black child either develops a "victim syndrome" or stocks up bitter hatred of the brutal world around her. As she grows up she may well witness the police brutally dragging her parents out of bed in the early hours of the morning, leaving her, if she is lucky, in the care of an older sister. If not, the neighbours, who know only too well the violence of the life around them, may look after her. The reason for the arrest of her parents may be simply that they have no permit to live in an urban area.

If such an infant has grown up in the country, she may grow up knowing only one parent, since her father may well be contracted to work in the mines for three years at a time. Thus she may grow up without the mutual love and care of both her parents, a factor that may in itself be deeply disturbing to her. The "one parent"

feature is common because the laws are such that the male parent is either working on contract labour, or in jail (for one or other of the numerous petty offences set up by discriminatory legislation), or else his work-place is so far away that he can only come home occasionally.

Thus black children suffer not only from a cruel physical environment but also from the lack of normal upbringing enjoyed ordinarily by all children. For them life is hazardous physically, psychologically and emotionally. For, indeed, even the adult life that constitutes their environment breeds a sense of social decay. In such a situation the family either breaks up or must embark on some illegal activity to survive. In this atmosphere infants grow into adults very quickly. For while remaining physically young, they have to learn to survive in an adult, brutal world. They have to learn to lie to protect their parents from the ubiquitous police. They have to learn very early that the adult world is a violent one capable of extreme physical and mental abuse.

One African father tells a story whose unusual happy ending only serves to emphasize the horror of his harrowing experience.

"I was desperate. I did not know what to do. I had just lost my child through starvation. Does anyone know what it is for a parent to watch a child starve to death? I have often wondered as I passed by the homes of the rich whites how they could give food to animals while our children starve to death.

"When my second child died I simply walked until I came to a large farmhouse. I

spoke of my plight to the tall Boer man who owned the farm. I wanted employment, any employment for whatever he could give me. He was a strange and unusual person. He actually invited me in, staring straight into my eyes. I was not afraid of him. I did not beg. I simply repeated what I had said before.

"Without a word he went to the telephone and talked to his brother in Johannesburg. He asked if he had a job for me in his firm, and when his brother answered that he had, still without saying a word, he wrote down the address and gave



Photo © International Defence and Aid Fund, London

The battered blackboard in this secondary school at Soweto, the black township outside Johannesburg, could symbolize some of the grave handicaps which the South African school system imposes on young blacks. Education is free and compulsory for whites, but blacks have to purchase their school equipment and contribute to school funds. Most black pupils never get beyond primary education, and according to figures provided by the South African Institute of Race Relations in 1977, 51.8 per cent of black South Africans over fifteen had actually received no schooling whatever (the figure for whites was 0.9 per cent). Figures cited in a paper presented by the International Labour Office to a seminar on "Children under Apartheid" held at Unesco's Paris headquarters in June 1979 reveal that in 1975 only 0.09 per cent of all black pupils obtained the qualifications necessary to enter university. In 1976-1977, 824 million Rands were spent on education for whites (17.7 per cent of the population) while 117 million Rands were spent on education for blacks (65.7 per cent of the population).

me twenty Rand. I was dumbfounded. My ancestors had heard my prayer. From that day I never ceased to dream of my child.

"When I arrived in Johannesburg, I was met by a Mr. Buysen who picked me out from among hundreds of faces. It was probably because I was so lost and confused. I can now tell the story because Mr. Ross has given me and my family a new life. I work as a manager on one of his farms and live there with my family in a comfortable house. Is this South Africa? How can people like this live here?"

I myself have witnessed many tragedies

involving children. Our neighbours lost many children through kwashiorkor. The symptoms were always the same—weeping eyes, swelling stomachs and slowed down movements, followed almost inevitably by death. Even as children we knew that a particular child would soon die because of these common symptoms. Such a child would suddenly grow "old", isolating himself or herself from the rest. We too began to keep away, peering over the fence to see what was happening to our friend. Days after we would be told that so and so had died.

I'll never forget how we carried our young cousin in a wheelbarrow because no ambulance was available for blacks. He later died. He was only a little boy. He seemed resigned to death and in his "matured" state he was better able to cope with his illness than we could. He was telling us what to do like someone who had suddenly attained great authority over life. We all became part of a world he had created. Even the adults stood back as we, the children, sang and laughed under his guidance.

The truth of the matter is that children





Photo © International Defence and Aid Fund, London

The peaceful rural scene, below, is only superficially idyllic for it reflects what is for thousands of African women a tragic situation. Far from their husbands, employed in the white urban communities, they must remain in special locations set aside for blacks or in the bantustans. To provide for their children they must eke a living from the land. If they follow their husbands into the white urban areas, they may be committing an offence, and fear is added to their burden of poverty. Left, a mother and her children flee in terror from police and dogs raiding an "illegal" squatter settlement near Cape Town.



quickly grow up emotionally under these strange and violent conditions. Such "growth" cannot allow for a healthy mental and emotional development. Some children do indeed survive and live to be normal adults; but some, more sensitive than others, are permanently maimed by the shock experiences of their childhood, accounting for the high population of inhumane South African black asylums.

At this point let us observe black children as they reach school-going age. Being black they will have no government financed or subsidized playschools and therefore will have had very little exposure to early pre-school education. The parents are too busy eking out an existence to teach their children anything. This is the complete reverse of the normal African tradition in which grandmothers and mothers assume early responsibility for teaching the children through tales and children's poems.

Under the current discriminatory system children have become part of the white man's production machine. This may be

either directly or indirectly; in the latter instance, which is the more frequent, the children take over the domestic chores so that their parents can earn or supplement their meagre earnings.

When the children go to school for the first time, they already consider themselves, and are considered by their parents, as an important means of improving the family income. This is not so strange as it might seem since their educational life span is often short—just long enough to enable them to understand the white bosses' instructions.

Formal education, therefore, is itself designed to generate feelings of inferiority, through an inferior quality education. Its main purpose is to prepare the black child for a pre-ordained inferior status in society. This preparation takes elaborate forms. Books, teaching and school facilities are all designed to mould the black children to accept their inferior position.

Under the apartheid system, the world is limited not only for the black child but for

the white child as well. For white children must also be taught to accept this system as normal. They must be given a religion and an ideology that claims supernatural sanction for this brutalized and disembowelled world. Their vision of life, of the world, of history, is circumscribed and tailored to the propaganda requirements of power and its maintenance. Hence, both black and white children are unfit to live in a wider, changing world. Indeed, the black child, after rejecting the premise of apartheid, is better adjusted to grow with a growing world. Nevertheless, this is small consolation in view of the many thousands of black children that die needlessly of disease and are mentally retarded by a system that is brutal and tyrannical.

In the Year of the Child it is a terrible paradox that South Africa, a country that mercilessly maims children, finds moral and financial support from nations that are most vocal and sentimental about the child. Could this be a case of a Judas Iscariot wailing over his own betrayal?

■ Mazisi Kunene



Photo © Tony McGrath and International Defence and Aid Fund, London

The cultural roots of a new nation

by John Kolia

"S EVEN hundred separate languages"; "small-scale societies"; "diversity of cultures"; how often one has heard or read these stock phrases applied to that part of Melanesia encompassed within the borders of Papua New Guinea.

But such statements and the language classifications they reflect are based on data worked out in Europe many years ago. One of the interesting results of modern research, in fact, has been the increasing importance attached to similarities rather than differences of vocabulary, religion, ways of maintaining law and order, architecture, artistic expression and customs in Papua New Guinea, where in the past there was extensive communication between the valleys, and between the mountains and the coast.

This is not to deny the existence of a fascinating range of differences within those broad similarities, so that the glory of Papua New Guinea's culture could be summed up by the words *diversity within unity*.

The people practised animism, the world's oldest religion. It was an organized religion, if only at the local level. In fact it was organized in a similar way throughout the country, being based on the needs of the group and the interpretation of the requirements of the spirits which, it was believed, animated the behaviour and structure of flora, fauna and rock with purpose, mystery and even caprice.

This religion is still being practised today, but in adapted forms, for like all products of the human mind it has had to adapt itself to ever-changing circumstances. Perhaps only in the Mortlock Islands of the North Solomons province have the people resisted the incursions of the Victorian brand of Christianity. "We are Christians now and have given up all our bad old ways," many villagers will proudly but sad-

Painting of an ancestor or clan spirit, right, is from a cult-house at Ulupu in the northern Maprik district of Papua New Guinea. Such portraits, painted with earth pigments and soot on sheaths of palm-leaves sewn together, were used to decorate the cult-houses during initiation ceremonies. Whole galleries of similar faces, arranged in rows and combined with other motifs, embellished the gables of the cult-houses. Remarkable mask on opposite page is made of ingeniously arranged multicoloured feathers.

Photo H. Weber © Ethnological Museum, Basle, Switzerland



ly tell you, but fortunately the falsity of this claim and the fancifulness of such attempts to denigrate old customs are easily exposed. People have always philosophized and attempted to relate the natural to the supernatural, and the people of Papua New Guinea today can still adapt to their own pragmatic purposes theories which have been introduced into their islands, just as they have throughout their long history.

As in all well-integrated societies, philosophy, religious or otherwise, permeated such hard-to-compartmentalize aspects of life as social control, artistic ex-

pression, the economy, or, to use the convenient Western gloss, customs. What an intertwining of customs must have been evident to an ethnographer such as F.E. Williams, when he first studied the culture of the Oroko people of the Gulf Province! To superficial observers, of course, certain ceremonies and seemingly bizarre costumes appeared malevolent or quaint or even comical; and these village dramas did sometimes give rise to laughter.

Nevertheless, each part of the whole related to other parts, as in the languages used in ceremonies and in everyday life. ▶

JOHN ALEXANDER KOLIA, of Papua New Guinea, is acting director of the Institute of Papua New Guinea Studies and a specialist in the country's oral history. The photos accompanying this article were provided by the author.



Photo © Missie Museum, Steyl, the Netherlands

Thus words of similar origin are used to describe a fish, an insect which it in some way resembles, a species of vegetable, and the behaviour of a certain kind of village character. Such linguistic intra-reflection may be found in a descriptive word, a belief, a song or a decoration

Oral evidence provides further support for the thesis of the homogeneity of Melanesian customs. The history of the New Guinea islands has yet to be written, and since no one today, presumably, would pretend that a short century of colonial rule was anything but a recent footnote at the end of fifty thousand years, it is not surprising that researchers from such institutions as the University of Papua New Guinea, the Institute of Papua New Guinea Studies and the National Museum are working on the collection of oral evidence.

Much remains to be done, of course, but the material collected so far has already brought to light a complex pattern of movements, battles and trade-routes. Just as linguistic data eventually lead to the drawing up of tentative maps and migration patterns, the collection of oral evidence is now beginning to indicate the broad lines of past developments. It has been discovered, for instance, that the Melanesians were capable not only of fighting for their rights but of negotiating peace treaties and coexisting in spite of language barriers. A well-known example of such coexistence is that of the Austronesian Motu and the non-Austronesian Koita at what was later to become Port Moresby.

This also serves to illustrate how history might be distorted. We know about the people near Port Moresby because missionaries learnt Motu and wrote down as much as they could understand of old stories. But the same process of coexistence was going on everywhere, for example between the Kiwai of Tureture on the Western Province coast, and the non-Kiwai of Kunini who lived inland of them. In this case both languages were non-Austronesian but from different language families.

Although the Austronesian migrations must have set up waves among the non-Austronesian peoples (just as the later non-Austronesians had done among the earlier arrivals and the aboriginal peoples over very long periods), any attempt to describe Melanesian history as a vast battle between the Austronesians and the non-Austronesians would be an extreme oversimplification. There was hostility and coexistence between villages, between dialect groups, between language families, between highland and plain, and between islander and mainlander.

And there was also a borrowing of ideas, designs, music and, of course, language, so that new derivations emerged and what



A Kiwai woman in mourning. Photo was taken in 1910 at Tirio village, Fly River, Western Province of New Guinea.

Photo G. Landtman
© National Museum of Finland, Helsinki



The *haus tambaran*, or cult-house, photographed in the early 1900s at Malinge village, East Sepik, Papua New Guinea. It was in the *haus tambaran* that the menfolk performed the ceremonies of initiation into the traditional spirit cult.

Photo Rösicke © 1977 The National Cultural Council, Papua New Guinea

Young men wearing conical *kovave* masks get ready for a race on the beach at Orokelo, Gulf Province. The masks, representing the spirits of the clan, were given to young men after initiation. For the whole of the next month they spent each day at the beach, receiving gifts of pigs which they killed with their bows and arrows. At the end of this period, the masks were taken away and burned.

Photo F.E. Williams © Office of Information, Konedobu, Papua New Guinea



Tolai dancers of eastern New Britain, photographed in 1890 wearing traditional dress and masks.

Photo © Linden Museum, Stuttgart, Fed. Rep. of Germany

the earliest foreign observers saw were the end results—themselves only temporary—of a whole series of events and exchanges.

Today we can see the remnants of this process. Undoubtedly Western imports, material and otherwise, have made deep inroads into traditional culture. In some places the culture, or the visible expressions of it, have been greatly depleted, while in others destruction and disruption have been much less. In some cases, such as Gogodala in the Western Province, there has been a revival of culture.

Should we therefore all strive to “preserve culture”? Obviously this would be impossible and the “bottling” of past ideals has often been derided. The glories of the past can, however, be preserved when found in the form of artefacts, as in Papua New Guinea’s National Museum. Music can be preserved on tape, and dance patterns and decorations on film. All these things are being done under the auspices of the National Cultural Council.

