Principles of cultural co-operation

by
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Unesco
On 4 November 1966, Unesco's twentieth anniversary, the General Conference at its fourteenth session unanimously adopted a Declaration of the Principles of International Cultural Co-operation. The Declaration was intended to set forth a number of basic concepts that should animate cultural relations between States so as to promote "the objectives of peace and welfare that are defined in the Charter of the United Nations".

As part of the effort to promote more widespread knowledge of the Declaration, Unesco has analysed and attempted to make better known the diverse forms of cultural co-operation embodied more particularly in the growing number of cultural agreements between nations. This was in a sense the continuation of the programme which the Organization had pursued for some time in collecting the texts of bilateral and multilateral cultural agreements and in providing advisory services on cultural co-operation to Member States, at their request.

The present publication outlines the growth of cultural exchanges and evaluates some of the problems that remain to be overcome. Its author, Mr. Sulwyn Lewis, who was headmaster of a Welsh school and had long devoted himself to the promotion of international understanding, died suddenly, shortly after the completion of the manuscript of the study. It is hoped that this brochure will serve as a memorial to his life-long efforts by bringing to its readers a new awareness of the importance of cultural co-operation in furthering peace and international understanding.
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INTRODUCTION

Man's greatest problem is that of reducing international tensions and of promoting among the nations of the world a greater measure of understanding and a stronger desire to co-operate. It has been estimated that there have been more than 280 wars fought between sovereign states in the past four hundred years and that if rebellions, military interventions and punitive expeditions are included as well, the total would be increased tenfold. The last decade has seen no diminution of hostility and the world continues to be horrified by the obscenities of war in many parts of the globe. Between 1964 and 1967, military spending increased by 7% faster than the growth of world population and by 16% faster than the growth of the world's gross product. It is a sobering thought that our annual arms bill equals the total annual income of the 1,000 million people living in Latin America, South Asia and the Middle East.

Just as serious as the ever-increasing material burden of armaments is the ravaging of the confidence of people in the future safety of our world. This particularly applies to the younger generation for whom the threat of nuclear wars is the greatest indictment of our present civilization. If the economic and spiritual burden of armaments and fears of war could be significantly reduced, the magnitude of the material resources then available for development purposes, together with the upsurge in human confidence and vitality, could help provide solutions to many of man's material problems.

One of the significant approaches to the problem of reducing international tensions and thus liberating forces for economic and social development has been the phenomenal increase in recent years in international exchanges. These have been defined in the Unesco Handbook of International Exchanges as "the movement of persons, materials and information across frontiers in such a way as to communicate ideas and knowledge by word or image". The notion of exchange, it goes on, "implies some degree of reciprocity, in the sense that there are two or more partners in the process and that they have a more or less mutual effect on each other, but it does not necessarily imply an exact head-to-head accounting of persons sent and received". The magnitude of exchange activity is also indicated in this publication which provides information on the activities of 295 international organizations and over 4,750 governmental and non-governmental agencies and institutions. It also lists no fewer than 4,600 bilateral and multilateral agreements.

While these agreements are primarily the concern of the nations themselves, Unesco and other international organizations can make an important contribution to the developing strategy for surmounting the obstacles to international understanding and co-operation. The present publication attempts to describe both the needs and the difficulties in the development of cultural co-operation as well as Unesco's efforts in this field.
Chapter I

THE CULTURAL PROBLEMS OF OUR TIME

With every passing day, the lives of ordinary human beings are becoming increasingly subject to the play of international forces. Technological improvements in communication and transport have breached the barriers of distance and time, and the recent appearance of two-hundred thousand ton tankers, supersonic aeroplanes and satellite communication have speeded the process. Cheaper transport has meant an increased volume of world trade, international specialization of labour and economic interdependence. Large scale industry floods the world with standardized consumer goods; advanced technological processes are the same in all countries. The greater mobility of people has provided greater opportunities for racial contact and mixed marriages have shown racial prejudices and national systems based on racial discrimination to be anachronistic aberrations. The phenomenal expansion of mass-media facilities illustrates the reluctance of peoples to be satisfied with the cultural and sporting activities of their own country only. Mutations of the influenza virus in the Gobi Desert or Hongkong now cause concern to medical authorities in Moscow, St. Louis or Sydney.

Modern scientific developments also reveal the limitations of certain concepts of nationalism. Space research, with its rockets, sputniks and command modules, would have been impossible if the Americans and Russians had been compelled to operate only in the altitudes above their respective national territories. Similarly, geophysical researches in glaciology, the ionosphere, earth-magnetism and solar radiation require, as was shown by the International Geophysical Year, that the whole world be used as a laboratory. When American astronauts landed on the surface of the moon they took photographs of planet Earth. For the first time, man had the opportunity of seeing how our globe appears from outer-space - a shining, warm planet, isolated in a cold universe otherwise indifferent or even inimical to human existence, a sphere destined to be the home of man probably for centuries to come but threatened by increasing pollution and international rivalry. We now have a new intellectual dimension and this "world-in-space" approach to our globe can be appreciated by ordinary human beings. More and more we are compelled to consider ourselves as citizens of the world.

But the evolution of a world-order will be an extremely protracted and arduous operation. The long history of the unification of most of the well-established sovereign states reveals the difficulty of welding isolated disparate provincial units into a cohesive whole with the appropriate administrative machinery and a new system of loyalties. The difficulties of establishing a world-state are infinitely greater because those scientific, economic and sociological processes which are slowly unifying the world are the very ones responsible for a revolution in cultural values. Traditional customs and beliefs have been affected by science, wars, and political changes, and there has been a resulting lack of confidence in tackling contemporary problems.

Present-day confusion stands out in sharp contrast to the certainty that characterized the policies of the major powers at the beginning of this century. Then, a handful of great powers, with their imperial possessions and spheres of influence, administered nine-tenths of the world's surface. Only European culture mattered, Europe itself was enjoying its fourth decade of peace and its inhabitants accepted with smug complacency their fancied superiority over the less fortunate people of the earth. Industrial inventions and scientific discoveries were increasing the production of consumer goods at an astonishing rate, life was getting better, advances in medical knowledge and public health administration were steadily lengthening the expectation of life, educational facilities were expanding, more leisure was available. Darwin's theory of evolution could be interpreted to suggest that the automatic operation of natural forces had culminated in the appearance of man and, by implication, the industrial, commercial and spiritual forces of the West could raise the
condition of humanity to undreamt of heights of prosperity and contentment. Westerners, therefore, felt they had a moral responsibility to colonize, to bring the undoubted benefits of their culture to the unfortunate unindustrialized, uneducated coloured people of the world, "to wipe out slavery, to spread civilization and Christianity".

The old optimism has gone as the flaws in this unilateral view become increasingly apparent. A study of the world's present cultural condition shows clearly its sad disarray and the absence of order or cohesion.

The first distortion affected relations with so-called "primitive peoples". Deliberate exploitation and well-intentioned but extremely ill-advised interventions have proved disastrous to peoples of Australasia and the inter-tropical forests of the world. The Tasmanians disappeared completely almost a century ago, the aboriginal population of Australia has been decimated and, in the last fifty years, 100 tribes in the forests of Brazil have disappeared either by cultural incorporation or by physical decline. Their exposure to diseases, such as tuberculosis, malaria, trachoma, leprosy and dysentery, against which they had no immunity, proved fatal. Simultaneously, the collapse of the existing social structure and the enforced adoption of alien civilizations sometimes led to genetic deterioration and frequently to apathy and the disappearance of the will to live. It is true that the "primitive peoples" number a few million only, but their disappearance will much impoverish the store of mankind's cultural traditions and prove a terrible indictment of man's stupidity in the field of cultural relations.

Great stresses have been produced in the cultural life of the more resilient but still vulnerable societies of most of the developing countries. The first manifestation of this is what is popularly described as "the revolution in rising expectations". The introduction of mass-media communication has greatly increased the awareness of the inhabitants of the poorer regions of the standard of living in Western countries. Poverty no longer means isolation, ignorance and apathy. There are now more than 400 million wireless sets in the world. The greatest producer of cinema films is India. During the Second World War, millions of young men in Africa and Asia left their villages to fight on distant battlegrounds. Foreign troops came into their lands, leaving a heritage of new and disturbing ideas. Newspapers bring news of distant lands, the cinema provides peep-holes into alien cultures, and new forms of transport bring a new dimension to experience. Ritchie Calder has graphically described this process as follows: "I have been in most parts of the world, places that were regarded as remote deserts, swamps, forests, the Arctic, the Himalayas and the High Andes, and I know of no place where the awareness of change has not penetrated. I have seen news bulletins being picked up by transistor radios in the Congo and tapped out on talking drums. Eskimos with radio receivers on their dog-sledges and Sherpas at the foot of Everest listening to wireless reports of a nuclear submarine going under the North Pole."

The increasing acquaintance with a world comparatively freed from hunger, ignorance, want and monotony, has made the people of the developing countries less willing to accept with resignation the inevitable miseries of their life. They want a higher standard of living for themselves and for their children and they want it quickly. Even where the demands for material improvement are not so insistent, developing countries have the serious problem of adapting alien ideas and methods to their traditional mode of life. Industrialization and technological changes often lead to conflicts of loyalties and so to cultural instability and confusion. A young Civil Servant may find that the strict impartiality which is essential for honest administration runs counter to long-established obligations to the extended family system or to tribal loyalties. A farmer may fear the break-up of village cohesion when the village people opt against age-long patterns of communal agriculture in favour of an economically more efficient but socially more individualistic system of farming based on machinery, seeds and different methods of land-tenure. In the same way, a village community officer may find that the need to eradicate malaria by spraying mosquito larva conflicts with his religious beliefs regarding the sanctity of all forms of life, and the nurse may fear that to use penicillin or to recommend the eating of fish and eggs is a denial of the folk-knowledge of her people embodied in taboos.

