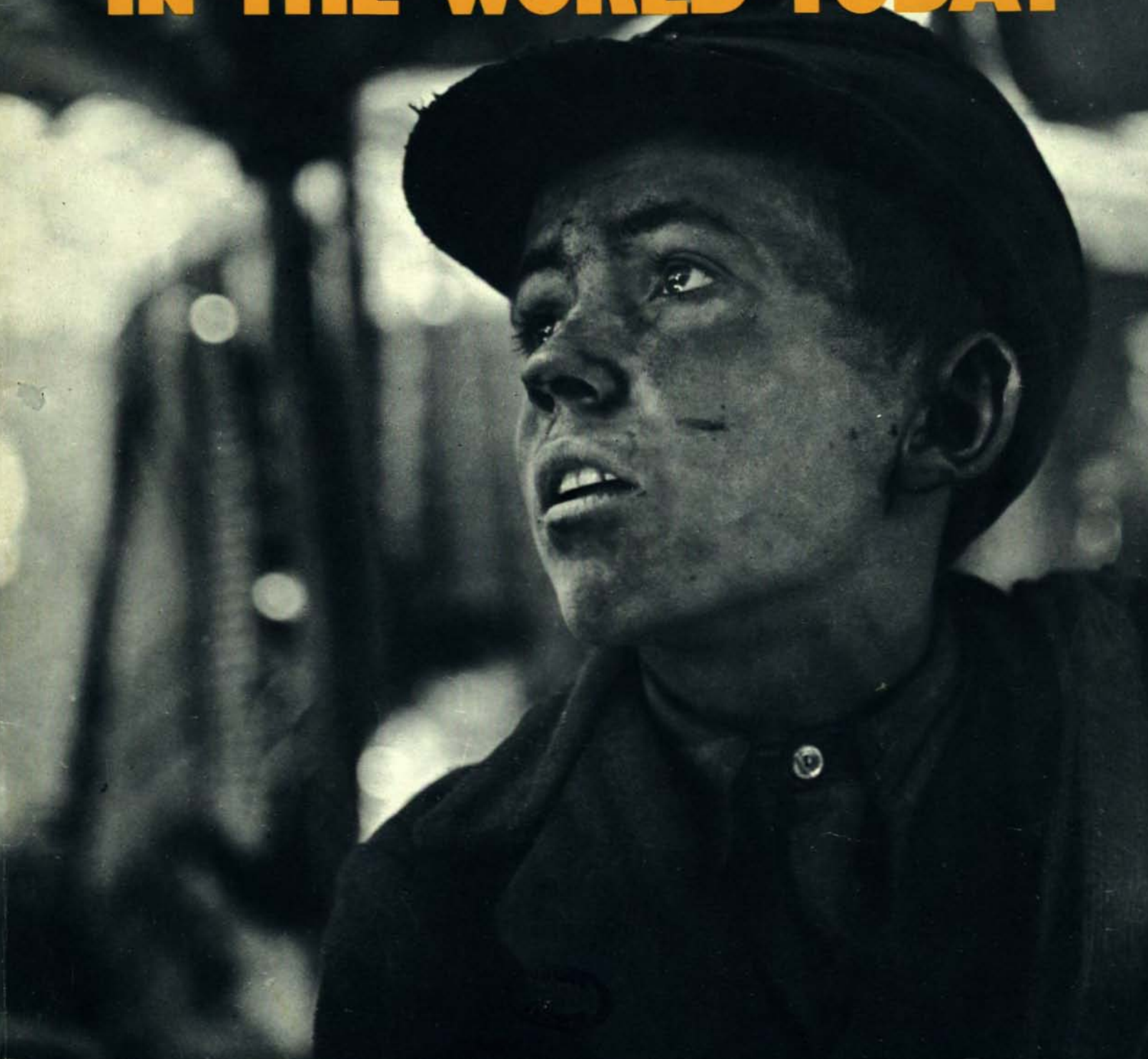


Human Rights?

40 MILLION CHILD-WORKERS IN THE WORLD TODAY





TREASURES
OF
WORLD ART

81

INDONESIA

Curled up concentration

Carved in 1953 by a Balinese sculptor, this powerful sandalwood statuette seems to portray a man lost in deep prayer, or nursing an inner anguish, or covering his face in shame. Whatever the artist's intention, the pure lines and burning intensity of this work are quite remarkable. The form and movement bring to mind the famous miniatures of Japan known as "netsuke" (pronounced "netske").