However, there is more to culture than preservation. People can be encouraged to be proud of their past as well as their future. At the National Arts School the emphasis is very much on the continuing development of culture today. Modern influences are bound to make themselves felt, as they always have in the past. But today the influences come from all over the world. This is not a bad thing. What can be done, however, is to help develop the natural expression of indigenous artists,





and we should not be surprised if they choose to reproduce patterns similar to those of the past or to develop their own patterns. Performances by the National Theatre Company and at the Highlands Raun Raun Theatre alternatively use or blend the traditional and the original. Similarly, such films as *Tighten the Drums*, about self-decoration among the Engas, and *The Red Bowman*, about the *Ida* sago fertility ceremony of the inland West Sepik province, present a record of customary behaviour today. Tomorrow things may be different. It is to be hoped that they will be just as interesting and beautiful, and not just a mish-mash of plastic, consumer goods.

The skills people developed to fulfil their functions in traditional society must have been impressive. Those who see the hastily-erected fibro buildings of Moresby suburbia may well be tempted to indulge in nostalgia and regret the craftsmanship and architectural grace of some buildings such as the ceremonial house known as the *haus tambaran*. In many places individuals were specialists. Many men might assist in making a canoe or in dragging a tree from the forest, but an expert hand was needed to transform the utilitarian object into something which had a graphic reference to the rest of life, or perhaps the after-life. During the colonial era, some of these artists were employed as "unskilled" labour in the modern sector of the economy. Those still practising can be encouraged to fulfil their true roles today, although if they choose to produce inferior art for the



Bristling masks and sacred flutes

Top left, *bukumo* mask under construction at Kurwok village, northern New Guinea. It was built on a wooden frame which fitted on the wearer's head and was held steady by handles extending downwards parallel to his arms. Canes tipped with hornbill and eagle feathers were stuck into the frame to form the huge bristling semi-circle. Initiation mask, top right, was photographed at Angriman village, East Sepik district, in the early years of the century. It probably represents the monster which, during initiation, was believed to gobble up the candidates before spitting them out again as fully-fledged men. Above, two flute-players, possibly at Kanganamam village, also in East Sepik district. During the initiation ceremonies the sounds of the flute represent the spirits' voices. Traditionally regarded as sacred, flutes like these were kept in the *haus tambaran*, concealed from the eyes of non-initiates such as women and children.

tourist trade, their choice can scarcely be interfered with. Even out of this some new and interesting form may emerge.

The psychological basis of the extensive use of the mask has often intrigued the speculative. The photo on page 16 (top right) shows a most dramatic use of a mask which is something more than a mask. Does it conjure up fearful images or even protests against "male chauvinism", a popular accusation against traditional life? Those who have lived in villages for any length of time may have a different impression. Women work hard, usually everybody works hard; often village labour requires co-operation of the sexes.

In some areas, women play highly important, even dominant roles, and descent through the male line is by no means the rule. In village life (but not always in the towns) there are devices to protect the rights and dignity of women. Women are even capable of fighting alongside the men; but the fact remains that the aged and the women and children often depended for the defence of their lives on the active males.

But these are just a few of the thousand facets of Melanesian man's successful handling of his environment, his use of resources and his explanation of the world around him and remote from him. This explanation was suitable for the "small-scale society" in which he then lived, long before the arrival of foreigners on his shores, but it was not of course, primitive. "Primitive" means something quite different, and "small-scale" is also misleading. The expressions of his philosophic outlook which we outsiders are delightedly discovering show that this outlook was a "large-scale" one, for it penetrated to the heart of the objects around him, into the earth itself and to the distant horizons of the visible universe.

■ John Kolia



Photo © Ethnological Museum, Berlin, (West)

Mask with wing-like flaps, above, is typical of the works of art inspired by the *malanggan* ancestor and initiation ceremonies of New Ireland (see article). This example, which actually comes from the Tanga Islands off the northern coast of New Ireland, is made of painted *tapa* or bark-cloth (a papery material obtained from the inner bark of certain trees such as the mulberry) stretched across a rattan frame. With financial aid from Unesco, the Institute of Papua New Guinea Studies has assembled an important collection of photographic documentation on *malanggan* art in the Australian Museum in Sydney.

Malanggan art of New Ireland

by Patrice Godin

NEW Ireland, which forms part of the Bismarck Archipelago north of New Guinea, is the home of an outstanding traditional art of richly carved wooden objects known as *malanggan*. These carvings were of fundamental importance to the community, for they symbolized the continuity of life.

PATRICE GODIN, a French ethnologist on the staff of the Museum of African and Oceanian Arts in Paris, specializes in the study of the arts of the Bismarck Archipelago (northeast of New Guinea).

The *malanggan* sculptures were the focal point of the festivals which were held in memory either of distant ancestors or of those who had died more recently (between one and five years before). These festivals were also known as *malanggan* (in Raluana, one of the languages spoken by the Tolai people today, the word *malanggan* means "to dance in honour of the dead"). These ceremonies were also concerned with the initiation of youths into manhood.

The *malanggan* sculptures, carved and painted in fantastic openwork designs, originated in the north of New Ireland, although the ceremonies themselves are associated with the southern part of the island, and also with the Gazelle Peninsula and other parts of northern New Britain, the biggest island in the Bismarck Archipelago.

The ornamental designs and motifs with which the wooden figures were decorated were the property of the elders of the clan, who directed the wood-carvers and saw that the appropriate symbols and forms were used in their proper context. Sometimes one clan would grant to another the right to carve its ceremonial figures; if it did so it was obliged to acquire a new set of sculptures made by another clan.

Malanggan art thus established both a "vertical" line of communication through a genealogical transmission of motifs and designs, and a "horizontal" line through the buying and selling of the right to reproduce these motifs and designs.

It might take years to prepare these imposing wooden sculptures, which presented a wealth of mythological themes and totem animals, as well as depictions of actual historical events. The individual figures, each of which symbolized a dead kinsman, were gathered inside a special bamboo stockade, usually near to the clan's cremation or burial ground. The craftsmen also made masks adorned with cloth, feathers, leaves and fibres; these too played a part in the festivities.

The *malanggan* ceremonies thus formed a link between the living and the dead, and celebrated the initiation of young men. But the full sequence of rites, which could last for months, also had for the community as a whole a wider significance, which revealed itself in three main ways.

Firstly, the commemoration and investiture ceremonies were an opportunity for the dead person's material wealth to be distributed among the community of the living. The heirs and descendants took it upon themselves to share among kinsfolk and allies the dead man's pearls (which served as money), pigs, household goods, and so on.

Then too, the *malanggan* was a time to strengthen alliances (marriage alliances as well as political and military alliances) and to step up exchanges between different groups and clans.

Some of the guests might have to travel great distances, for marital alliances and commercial exchanges extended not only throughout the Bismarck Archipelago but beyond, to New Guinea, to Bougainville and the Solomon Islands.

Thirdly, the *malanggan* provided for the transmission, from one generation to the next, of property rights as well as rituals and prerogatives which were to be held in trust. He who directed the ceremonies acquired the land, fishing rights, coconut groves and magic powers (over wind, rain, and plants) which had belonged to the dead forebear. The heir thus achieved a higher social status which enabled him to influence decisions of local interest.

And so *malanggan* sculptures were something more than "works of art". They were part of a ritual which was one of the most distinctive and spectacular features of an entire system whose purpose was to control the life of the community, through marriages and deaths, festivities and exchanges.

Once the ceremonies were over, the carvings were either burned or abandoned to the rigours of the tropical climate. Their fate thus matched either the slow putrefaction of the corpse or its cremation on the territory of the clan. The cycle of existence was now complete; what the dead could not hand on had been recuperated by the *malanggan*. Imagery had been used to establish, in the face of the death of individuals, the permanence of life.

■ Patrice Godin

The two side-panels flanking many *malanggan*-style masks are not ears but stylized representations of the planks which were used to maintain a corpse's head upright before cremation. Right, a *bapong* mask from the east coast of New Ireland.

Photo © Jennifer Steele, Australian Museum, Sydney

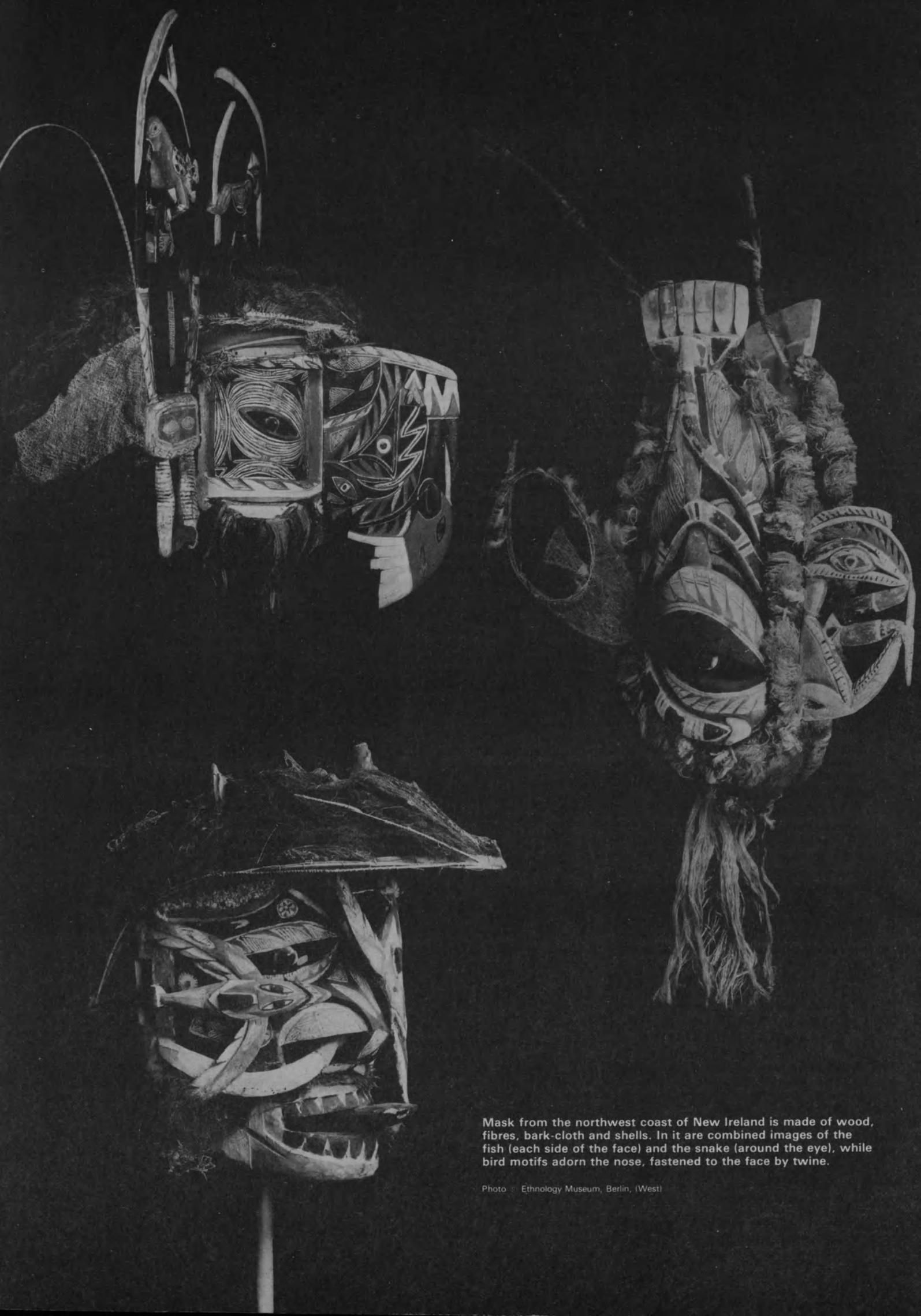


The fantastic combinations of forms, materials, techniques and colours which typify the traditional sculpture of New Ireland all went into the making of this mask from the island's northeast coast. The bird, a motif which dominates the face and the high openwork panels on each side, is a symbol often found in New Ireland's *malanggan* art.

Photo © Jennifer Steele, Australian Museum, Sydney

Wood, rattan and fibres are the materials of the *nit* mask, right. As often, mollusc shells have been used as eyes; they peer out in a fixed, glittering stare from the elaborately intertwined carvings of the face. Notice the vertical slot into which one of the two missing side-panels once fitted.

Photo © Ethnological Museum, Berlin, (West)



Mask from the northwest coast of New Ireland is made of wood, fibres, bark-cloth and shells. In it are combined images of the fish (each side of the face) and the snake (around the eye), while bird motifs adorn the nose, fastened to the face by twine.

Photo © Ethnology Museum, Berlin, (West)

Profile of Papua New Guinea today

THE mainland of Papua New Guinea lies about 160 kilometres north of the eastern half of Australia. It comprises the eastern portion of the island of New Guinea; the remainder of the island is the Indonesian province of West Irian. Although 85 per cent of Papua New Guinea's land area is on the mainland, the country also encompasses about 600 islands. In all, the country extends some 2,000 kilometres from east to west and about 1,300 kilometres from north to south. Its total land area is 463,000 square kilometres—slightly less than that of Thailand but substantially more than that of New Zealand or the Philippines.

The topography of Papua New Guinea is rugged. Much of the land area of both the mainland and the islands is characterized by steep mountains, some peaking at more than 5,000 metres.

Because of these formidable geographic barriers, Papua New Guinea is culturally and economically fragmented. The aircraft was introduced much earlier and has penetrated much farther than the automobile or truck. Papua New Guinea is said to have more airstrips *per capita* than any other country in the world. The early growth of air transport was associated with gold mining activities, and it is used for much of Papua New Guinea's internal shipping and most of its domestic passenger traffic.

Roads are in the early stages of development, and the difficult climate and terrain of Papua New Guinea make their construction and maintenance expensive.

There is some inter-island coastal shipping and this is a mode of transport with considerable potential. Ocean shipping is more important in overseas cargo traffic than in coastal shipping, but most external passenger traffic is carried by airlines.