Each of the above difficulties in an otherwise static society may be capable of resolution, given the necessary time. But in a rural village, where day by day the normal activities in agriculture, industry, education, public hygiene and sanitation become more and more subject to foreign influences, the clash between traditional values and the need to profit from innovations can be extremely acute. Somehow or other these countries must find a way of incorporating new processes and skills into the existing culture, in such a way that there is no loss of liberty, justice and human dignity.

Since the end of the Second World War, some fifty new nations have appeared in Africa and Asia and these wish to take their just and proper place in the community of nations. For many of these countries, the demonstration of their cultural identity is no easy matter and many have the greatest difficulty in merely maintaining their ancestral achievements. This is particularly true of Africa, where eighty per cent of the arts and crafts are expressed in wood which does not long survive the ravages of weather, fires, termites and worms. Elsewhere, great buildings, monuments and ancient cities often lie in almost inaccessible spots, deep in tropical jungles or on remote high mountain sites where the stonework, as in the great Buddhist
...and moulds. Many countries have yet to write their history, while the cultural wealth of others may be found only in the intricacies of language, oral traditions, rites and ceremonies, and these may never have received the detailed attention of anthropologists, ethnologists and language specialists. For such nations, it is important that these human achievements be first preserved, then studied and made known, first of all to the inhabitants of the particular State but also to the world outside.

Reference has already been made to the loss of faith in the superiority and omnipotence of Western culture, with its emphasis on the importance of material possessions in man's quest for the good life. This loss of confidence is shared by both non-Europeans and Europeans and, in the developed countries, has contributed to the rise of a number of cultural problems. Two of the most notable ones are the increasing difficulty of communication between the generations (the so-called "generation gap") and the deterioration in the quality of urban life.

Difficulties of mutual understanding have always existed to some extent between the generations but, in our time, the gap threatens to develop into a chasm because of the rapidity of social changes caused by increasing urbanization, industrialization, technical innovations and wider educational opportunities. The environment in which the young are now growing up is so very different from that of their parents' day that older people often find it difficult to offer understanding, sympathy and firm counsel, while the young consider their parents' experience and standards to have little relevance to their own situation. Many tend to become separated from the main cultural body. They develop their own "pop-culture" sub-group and form a special market for adolescent-directed T.V. programmes, gramophone records, paperback books and clothes. When possessions fail to satisfy their needs, some young people rebel and opt out of affluent society, rejecting middle-class values such as industry, prudence and conformity. The active rebellion of the more extreme reflects their rejection of modern society which, for them, has been corrupted by materialism, selfishness and blindness. These, they feel, have produced industrial exploitation, impersonal bureaucracy, racism, militarism and a blind nationalism, hell-bent on nuclear destruction. These drop-outs from society are found everywhere and, as hippies, beatniks, flower-people, vitelloni, halbstarke and anderumpter, they experience, to quote the words of Rene Habachi: "a feeling of being uprooted, of a world in disorder, where cracks are appearing in every corner of the globe and spreading and spreading to create a deep chasm of demoralization". Moreover, the generation gap is a break in the flow of cultural continuity, because of the reduced opportunities for the young to learn from the experiences of their elders. All of this does little to prepare the young for the task of administering the society they will shortly inherit.

The problem of environmental deterioration arises in part from the increased pressure on the world's natural resources, resulting from the almost incredible increase in population and the world-wide demand for a higher material standard of living, and also from the tendency of producers to assault rather than to co-operate with the natural environment. Because of religious or doctrinal beliefs, traditional attitudes or ideological assumptions, most countries have found it difficult to introduce a voluntary system of family planning and so of population control. As a result, in the next fourteen years, the world's population is likely to increase by a thousand million people whose material needs will call for an even greater rate of depletion of the earth's limited stock of fossil fuels and mineral reserves. Even today our present population is supported by ruthless technical exploitation that has led to deforestation, soil erosion, pollution of the atmosphere, the disappearance of many forms of wild life and the reckless destruction of the countryside. We are rapidly converting the habitable land surface of our world into huge asphalt jungles of industrial urban life, each with its ring of refuse dumps and each separated from the other by biologically impoverished stretches of undiversified farmland given over to highly mechanized agriculture. Man has so long been in intimate association with nature that only at his peril can he cut himself off from the exhilarating stimulus of a natural environment. René Dubois has written: "The pathetic weekend exodus to the country and beaches, the fireplaces of over-heated city apartments, the sentimental attachment to animal pets or even to plants testify to the persistence in man of biological and emotional hungers that developed during his evolutionary past and (which) he cannot outgrow." The attempt to stifle these hungers contributes largely to the mental ill-health, the frustration and violence of our urban civilization.

The greatest of all our cultural dilemmas is the conflict between loyalty to the nation-state and obligations to the world at large. Nowhere is this more apparent than in the relative expenditure on education and armaments. The world now spends forty per cent more on defence than on public education. The average annual expenditure on each soldier is $7,800, the average expenditure on the education of each young person in the five to nineteen age-group is $100. Fifty million people fill the armies and the armament industries, while fewer than two hundred university specialists throughout the world are actively engaged in the study of the causes of human hostility.

Yet all governments maintain that they are only too willing to encourage cultural contacts among nations. For this purpose, they have banded...
together in the United Nations and in the group of
Specialized Agencies which were created to counter-
act the suspicions and fears that had led to succes-
sive world conflicts. Since the problems are man-
made, statesmen believe, it should not be beyond
the wit of man to solve them.

The representatives of the fifty nations which
met in San Francisco in 1945 affirmed in the Pre-
amble and Article I of the Charter of the United
Nations that "to save succeeding generations from
the scourge of war which twice in our lifetime has
brought untold sorrow to mankind", it should em-
ploy international machinery for the promotion of
economic and social advancement of all peoples and
co-operate in "solving international problems of an
economic, social or cultural character". In Ar-
ticle 55, it further states that "with a view to the
creation of conditions of stability and well-being... the United Nations shall promote...solutions of in-
ternational, economic, social, health and related
problems; and international cultural and educa-
tional co-operation". Unesco was given the task
of implementing this directive as far as educational
and cultural matters were concerned. This was
made abundantly clear by the first sentence of the
Preamble to the Constitution of Unesco - "that,
since wars begin in the minds of men, it is in the
minds of men that defences of peace must be con-
structed". This affirmation has been attacked as
"a muddled slogan at the mast-head" on the grounds
that it compels Unesco to be "a psychiatrist-cum-
missionary for peace", when it could do much bet-
ter work by concentrating on such problems as re-
store war-bombed libraries and checking world
illiteracy. Nothing, however, could be more pre-
cise or practical than the purposes of Unesco as set
forth in Article I of its Constitution. This states
that, to contribute to peace and security, the Or-
ganization will:

"(a) Collaborate in the work of advancing the mu-
tual knowledge and understanding of peoples
through all means of mass communication,
and to that end, recommend such international
agreements as may be necessary to promote
the free flow of ideas by word and image;
(b) give fresh impulse to popular education and to
the spread of culture by collaborating with
members, at their request, in development of
educational activities;
(c) maintain, increase and diffuse knowledge..."
The range of activities covered by the term cultural co-operation is so broad that it affects virtually all aspects of Unesco’s programme. Among them, however, may be discerned four basic policies relating to (a) improvements in the quality of national life, (b) the development of inter-cultural contacts, (c) the evolution of moral and ethical standards, and (d) international assistance. The remainder of the chapter provides an explanation of the operation of each of these policies and relevant examples of the rôle of Unesco.

IMPROVEMENT IN THE QUALITY OF NATIONAL CITIZENSHIP

A number of eminent writers on international politics agree with most of the educationists who have been concerned with teaching for international understanding that the first need is to produce well-adjusted, well-informed, responsible individuals who have a high regard for the country of their birth. Despite the dangers of chauvinism and xenophobia, the world will gain if people take a reasonable pride in their country’s achievements. Those who feel that they are members of a national community which has made some contribution to the world’s pool of common knowledge or has produced some cultural masterpieces are much less likely to be ruled by questions of prestige or to be ruffled by foreign criticism. Every individual has a right, therefore, to be made a literate citizen, to be taught the history of his country and to enjoy and participate in its cultural life. Psychiatrists agree that extreme nationalists and racists are people who, through a sense of inferiority or insecurity, feel neglected or unwanted. In order to obtain the social esteem they crave for, they over-identify themselves with nationalist movements and try to get rid of their feelings of guilt by imputing base motives to all outsiders. The development of well-adjusted, mature individuals demands that attention be given to all the facets of human personality, with adequate provisions for those cultural activities that involve man’s creativeness, originality and quest for beauty in music, painting, sculpture and design. Individuals who take an intelligent interest in their national inheritance quickly find that its culture is far from being indigenous and that a large number of cultural traits expressed in architecture, literature, drama and music have been acquired from other cultures. For example, while to the average elderly Englishman, the Beatles are simply a well-known British pop-group, the well-informed lover of popular music knows that these Liverpool-born musicians "were first nourished by American Rock and Roll and folk music, the source of which was African and Elizabethan rhythms interpreted by Negro slaves and Ozark mountain dwellers; that they were touched by electronic music and sound of their time as well as by such ancient classical musical forms as the Indian Raga".

Since its formation, Unesco has been concerned with helping people to identify themselves with their particular country and to develop a proud involvement in their own cultural achievement. Citizenship requires that adults become literate and this is the goal of all national literacy programmes. The literacy campaign in Tropical Africa shows how exchanges can help. In 1961, Unesco, together with the Economic Commission for Africa convened a conference of African States in Addis Ababa on the educational problems of Africa. The purpose of the conference was to speed the rate of educational progress for these countries which supported a population of 200 million with 80-85% illiteracy among adults. Of the children, less than half attended primary schools and only 3% proceeded to secondary schools. Against this background of educational needs, the conference opened with representatives from thirty-four African States and from four European countries
together with observers from twenty-four other countries and experts from Unesco and other Specialized Agencies. They met to discuss and share experiences on such problems as the financing of national systems of education, school buildings, teaching methods, the training of teachers, the Africanization of curricula and the relationship between education and economic and social development.