In contrast with its transport facilities, Papua New Guinea's communications system is quite modern. The telecommunications network has been significantly improved in recent years; the posts and telegraphs organization, a government-owned enterprise, has built a trunk telephone system that compares favourably with those in many developed countries. The principal means of mass communication in Papua New Guinea is radio broadcasting, which is also a government activity.

Papua New Guinea is rich in natural resources. The many regions with good soils and a variety of climatic conditions at different elevations allow a wide spectrum of agricultural possibilities. Subsistence agriculture occupies 90 per cent of the cultivated land and engages from 60 to 70 per cent of the population. Forest cover is extensive and of considerable commercial potential, but access to many forest areas

is difficult and expensive. A combination of heavy rainfall and extensive mountain ranges provides one of the world's richest hydroelectric potentials.

Mineral resources are also good. Gold was once the country's primary export, but with the opening of the large opencast mine on Bougainville in 1972, copper has assumed first place among exports, now accounting for roughly half of the country's total exports and 20 to 30 per cent of its gross domestic product. Gas

Youngsters in a Papua New Guinea primary school eagerly join in a question-and-answer session during a lesson aimed at developing their language skills. English is the main language of instruction in Papua New Guinea's school system, but efforts are also being made to transcribe, preserve and promote the use of vernacular languages. Achievements in this field were recognized at a ceremony held on 10 September 1979 at Unesco's Paris HQ, when the first annual International Reading Association Literacy Award was presented to the Papua New Guinea Branch of the Summer Institute of Linguistics, for its educational work in local languages.



Photo © J. Hauser, Basel, Switzerland

drilling has resulted in encouraging, but not yet commercially exploitable finds.

The 2.8 million people of Papua New Guinea comprise a variety of distinct ethnic groups, predominantly Melanesian. The isolating effect of mountains, forests, large rivers, and the sea has preserved unique cultural and linguistic differences among the various ethnic groups. Some 700 local languages have been identified. The size of these language groups ranges from 200 to 300 persons to the largest groups of about 100,000. There are, however, three languages that are quite widely spoken—Pidgin, English, and Motu.

The social systems of the various groups are also different. Patrilineal, matrilineal, and ambilineal descent systems occur. The social obligations among kinship groups are complex. Members of the group have an obligation to assist and support others who might be in need and this has created a kind of local social security system that makes members reluctant to leave the protection of the group environment. Indeed, this clan group support has survived the process of urbanization and serves as a basis of settlement in towns. It establishes claims and obligations among members

originating from the same clan group, and mitigates the problems of urban immigrants. Land ownership is also a community right, with use granted to individuals or families by agreement among the owning group. About 97 per cent of the land in Papua New Guinea is held by local populations under these traditional tenure systems.

The present population of Papua New Guinea is nearly the same as that of New Zealand but only about one-fifteenth that

of the Philippines or Thailand. Thus, the country has substantial physical size and a population that is still relatively small. About 40 per cent of the total population is concentrated in the highlands in the central mainland, a region that remained sheltered from modern influences longer than many others in the country. Only in the Eastern Highlands is any population pressure yet felt. Papua New Guinea's indigenous population is increasing at an annual rate of 2.8 per cent, and it is expected to reach about 3.5 million by the mid-1980s. Because of this rapid growth, the age structure of the population is quite young; in 1971, 46 per cent of the population was less than 15 years old.

Until quite recently, urban settlements were restricted to the coastal areas and few towns have more than 10,000 inhabitants. The largest is the capital, Port Moresby, with 76,000 residents, followed by the port town of Lae, with 38,000. This pattern is now being changed rapidly by high rates of rural-urban migration.

Papua New Guinea's school system was pioneered by missionaries as early as 1872, but the role of education did not begin to expand rapidly until about 1960. In that



Photo © National Museum and Art Gallery, Port Moresby

One of the world's newest nations, Papua New Guinea today houses its national collections in one of the world's most modern museums. Above, aerial view of some of the new buildings of the National Museum and Art Gallery, opened in 1977 at Port Moresby. Sloping roof covers the exhibition area; circular buildings at right, typical of the round houses found in the New Guinea highlands, form part of an outdoor entertainment area. Although the Museum has over 20,000 items in its anthropological collections, some parts of the country are poorly represented; when the Museum was established many areas had

already been stripped of their traditional cultural objects by collecting expeditions, and even in recent years there have unfortunately been cases of looting and smuggling of works of art from Papua New Guinea. The new museum facilities effectively counter any argument against the return of artefacts to Papua New Guinea on the grounds of failure to protect locally the country's heritage or of lack of adequate conditions or staff. Agreements on the return of works from several Australian museums and from the National Museum of New Zealand have already been implemented (see *Unesco Courier*, July 1978).

year 95,000 students were enrolled in school, 92,000 of them in primary schools; 80 per cent of all primary students were in mission schools.

By 1975, 69 per cent of the boys and 44 per cent of the girls in the 7-to-12-year age group were enrolled in primary school. Secondary education is also developing. In 1975 there were about 30,000 secondary students in 88 high schools, and another 10,500 students were in technical, vocational, or teacher training. Still, about 85 per cent of all enrolments were in primary schools.

Papua New Guinea now has two universities. The University of Papua New Guinea in Port Moresby has some 1,000 full-time and 500 part-time students, and the University of Technology at Lae has around 1,000 students. These are exclusively boarding institutions.

Health care in Papua New Guinea has been well developed during the past quarter century. A rural health care system through village aid posts has been set up, and today there are some 1,600 such posts—more than one for every eight villages. Hospital cases are referred to one

of twenty-one district or base hospitals. Training facilities are available locally for aid post personnel and, since 1970, for medical officers in the Faculty of Medicine of the University of Papua New Guinea.

The process of modernization has made giant strides in Papua New Guinea during the past two or three generations, particularly since World War II. Against Papua New Guinea's complex historical and geographical background and in the context of only recently (1975) acquired independence, it is remarkable how rapidly this process is taking effect. ■

This article presents information contained in a World Bank report: *Papua New Guinea, Its Economic Situation and Prospects for Development*, published by the World Bank in 1978.



A student audience in a lecture hall of the University of Papua New Guinea. One of the country's two universities, it has some 1,000 full-time and 500 part-time students and is situated at the national capital, Port Moresby.

Photo © Parimage, Paris

Bertina goes to Rome

A lot of people thought it rather risky; what would an eleven-year-old girl do and how would she react when confronted with a World Conference on Agrarian Reform and Rural Development?

Bertina Wijngaarden showed them that they need not have worried, writes Netherlands author Matthijs de Vreede. When she arrived in Rome this summer to cover the conference as a correspondent for the Netherlands children's monthly development-magazine Samsam, she acted as professionally as the professionals.

Bertina had been sent to the conference because the staff of Samsam (a word borrowed from Malaysian which means "all together") wanted to produce a special issue about rural development and to have one of the magazine's readers as a special correspondent in Rome. Bertina, who lives on a 33-hectare mechanized farm in the Weringermeer, one of the new polders of the Netherlands, was chosen from all of Samsam's readers.

So Bertina and her mother were invited to Rome and she was accredited to the conference as an official correspondent, the youngest ever to cover a UN meeting.

Bertina's performance appeared to be very rewarding indeed. Not only did she write a good story, she also proved that a child of her age can be well aware of development issues if he or she is regularly supplied with adequate information, written especially for his or her age-group.



Photo F. Iovino, FAO, Rome

Bertina Wijngaarden, the youngest ever reporter to be accredited to a United Nations world conference, interviews Mr. Hohamame Brah, Minister for Rural Development of Niger, in the main conference hall of the U.N. Food and Agriculture Organization, Rome.

THIS conference is meant for you and all the other children in the world. We cannot change the world of today. But here, at this conference, we are trying to make a better world for the future."

This is what I was told by Mr. Hernán Santa Cruz, the Secretary-General of the World Conference on Agrarian Reform and Rural Development that was held this summer in Rome from 12 to 20 July. I had been asked to go to the conference as a correspondent for *Samsam*, a Dutch magazine about poor countries. My mother went with me.

When we entered the room of Mr. Santa Cruz, with two photographers, he kissed me on both cheeks and he told me that he was 63 years older than I was. "Once more", the photographers said. One of them was lying on the floor to make a better picture.

Then I started to interview Mr. Santa Cruz. I asked him what the conference would mean for the peoples in the poor countries and he said: "The most important thing is that all those millions of farmers who do not have enough land will get more of it, as well as machines and all the rest they need to become good farmers".

"Yes", I said, "but don't they have to learn how to use these machines?"

Mr. Santa Cruz told me that was also necessary and that the farmers themselves should be involved in the making of the decisions. For example, the people from the rich countries should not say: "We will give you that and that". The farmers themselves should be allowed to tell us what they think they need. We should help them to be able to help themselves, in order that we will not have to help them any more in the future. Mr. Santa Cruz also told me he hoped that all the children who read my article would understand what the conference was about and how very important it is for us to help the peoples of the poor countries to solve their own problems now. Because if we don't, things will be far worse when we are grown up.

Then, we went into the big conference room. There, I interviewed the Minister of Rural Development from Niger, which is one of the countries of the Sahel. He told me that there was still not enough rain. I asked him why they did not irrigate the land. He explained that there was enough water beneath the surface, but they did not have the machines and the money to get it out and to irrigate the land with it. When I wanted to know if there was enough land for all the farmers in his country, he told me this was not a problem and that there were enough agricultural schools. So it is only a matter of money and equipment in this case.

Later that day I spoke to someone from the Dutch Ministry of Foreign Affairs and I asked him what the Minister of Niger should do. He told me that if Niger wanted machines and money, it should make a plan and give it to the ambassador of the Netherlands or another rich country. The ambassador would send the plan to his government and if that government thought it was a good plan, Niger would receive the money and the machines. So that's how it works.

In the meantime, we had also been in the pressroom. There, I had

to work out the interviews. I had borrowed a little cassette recorder which was no thicker than two pocketbooks. It was very handy indeed. During the interviews I did not have to write down anything and afterwards I could make notes from the tape.

In the pressroom, there were many journalists who wanted to interview me. But in the end I only spoke to some reporters from children's magazines in developing countries. I talked with people from Ghana and Kenya and Tanzania and Iraq. That was very nice indeed. In fact, I think it was very important to speak to people from other children's magazines and to explain to those children about the conference. All the other journalists were not so important. They only wanted to talk to me because I was the youngest reporter that had ever been at a conference of the United Nations and because of the International Year of the Child.

The conference itself was also very interesting. You could listen with a little language-machine to what everybody said. It had seven different languages. But everybody only talked about the use of different words and sentences in a text that had been prepared before the conference by Mr. Santa Cruz. If you wanted to hear about the problems themselves, you had to talk to people outside the conference room.

While I was in the pressroom, I received an invitation to go to a demonstration of agricultural helicopters the next evening. I went there with my mother because we have a farm at home too, and it was a good opportunity to see the countryside outside Rome. There was a free dinner as well. During that trip I spoke to a lot of people from developing countries. There was a gentleman from Ghana who had a daughter of ten years old. That is about my age. Her name was Ramata. He asked me if I wanted to be her penfriend and he gave me her name and address. That night, we got back to the hotel at two o'clock in the morning.

At the conference, I also spoke to representatives of women's organizations, who explained that they had all kinds of programmes to help mothers and children in developing countries. And there was a lady from the Food and Agriculture Organization, the FAO, who explained what she had been doing in Rwanda. That is a country I had never heard of because we have not yet had Africa in school. But in Rwanda, people eat mainly beans. And, of course, there are not enough vitamins in beans. Thus, the lady had gone there for the FAO and had explained to the people about other vegetables. The water is also bad in Rwanda. In fact, people should boil it before they drink it, but there is not enough firewood to boil the water. And so people get sick and have all kinds of worms. We also had a look at Rome. We saw St. Peter's and the Colosseum and the Forum and we did some shopping.

The last day, we went back to the conference because they wanted to have me in a film they were making. I had to work in the pressroom again and also I had to sit in the big conference room, listening to the language-machine. Afterwards we had to run back to the hotel because we had a plane to catch. But the plane was delayed and we arrived back in Holland very late. My father was at the airport and he had been waiting for more than an hour and a half. We went to eat something and then I wanted to go home because I was very tired.

Bertina Wijngaarden ■



The urgent need to boost food production in the face of rising demographic pressure is throwing into relief, perhaps more than any other issue, the interdependence of the world community and the necessity for international partnership. But today, as countries tackle the problem through the adoption of appropriate modern technology, figures show the persistent inequalities of this partnership, in a world of haves and have-nots. Between 1961

and 1975, in the developing countries, consumption of fertilizer tripled and the number of tractors per unit of land doubled, yet the industrialized countries still consume five times as much fertilizer per hectare of cultivated land and have ten times as many tractors per thousand hectares of arable land. Furthermore, the developing countries are still dependent on imports for more than fifty per cent of the fertilizer they use.

Bitter harvest

Half the world's population concerned in the drama of agrarian reform

This article is based on extracts from a report of the United Nations Food and Agriculture Organization entitled *Review and Analysis of Agrarian Reform and Rural Development in the Developing Countries since the mid 1960s*. This report was drawn up as a preparatory reference document for the World Conference on Agrarian Reform and Rural Development, held in Rome from 12 to 20 July 1979.

NEARLY half of all people on Earth live in the villages and countryside of the developing world. Most are classed in international statistics as "poor" and no less than 800 million as "destitute". Despite development efforts, the number of these poor and destitute increases each year. Today there is new cause for concern. The momentum of development is slowing. Rates of growth in production and *per capita* incomes have fallen, especially in the poorest countries, and several countries are also facing acute environmental problems. If the goal of development is growth with equity—nationally and internationally—then it can be seen clearly that the struggle is not being won, and that the main burden of present trends falls on the rural poor.

Developing countries have been engaged in an historic effort to

► build their national economies and escape the conditions of underdevelopment and dependency which in many cases they inherited. Largely owing to the apparent success of external models, they have given the highest priorities to industrialization and other urban-orientated concerns. It is now commonly understood that within these development priorities the rural sector of national economies has often been neglected.

The rural areas of the developing world continue to be marked by a dualism between those who have been able to benefit from new technological opportunities and the much larger number who have not. On the one hand, this has led to a small and dynamic modern sector—with land, better education and greater access to public services—which has advanced very rapidly. On the other, the great majority of rural people, lacking these advantages, vegetate in traditional patterns of poverty. This appears to be true in all regions. Landlessness is increasing very rapidly, leading to uncontrolled migration to cities and the emergence of a rural proletariat.

Issues of trade are of paramount importance. During the seventies the terms of trade of most developing countries which are not exporters of petroleum have appreciably worsened. Continuing tariff and non-tariff barriers against processed commodities of developing countries, and consequently lack of access to markets, have impeded the growth of agro-industries. Meanwhile the burden of servicing debts has mounted, and official foreign assistance remains far below target levels set by the donor countries themselves.

Foreign private investment, while it has generally supported host-country export goals, has been almost exclusively directed to monoculture techniques, often highly mechanized, which tie rural development to foreign capital, technology and markets without regard for domestic food supply or levels of employment. In most cases, dependence on this type of agriculture, whether foreign owned or linked to foreign marketing networks, has added to the problems of landlessness and reduced the possibility of distributing resources more equitably.

The rural population of the less developed regions, which was estimated at 2,060 million in 1975, is expected to rise to 2,890 million by the end of the century despite urban migration. A rise in the agricultural labour force of more than 100 million is foreseen with a subsequent decline in the land/man ratio in all regions. In many areas it would fall to a level of less than one hectare per member of the agricultural labour force. This would mean not only a huge growth in the number of uneconomic, subsistence level smallholdings, but also a dramatic increase in the number of people who are landless or who cannot be absorbed in agriculture.

Aside from the human problem of how these future millions will live and work, projections of food needs also point to a dangerous rise in dependency which is directly contrary to the goals of developing countries. Current production and demand trends indicate that the cereal deficit of the developing world, which stood at 16 million tons in 1970, will rise to over 90 million tons by 1985.

Degradation and depletion of natural resources in rural areas is another significant factor. The ecological equilibrium appears to be less stable in the tropics than in the temperate zone. The drive for increased production has often caused the dislocation of well-adapted, traditional agricultural systems and their sometimes overhasty replacement by systems and technologies that are compatible with neither ecological nor socio-economic conditions.

In the tropics, the removal of forest cover, especially on slopes, has frequently led to serious soil erosion, downstream flooding and siltation of rivers. In drier regions, similar results have followed from an increase of livestock numbers and consequent overgrazing which has stripped the soil of its vegetative cover. Deserts have spread rapidly and with human consequences which became sharply apparent with the tragic drought in the Sahelian zone of Africa in the early seventies. Peasants who are deprived of access to fertile soil, which is monopolized by large landowners or by



In many developing countries rural underdevelopment and poverty have led to uncontrolled migration to the cities. The extent of this poverty is devastating. In 1972, the International Labour Organization estimated that 1,250 million people, more than a quarter of the population of the world, were very poor.



that 700 million of these were destitute, and that 42 per cent of the population in the developing countries of Asia, 39 per cent in Africa and 27 per cent in Latin America were living in absolute poverty; of these, the overwhelming majority lived in rural areas.

Photo B. Wolff, United Nations

foreign companies, have no other resource but the cultivation of marginal zones, contributing to erosion, deforestation and soil exhaustion.

Much precious water is wasted through inefficient irrigation systems, and it is estimated that almost half the existing irrigation facilities in developing countries require improvement. Salinization, alkalization and waterlogging, all associated with poor drainage, have reduced the productivity of millions of hectares of irrigated land and large areas have had to be abandoned.

Disturbingly, in the most seriously affected countries, which are mainly in Asia and Africa, the annual rate of growth of agricultural production fell from 2.5 per cent in 1961-1970 to 1.9 per cent in 1970-1977. Meanwhile their population increased at a faster rate so that *per capita* agricultural production has been lower in the seventies than in the sixties.

Among the main agricultural commodities, the most rapid increases in production have been for products that are mostly for export, rather than for food crops grown principally by small farmers. Examples of the former include soybeans (especially in Argentina and Brazil), palm oil in Malaysia and tea in Kenya. The production of staple foods, like rice, maize, millet and sorghum, starchy roots and especially pulses, has risen only slowly. Notable exceptions, however, are wheat production in India (which increased by 3.8 per cent a year from 1970 to 1977) and rice production in Pakistan (3.9 per cent a year).

Major programmes of development in the Far East since the mid-sixties have concentrated upon new technology to increase crop yields, known as the "Green Revolution" or the "Seed Fertilizer Revolution", and involving the use of new high-yielding varieties. But for many reasons the Green Revolution has brought only limited benefit to the mass of small farmers, tenants and landless labourers. For example, it is not at present applicable to many of the crops like starchy roots and pulses which are important sources of food for the poorer groups. The small farmers are usually unable to increase their irrigation facilities to take full advantage of the potential of new technology.

The Green Revolution can, in fact, increase the gap between the rich and the poor. Even in parts of Africa, where land tenure customs had afforded some protection against such developments, changes in this customary tenure system in favour of individual interests in land led to fundamental changes in the traditional economic homogeneity and enabled privileged individuals to accumulate wealth and influence.

Gross inequality of the distribution of rights to land remains a fundamental problem in most developing countries. These trends are most marked in the poorest countries of the world: Between 1960 and 1970, in Bangladesh, the proportion of farmers holding less than one hectare increased from 52 to 66 per cent; and in India from 40 to 51 per cent. In Latin America, the growth in the number of small holdings and the consequent increase in poverty resulted in migration from rural areas to urban slums. In Iraq, farmers with less than 5 hectares formed 51 per cent of the total. In the African countries of Ghana, Liberia and Malawi, farmers with less than one hectare accounted for 38 per cent, 52 per cent and 39 per cent respectively.

In most Latin American countries, where the bulk of land is held within large estates, attempts to help the rural poor through tenancy legislation has had little impact. Imposing size limits on large estates has proved to be more effective and several countries have adopted this policy, some with considerable direct participation by peasant organizations.

Despite the achievements of agrarian reform in some countries, as late as 1973, 85 million people, constituting 70 per cent of the farm population in Latin America, lived at the subsistence level. The big landowners, 2 per cent of the farming population, earned an average *per capita* income of US \$ 2,560. In 1973 they controlled a total of 47 per cent of the agricultural land, while the mass of the poor held only 2.5 per cent.

Most countries of the Near East have very special characteristics, in particular aridity, customary laws conducive to fragmentation, and nomadism, all of which influence the course of distributive reform:

The reform movement for more equitable distribution of land started with land reform programmes enacted in Egypt in 1952, Iraq and Syria in 1958, and Iran in 1962, to expropriate the very large estates, break the economic and political power of the large landowners and improve the control of the poorer classes over land.

In several countries redistribution of land rights was followed by the adoption of group production arrangements, such as farm corporations in Iran, crop consolidation and co-operatives in Egypt, agricultural co-operatives on land owned or controlled by the Government in Sudan, and production co-operatives and State farms in the People's Democratic Republic of Yemen.

In the majority of countries in the region attempts were made to improve the conditions in the rural areas through large-scale irrigation schemes, with varying results. Egypt, using the waters of the High Dam, reclaimed 380,000 hectares by the end of 1976, of which about 100,000 hectares were distributed to landless families in planned settlement schemes at an average cost of US \$ 7,000 per family.

Afghanistan, the People's Democratic Republic of Yemen, Jordan, Libya and Egypt (among other countries) have developed settlement schemes for nomads. The People's Democratic Republic of Yemen has recently implemented an integrated development project raising the living standards of Bedouins, of which the main objectives are to drill boreholes, to improve pasture, animal breeding and veterinary services, and to initiate and develop social, economic and administrative organization.

Algeria's experience merits special attention. Initially, foreign-owned estates were consolidated and organized into self-contained units (*unités d'autogestion*) averaging nearly 1,000 hectares. The programme involved basic modifications in the cropping pattern in an attempt to limit the effects of foreign markets (e.g. wine) on production.

Absentee land ownership was virtually abolished, ceilings were placed on the size of landholdings, surplus land was distributed in leaseholds, and beneficiaries were required to become members of multi-purpose co-operatives.

Recently, a number of countries have promoted programmes to restructure their rural areas, particularly Madagascar and Ethiopia. The latter, with a high degree of concentration of landownership and widespread share tenancy, had no significant reform until 1975, when new measures set low ceilings on landholdings. Peasant associations, which excluded landowners occupying more than two hectares, played an important part in the redistribution of expropriated land. Former serf tenures were abolished and many landless people gained rights to land and water.

In many African countries, although there has been a shift in programmes toward food crops since 1965, commodity development programmes continue to concentrate on export crops (e.g. cotton in Mali, groundnuts in Senegal and Gambia, tobacco and cotton in Tanzania and tea in Kenya). Some of these programmes have had notable successes and have benefited large numbers of smallholders and helped to increase productivity.

A brief review of the development programmes in African countries suggests that concentration of limited resources and trained personnel on export crops does not always lead to an equitable distribution of available resources which will also ensure adequate food supplies for the poor.

However, studies of several African countries show that small farmers have indeed proved to be an effective means of diffusing innovations and economic development in countries where there is a favourable environment and the right incentives.

In Asia there have been some striking successes. Where there

were strong peasant organizations and determined governments (as in Kerala, India), many small tenants received ownership rights. Some legislation of the early seventies (e.g. Philippines) eliminated share tenancy, converting the sharecroppers into leaseholders, and subsequently declaring all leaseholders to be outright owners.

The Philippines carried out experiments with new production arrangements designed to bring agrarian reform beneficiaries together gradually for co-operative cultivation in which five to ten neighbouring farms were merged into one production unit, and provided with assistance in planning and finance by State agencies.

The experience of the Republic of Korea may be useful to other countries in Asia. This country has one of the world's lowest land/man ratios and the average size of holdings after land reform was only 0.9 hectare. Before reform the land was concentrated in a few hands and mostly rented out in small units. The land reform of 1953 gave ownership to the former tenants and established a ceiling of 3 hectares per holding. Thus the rural community today is composed of small peasant owners. Rice yield increased from 3.3 tons per hectare in 1952-1956 to 4.6 tons per hectare in 1970. There was no increase in absolute poverty and gains from growth were adequately spread.

In the People's Republic of China, all the available land is collectively owned by the commune; so rent has disappeared as a source of income, inequality and power. The complex problem of landless labour and uneconomic holdings faced by other countries after redistribution of rights in land do not arise.

As land and other means of production are collectively owned, the basic unit of cultivation is the work or production team of 25 to 30 families, whose area of operation varies from one commune to another, but in most cases does not exceed 25 to 30 hectares—large enough to provide for economies of scale in the Chinese context, and yet not so large as to alienate the peasant from participatory processes.

The commune devotes 14 to 24 per cent of the gross revenue of its agricultural production to capital investments within agriculture, forestry, fisheries and agro-processing, and a social fund supports welfare and culture activities. Labour is remunerated on the basis of individual work points. The fact that every member of a commune has a stake in returns from on-farm and off-farm works is an incentive for construction works for such purposes and has facilitated mobilization of collective labour for irrigation and land improvement. Farm land improvement construction projects completed by the communes and brigades over the years have greatly helped the struggle against drought, waterlogging and other natural disasters.

Before the Cuban revolution more than half of all land was held by large local and foreign landowners, and a significant proportion was under foreign sugarcane plantations. There were wide variations in value of the expropriated properties, but the greatest problem was whether or not to redistribute them to the landless workers. The Government, after a brief experiment with co-operatives, chose to run the large estates as State farms and by 1965 some 70 per cent of the agricultural land was on State farms with the workers receiving fixed wages. Within the private sector the small farmers have organized themselves into a national association and have also formed service co-operatives. They still own the land individually, but irrigation works, agricultural machinery, storage and drying sheds are owned collectively, supported by credit obtained as a group.

Everywhere, the redistribution of private holdings has been the most difficult reform to implement, calling for hard political decisions and popular support. In many cases, redistribution of private lands has required constitutional amendments, legislation inspired by social justice to close legal loopholes, and effective administration and novel financial and technical measures to implement the reform laws. In most developing countries, constitutional barriers not in line with the current aspirations of the people remain and



Left, aerial view shows geometric patterns produced by date-palm cultivation along the shores of the Euphrates in southern Iraq.

Photo Georg Gerster © Rapho, Paris

will have to be removed before any large-scale reforms can be carried out.

Even where there were no constitutional obstacles, a serious problem in implementing land reforms since the mid-1960s has been ambiguity in the intent and language of the legislation.

In Latin America, for example, the main grounds for expropriation of large estates were inefficient production and failure to fulfil the so-called "social function" of property. The latter concept was never clearly defined in the legislation, nor were criteria for assessment established. In practice, large estates were regarded as fulfilling their social function if they were reasonably productive and free of labour unrest. Thus laws passed during the sixties to set ceilings on holdings often provided incentives for introducing new technology which increased production and also reduced the resident labour force on large estates in order to qualify for legal exemption from expropriation. Landowners continued to exercise considerable political influence, and laws based on the notion of social function offered ample leeway for legal manoeuvring. As a result, very little land was affected and that which was ex-

propriated was of marginal quality and required heavy public investment.

In a number of cases attempts to redistribute land and water rights have been impeded by lack of funds to pay for expropriated land and to cover the costs of administration. Whereas some governments have overcome the financial difficulties by confiscating land and other assets, others have devised systems of compensation by State bonds or the repayment of costs by the recipients of expropriated land.

The agrarian systems of the world reflect an immense variety of considerations—land availability and quality, water resources and constraints of climate, population size and distribution, opportunities for non-farm employment, stages of development in other sectors, political and social value systems, customs and tradition, and many more. Certainly no single model for agrarian structure is applicable.