As a result of this and subsequent conferences, considerable progress had been made in a mere five years. In 1966, the number of schoolchildren had gone up from 12 to 30 million. The war on illiteracy is making steady progress. Yet a tremendous amount of work is still to be done and multilateral exchanges of information of the type indicated above will continue to be essential even after Africa produces a sufficient number of its own skilled personnel.

Attention has also been given to the need to preserve the cultural treasures of individual states, not only for the sake of the people in whose countries these monuments or objects are found, but also for mankind in general. In this respect, two institutions stand out - the International Council of Museums, which Unesco helped to found in 1945, and the International Centre for the Study of the Preservation and Restoration of Cultural Property, set up by Unesco in Rome in 1958. The first organization advises museum administrators and technicians from all over the world and has helped to modernize the national museums of Baghdad, Khartoum, Karachi, Kabul, Livingstone and other cities. Similarly, the Rome Centre has provided expert assistance for the restoration of Mohenjo Daro (the 5,000 year old "city of the dead" in Pakistan), Buddhist temples in the Republic of Korea, and the Mayan site of Bonampak in Mexico. It has also helped to establish conservation laboratories in Indonesia, Thailand, Mexico, Peru and other countries.

In the field of preservation, as distinct from restoration, these two organizations, together with Unesco's Monuments Committee and the Institut Royal du Patrimoine Artistique in Brussels, are carrying out large scale investigation into the defence of stonework against the ravages of weather and time. The international campaign launched by Unesco to save the monuments of Nubia from the rising waters of the Aswan High Dam has won the publicity it so richly deserved and, thanks to the expertise of artists, architects and engineers of many lands, the temples of Abu Simbel have been reconstructed on a new site in the heart of the Nubian Desert. Unesco has also assisted in the restoration of the flood-damaged art treasures of Florence and has drawn attention to the threat facing Venice at present from land subsidence and coastal erosion.

THE PROVISION OF INTER-CULTURAL CONTACTS

After individuals have been made aware of their national inheritance, the development of international understanding requires that they be given the opportunity to appreciate the national heritage of other countries. The experience of another culture, another mode of life, is best gained through travel and from face-to-face relationships. This form of educational activity has a long history. For many centuries, young people of many countries have wandered abroad in search of fresh experiences, deeper knowledge or new skills. Today, the number of travellers has reached massive dimensions. Because scientific thought has become international, both as to content and methods, science specialists must find out what goes on in distant corners of their particular field for fear of missing important new ideas. Painters, sculptors and musicians have always gained fresh inspiration from discussions with their foreign colleagues and from the cultural achievements of foreign lands. At the present time, more than 375,000 young students attend foreign universities. These international contacts are not confined to an intellectual or cultural élite, for hundreds of millions of tourists go abroad every year in search of new experiences through contact with people of different customs, habits and language.

To this total must be added a much greater number of people who rarely cross the national frontier but who, thanks to the development of mass-media communication, become increasingly better informed of the considerable differences which exist between their culture and those of other people. Television and radio programmes, international newspapers and periodicals, translations of literary works, visits of foreign choirs, orchestras, and theatre groups, international music festivals, athletic meetings, all contribute to destroy the former exclusiveness of national life.

Contacts with diverse cultures can prove an enriching experience for all concerned. They enable human beings to find pleasure and stimulus from the valuable differences that exist between peoples but, at the same time, to realize that human needs and aspirations are fundamentally the same for all. The importance of these intellectual contacts is one of the reasons why René Maheu, the Director-General of Unesco, has declared that one of the main purposes of the Organization is to establish "the intellectual infrastructure of modern civilization in its universality".

The General Conference of Unesco recognized in 1956 "the special urgency of increasing among people and nations of the Orient and Occident a mutual appreciation of their respective cultural values". A ten-year Major Project on Mutual Appreciation of Eastern and Western Cultural Values was launched, Unesco, together with
Orient-Occident Committees in forty-four Member States, many international non-governmental organizations, the Council of Europe, the League of Arab States and a large number of learned societies, universities, museums and libraries, embarked on the task of creating a moral and intellectual climate that would facilitate the access to the different cultures, hasten their interpenetration and encourage the appreciation of the universal character of both Eastern and Western civilizations.

University students benefited from the creation of the Institutes for Oriental studies at Beirut, Cairo, Damascus, New Delhi, Teheran and Tokyo, and fellowships which enabled their holders to pursue overseas research and to gain first-hand experience of foreign cultures. School education gained by the international exchange and scrutiny of textbooks, by grants to Member States for the production of better school texts and by curricular improvements based on experimental projects.

To interest the general public, there was a considerable expansion in Unesco's translation programme to make Eastern masterpieces available to Western readers. Albums and pocket art-books on Eastern and Western works of art, music recordings such as the "Musical Anthropology of the Orient" and a number of films were also produced.

One notable feature of the project was the considerable interest shown by students of Latin America for whom courses on General Studies were organized in the Universities of Mexico, Cuba, Argentina, Brazil, Chile, Ecuador, Peru and Uruguay. The new African States, with their newfound appreciation and enthusiasm for their cultural heritage, also wished to take part in the dialogue. Consequently, when the Project came to an end, the General Conference in 1967 launched a study programme for cultures based on such items as the civilizations of the peoples of Central Asia, Buddhist art, Arab culture of today, African influences on Latin America and African oral traditions. Material from the last study will provide material for a "General History of Africa" which Unesco hopes to publish in 1975.

THE CREATION OF AN APPROPRIATE ETHICAL OR MORAL CLIMATE

Many writers have expressed doubts about the effectiveness of cultural contacts in developing more harmonious international relations. They point out, for example, that there is no automatic mechanism which ensures that travel and a wider experience of the world will result in greater tolerance and goodwill. In a rapidly changing world such as ours, individuals are reluctant to abandon the security and comfort of their prejudices and national bias. New ideas, like new shoes, are painful until we get used to them.

A more serious criticism is that the philosophy of Unesco assumes that education for international understanding, cultural interchange and all contacts between different nations help individuals to understand each other and that this contributes necessarily to the creation of an international community and the maintenance of peace. They point out that cultural unity has coexisted with war in all periods of history and that the wars between the Greek city states, the Italian wars of the Renaissance, the religious wars of the sixteenth and seventeenth centuries occurred within a framework of homogeneous culture. They also hold that increased friendship is not necessarily a concomitant of increased understanding.

Much of the disagreement on the effectiveness of intellectual appreciation and feelings of cultural identity in the preservation of world peace revolves around the problem of the essential nature of man and his capacity for sympathetic imagination and empathy. Few, however, would disagree with the argument that human solidarity could be considerably strengthened if people shared a common set of ethical and moral standards and that this solidarity requires at least a rudimentary framework of political organization. Hans J. Morgenthau goes so far as to say that "the sharing of the same intellectual and aesthetic experiences does not create a society for it does not create morally or politically relevant action" and again, "a world community with political potentialities is a community of moral standards and political action, not of intellect and sentiments". The differences between these two schools of thought, though important, should not be exaggerated. Unesco, for many years, has appreciated the need for moral action and its Director-General, René Maheu, has affirmed that "the essential element in Unesco's vocation and action is not technical but ethical, Unesco's objectives are essentially moral". In his opinion, education, science and culture, should be used "to implant in the inmost consciousness of individuals and peoples the predilections towards justice and tolerance which in the last analysis are the determinants between liberty and bondage, life or death".

Unesco, however, is a secular organization and has never even considered that its policies could claim the right to intrude into the privacy of man's religious beliefs or moral scruples. Nevertheless, it does have the duty to express the views of educated world opinion on such problems as racial prejudice, human rights and the roots of international hostility and, moreover, to insist on the equal value, status and dignity of all people.

An important step in this field has been provided by the publication of "The History of Mankind". This is an unparalleled international venture which shows, in a global perspective, the development of science and culture from prehistory to the twentieth century. This is not a history of countries but of the contributions of many peoples and cultures. The venture stems from a conference of Ministers of Education, held
in London when the Second World War was still raging. In 1951, an International Commission for a History of the Scientific and Cultural Development of Mankind was formed and it was decided that this project should be periodically discussed and that historians and scholars throughout the world should be kept informed of the progress of the work. The first volume provides an example of the technique employed. Two hundred copies of the original manuscript were distributed for revision and the eighty comments included in the revised draft came from Soviet Specialists, American and British historians, French, Italian and German archaeologists and scholars from Japan, Spain, Mexico and India. Every manuscript was also widely circulated among the National Commissions of each of Unesco's Member States. Professor Carneiro, the President of the Commission, writes in the preface to the history: "The study of the historical antecedents of peoples reveals links which draw them nearer to one another". The six volumes are available in the major languages of the world and should fully justify the hopes of twenty-five years ago that such a work could contribute to the intellectual and moral solidarity of mankind.

A similar hope could be held for Unesco's concern with the fundamental equality of human beings of all races. A declaration on racial differences was drawn up in 1951 by twelve anthropologists and reviewed in 1964 by twenty-two world specialists in biology and genetics from seventeen countries. They affirmed that "all men living today belong to a single species, Homo Sapiens, and are derived from a common stock", that "... no biological justification exists for prohibiting intermarriage between persons of different races" and that peoples of the world today appear to possess equal biological potentialities for attaining any civilization level. Three sets of studies (translated into more than fifteen languages), prepared by anthropologists, ethnographers, biologists and sociologists, have examined the problems of racial discrimination. Another of Unesco's investigations has been into the international individual prejudices and international tensions that favour aggressive nationalism. Research into the cause of conflict is still in its infancy and a great deal has to be done.