Despite these diversities, however, there are also a number of points in common. Despite the variety of given agricultural conditions such as climate and soil, it would appear that most problems are subject to amelioration or solution by social decisions and actions. ■

The song of the pearl-fishers

by Habib Hassan Touma

At a time when traditional music in many parts of the world is fading into oblivion, in the coastal regions of the Gulf, the shallow sea between the Arabian peninsula and Iran, time-honoured forms of musical expression have not only survived but are showing renewed vitality. Here, sailors and desert nomads, farmers and craftsmen, villagers and townfolk, as well as peoples who have come to the Gulf from many different lands, all have their own distinctive musical forms which spring spontaneously from their lives, occupations and cultural backgrounds. In this colourful kaleidoscope a notable place is held by the *Ifgeri* music of the pearl-fishers, described in the article below. Here and in photos on the next two pages, we present a medley of instrumentalists from the Gulf who are keeping a diversity of cultural traditions alive in the modern world, a diversity exemplified in the contrast between the precise, delicate movements of the *Ifgeri* drummer, below, and the ecstatic fervour of the oboe player, right.

HABIB HASSAN TOUMA is a musicologist specializing in Arabian music, on which he has written several full-length studies and articles. Born in Nazareth in 1934, he has since 1969 been lecturing at the Free University of Berlin on Arabian and Middle Eastern Music. A staff member of the International Institute for Comparative Music Studies, he is in charge of the Institute's Festival of Traditional Music, held each year in Berlin.

FOR more than 4,000 years, the pearl-fishers of Bahrain have been harvesting the riches that lie beneath the waters of the Gulf. Sumerian tablets speak of trade with the "Isle of Dilmun" in the "Lower Sea", as the ancients called the Gulf, and the "fishes eyes from Dilmun", referred to in an Assyrian inscription, were in all probability pearls from Bahrain.



Like seafaring men the world over, the pearl-fishers sang at their work and over the centuries they have developed an authentic musical tradition. *Ifgeri*, as this music is called, has a wide and varied repertoire and is very popular along the coast, particularly in Bahrain and Qatar. *Ifgeri* is mainly vocal and is performed exclusively by men.

Special songs have been devised to accompany particular tasks aboard ship: the *khrah* is sung as the anchor is weighed, the *mejdaf* as the sailors bend to their oars, and the *basseh* or the *gaylami* as the sails are hoisted. The job being done has a direct influence on the musical structure of each



Photos © Carlos Saldi, Paris

song. The *khrab*, for instance, is sung in high key by a soloist, while the rest of the crew chorus a background chant two octaves lower; this chant is punctuated at regular intervals by audible exhalations denoting the pauses for breath between successive heaves as the anchor is raised.

The words of the *Ifgeri* songs describe the hard life and lot of the pearl-fishers, the dangers of the sea and sea-floor, and the joys of reunion with one's family; they often contain prayers to Allah, Mohammed and Ali.

Musically speaking, an *Ifgeri* song consists of a series of sections to be sung by a soloist and a male chorus. Each section is

characterized by the rhythmic structure which accompanies the vocal part, and is named accordingly. The rhythmic structure underlying the first three sections must be developed during the performance in perceptible stages; that of the following sections is clearly predetermined and consists of quite short forms.

Ifgeri is sung not only during the long pearl-diving voyages but also ashore. Between trips the pearl-fishers and other seafarers meet regularly, usually on Thursdays, at a kind of community house, known, as a *dar*, to drink tea, smoke, talk, eat, sing and dance. In the 19th century there were hundreds of *dars* on the Gulf

coast. Today far fewer remain. Each *dar* is distinguished from the others by the predominance of a particular kind of "seamusic", the musical quality of the performances and the range of the soloist's repertory.

For *Ifgeri* only percussion instruments are used: double-skin tom toms (*tabal* and *mirwas*), single-skin "flat drums" (*tar*, plural *tiran*), little metal cymbals (*tus*) and water-jars (*gahlah*). The *tabal*, related to the Indian *pakhwaj*, hangs sideways across the musician's chest and shoulder and is played with the hand or a stick of natural palm wood. The *mirwas* is a smaller tom; four to six of them are used in an

► *Ifgeri* performance. The *tiran* have a diameter of about 70 centimetres and their skins are generally decorated with names, pictures of flowers and a crescent; before a performance, they are set out in a circle and warmed up to heighten the tension of their skins. The *gahlah* is a water jar some 60 centimetres high; the opening is struck with the flat of the hand; the resulting dull tone can be supplemented by a further sound, produced by scratching the side of the jar.

The pearl-fishers learn *Ifgeri* from their fathers, who in turn learnt it from the previous generation. However, the pearl-fishers of Bahrain recount a legend which gives a different account of the origin of this art-form.

Once upon a time there were three friends; two of them came from Muharraq Island, the third from Manamah (Bahrain). They used to walk a few miles out of town to a place called Abu-Subh, where they could sing together without disturbing the neighbours and without being disturbed themselves. One afternoon, on the way to Abu-Subh, as they passed a mosque (it still stands today), they heard strange singing which seemed to come from within. Their curiosity was aroused; they wanted to see who was singing; but as they approached the entrance to the mosque they were met by a hail of stones. On entering the courtyard they saw a group of seated figures whose bodies seemed human above the waist but looked like donkeys below. One of these creatures asked the young men: "Are you human beings or jinns?" (the demons of Arab mythology). The men replied that they were ordinary decent human beings and wished the group no harm; they merely wanted to spend the evening listening to the others' songs. One of the seated figures asked the three friends not to say what was "in their hearts"—i.e. not to speak the first three verses of the Koran aloud—otherwise the group would disappear: which meant that they were jinns, because a jinn has to disappear immediately the name of Allah is pronounced.

So the three young men sat down with the others and were allowed to learn the group's *Ifgeri* songs by heart: but only when they had promised never to repeat what they saw and heard that evening; if they did they would perish. From that time on the friends met secretly in a cemetery to sing these songs. After many years two of them died. Soon the third also—the one from Muharraq—felt that his last hour was approaching. He called his family and friends together and told them what had happened on that distant evening with the jinns. Then he sang the *Ifgeri* songs to them; they learned them immediately and they have been sung ever since.

With increasing competition from the cultured pearl industry, pearl-fishing in the Gulf went into decline and today only a handful of men follow this ancient occupation. Nevertheless the *Ifgeri* music of the pearl-fishers and sailors of the Gulf survives to form part of the proud Arab musical tradition.

■ Habib Hassan Touma

Music of the Gulf

With the financial backing of the International Fund for the Promotion of Culture, the Co-ordinating Committee for International Voluntary Service recently completed a programme of recordings of traditional music of the Gulf.

The recordings, totalling twenty-five hours of playing time, were made under the supervision of the musician Boulos Mattar and the performances were photographed by Carlos Saldi.

An audiovisual presentation of a selection of these recordings will be made at a Unesco-sponsored intergovernmental conference on cultural policies in Arab States to be held next year in Tunis.

Marital harmony is the theme song of this musical group, right. *Adid* ensembles, as these all-women groups are called, play at weddings and other important family celebrations, beating out a series of complex rhythms on the *tar*, a shallow drum with a single skin, usually decorated with names, flowers and a crescent.

Goats' hooves and swaying hips combine to form the *mangur*, below, one of the most original of the percussion instruments of the Gulf. Goats' hooves sewn on to a kind of short skirt strike each other as the performer sways to music of a six-stringed lyre, the *tanboura*, to produce an unusual and agreeable pattering sound.

Pied Piper of the Gulf charms all hearers with magical melodies coaxed from the *surnai*, a double-reed oboe, below right. *Surnai* players have developed a technique of inhaling through the nose while continuing to blow out through the mouth; this enables them to play for long periods without rests or pauses to take breath.



Photos © Carlos Saldi, Paris



The Minaret of Jam

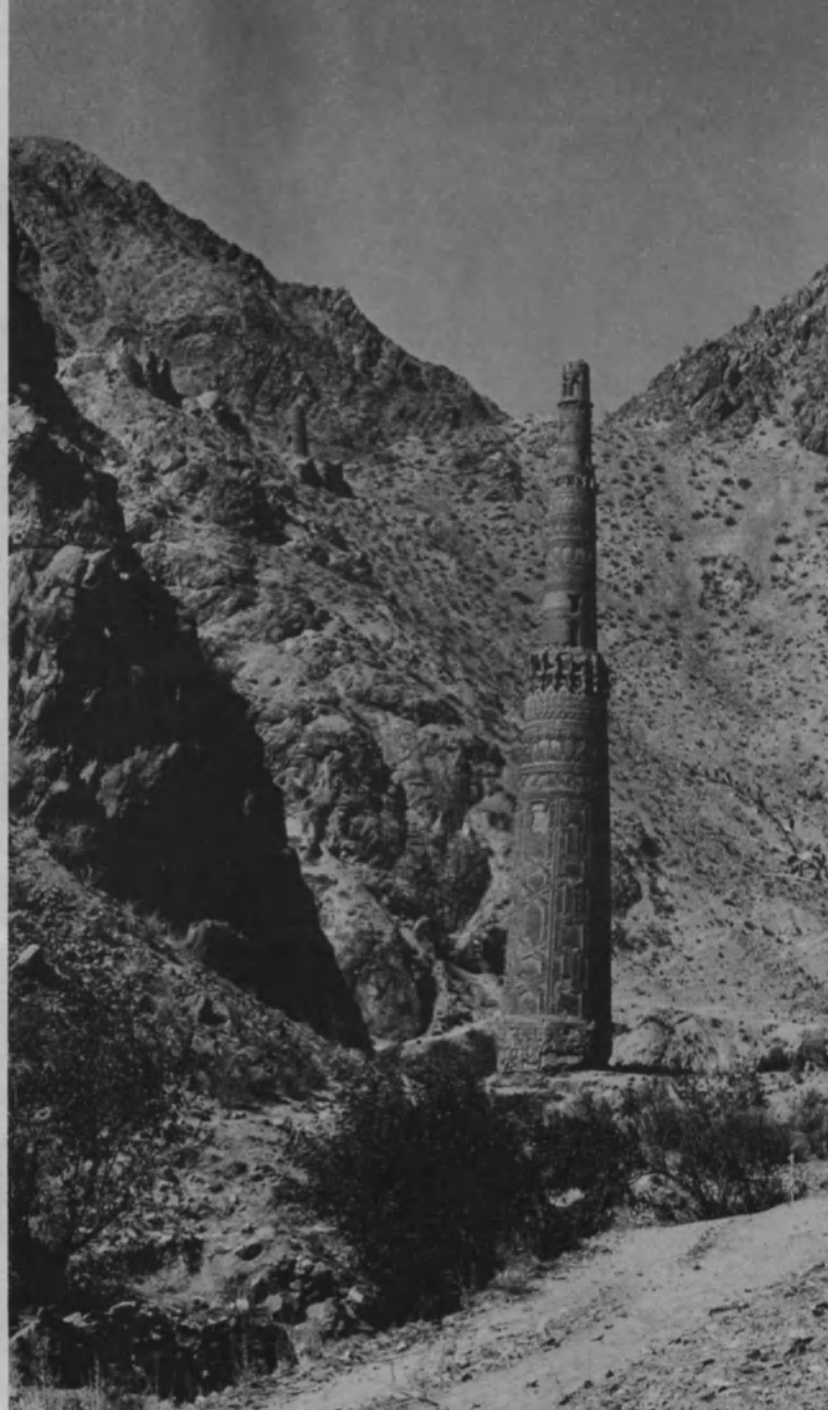
A Unesco project
to restore
an historic
Afghan monument

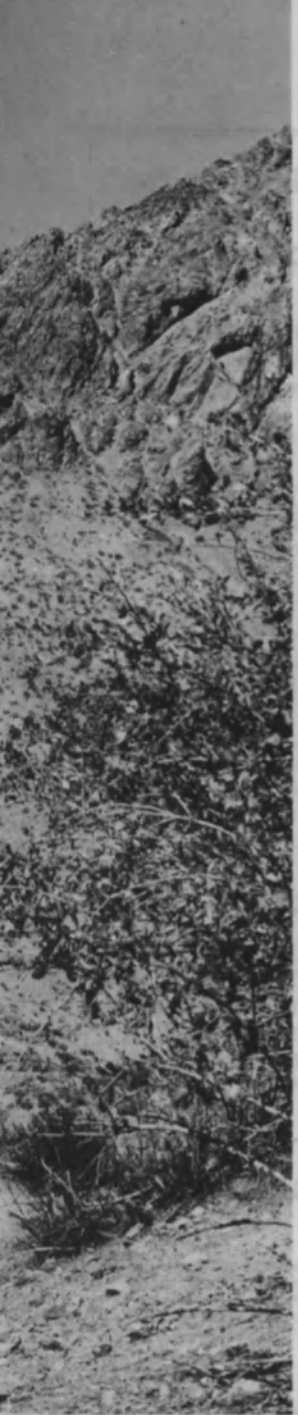
by **Andrea Bruno**

IN the barren highlands of central Afghanistan, 1,900 metres above sea level, a magnificent twelfth-century minaret stands at the junction of two narrow, steep-sided valleys. Although it towers some seventy metres above the two mountain streams which meet at its base, it is dwarfed by the surrounding mountains, some of them 2,300 metres high, which also emphasize the minaret's isolation and inaccessibility.

It is only some thirty-five years since historians learned of the existence of this remarkable edifice, and not until 1957 was it finally located, near the modern settlement of Jam, by a team of specialists who believed that it might stand on the site of Firuzkuh, the legendary capital of the Ghuridi Sultans who ruled Afghanistan from 1100 to 1215. The only survivor of a compound of fortified buildings located in a strategic position for the control of the valley of the Hari-rud, the

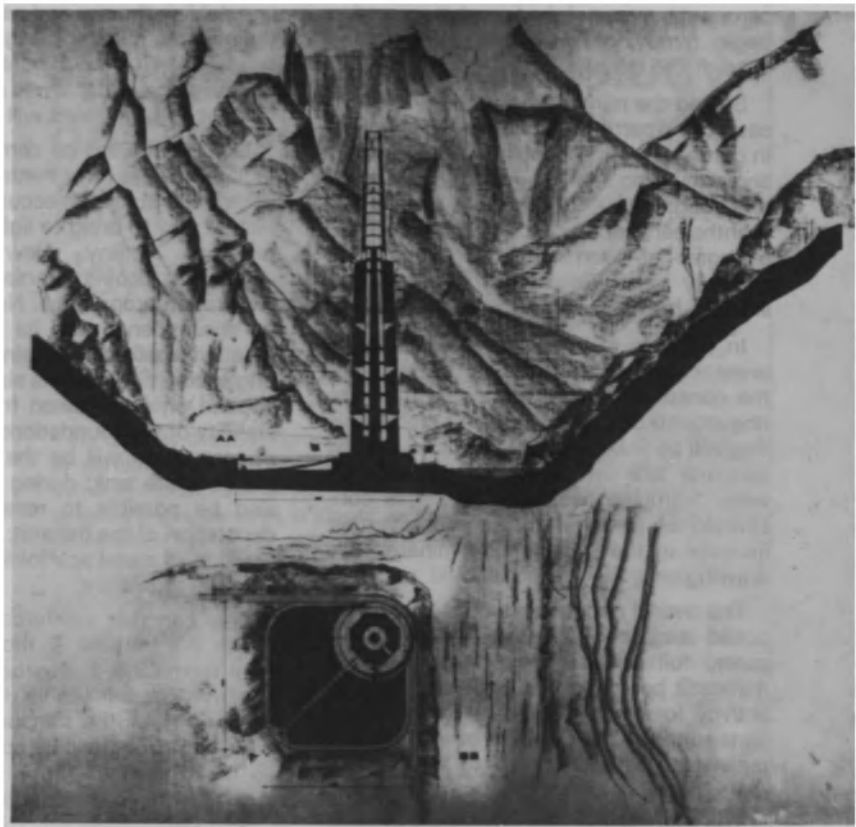
ANDREA BRUNO, Italian architect, is Unesco consultant with the programme to preserve the minaret of Jam. He lectures on the restoration of monuments at the Faculty of Architecture of the University of Turin, and has worked on a number of restoration projects in Italy and Iraq, and in Afghanistan where he was a consultant with Unesco's programme to preserve and restore the town of Herat.





Lonely splendour of a leaning tower

Decorative brickwork spells out Koranic inscriptions on the minaret of Jam (left) built some eight centuries ago in a rocky fastness walled in by the mountains of central Afghanistan. Spectacular aerial view (below) shows full grandeur of the minaret's remote setting. Like a tiny "needle in a rockstack" the edifice is just visible near bottom left corner of photo. It stands where river crossing photo horizontally intersects with another mountain stream flowing down a steep-sided valley (which shows up as dark shadow at bottom of photo). Today the minaret is leaning sideways owing to water erosion. In collaboration with the Afghan Government Unesco is carrying out a rescue operation, described here by its architect, Andrea Bruno. Right, scale drawings of vertical and horizontal sections show features of the restoration project.



Photos © Andrea Bruno, Turin



bigger of the two rivers which meet beneath it, the minaret is a striking testimony to the brief rule of the Ghurid dynasty.

It is built of bricks and mortar, and is decorated with a bas-relief in which bricks are arranged to form highly elaborate geometrical motifs and inscriptions, in Kufic writing, of verses from the Koran. The main inscription, however, is a band of light-blue lettering which evokes the Ghurid Sultan who built the minaret during his forty-year reign. Literally translated, the legend reads: "The magnificent Sultan, the august king of kings, Ghiyat al duniy Wal-di, who extolled Islam and the Muslims, Abdul-Fath Muhammad, ibn Sam, the associate of the Emir of the Believers, may god preserve his reign".

The minaret has a circular base, ten metres in diameter. As it rises, it gradually tapers to form a cone shape which is "truncated" forty metres above ground, where there is an outside balcony (see drawing). From this balcony rises the minaret's second, slimmer section, whose base has a diameter of eight metres. It too tapers to form a truncated cone. Inside the lower, forty-metre-high section, two spiral staircases wind around a pillar of masonry which extends for three metres into the second stage.

The minaret's stability has been affected by water erosion and the tower is now leaning perceptibly towards the Hari-rud river. The masonry of the foundations has considerably deteriorated; debris from

landslides surrounds the base and blocks the original entrance.

In 1961 a preliminary survey was carried out and suggestions were made for restoring the minaret, or at least for protecting it temporarily against water erosion. Two years later, with the help of the villagers of Jam, a temporary embankment of stones and timber was built around the foundations on the side abutting on the Hari-rud. This embankment is still the monument's only form of protection.

A plan of operations was drawn up in June 1964. It called for the analysis of samples of bricks and mortar, tests on the foundations, reinforcement of the foundations with piles, and the restoration of the masonry and the facing. Archaeological surveys were also to be carried out around the minaret.

It proved impossible to bring this short-term programme to fruition. Progress was hindered by a host of practical problems including those of transporting material to a site which could only be reached on foot or on horseback. Only in the last few years has the construction of a road suitable for motor traffic made it possible to take really practical steps to restore the minaret.

In 1974, at the request of the Afghan Government, Unesco took a fresh look at the project. The Organization decided to finance an emergency plan and operations began on 20 August 1978. An embankment of large metal cages filled with stones was built to keep out the water. As a result of this preliminary work it was possible to

carry out surveys of the foundations and to begin removing the rubble covering the base of the minaret.

Saving the minaret is not going to be an easy job. Apart from the problems involved in getting equipment to such a remote spot and organizing a building site there, climate and geography will limit work to only a few months per year. Furthermore, the area has a degree of seismicity which had to be carefully taken into account when considering how to safeguard the minaret.

In order to stabilize the structure in its present position, the project provides for the construction of a reinforced concrete ring around the minaret's foundations. This ring will be linked elastically to a reinforced concrete tank which will be ballasted by water from the river and will be so constituted as to counterbalance any further increase in the slope of the minaret (see drawing).

The overall structural stability of the proposed project has been tested by computer, full account being taken of the minaret's present state and of the seismic activity to which the area is liable. These tests supported the viability of the idea of a tank elastically connected to the base of the minaret.

The execution of the project will depend on a series of complex operations which will have to be carried out in particularly difficult conditions. In 1978 it took a whole season merely to transport to the site material needed for the first emergency operation devised by Unesco.

The next step will be to carry out surveys

to establish the size and nature of the foundations; the minaret's original entrance will be uncovered from the debris. The rates of flow and the water levels in relation to the minaret's foundations will be controlled.

Excavations will be carried out within a radius of some forty metres of the minaret in order to obtain an accurate stratigraphic picture and to bring to light archaeological remains, if any. New archaeological discoveries could partially modify the restoration programme. Next, the base will be strengthened and its broken masonry repaired, before the reinforced concrete ring is constructed. The size of the ring will depend on data gained from tests on the stability of the foundations. The final stage of restoration will be the construction of the concrete tank: during this phase it will also be possible to restore the external decoration of the minaret; this requires the erection of metal scaffolding, which is not possible at present.

The concrete reinforcement structure, which will be built at the original ground level (some 3.5 metres below the present level) will be left visible if the rubble now covering it can be transported away from the site; if not it will be covered with earth so that the area around the minaret will look much as it does today.

The Minaret of Jam is a monument of outstanding historic and architectural interest; through the importance attached to its preservation by the Afghan Government and by Unesco, it will continue to dominate the river valleys it was built to protect eight centuries ago.

■ Andrea Bruno

Bookshelf

RECENT UNESCO BOOKS

■ **Introduction to African Culture: General Aspects**, by Alpha I. Sow, Ola Balogun, Honorat Aguessy, Pathé Diagne. 1979, 184 pp. (18 Francs).

■ **Socio-Political Aspects of the Palaver in Some African Countries**. 1979, 93 pp. (12 F) Vols. I and II in a new Unesco series entitled "Introduction to African Culture"

■ **Peace Research. Trend Report and World Directory**. The third completely revised edition of a work Unesco began publishing in 1966 takes into account new institutions not listed in previous editions and also the expanding frontiers of peace research and its increasing emphasis on questions of social and economic development. 1979, 250 pp. (26 F).

■ **National Communication Policy Councils, Principles and Experiences**, by Marco Antonio Rodrigues Dias, John A.R. Lee, Kaarle Nordenstreng and Osro O. Wiio (No. 83 in Unesco's "Reports and Papers on Mass Communication" series) 1979, 44 pp. (8 F).

Letters to the editor

The Unesco Courier welcomes readers' letters, which should be addressed to the Editor-in-Chief, Unesco Courier, Place de Fontenoy, 75700 Paris. Only signed letters will be considered for publication.

TIME OUT OF MIND

Sir,

I admire the works of Professor Isaac Asimov (and certainly those of Professor Einstein). I must respectfully disagree, however, with a particular theory of Time as related by Professor Asimov on pages 9 and 10 of the May 1979 issue of the *Unesco Courier*.

Asimov presents a clock showing the time 3 o'clock at point A and a travelling observer (X) who travels to point B, 300,000 kilometres away in one second of time at the speed of light. X, upon arrival at point B, looks back at the clock standing at point A, showing the time 3 o'clock, and, because the light from the clock arrives at point B "at the same time" X sees that time for him has not progressed. Asimov states that "by keeping up with the speed of light you as a passenger... are cut off from the passage of time".

The fallacy of this view is that time at point B is not determined by a clock running at point A, but *must* be determined by a clock located at point B. Were this not so, X's one second return from B to A, at the speed of light, because of the Doppler effect, would take in two clock seconds

instead of the actual *one* second (i.e. X would have begun his one second trip with the clock reading 3 o'clock and ended this one second trip with the same clock reading 2 seconds past 3 o'clock).

It would appear, therefore, that it is the velocity of the *observer* of Time, and not Time itself, which is relative—i.e. that Time is Absolute and that it is the *Observation of Time* which is in fact relative.

Professor Einstein was famous for his use of the "thought experiment". The above thesis is also such an experiment and I would encourage others to duplicate it and see if they are not also in agreement.

Terence L. Hall
Pontiac, Michigan, U.S.A.

It should first be pointed out that the diagrams and captions that appeared on page 10 of our May 1979 issue are the responsibility of the Unesco Courier editorial staff and not of Professor Asimov. Einstein maintained that the only absolute, the only value that was invariably the same for everyone, was the speed of light, that there was no basic (i.e. absolute) time scale applicable throughout the universe, and that every observer carries his own time scale with him. Observers in different time reference frames can measure the same event, but their results will not tally. If there were an absolute, universally applicable time scale, we could say that one observer was right in his observation and the others wrong. But for Einstein no one is wrong because measurements of time depend upon the reference

frame in which they are made—in this case the street-car or a point on the ground. It is therefore impossible, as Mr. Hall attempts to do, to make a distinction between time and the observation of time—Editor.

SWORDS INTO PLOUGHSHARES

Sir,

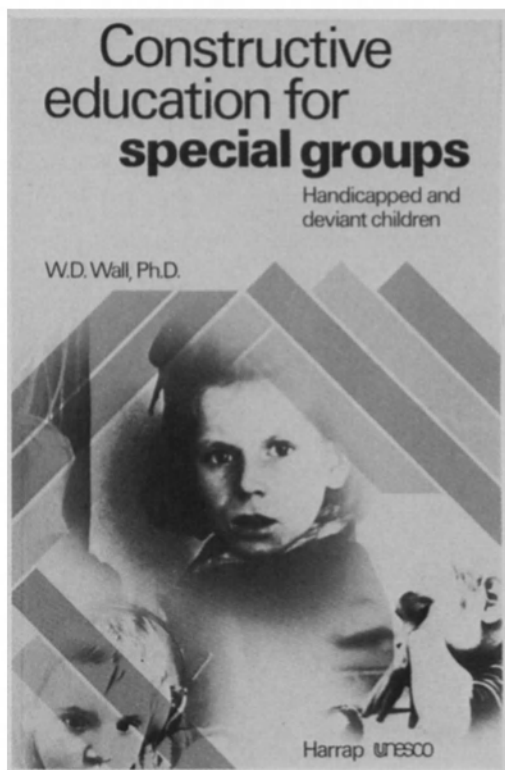
Congratulations on your special issue devoted to the problems of the arms race (April 1979). I was particularly interested by the article "Three Myths that Die Hard" which exposed the falsity of the beliefs that military expenditure boosts economic growth, that the arms industry offers a panacea for unemployment, and that military research is the major spur to technological progress.

These myths still persist. Although a quarter of mankind is undernourished, tons of explosive exist per inhabitant of the globe. If man is really a rational being, he must do all he can to turn TNT into food, schools and hospitals, and transform nuclear weapons into useful energy for mankind.

I hope that we, the Bulgarian readers of the *Unesco Courier*, will soon be able to read your magazine in our own language.

Nikolai Gueorguiev
Sofia

Just published...



An important new study on education for handicapped and deviant children

- With this look at those youngsters he calls "the casualties of our system, Professor W. D. Wall completes his study of contemporary problems in education.
- He defines the main groups of handicap, reviews the prevalence of certain kinds of physical and mental disability, and describes some of the ways in which society and education may bring about tangible improvements in identifying and rehabilitating the children in question.
- A book of particular interest to teachers, psychologists and parents of handicapped children.
- Prof. Wall is Emeritus Professor of Educational Psychology at the University of London. His two previous works published by Unesco were **Constructive Education for Children** and **Constructive Education for Adolescents**.