INTERNATIONAL ASSISTANCE AND CO-OPERATION

It has been asserted above that a world community requires not only moral values but also politically relevant action. By providing nations with common endeavours involving positive and constructional common work, common habits and interests will grow and flourish. These developments would, in the words of Professor Mitrany, make "frontier lines meaningless by overlaying them with a natural growth of common activities and common administrative agencies".

The need for international co-operative effort has never been greater. The abolition of illiteracy, the eradication of malaria, the solving of the problems of the arid lands, the raising of the standard of living of the technically under-developed countries, and the war against the pollution of the biosphere are problems which require the greatest possible sharing of ideas and experience and the highest degree of mutual aid.

This kind of international activity can appeal to even the most fervent nationalists, impervious to both intellectual and aesthetic considerations and moral arguments. Membership of such bodies as Unesco, the World Health Organization, or the World Meteorological Organizations involves little loss of national sovereignty and constitutes even less of a threat to national pride but can provide substantial material gains. The intelligent self-interest of nations, leading to their cooperation in mutually beneficial projects on a regional or global scale, can be a most powerful force in drawing nations together. Four examples of such international co-operation are to be found among the following activities representing in turn education, science, culture and mass communication. While they may not be the most important international activities in these fields, they illustrate aspects of Unesco's work which merit special consideration.

THE INTERNATIONAL EXCHANGE OF PUBLICATIONS

This little publicized but extremely important activity involves most of the governments of the world and, with little fuss and at low cost, makes a great contribution to the spread of knowledge and ideas. It comprises not only exchanges of documentation, but also of books and, parallel with this, the free flow of works of art, scientific equipment and other materials of an educational, scientific and cultural character.

The situation in the field of scientific documentation and exchange is particularly serious because, since 1945, scientific activity has been doubling in the course of each decade. At the beginning of the nineteenth century, there were about a hundred scientific journals; in 1850, there were 1,000; in 1900, 10,000; in 1960, 100,000. By the end of this century, at this rate, there could well be over a million journals. A comparable expansion is to be expected in the publication of research papers and dissertations. The rate of growth of publications relating to the humanities is less great but sufficient to cause considerable anxiety. Unless there is a greater dissemination of knowledge, there is the danger of duplication of research programmes and individual scientists will find increasing difficulty in keeping up with developments even within their highly specialized and limited fields.
The history of literary and scientific exchange is a long one. In medieval Europe, St. Benedict had made reading and writing an essential feature of monastic discipline and there was a significant exchange of manuscripts between monastic libraries. In the eighth century, for example, we find that Irish books went to St. Gallen in Switzerland, to Fulda in Germany and to Tours in France.

An important development in the last century was the exchange of official publications. Alexandre Vattemar, with his "Agence centrale universelle des échanges internationaux" at Paris between 1840 and 1850 achieved considerable success in facilitating exchanges between European countries and the U. S. A. In 1867, the U. S. Congress in Washington approved a resolution that fifty copies of government documents be supplied to the Library of Congress for exchange through the Smithsonian Institute. In the next twenty years, so many governments became interested in the project that some uniformity of procedure became necessary. This uniformity was supplied by the Brussels Convention of 1886 and the Smithsonian Institution became the model for national exchange centres through which government publications were channelled. This system of exchange, however, never became world-wide despite the efforts of the International Commission of Intellectual Co-operation of the League of Nations.

The inadequacy of exchange facilities for both governmental and other publications became fully appreciated in the post-war period and led Unesco in 1958 to adopt two Conventions - the Convention Concerning the International Exchange of Publications and the Convention Concerning the Exchange of Official Publications and Government Documents between States. These came into force in 1961.

The preamble to the 1958 resolution asserts the conviction "that development of the international exchange of publications is essential to the free exchange of ideas and knowledge among the peoples of the world" and goes on to define its field of interest which is "publications of an educational, legal, scientific and technical, cultural and informational nature, such as books, newspapers and periodicals, maps and plans, prints, photographs, microcopies, musical works, Braille publications and other graphic material". It excludes books of fiction for which a separate agreement on the Importation of Educational, Scientific and Cultural Materials, adopted in 1950, provides duty-free exchanges.

The mainsprings of non-commercial exchange activity are the national Exchange Centres. These may be independent institutions such as those of Brussels and Rome or branches of great national libraries such as those of Paris, Moscow and Tokyo. Many centres in developing countries owe their existence to Unesco, while many more have received considerable assistance both financially and through the Unesco Bulletin of Libraries. Unesco provides the unifying link between Exchange Centres through its Department of Documentation, Libraries and Archives. Each centre is mainly concerned with providing information to those institutions within the country which deal with direct exchanges. In addition, each centre acts on its own behalf and is also responsible for the distribution of official publications. The large bulk of exchanges is carried out by academic and learned societies, universities and libraries and this is often done in a more or less informal manner, following the exchange of letters of agreement. The practice of exchanging books instead of buying them can be accounted for by the existence of so many books that are not accessible to trade, the difficulty of obtaining certain currencies encountered by many libraries, and by the understandable reluctance of libraries to sell for profit books of which they have a considerable number of duplicates. Moreover, it is generally felt that exchanges promote a feeling of intellectual solidarity between the world's scientists and writers.

On this score, Dr. Gisela von Busse, editor of the authoritative Unesco publication "Handbook on the International Exchange of Publications", writes as follows: "We ought to accustom ourselves to regard the exchange of books as akin to the exchange of personalities, which latter it partly replaces and partly supplements. Both serve for the exchange of experience and incidentally for the promotion of mutual understanding".

The international exchange of publications involves Unesco in many activities in addition to that of assisting in the organization of exchange systems. The standardization of bibliographical references and abbreviations of titles of periodicals; improvements in cataloguing practice; the codification of national copyright laws; the resolving of difficulties relating to transport charges, postal rates, irregularity or delays in delivery, damage in transit, export licences, customs formalities, import duties - all these are closely related to Unesco's task of providing the greatest possible freedom in the communication of knowledge and ideas.


There are five major motives for scientific and technological co-operation and exchange:

(i) The exchange of information

The difficulties of documenting, translating and indexing scientific papers has already received notice. Equally important for the exchange of ideas and experiences are international conferences and the provision of opportunities for training abroad. Three federations of scientific unions are concerned with these activities. They are -
The International Council of Scientific Unions formed in 1931 by the union of bodies concerned with the exact and natural sciences, The Council for the International Organization of Medical Sciences (founded in 1949 under the auspices of WHO and Unesco) and The Union of International Engineering Organizations (founded in 1940 by Unesco). The United Nations and Unesco have also convened conferences of specialists to consider problems of international significance which do not fall naturally into one of the above categories.

(ii) The standardization of measurements

The chaotic state of affairs in this field is gradually improving as a result of the increasing popularity of the metric system and the scientific and technical units that derive therefrom. The International Bureau of Weights and Measures, established in 1875 at Sèvres near Paris, has the task of ensuring general agreement on such standards as the metre, the second, the volt and the degrees of temperature.

(iii) The promotion of investigations and provision of assistance for activities which are essentially global in nature

Studies such as meteorology, oceanography and geophysics require that observations of natural phenomena be carried out, preferably simultaneously, in widely scattered parts of the globe—such as were in fact carried out during the International Geophysical Year. In addition, the successful operation of such highly practical activities as those of the World Meteorological Organization and the International Telecommunication Union depends on uniformity of procedures and technical standards based on the most modern scientific research.

(iv) The encouragement of international action in those fields of scientific research which are beyond the reach of national or private efforts and which do not promise immediate returns in terms of national prestige or economic benefits

Confronted with the spiralling costs involved in much scientific research, the nations of the world turn increasingly to international co-operation to share the expenditures and to draw on the expertise of different scientists. As a result, there has been a growth of multilateral schemes of co-operation such as the European Organization for Nuclear Research (CERN) or bilateral ones such as the Anglo-French Concord supersonic airline project.

(v) The improvement of material conditions of life in the developing countries

There is a danger, as United Nations Secretary-General, U Thant, has pointed out, that modern science can "become so involved in mathematical abstraction and its preoccupations centred on areas so remote from daily life that to the common man the scientist may appear today to live in a secluded world of his own. In some way, science must be made to remain aware of its human origin and human destination". One such way is, of course, to provide help to the world's underprivileged, This was made apparent at the United Nations Conference of Science and Technology for the Benefit of the Less Developed Areas (UNCSTAT) which met at Geneva in 1963. The presidential address emphasized that one-tenth of the world's peoples enjoyed 60% of the world's income, while 57% had less than 10% and that these material differences were widening. This gap, says Ritchie Calder, "is as wide as the vertical 200 miles which separate the peasant wading in the wet paddy field transplanting rice, stem by stem, from the astronaut circling the planet earth which 3,000 million human beings have to share".

Since its inception, the United Nations and its Specialized Agencies have been aware of the contributions that science and technology could make to developing countries. Both the United Nations Development Programme and the International Bank for Reconstruction and Development have provided funds for surveys of natural resources and for educational research. Similarly, most of the United Nations Specialized Agencies, particularly Unesco, WHO and FAO, have been concerned with the training of scientists and the exchange of technological information.

The International Geophysical Year provides as yet the best example of exchanges in the field of science. For a year, thousands of scientists worked together as if the whole world was just one huge physics laboratory and so impressive was their dedication that the whole of the Antarctic continent was declared an open area for scientific research.

Geophysics has long attracted the attention of thinkers from both the East and the West. Eratosthenes attempted to measure the world's circumference over two thousand years ago. About 1600 A.D., John Gilbert, the English physicist, brought forth the idea that the earth was a huge magnet and seventy-six years later Halley investigated the Trade Winds. In China, state astronomical observations kept millennial records and state-financed expeditions in the early eighth century B.C. made a geodetic survey of a meridian arc from Indo-China to Mongolia and also charted the constellations of the Southern skies to within twenty degrees of the South celestial pole.

The need for international co-operation in geophysical research became apparent a hundred
years ago. Captain Weyprecht, in 1874, on his
return from an Austrian polar expedition that had
discovered Franz Josef Lund and reached within
500 miles of the North Pole, suggested that Polar
research required the establishment of a large
number of stations for many months so that meteo-
rological and magnetic phenomena could be satis-
factorily recorded. His enthusiasm led to the
organization of the first Polar year of 1882-1883
during which period 12 countries manned 14 Arctic
and 34 non-Arctic observation points. Fifty years
later, though the Poles had been reached, the sci-
entific problem of the Polar regions still remained
unsolved and, following the suggestion of Dr. J.
Georgi of the Maritime Institute of Hamburg, the
jubilee of the first Polar Year was celebrated by
the participation of 49 nations in the Second Polar
Year of 1932-1933.

In the post-war period, it became increasingly
obvious that many problems, some with very im-
portant practical consequences for meteorology
and radio-communication, could only be resolved
by another geophysical effort. Dr. L. V. Berkner,
the American geophysicist, proposed that a third
Polar Year should be organized after a 25-year
period and not after 50, as previously envisaged.
His suggestion attracted the attention of the Inter-
national Council of Scientific Unions which received
support from the International Scientific Radio
Union, the International Astronomical Union, the
International Union of Geodesy and Geophysics, the
International Geographical Union, the World Meteo-
rological Organization and Unesco. It was quickly
recognized that the Third Polar Year should not be
confined to Polar areas and that Equatorial and
Southern latitudes also required detailed attention.
The operation, therefore, was given a new name -
International Geophysical Year.

The guiding principles of the research em-
phasized the need for developing common stand-
arde of observation and measurement and a common
pool of basic data, the provision of direct access
to natural phenomena and processes, and the im-
portance of free communication so that scientific
knowledge could be derived from the synthesis of
ideas, principles and research developments of
scientists of all nations.

The application of these principles is illus-
trated best of all in the I. G. Y.'s investigation of
the Antarctic continent. This area of five million
square miles of the coldest, highest and least known
mainland of the world has important influences on
the world's air circulation. The continent also
presents ideal conditions for the study of glacio-
logy, geological studies of continental drift and
problems of the upper atmosphere. Consequently
no fewer than 12 of the 56 countries that took part
in the I. G. Y. sent expeditions to Antarctica to man
57 meteorological and geophysical stations. Even
more heartening than the achievements of indi-
vidual national parties was the great spirit of cama-
raderie exhibited by the participating scientists.

The cordiality of the human relations of scientists
of so many countries in this continent which is
most hostile to man provides a wry comment on
international relations elsewhere. During I. G. Y.,
for example, an International Weather Centre was
established for research purposes and also for the
dissemination of daily weather forecasts to all the
Antarctic stations. This radio-communication net-
work was also used for discussion of mutual scient-
ific problems, to give details of emergency situa-
tions and to broadcast appeals for help.

The friendliness of the participants was an im-
portant factor in the successful negotiation of the
Antarctic Treaty. It was evident that scientific re-
search could not terminate with the conclusion of
I. G. Y., and that factors of remoteness, distance,
inhospitality and danger necessitated a continu-
ance of an international approach to any further re-
search programmes on the South Polar area. Sci-
entists had also become alarmed at the suggestion
that Antarctica could be used as a dumping ground
for the radio-active wastes of nuclear power sta-
tions. So the twelve participant countries in the
Antarctic I. G. Y. programme accepted President
Eisenhower's invitation to attend a Treaty Confer-
ence at Washington. The Antarctic Treaty, signed
in 1959, guarantees the freedom of research for
thirty years by excluding research expeditions with
any political or strategic implications. Scientific
activity shall not be used as a basis for assuming
territorial claims, but, on the other hand, the pre-
sent claims of national ownership can in no way in-
hit the movement of scientists. Antarctica is
also to be used for peaceful purposes only and nu-
clear explosions and the deposit of atomic waste
is banned. This clause of the treaty is to be en-
sured by a system of free inspection of any part of
Antarctica by the observers of the signatory pow-
ers. Finally, provision is made for the full inter-
national exchange of scientists between expeditions
and scientific stations and the full and free inter-
change of scientific observations and results.

CULTURAL CO-OPERATION IN
THE ARTS

Very little has been said so far regarding inter-
national co-operation in the field of literature,
drama, music, the plastic arts and architecture.
As in the field of intellectual and scientific activity,
the arts in the last fifty years have experienced a
remarkable development, as is evident from the
great increase in the number of artists, the degree
of public interest and participation, the interna-
tional exchange of masterpieces and the movement
of national ballet, theatrical and orchestral com-
panies.

The most important factor responsible for
these changes has been the very notable increase
in industrial productivity with the resulting im-
provements in the material standards of living and
in national wealth. This has provided large masses of people with both the means and the time to pursue their particular interests. The use of leisure is perhaps still a minority activity but the experience of the developed countries is that material prosperity has resulted in a quite astonishing expression of interest in such things as "do it yourself" activities, gardening, regional or provincial folk-cultures, minority languages, archaeological excavations and international travel.

The scientific and technological improvements that have made possible the large-scale financing of artistic activities have also produced occupational and social stresses that, in turn, require that much more attention be given to the individual personality. Present-day technology has begun to make us realize that man can be rendered "mechanically obsolete" at a time when, through their inadequacies, industrial societies and urban life are failing to develop well-integrated personalities and civilized social relations. The private pursuit and the public enjoyment of artistic activities can do much to humanize modern society by providing new outlets for man's imaginative and creative instincts.

The second important contributor to the revolution in the arts has been the technical improvements in the media of communication. The importance of television, radio-broadcasting and the cinema needs little emphasis. Almost as important has been the paper-back revolution in the printing of books which has made all sorts of literary work easily available to the mass of people for the first time. Mass readership has made it worthwhile for publishers to follow a regular policy of translations. Of similar significance have been the technical improvements in colour reproductions which have brought good prints into the homes of millions. There have also been great improvements in the techniques of cultural presentation. This is particularly true of museums, once the dusty dumping-grounds of the lost articles of earlier times but now centres of vigorous intellectual and artistic stimulus.

Another factor has been the invigorating effect of new countries and new sections of the community. In most of the developed countries, the young have evolved their own sub-culture of distinctive music, protest songs, pop-art and unconventional clothes. Though often raw, strident and disturbing, this culture of the young is also healthy and stimulating, frequently idealistic and free of nationalistic pretensions. Yet another factor in the rapidly widening cultural horizons of people has been the success of the developing countries of Asia and Africa in presenting their hitherto little known cultural achievements.

We now live in a most vigorous period of artistic development, characterized by innovation, experimentation and freedom from constraint. One of its most attractive features has been the realization that the contributions of all peoples form a common artistic patrimony of mankind. To quote Germán Arciniegas, one of Latin America's leading historians: "The messages no longer come from Europe alone; they come and go in all directions, intersecting, contradicting and complementing each other. Every year, folk and groups from India, the Soviet Union, Mexico, Bali, Romania or Japan appear on the Paris stage; festivals of Western music are organized in Tokyo; the Bolshoi Ballet travels to London, Buenos Aires, to Bogota; a travelling exhibition takes a matchless display of Japanese art to every part of the United States. Never before have we witnessed cultural exchange on so tremendous a scale."

The widening of cultural interest is also reflected by the great concern for man's achievements in the past, particularly through archaeology, the restoration of ancient monuments and the documentation of the songs and dances of earlier folk-culture.

While it is true that in many exchange activities people may be motivated by political considerations of national prestige or, in the case of private organizations, private gain, it is an important fact that artists are very conscious of the essential unity of artistic expression, even though it may be revealed in very diverse forms. They are also aware that cultural exchanges are desirable not only for progress in the arts, but also for the promotion of peace through international understanding.

**THE PROMISE OF SATELLITE COMMUNICATION**

In the history of mankind there are periods of technical advance which, by virtue of their effect on the reshaping of society, stand out as watersheds. The discoveries of cultivation and domestication of animals in the eighth millennium B.C., helped to divide the caveman from the builders of the Great Wall of China and the Pyramids. Similarly, the discovery of steam-driven machinery separated the Eighteenth century ploughman from the electronic engineers and the builders of atomic plants of our day. The space revolution of our time will clearly divide the earth-bound humanity of the mid-Twentieth century from the space explorers and settlers of a future civilization of unimaginable possibilities and achievements.

Although only twelve years have passed from the time when the Soviet Union initiated the space-age by launching Sputnik I into orbit on 4 October 1957 until Apollo II returned to earth on 24 July 1969 after landing the first men on the moon, a large number of technological and scientific by-products of these excursions are already available for man's use. These range from new hospital techniques, such as laser beams for knife-less surgery and cardiac pacers implanted in heart patients, to revolutionary developments in power cells and miniaturized computers. Moreover, the "systems" approach to space exploration has produced techniques for directing massive projects,
involving governments, universities and industry, which could work miracles if applied to such problems as food production or environmental pollution. It is also evident that the communication satellite has provided man with an important tool for the solution of global problems. These satellites in earth orbit are now capable of broadband transmission of all types of communication - sound, telegraphy, high speed data transmission, facsimile and television. The value of such communication in meteorology has been clearly established. Satellites provide ideal weather observation platforms, especially since 1967 when they were equipped for automatic picture transmission. Thanks to the combined efforts of the "Tiros" system of the United States and the "Meteor" system of the USSR, a world-wide meteorological network, the "World Weather Watch" is able to provide, twice a day, evidence of changes in the earth's atmosphere. The advantages of such systems in ensuring greater accuracy in weather forecasting and such matters as the birth and movement of hurricanes, could, for example, permit estimated gains to India's agriculture of at least $1,600 million a year. Similar types of satellite can also ensure much greater precision, and thus safety, in air and sea navigation; they can aid geological surveying in the detection of mineral resources and also help locate rich fishing grounds.