144 pages

35 French francs

This new title in the Unesco: IBE (International Bureau of Education) series on comparative education is co-published with George G. Harrap and Co. Ltd., London, who have exclusive sales rights in the United Kingdom.

Where to renew your subscription and place your order for other Unesco publications

Order from any bookseller or write direct to the National Distributor in your country. (See list below; names of distributors in countries not listed, along with subscription rates in local currency, will be supplied on request.)

AUSTRALIA. Publications: Educational Supplies Pty. Ltd. P.O. Box 33, Brookvale, 2100, NSW. Periodicals: Dominie Pty. Subscriptions Dept., P.O. Box 33, Brookvale 2100, NSW. Sub-agent: United Nations Association of Australia, Victorian Division, Campbell House, 100 Flinders St., Melbourne (Victoria), 3000.
— **AUSTRIA.** Dr. Franz Hain, Verlags- und Kommissionsbuchhandlung, Industriefhof Stadlau, Dr. Otto Neurath-Gasse 5, 1220 Wien.
— **BANGLADESH.** Bangladesh Books International Ltd., Ittefaq Building, 1, R.K. Mission Rd., Hatkhola, Dacca 3.
— **BELGIUM.** "Unesco Courier" Dutch edition only: N.V. Handelsmaatschappij Keesing, Keesinglaan 2-18, 2100 Deurne-Antwerpen. French edition and general Unesco publications agent: Jean de Lannoy, 202, avenue du Roi, 1060 Brussels, CCP 000-0070823-13.
— **BURMA.** Trade Corporation No. 9, 550-552 Merchant Street, Rangoon.
— **CANADA.** Renouf Publishing Co. Ltd., 2182 St. Catherine Street West, Montreal, Que. H3H 1M7.
— **CHINA.** China National Publications Import Corporation, West Europe Department, P.O. Box 88, Peking.
— **CYPRUS.** "MAM", Archbishop Makarios 3rd Avenue, P.O. Box 1722, Nicosia.
— **CZECHOSLOVAKIA.** — S.N.T.L., Spalena 51, Prague 1 (Permanent display); Zahranicni literatura, 11 Soukenicka, Prague 1. For Slovakia only: Alfa Verlag, — Publishers, Hurbanovo nam. 6, 893 31 Bratislava — **CSSR.** — **DENMARK.** Munksgaards Boghandel, 6, Noregade, DK — 1165, Copenhagen K. — **EGYPT (ARAB REPUBLIC OF).** National Centre for Unesco Publications, No. 1 Talaat Harb Street, Cairo.
— **ETHIOPIA.** National Agency for Unesco, P.O. Box 2996, Addis Ababa.
— **FINLAND.** Akateeminen Kirjakauppa, Keskuskatu 1, SF-00100 Helsinki 10.
— **FRANCE.** Librairie de l'Unesco, 7, place de Fontenay, 75700 Paris, C.C.P. 12598-48.
— **GERMAN DEMOCRATIC REP.** Buchhaus Leipzig, Postfach 140, 710 Leipzig or from Internationalen Buchhandlungen in the G.D.R.
— **FED. REP. OF GERMANY.** For the Unesco Kurier (German ed. only): 53 Bonn 1, Colmantstrasse 22. For scientific maps only: GEO CENTER D7 Stuttgart 80, Postfach 800830. Other publications: S. Karger GmbH, Karger Buchhandlung, Angehorfstrasse 9, Postfach 2, 8034 Germering/München.
— **GHANA.** Presbyterian Bookshop Depot Ltd., P.O. Box 195, Accra; Ghana Book Suppliers Ltd., P.O. Box 7869, Accra; The University Bookshop of Ghana, Accra; The University Bookshop of Cape Coast; The University Bookshop of Legon, P.O. Box 1, Legon.
— **GREAT BRITAIN.** See United Kingdom.

KONG. Federal Publications (HK) Ltd., 5A Evergreen Industrial Mansion, 12 Yip Fat Street, Aberdeen. Swindon Book Co., 13-15, Lock Road, Kowloon.
— **HUNGARY.** Akadémiai Könyvesbolt, Váci u. 22, Budapest V; A.K.V. Konyvturosok Boltja, Népköztársaság utja 16, Budapest VI.
— **ICELAND.** Snaebjörn Jonsson & Co., H.F., Hafnarstraeti 9, Reykjavik.
— **INDIA.** Orient Longman Ltd., Kamani Marg, Ballard Estate, Bombay 400038; 17 Chittaranjan Avenue, Calcutta 13; 36a, Anna Salai, Mount Road, Madras 2; B-3/7 Asaf Ali Road, New Delhi 1; 80/1 Mahatma Gandhi Road, Bangalore-560001; 3-5-820 Hyderguda, Hyderabad-500001. Sub-Depots: Oxford Book & Stationery Co. 17 Park Street, Calcutta 70016; Scindia House, New Delhi; Publications Section, Ministry of Education and Social Welfare, 511 C-Wing, Shastri Bhavan, New Delhi 110001.
— **INDONESIA.** Bhratara Publishers and Booksellers, 29 Jl. Oto Iskandardinata III, Jakarta; Gramedia Bookshop, Jl. Gadjah Mada 109, Jakarta; Indira P.T., Jl. Dr Sam Ratulangi 47, Jakarta Pusat.
— **IRAN.** Kharazmie Publishing and Distribution Co., 28, Vessel Shirazi Street, Shahreza Avenue, P.O. Box 314/1486, Teheran; Iranian Nat. Comm. for Unesco, Ave. Iranchahr Chomali No. 300, B.P. 1533, Teheran.
— **IRAQ.** McKenzie's Bookshop, Al-Rashid Street, Baghdad.
— **IRELAND.** The Educational Company of Ireland Ltd., Ballymount Road, Walkinstown, Dublin 12.
— **ISRAEL.** A.B.C. Bookstore Ltd., P.O. Box 1283, 71 Allenby Road, Tel Aviv 61000
— **JAMAICA.** Sangster's Book Stores Ltd., P.O. Box 366, 101 Water Lane, Kingston.
— **JAPAN.** Eastern Book Service Inc., Shuhwa Toranomon 3bldg, 23-6, Toranomon 3-Chome, Minato-ku, Tokyo 105.
— **KENYA.** East African Publishing House, P.O. Box 30571, Nairobi.
— **KOREA.** Korean National Commission for Unesco, P.O. Box Central 64, Seoul.
— **KUWAIT.** The Kuwait Bookshop Co., Ltd, POB 2942, Kuwait — **LESOTHO.** Mazenod Book Centre, P.O. Mazenod, Lesotho, Southern Africa.
— **LIBERIA.** Cole and Yancy Bookshops Ltd., P.O. Box 286, Monrovia.
— **LIBYA.** Agency for Development of Publication & Distribution, P.O. Box 34-35, Tripoli.
— **LUXEMBOURG.** Librairie Paul Bruck, 22, Grande-Rue, Luxembourg.
— **MALAYSIA.** Federal Publications, Lot 8323, Jl. 222, Petaling Jaya, Selangor.
— **MALTA.** Sapienzas, 26 Republic Street, Valletta.
— **MAURITIUS.** Nalanda Company Ltd., 30, Bourbon Street, Port-Louis.
— **MONACO.** British Library, 30 bd. des Moulins, Monte-Carlo.
— **NETHERLANDS.** For the "Unesco Koerier" Dutch edition only: Systemen Keesing, Ruysdaelstraat 71-75, Amsterdam-1007. Agent for all Unesco publications: N.V. Martinus Nijhoff, Lange Voorhout, 9, The Hague.
— **NETHERLANDS ANTILLES.** Van Dorp-Eddine N.V., P.O. Box 200, Willemstad, Curaçao, N.A.
— **NEW ZEALAND.** Government Printing Office, Government Bookshops at: Rutland Street, P.O. Box 5344, Auckland; 130, Oxford Terrace, P.O. Box 1721 Christchurch; Alma Street, P.O. Box 857 Hamilton; Princes Street, P.O. Box 1104, Dunedin;

Mulgrave Street, Private Bag, Wellington.
— **NIGERIA.** The University Bookshop of Ife; The University Bookshop of Ibadan, P.O. 286; The University Bookshop of Nsukka; The University Bookshop of Lagos; The Ahmadu Bello University Bookshop of Zaria.
— **NORWAY.** All publications: Johan Grundt Tanum (Booksellers), Karl Johansgate 41/43, Oslo 1. For Unesco Courier only: A.S. Narvesens Literaturtjeneste, Box 6125, Oslo 6.
— **PAKISTAN.** Mirza Book Agency, 65 Shahrah Quaid-e-azam, P.O. Box No. 729, Lahore 3.
— **PHILIPPINES.** The Modern Book Co., 926 Rizal Avenue, P.O. Box 632, Manila D-404.
— **POLAND.** Orpan-Import, Palac Kultury i Nauki, Warsaw; Ars Polona-Ruch, Krakowskie Przedmiescie No. 7.00-068
— **PORTUGAL.** Dias & Andrade Ltda, Livraria Portugal, rua do Carmo 70, Lisbon.
— **SEYCHELLES.** New Service Ltd., Kingsgate House, P.O. Box 131, Mahé.
— **SIERRA LEONE.** Fourah Bay, Njala University and Sierra Leone Diocesan Bookshops, Freetown — **SINGAPORE.** Federal Publications (S) Pte Ltd., No. 1 New Industrial Road, off Upper Paya Lebar Road, Singapore 19.
— **SOMALI DEMOCRATIC REPUBLIC.** Modern Book Shop and General, P.O. Box 951, Mogadiscio.
— **SOUTH AFRICA.** All publications: Van Schaik's Book-store (Pty.) Ltd., Libri Building, Church Street, P.O. Box 924, Pretoria. For the Unesco Courier (single copies) only: Central News agency, P.O. Box 1033, Johannesburg.
— **SOUTHERN RHODESIA.** Textbook Sales (PVT) Ltd., 67 Union Avenue, Salisbury.
— **SRI LANKA.** Lake House Bookshop, 100 Sir Chittampalam Gardiner Mawata P.O.B. 244 Colombo 2.
— **SUDAN.** Al Bashir Bookshop, P.O. Box 1118, Khartoum.
— **SWEDEN.** All publications A/B C.E. Fritzes Kungl. Hovbokhandel, Regeringsgatan 12, Box 16356, 10327 Stockholm 16. For the Unesco Courier: Svenska FN-Förbundet, Skolgränd 2, Box 150 50 S-104 65, Stockholm.
— **SWITZERLAND.** All publications: Europa Verlag, 5 Rämistrasse, Zurich. Librairie Payot, rue Grenus 6, 1211, Geneva 11, C.C.P. 12-236.
— **TANZANIA.** Dar-es Salaam Bookshop, P.O.B. 9030 Dar-es-Salaam.
— **THAILAND.** Nibondh and Co. Ltd., 40-42 Charoen Krung Road, Siyag Phaya Sri, P.O. Box 402, Bangkok; Suksapan Panit, Mansion 9, Rajdamnern Avenue, Bangkok; Sukst Siam Company, 1715 Rama IV Road, Bangkok.
— **TRINIDAD AND TOBAGO.** National Commission for Unesco, 18 Alexandra Street, St. Clair, Trinidad, W.I.
— **TURKEY.** Librairie Hachette, 469 Istiklal Caddesi, Beyoglu, Istanbul.
— **UGANDA.** Uganda Bookshop, P.O. Box 145, Kampala.
— **UNITED KINGDOM.** H.M. Stationery Office, P.O. Box 569, London, S.E.11, and Government Bookshops in London, Edinburgh, Cardiff, Belfast, Manchester, Birmingham, Bristol.
— **UNITED STATES.** Unipub, 345 Park Avenue South, New York, N.Y. 10010.
— **U.S.S.R.** Mezhdunarodnaya Kniga, Moscow, G-200.
— **YUGOSLAVIA.** Jugoslovenska Knjiga, Trg Republike 5/8, Belgrade; Drzavna Zaloza Slovenje, Titova C 25, P.O. B. 50-1, Ljubljana.

Music of the Gulf

Drawing its inspiration from a wide range of cultural sources, the music of the coastal regions of the Gulf, the shallow sea that lies between the Arabian peninsula and Iran, presents a fascinating kaleidoscope of sound (see article page 28). Music at weddings is usually provided by groups of women musicians known as *adid* ensembles. Below, an *adid* musician playing the *tar*, a shallow, single-skin drum, at a Bahraini wedding.



October 1979

news from unesco

A bulletin published by
the Office
of Public Information
Unesco
7, Place de Fontenoy
75700 Paris, France

The Director-General presents the International Reading Association Literacy Award for 1979 to Dr. Bruce Hooley, director of the Papua New Guinea Branch of the Summer Institute of Linguistics. Looking on is Mr. Chams Eldine El-Wakil, chairman of the Unesco Executive Board.

Photo Unesco/Dominique Roger



M'Bow Urges 'Massive Mobilization' of Resources for Science Development

Addressing the United Nations Conference on Science and Technology for Development, held in Vienna from 20 to 31 August 1979, Mr. Amadou-Mahtar M'Bow called for a "massive mobilization of resources" to give new impetus to assistance to Third World countries in these fields.

But mere transfer of technology is not enough, the Unesco Director-General warned the Vienna conference. "No nation can make real progress or secure its future without an independent capacity for scientific and technological creation which opens the way to endogenous development rooted in its own culture... It is by integrating modern science and

technology as a living element in their own cultures that the developing countries can best enable themselves to take a decisive step forward in their development without jeopardizing the social and human values to which so many of them are attached.

"To condemn developing countries to be the mere passive receivers of knowledge acquired elsewhere," the Director-General added, "is to perpetuate the situation of dependence to which they are subjected and consolidate the division of the world into different groups of countries, some of which would have the exclusive privilege of high-level knowledge, whereas the others would be excluded from the great adventure

which is daily strengthening mankind's control over nature."