Even more dramatic could be the satellites' contribution to world education, because of the great superiority of their television relay over the ordinary direct transmission between ground stations. Conventional T, V, transmission is limited by the "line of sight" horizon and programmes destined for a large area require a large number of expensive relay stations. With a single satellite, one-third of the earth's surface can be reached and so a few satellites can ensure the coverage of any major event in the world as it occurs. Satellite transmission of sound also has considerable advantages in quality. Equally important is the fact that for both sight and sound transmission satellites can provide the same services as conventional systems at a fraction of the cost. Moreover, in the near future, moderately powered distribution satellites will be able to channel community television, educational broadcasts, using satellite communication. Canada, with its remote settlements in the Far North; Brazil, where as many as 5 million children are unable to attend school; Indonesia, with its thousand and more islands; Pakistan, with its geographically divided land mass, and Australia are interested in the new technique, Latin America is exploring regional networks of this kind. In many of these activities, Unesco is providing expert advice on feasibility and programming aspects, the International Telecommunication Union on technical problems and the United Nations Development Programme on financing. There is no denying that man has at his disposal the technical means which, in the words of Arthur C. Clarke, "could drag the whole planet out of ignorance". More immediate advantages will undoubtedly accrue from the personal communication between specialists and scientific and learned societies because satellite communication can provide for the whole globe the facilities that telephones offered on a regional level in the first half of the Twentieth century. The much cheaper transmission of ideas and images will benefit both thinker and artist, help to unite national library systems, co-ordinate the work of documentation centres, facilitate the exchange of scientific information and even permit the international linking of the world's most advanced computers. It can change the face of technical cooperation by allowing a specialist in a remote corner of a developing country to discuss his problems promptly with his colleagues in the universities of the world; it will enable doctors throughout the world to witness, as if present at the operating table, the skill of a colleague in a pioneer field of surgery.

The promise of the space-age underlines the predicament of our times. On the one hand, we have an enormous mass of scientific knowledge, technical skills and material equipment that could be quickly adapted to tackle so many of the problems of our age. On the other, we have personal inadequacies and distrust and suspicion which together effectively hobble the progress of mankind. Only through a much greater degree of international understanding, based on the widest range of cultural contacts and exchanges, can we dare to share Arnold Toynbee's hope that "the Twentieth century will be chiefly remembered not as an age of political conflicts or technical inventions but as an age in which human society dared to think of the welfare of the whole of the human race as a practical objective".
The Twentieth century has seen an ever-growing involvement of government with cultural exchanges. So important have these activities become that they have been designated as "cultural diplomacy".

In the preceding two centuries, individual nations gave little attention to the practice of utilizing cultural influences to further their political ambitions. Means of communication, which could enable a country to influence by propaganda the mass of people of another country, were completely absent, and foreign policy was considered essentially the domain of rulers or ministerial oligarchies, and their ambassadorial representatives who conducted international relations with little publicity. It is true that the liberal ideas of the French Revolutionary Wars became a potent international force for a time but, for at least the first half of the Nineteenth century, international politics remained the monopoly of a professional few.

There was another reason why nations had little inclination to seek the friendship or goodwill of other people. The rules of the Balance of Power - the principles which seemed to dominate the international relations of the time - demanded that every nation should shift alignments and change partners whenever considerations of power called for it. Excessive cordiality could be harmful because it spoiled the easy transition from one type of alignment to another. It was said that one of the charms of power politics is that it offers no opportunity to grow weary of one's "friends".

It is true that in the latter part of the century improvements in communication and the rise of nationalism encouraged States to attempt to create a favourable image, through diplomatic channels, through the occasional visits of royalty or national leaders, by commercial settlements, behaviour at treaty conferences, official declarations and so on. The United States claimed the distinction of being the first of the democracies, the champion of liberty and freedom and the avowed opponent of colonialism; Britain tried to create an impression of reliability, fair play, solid strength and stability of political institutions; France emphasized her "mission civilisatrice" by the deliberate use of the attractive aspects of French civilization as a factor of foreign policy; Imperial Russia encouraged "panslavism" in Eastern Europe; but, generally, these attempts at cultural imperialism and propaganda were of a fitful nature and not pursued with any great energy or determination.

The international scene has changed considerably since then. The permutations of international alignment and the choice of partners is restricted and most countries, in the knowledge that their present allies are likely to continue to be their political and military friends for quite some time, are encouraged to promote cultural links for the purpose of greater political cohesion. In any case, the political realignment of States has become much more difficult.

During the total wars of our century, propaganda was used with great effect, involving the whole of the population in the war effort, and convincing people of the baseness of their opponents. The inhumanity of Twentieth-century wars, with 50 million dead, the enormous material damage, tales of atrocities, rationing and post-war collapse, have left belligerent countries with a legacy of bitterness and hatred towards their former enemies which has lasted well into the years of peace.

Finally, the introduction of ideological considerations as a feature of international politics - a force potentially as significant as nationalism - has further hardened the lines. At the same time, the young States of Asia and Africa, having won their political independence, wish to emerge on the world scene, their confidence based in part on their cultural achievements which they want to make known the world over.

Whereas the rise of cultural diplomacy is accounted for by the intention of governments to use cultural exchanges as an adjunct to their political, military and economic instruments of policy, it would be mistaken to assume that this is the only, or even the main, reason. The demand for a continuous extension in the international flow of information and the exchange of experience arises from
the increasing complexity and interdependence of modern life and the democratization of the arts. This is illustrated by the ever-growing number of international organizations, both governmental and non-governmental, and the frequency of international meetings.

Towards the end of the Nineteenth century, cultural contacts among private bodies increased considerably, not only in the arts and the scientific activities of learned societies but also because of the increasing interest taken by individuals in such matters as poetry, music, seismography, exploration and yachting, and, in a more official context, in international postal facilities and weather-forecasting. Yet, by 1900, there were only 192 international organizations in existence (and during the entire century 1840-1939 there were only 9,632 international congresses). Such has been the growth in the post-war period that by 1962, there were nearly 2,000 organizations of which nearly three-quarters were accepted by Unesco as being truly universal or regional. There was an increase of 524 in the eighty-year period 1951-1959 alone. A similar expansion occurred in the number of international congresses - from 9,632 for the entire century from 1840 to 1939 to 14,144 for the single decade 1953 to 1962. It is difficult to estimate the relative importance of cultural activities in the course of this development, but some light on the matter is to be found by comparing the "Recueil des Accords Intellectuels" published in 1938 by the International Institute of Intellectual Co-operation, containing the text of 47 cultural agreements then in force, with the 1967 edition of the Unesco Handbook of International Exchanges which lists about 4,600 multilateral or bilateral agreements. Even though many of the activities formally recognized by these international agreements were carried out by special arrangements between universities, libraries and cultural agencies, it is fairly obvious that cultural diplomats are very much involved in finding juridical expression for legal regulations of an almost infinitely varied number of international cultural relations.

Cultural diplomacy would seem to have evolved through three phases. Anthony Haigh describes the pattern of development in the following way. Phase one is that of cultural propaganda, reflecting the selfish intentions of governments, utilizing first the curiosity and then the sympathy of members of another country for their own commercial or political advantage. Phase two is that of bilateral cultural co-operation based on enlightened self-interest. If two countries engage in cultural propaganda aimed at the people of each other's countries, then each government will have to recognize the right of the other to engage in propaganda and they will co-operate to facilitate each other's activities. This is the basis of the dense network of existing bilateral cultural agreements, which are frequently regulated by a mixed commission of representatives from the two countries concerned. Cultural propaganda may still be the main purpose but its operation become more civilized and less brazenly designed for exploitation. Phase three is a multilateral or collective co-operation when governments realize that the advantages deriving from bilateral co-operation can be increased by the inclusion of other governments in the agreement. As the number of parties increase, there may develop a regional organization with its own treaty and, finally, the agreements can become so essentially international that the agreement becomes multilateral and may even be incorporated into a convention by the United Nations, Unesco or one of the other Specialized Agencies.

We can apply this agreement to the evolution of the provision of university education to foreign students. Phase one is illustrated by the practice adopted by the former imperial powers of offering free university education to the intellectual elite of the peoples in their colonies in order to attract them to the colonizing country. There, students would learn the language and customs of their rulers and then return to help in colonial administration. Phase two is the arrangement between two countries permitting the exchange of students and the linking of universities. Phase three is the activity of such departments of Unesco as the Office of the Free Flow of Information and International Exchanges preparing its publication "Study Abroad", listing more than 250,000 individual opportunities for study abroad and educational travel.

The above analysis does not imply that bilateral exchanges are in any way inferior to multilateral ones or that in the course of time the former will evolve into the latter. In many ways, the different advantages of bilateral and multilateral cultural agreements are very similar to those emphasized by economists in comparing the role of bilateral or multilateral forms of financial assistance and technical aid. Bilateral agreements have the advantages of direct negotiation and involvement. Many newly-emergent countries continue to preserve close cultural links with the former colonial powers, many of whom have a sense of obligation towards the people they once administered. The former colonizers are, moreover, likely to be well acquainted with the cultural problems of their former dependencies. These factors made for generosity and efficiency in cultural exchanges. When the contracting parties are of equal political status and similar historical backgrounds, bilateral agreements generally deal with matters which are of concern only to themselves, such as cultural agreements involving only the respective government departments or the learned societies of the two countries.

Multilateral co-operation, in its widest sense, is essential for activities on a global scale, such as for geophysical research or for those activities which require the widest range of experience. Such agreements naturally involve a central organization which may be either an organ of the United
Nations system or a large governmental or non-governmental international organization. The form an agreement takes, that is, bilateral, regional or universal, therefore depends entirely on its purpose and it will be apparent that, apart from certain exchanges referred to in this section, this publication is mainly concerned with those of a multilateral nature. On the other hand, a study of the Unesco Handbook of International Exchanges shows that for nearly all countries bilateral agreements are numerically much greater than multilateral ones.

Mr. Haigh considers that one of the most important stimuli to the growth of international co-operation was the presence in Britain during the Second World War of a number of governments-in-exile and the consequent relative ease of organizing meetings of allied representatives. One example was the Conference of Allied Ministers of Education, convened in London during the war years, from whose deliberations devolved the preparatory conferences in London which culminated in the formation of Unesco. He also believes that from this Conference can be traced the habit of including references to cultural co-operation in post-war treaties.

Cultural diplomacy is now firmly established and is slowly creating the international machinery and training the personnel required for its efficient discharge. The legal framework for the regularizing of universal, regional and bilateral exchanges is improving. Finally, the rules that should govern the conduct of exchanges have been hammered out and this is the burden of the next chapter.
Since the beginning of the sixties, Unesco has been greatly concerned with, first, the need to emphasize the part that cultural co-operation could play in developing and strengthening peaceful relations between different States and peoples and, second, to hammer out the principles that nations should follow when engaged in cultural exchanges. This second consideration has become essential in view of the rapid increase in cultural organizations and the bewildering proliferation of bilateral and multilateral treaties. Apart from the multiplication of these cultural agreements, there were other developments which necessitated the formulation of an accepted code of behaviour and these are listed below, without any attempt to place them in order of priority or relative importance.

Cultural relations, previously the monopoly of the rich or the highly-educated, had by now become a mass phenomenon. Consequently, the numerical increase in organizations and treaties, despite its size, greatly understated the magnitude of cultural contacts.

The emerging countries had important cultural needs which had to be recognized and alleviated.

The amazing rate of scientific and technical progress in the developed countries and the realization that this new knowledge and expertise provided a most potent force in raising the standard of living of the developing two-thirds of the world made it essential to consider the cultural relations between the two categories of countries. It was feared that the gap between developed and developing countries, as regards material wealth and technological know-how, could lead to a new form of exploitation, a neo-colonialism based not on the military might of the powerful but on their ability to buy economic concessions and to spread propaganda.

The remarkable growth of tourism and the realization that it could prove valuable for encouraging international understanding and the preservation of cultural property.

The significant rise in the number of students following courses in foreign universities.

The development of satellite communications made it clear that the world was to experience a revolutionary advance in the field of mass communication, enabling a few of the developed countries to enjoy for decades an overwhelming superiority in the communication of ideas and propaganda.

The fear that mass communication in general could result in such problems as the lowering of taste and the increasing instability of the social order.

On 4 November 1966, the General Conference of Unesco unanimously accepted the Declaration of the Principles of International Cultural Co-operation. There are eleven articles in all and it is possible to group them into the following pattern:

(a) The responsibility of each government to foster the cultural welfare of its citizens.
(b) The aims of cultural co-operation.
(c) The principles of conduct which nations should follow in the practice of cultural co-operation.

Government's responsibility with respect to the cultural development of its people is outlined in Articles I and II, which include the following affirmations:

"Each culture has a dignity and value that must be respected and preserved".
"Every people has the right and duty to develop its culture".
"All cultures form part of the common heritage belonging to all mankind".
"Nations shall endeavour to develop the various branches of culture so as to establish a harmonious balance between technical progress and the intellectual and moral advancement of mankind".

The priority given to national considerations underlines what has been written on the need for every State to develop its cultural life as a prerequisite of international participation.

Article III emphasizes that co-operation should cover "all aspects of intellectual and
creative activities relating to education, science and culture". Article IV outlines the aims of international co-operation and makes clear that the Declaration is intended not only for governmental institutions but also for all other kinds of cultural organizations engaged in bilateral, multilateral, regional or universal forms of cultural co-operation. This co-operation has five aims:

The first aim is to make the world a more interesting home for man. At present, there is a vast untapped human reserve of ability, creativity, imagination and talent which, if utilized, could greatly expand our knowledge and enrich world literature, music, drama and art. So governments and non-governmental institutions should aim to "spread knowledge, to stimulate talent and to enrich cultures" and to make their citizens or members realize that everyone has the right "to have access to knowledge, to enjoy the arts and literature of all peoples, to share in advances made in science... and to contribute to cultural life".

The second purpose is to promote peaceful relations between nations by reducing ignorance and prejudice. The third is to develop a juster world where the glaring inequalities of health, knowledge, wealth and comfort that divide the "have" from the "have-not" are reduced, as people learn to share in the advances in science in all parts of the world and in the resulting benefits. The fourth is to raise the spiritual life of man in all parts of the world. The fifth is to contribute to the application of principles set out in various Declarations of the United Nations. Of these, the most important are those concerned with Human Rights, the Rights of the Child, the Elimination of all forms of Racial Discrimination, and Promotion among Youth of the Ideals of Peace.

These five aims are so important that Article V insists that cultural co-operation "is a right and a duty for all peoples and all nations, which should share with one another their knowledge and skills". The remaining Articles (V to XI) spell out the conditions under which all organizations shall pursue the policies of cultural co-operation. They should respect "the distinctive character of each (culture)", encourage "broad dissemination of ideas and knowledge based on the freest exchange and discussion", stress "ideas and values conducive to the creation of a climate of friendship and peace", endeavour "in presenting and disseminating information, to ensure its authenticity", promote "the establishment of stable long-term relations between peoples", concern themselves with "the moral and intellectual education of young people", be aware of "the need to stimulate talent and promote the training of the rising generations", bear in mind the importance of respecting "the sovereign equality of States" and of refraining from "intervention in matters which are essentially within the domestic jurisdiction of any State", and guarantee "that the principles of this Declaration shall be applied with due regard for human rights and fundamental freedoms". To sum up, nations should co-operate in a spirit of mutual respect, free exchange, peace, honesty, reciprocity, stability, concern for young people, non-interference and respect for individual rights. Previous chapters have illustrated many of the articles in the Declaration but some still require further explanation.

DIGNITY AND VALUE

As we have already noted, the Declaration's first affirmation is that "each culture has a dignity and value which must be respected and preserved". This proposition is fundamental because it emphasizes at the very outset the all-importance of the individual human being. Ever since the time when man began to consider the meaning of human existence seriously and to formulate rules of conduct, voices have been raised to proclaim the conviction that life is precious and that man is born free, that each individual is a distinct biological unit, a separate creation as it were - his uniqueness demanding the respect of others and the right to develop his personality to the full. What is true of one man is true of men living in separate groups. Every cultural unit, whether national or regional, crystallizes a distinctive experience of mankind and so is entitled to the right of recognition from other groups. This philosophy is reflected in the close similarity between the opening articles of the Universal Declaration of Human Rights and the Declaration of the Principles of International Cultural Co-operation. The former affirms that "All human beings are born free and equal in dignity and rights" while the latter declares that "Each culture has a dignity and value which must be respected and preserved", and again, "Everyone is entitled to all the rights and freedoms set forth in this Declaration", compared with "Every people has the right and duty to develop its culture".

The implications of the value set on each culture have already been illustrated by the work of Unesco in helping new nations to preserve and restore their cultural property, in helping their citizens through literacy to become aware of their cultural inheritance, and in assisting their historians to trace their past achievements.

A HARMONIOUS BALANCE

There is no doubt that technical progress is proceeding at a much faster rate than the intellectual and moral advancement of mankind, and our century reveals that, while mankind has become adept in overcoming material difficulties, it remains remarkably ineffectual in solving human problems. The generation that introduced the words "sputnik", "moon capsule" and "electronic computer" into the common currency of world vocabularies, also introduced "genocide" and
"megadeath". The onward march of science is almost awe-inspiring. Nine-tenths of the scientists who have ever lived are alive today, according to estimates, and scientific knowledge doubles every ten years. Yet it is possible that the success of scientists and technologists is also the opening of the Pandora's box of the Twentieth century which could bring about unforeseen catastrophes and disasters. The fear that technology is developing much more rapidly than man's capacity to put it to proper use is widespread.

The biosphere is threatened by pollution. Present-day combustion of fuel adds so much carbon-dioxide to the air that, by a greenhouse effect, the earth's heat could be prevented from escaping back into space. This could result in the melting of the Antarctic ice-cap with disastrous consequences to the lowlands of the earth. Gasoline vapours in cities help to produce smog and respiratory diseases, many rivers and lakes have become lifeless and foul-smelling because of the volume of pollutants, while industrial wastes and detergents, pesticides and herbicides constitute a danger to both animal and human life. Moreover, these assaults on the earth's biosphere recognize no national boundaries. Nuclear tests in western U.S.A. result in a fall-out of strontium on the mountains of Central Wales in the United Kingdom. In turn, the metallurgical and chemical industries of South Wales help to increase the sulphuric acid content of the atmosphere over Sweden, while the wastes of Swedish industry, together with those of neighbouring countries, is slowly converting the Baltic into another Dead Sea. Modern technology facilitates the plundering of the earth's natural wealth and resources. Large areas of once fertile farmland have been converted into "dust-bowls" by over-cultivation, soil exhaustion and erosion. Forest areas have been denuded; mineral and fuel deposits have been so ruthlessly exploited that within 70 years, the known resources of fossil fuel might be exhausted.

Modern innovations may be recklessly introduced, as witnessed by the tragedy of the thalidomide babies. Little do we know what the consequences will be of the explosion of the hydrogen bombs in 1957 and 1958 in the Van Allen Belt and the effect of the sonic boom from supersonic planes.

Modern technology may encourage nations to be materialistic at the expense of social justice, democratic rights and the welfare of future generations. Finally, science has put in the hands of man the means of self-destruction. Ritchie Calder writes: "We could wipe out the human race and all our fellow lodgers, the animals, the birds, the insects, and reduce our planet to a radioactive desert. That would be a melodramatic way for man to expiate his follies!". These dangers are recognized implicitly by the Declaration's recommendations that various branches of culture should be developed side by side and that human progress must be based on a "harmonious balance between technical progress and the intellectual and moral advancement of mankind". The scope of education must be widened so that people can judge for themselves the benefits and hazards of modern technology. It is even more important that the decision-makers in the highest government circles are trained to judge the competing claims of rival groups of scientists. The need for international co-operation in attacking the problems of environmental deterioration is now fully understood. In September 1968, delegates from all over the world attended a Unesco Conference in Paris to discuss the Scientific Basis for the Rational Use and Conservation of the Resources of the Biosphere. This was attended by 240 delegates from 62 nations and 90 representatives of international organizations.