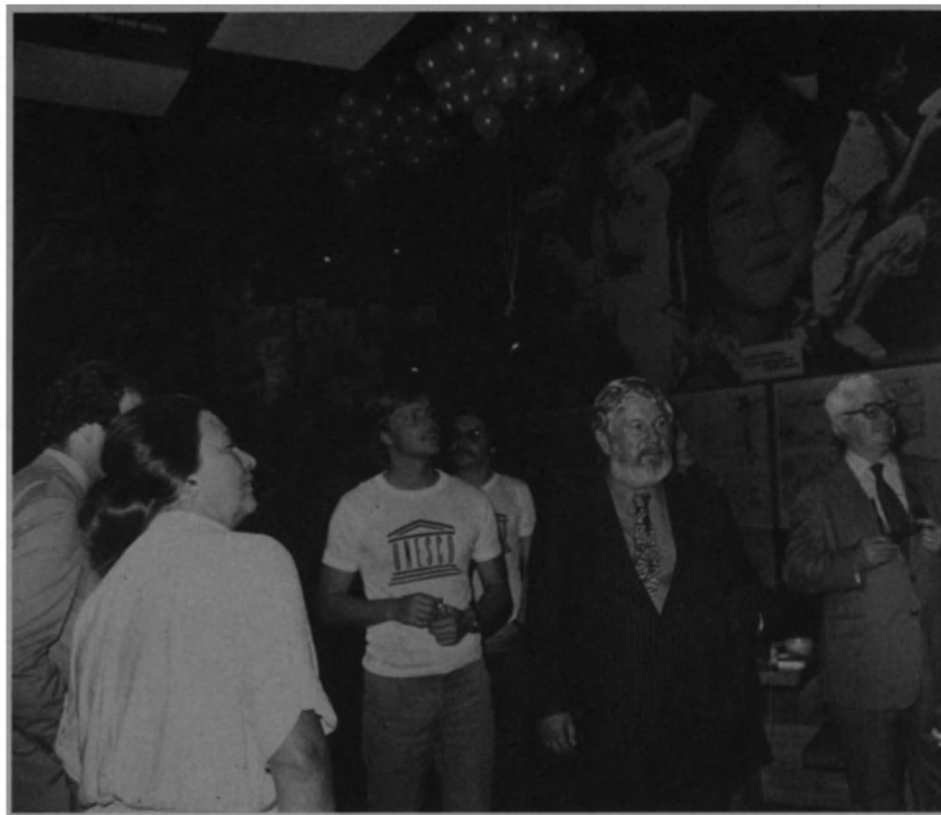
The conference, in which 141 countries took part, adopted by consensus a plan of action calling for a new "high level" organism, in which all countries would be represented, to outline policies for international organizations with regard to science and technology for development and to report to the U.N. General Assembly through the Economic and Social Council. In addition, pending the creation of a permanent financing mechanism, an interim fund of \$250 million will be launched in the next two years for international aid in this field.

Prof. J.W.M. La Rivière, chairman of the International Cell Research

Organization and a consultant to the Director-General for UNCSTD, said the conference provided "a unique opportunity to hear what the developing countries really want and thus acted as a yardstick for checking and adjusting existing programme strategies."

For ICRO delegates UNCSTD was a particularly rewarding experience, Mr. La Rivière said, because it demonstrated that "the development of the life sciences—fundamental as well as applied—is now being recognized as one of the top priorities in applying the natural sciences to development. Thus UNCSTD provides encouragement to the many institutions, organizations and individual scientists now collaborating in fundamental and applied cell research."

Another consultant to the Director-General, Dr. Mary Brazier of the International Brain Research Organization, drew attention to the need for further research linked to prevention of diseases as a contribution to development.



During a visit to the Unesco pavilion at the "Man and His World" exhibition this summer in Montreal, Peter Ustinov autographed copies of the book "What kind of world are we leaving to our children?" based on the Round Table discussion held at Unesco in June, 1978. Here he is being shown around the exhibition by Mr. Claude Lussier, secretary general of the Canadian National Commission for Unesco.

Unicef Photo Exhibition Marks International Year of the Child

The hopes and joys as well as the terror and the misery of children around the world were reflected in the photo exhibition "The Children of

Bernstein, Boulanger, Richter Cited in Unesco Music Awards

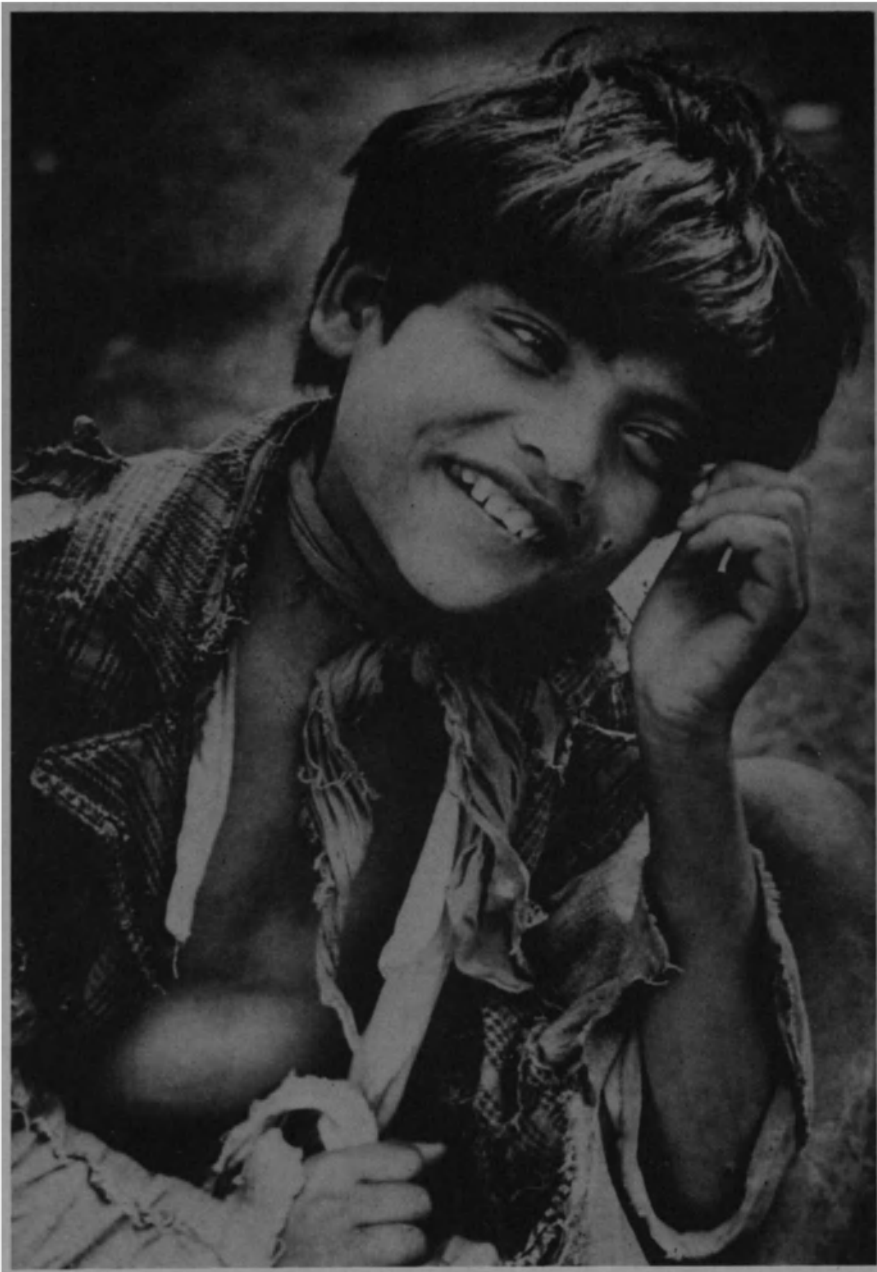
American conductor Leonard Bernstein, French music teacher Nadia Boulanger and Soviet pianist Sviatoslav Richter are among the winners of the 1979 Unesco/International Music Council awards.

The awards, announced by the Director-General of Unesco, Mr. Amadou-Mahtar M'Bow, and the Prime Minister of Australia, the Rt. Hon. Malcolm Fraser, were presented on International Music Day, 1 October, in Melbourne, Australia, before a worldwide audience of delegates attending the 18th general assembly of the International Music Council.

Other award winners included Jan Cikker, Czechoslovak composer of symphonic and piano works; Sir Bernhard Heinze, Australian musician,

conductor and teacher; Mohammed Kobanje, leading Iraqi exponent of the "Mamaq" style of singing, and Zofia Lissa, Polish musicologist specializing in the history, analysis and editing of late 19th and early 20th century European music.

The International Music Council, created by Unesco in 1949, is a federation of 18 international non-governmental organizations representing all aspects of music. Its interests include the composition and performance of music, training of musicians, public education in music, and music research and promotion.



Photos Unesco/Dominique Roger

This World", displayed at Unesco headquarters from 20 September to 5 October.

Organized by Unicef and the magazine *Stern* to mark the International Year of the Child, the exhibition contains more than 500 photographs in colour and in black and white by 238 outstanding photographers from 94 countries. More than 300 museums and cultural institutions took part in preparing the exhibition which is being presented in the principal cities of Europe, Asia and Latin America.

One of the 515 photographs in the Unicef exhibition "The Children of This World" displayed at Unesco, 20 September to 5 October.

Italy Called World Leader in Local Radio and Television

Italy has more local radio and television stations in proportion to its population and land surface than any other country.

According to official figures, in 1978 Italy had no fewer than 2,275 radio stations and 503 local television stations, making one radio station for every 24,747 inhabitants and one television station for every 111,930 inhabitants.

This information is revealed in a document prepared by Giuseppe Richeri of the University of Bologna for the International Commission for the Study of Communication Problems. The Unesco-sponsored commission, which has been working for two years under the chairmanship of Mr. Sean MacBride, former foreign minister of Ireland and holder of the Nobel and Lenin Peace Prizes, is scheduled to complete its report at a final meeting in November in Paris.

About ten per cent of the Italian local stations have frequencies assigned to them but do not broadcast regularly, Richeri reports. Of those which do broadcast regularly, three quarters are commercial stations operated essentially for profit, while most of the rest are affiliated to political parties or organizations. Only a very few are genuine community stations, providing local populations an opportunity to communicate, and presenting a real "alternative" to the State broadcasting organization, Radiotelevisione Italia (RAI).

Nevertheless, the document adds, the local stations have provided serious competition for the RAI, both in terms of audiences and in advertising revenues.

Literacy Prizes go to Iraq, Peru, Papua New Guinea

A mass literacy campaign in Iraq, an association of Peruvian women and an institute working in local languages in Papua New Guinea—these are the winners of literacy prizes announced by Unesco for 1979.

Two awards of the 5,000-ruble Nadezhda K. Krupskaya Prize, established by the USSR Government, were made by the international jury selecting this year's prizewinners. They went to the Supreme Council for the National Campaign for Compulsory Literacy in Iraq, which has mobilized the forces of the country in a mass drive to eradicate illiteracy, and to the Popular Union of Peruvian Women, which has organized women's participation in development activities through literacy courses.

The jury, which did not award a Krupskaya prize in 1977, decided to use the funds available for two prizes this year in view of the variety and worth of the 27 candidatures, which they say bear witness to the growing interest of Unesco Member States and non-governmental organizations in the struggle against illiteracy.

For the first time, the \$5,000 International Reading Association Prize is being awarded. It goes to the Papua New Guinea Branch of the Summer Institute of Linguistics, which has been working for several years on the transcription of local languages. Local personnel have been trained to use these languages for teaching children and adults.

Mexican and Ghanaian Named to Senior Unesco Posts

The Director-General of Unesco, Mr. Amadou-Mahtar M'Bow, has announced the appointment of Rodolfo Stavenhagen of Mexico as Assistant Director-General for Social Sciences and their Applications. At the same time Mr. M'Bow said that Yaw B. Turkson of Ghana had been named Deputy Assistant Director-General for General Administration.

Mr. Stavenhagen, who took over as head of the Unesco social science sector on 15 August, has been Director General for Popular Culture in the Mexican Secretariat (Ministry) of National Education since 1977. He has been chairman of the Latin-American Faculty of Social Sciences since 1975.

Mr. Stavenhagen was director of studies at the International Social

Studies Institute of the International Labour Organization in Geneva from 1969 to 1971 and has participated in Unesco General Conferences as a member of the Mexican delegation.

Mr. Turkson, who joined Unesco on 1 August, is a senior diplomat who was Ghanaian ambassador to France and his country's Permanent Delegate to Unesco until July. Prior to that he had served as director of the West European and Americas desk and the international organization and conferences desk at the Ghanaian Foreign Ministry. He has also been ambassador to Brazil and Ethiopia. Early in his career Mr. Turkson was first a member of his country's mission to the United Nations, then a U.N. official.

The Bible the World's Most Translated Work

The most widely translated work in the world continues to be the Bible; according to Unesco statistics, thirty countries produced translations from it in a single year.

Close behind come the works of Shakespeare, translated in 29 countries and then those of Karl Marx and Dostoyevsky, translated in 26 countries.

Thirteen authors in all were translated in 20 countries or more, including writers of children's classics such as Robert Louis Stevenson, Jules Verne, Mark Twain and Hans Christian Andersen, Jack London and modern writers such as Solzhenitsyn and Pablo

Neruda, as well as great Russian authors Tolstoy, Gorki and Tchekov.

These figures, which refer to the year 1975, come from the latest edition of *Index translationum*, an annual catalogue prepared by Unesco of books translated around the world. Thus, though not completely exhaustive, the figures do give a fair idea of the trends in cultural exchanges.

The figures show that out of 47,239 translated books published in 1975, 28,235 appeared in industrialized countries and 13,397 in socialist countries while only 5,417 were produced in the developing countries.