Similarly, the social consequences of technical innovations demand that much greater attention be given to such social sciences as sociology, psychology, economics and demography. These studies should be expanded immediately if we are to succeed in tackling the problems arising from the growth in world population, increasing urbanization and the deterioration of city life. After all, only 30 years distant lies the world of 2,000 A.D., with three-quarters of its 7,000 million people probably living in large cities or vast conurbations.

The magnitude of our problems requires that the quality of man's aspirations and moral effort be improved. Attention must be devoted to man's spiritual as well as his material needs. Literature, music, understanding and appreciation of beauty are elements vital to man's progress.

It would, however, be dangerous to attempt to perpetuate societies rejecting scientific advances. Man's material conditions have been greatly improved by modern technology. The dangers of ignorance and prejudice are no less great than the dangers of undigested technology. Unesco has always emphasized that Member States have a responsibility to work for human dignity, social justice, tolerance and compassion.

CULTURAL CO-OPERATION AND HUMAN RIGHTS

Article 26 of the Universal Declaration of Human Rights states that "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory". If education is lacking, such basic rights as liberty and equality before the law may remain unexercised because individuals will not know how to defend themselves. Rights are not just granted from on high; they must be claimed and championed by each person and by each generation. Unfortunately, the resources of the developing countries are insufficient
to provide an adequate education for all. Education has to compete with other services. Hospitals must be built, irrigation canals dug, industries established and roads constructed. Consequently, statesmen are confronted with some agonizing choices. For example, should primary education, irrespective of considerations of quality, be given to all or should resources be concentrated on the training of a chosen few, an educational elite, whose services are so desperately needed in administration, law, agricultural institutes and teaching hospitals? Should the emphasis be on a general education in both arts and sciences, or should it be sternly practical, emphasizing those pragmatic skills which will quickly produce better farmers and craftsmen? Should any resources be devoted to the education of the middle-aged and old, or should they be ignored in order to concentrate on increasing the productivity of the young? Whatever immediate choices are made, it is difficult to assume that any country can, for long, withhold the basic right of education for all.

Human beings have a right to a reasonable standard of living, free from the evils of disease, ill-health, hunger, monotony and despair. An educational system that includes instruction on personal and social hygiene can do much to improve health conditions; elementary general science courses can suggest ways whereby local farming methods can be improved.

Social and cultural rights are equally proclaimed by United Nations Declarations. Everyone has the right to rest and leisure and, therefore, the right to be introduced to a wide variety of cultural activities. The individual's right to vote and to take part in the government of his country implies the corresponding right of access to ideas so that the rival claims of political parties or groups can be assessed.

Progress can be considerably accelerated if particular attention be given to the status of women and children. In Asia, one-and-a-half times as many boys as girls attend school. Consequently, comparatively few girls go to secondary school or become trained teachers. In India and the Republic of Korea, only a fourth of the teachers are women. Women's demands for equal pay for equal work are not yet generally accepted throughout the world; in many countries they are unable to vote or to enter such professions as architecture, engineering and law.

These conditions exist despite the acceptance by so many countries of the assertion in the Declaration of Human Rights that "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind such as race, colour, sex...".

A RIGHT AND A DUTY FOR ALL

Cultural co-operation demands the participation of all people if world peace is to become a reality. Just as a single carrier of an infectious disease can devastate a province or a country, so one nation can bring ruin to the world. At present, 20 or so nations have the necessary technical knowledge for building nuclear bombs, and with the greater diffusion of scientific knowledge, the number will steadily increase. Human understanding must, therefore, grow at a faster rate if the world is to save itself. Unfortunately, as Lester Pearson writes, "The grim fact is that we prepare for war like precocious giants and for peace like retarded pygmies". Everyone must co-operate if the world is to grow up.

Co-operation is also a duty because all countries, regardless of their stage of development, can contribute some special information, skill or experience to help another country. The United Nations Technical Assistance Board presents examples of Indonesian fish-farmers giving advice to Thai rice-growers, of Icelandic fishermen offering guidance to fishermen in Ceylon or India, of Ceylon providing a veterinary surgeon to help with Tunisia's livestock diseases, and of Pakistan obtaining a telecommunication expert from Colombia. Less than five years after the Board has been set up, India has already supplied 50 specialists, Egypt 40, and Brazil 15, for service throughout the world.

Countries can offer not only special skills but also distinctive scenery, archaeological monuments, architectural masterpieces, folk-festivals and customs which could delight all people. These attractions are well known to some tourists but, as we have already noted, the cultural element in the practice of tourism is still quite meagre on the whole. Because of the increasing popularity of motor-cars, the extension of motorways, the provision of caravan sites, the steady reduction in air fares, the need to escape from the discomfort of industrial cities, the lowering of administrative barriers to the free movement of people, tourism has become a mass phenomenon. It has been estimated that in those countries with a high standard of living, family expenditure on tourism increases 50 per cent faster than the increase in family income and that, in some countries, it accounts for 8 per cent of family expenditure. Nearly 150 million people travel every year, and earnings from international tourism is an important source of foreign exchange for many nations. Many of these have realized that the restoration of their cultural property results in greater national prestige and financial gain. Monuments such as the Taj Mahal, the Alhambra in Granada and the temples of Nara and Kyoto in Japan draw constant streams of tourists and their example has encouraged a large number of countries to pay greater attention to their historic or artistic monuments.

One aspect of the development of tourist attractions that has resulted in considerable international co-operation is the provision of national parks. Many frontier areas are excellent wildlife sanctuaries because national frontiers often correspond
with natural barriers, particularly mountain chains. These areas tend to have few inhabitants and wild animals can move relatively freely. Low-lying frontier areas, too, tend to have a higher density of wildlife because these are the areas where the movement of people has been restricted considerably for military purposes. National parks of separate countries very often abut upon each other. The Tatras National Park lies astride the mountain and forests that separate Poland and Czechoslovakia. This is the home of the brown bear, wolf, lynx, wild cat, chamois and royal eagle, and the area attracts so many visitors that the two countries arrange common tourist itineraries. What was once a barrier is now a meeting place.

Similarly, on one side of the Franco-Italian frontier lies the French National Park of La Vanoise, on the other is the Gran Paradiso Park. Both countries co-operate to permit the free movement of herds of ibex and chamois and to limit the depredations of the hunter. Other areas are the wild bison reserves of Biełowcza, shared by Poland and the USSR, the National Parks of the Lake Edward area of East Africa covering parts of the Democratic Republic of the Congo, Rwanda and Uganda, and the Serengeti National Park and Mara Reserve athwart the frontiers of Tanzania and Kenya, supporting millions of savannah herbivores.

Countries with such rare advantages as these are almost under a moral obligation to make their attractions available to everyone and all countries should welcome visitors and make known their national delights in the spirit of Gerald the Welshman who wrote in A.D. 1194 in his preface to the Description of Wales, "We considered by reason of our love of our country and for the generations to come, that it would not be an unprofitable task, in truth not unpraiseworthy, to unfold the hidden treasures of our country".

THE QUALITY OF INFORMATION

The Declaration's affirmation that "every effort should be made in presenting and disseminating information, to ensure its authenticity" is directed mainly against the danger of national propaganda in the field of cultural exchanges. This policy, in addition, demands that nations and private organizations ensure that the information they provide for internal consumption should be as accurate as possible. This is particularly important with regard to information supplied to schoolchildren. An analysis of the history textbooks of western countries shows that the treatment of Asia and Africa tended to be superficial, patronizing, fragmentary and distorted. Apparently, India had no history prior to Clive's victory in Plassey in 1757 and Japan could be safely ignored until Commodore Perry sailed into Nagasaki harbour in 1854. Unesco has helped to improve the contents of the history, geography and social science textbooks used in the schools of many of its Member States.

Other causes for general public concern are the practice by some newspapers of indulging in scandal and sensationalism, the hysterical adulation given the film stars and T.V. personalities, and the obsessional curiosity regarding the intimate lives of celebrities. These activities infringe upon the right of everyone to enjoy a private life. Unesco, since the beginning, has aided the formation of schools for the training of journalists, and has encouraged the setting up of national Press councils.

CULTURAL CO-OPERATION FOR YOUTH

As we have already noted, the present-day disharmony between the young people and their parents is greater than it has ever been. It could well be that the greatest single task of those who believe in the necessity of cultural co-operation is the closing of this generation gap.

The revolt of the young is world wide, and, because of its international character, Unesco can make a valuable contribution by aiding Member States to come to a better understanding of the situation. In 1965, the General Assembly of the United Nations unanimously adopted the Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples. This is echoed in the last article of the Declaration of the Principles of International Cultural Co-operation. Much effort is being made by Unesco to take the present international situation into account in carrying out its present youth programme. Unesco has endeavoured to get young people to participate more fully in its activities. Recently, professors and student representatives of western European universities met in Paris to discuss university reform. Similarly young people and specialists will discuss such problems as youth and economic development, violence in the mass media, and university life, at meetings organized by Unesco.

The concern of young people in righting the injustices and inequalities of our world is shown by their eagerness to help the developing countries. International work camps provide young people with opportunities of participating in worthwhile projects. International study conferences, language courses, youth hostelling, sport and history exchanges, supply other opportunities for cultural co-operation.

On Unesco's Twentieth Anniversary, the Director-General, René Maheu, sent a New Year's message "To all young people twenty years old". With reference to Unesco, he wrote, "Born at the same time as yourselves, it was created for you. It has grown up with you; it is through you that it will come to be what it must be to fulfill the great hope it carries of achieving peace through the conversion of men's minds".