Photo © Professor Friedrich W. Funke, Cologne

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Photo-Werner Bischof © Magnum, Paris

40 MILLION CHILD-WORKERS

This young garagehand is one of the 40 million children under the age of fourteen, throughout the world, who are obliged to go out to work from a pitifully early age. This staggering figure is clear evidence that child labour is by no means a thing of the past and gives food for thought at a time when the world is celebrating the 25th anniversary of the Universal Declaration of Human Rights.





On the occasion of the 25th anniversary of the adoption, on December 10, 1948, of the Universal Declaration of Human Rights, Unesco is to publish a 100-page booklet by Pierre Juvigny and Marie-Pierre Herzog entitled *Unesco and Human Rights—Success, Obstacles, Hope*. This study will review Unesco's action in the field of human rights during the past quarter of a century and examine new questions raised by the evolution of the contemporary world which Unesco will have to face if it is to remain true to its mission "to contribute to peace and security" and "to further universal respect of justice", the essence of which is respect for human rights. One section of this booklet will be devoted to Unesco's efforts to combat racism and other attacks on human dignity. Another section will describe Unesco's achievements in areas involving the right to education, to science, to culture and to information. The article below is excerpted from the introduction and other chapters of the forthcoming Unesco study.

UNESCO AND THE STRUGGLE FOR HUMAN RIGHTS

by **Pierre Juvigny**
and **Marie-Pierre Herzog**

THE Universal Declaration of Human Rights was proclaimed by the United Nations in Paris in 1948.

As Unesco's Director-General, René Maheu, has said: "It is Human Rights, as defined in the Universal Declaration of 1948, which inspire the whole of Unesco's work, and give it its meaning..." ("In the Minds of Men—Unesco 1946-1971"). In order to understand this fundamental orientation it is necessary to look back into the past.

If one goes back in this way to

PIERRE JUVIGNY, French jurist and member of the French Conseil d'Etat, has been a member of the U.N. Commission on Human Rights since 1972. A former chairman of the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities, he assisted in the drawing up of Unesco's Convention Against Discrimination in Education. An extract from his study "The Right to Privacy in the Modern World" was published in the July 1973 issue of the "Unesco Courier".

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the historical sources, one finds that since 1919, international life and the way in which international institutions are envisaged fall into two distinct periods. The first has been marked by an effort to institutionalize international relations in order to avoid new conflicts on a scale comparable to that of the First World War.

This was what the League of Nations, established in January 1920, tried to achieve. But the essential purpose of the League of Nations was to regulate relationships between States, with a view, as the French jurist Georges Scelle put it, to "reducing the frequency of wars".

However, the interests of individuals or groups were not outside the purview of the Covenant of the League of Nations; indeed, the League did make a contribution to the protection of minorities. The series of treaties concluded after the First World War contained recognition of the rights, including the cultural rights, of ethnic, religious or linguistic minorities.

In many cases such minorities found themselves within states whose frontiers had been redrawn by these treaties. The League of Nations was competent to consider petitions from

individuals or from minority groups that believed their rights were being infringed.

Furthermore, the Covenant of the League of Nations, by setting up the mandate system (conferring power upon a State to govern other territories), imposed certain obligations on the mandatory powers including some relating to economic, social and cultural rights.

Some degree of international control was exercised over these States in the form of questionnaires, reports, freedom to submit petitions, debates in the Assembly of the League of Nations and even the possibility for a third-party State to bring a mandatory State before the Permanent Court of International Justice at The Hague.

This legal power held by the League of Nations, incomplete as it may have been in the field of human rights, was by no means insignificant, for it was also instrumental in promoting the protection of women and children, in the fight against slavery and the traffic in human beings.

Moreover, the International Labour Organization, set up by the 1919 peace settlement and affiliated with

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Photo © RAI, Rome

Incredible as it may seem, there are still over 40 million children aged under fourteen throughout the world working in factories, on farms and plantations, in small-scale industries, handicraft workshops, hotels, restaurants, shops, as street traders, etc. This is just one of the surprising facts to be found in the special report below based on (1) an International Labour Office study, "Minimum Age for Admission to Employment", published last year, and (2) a Unesco study "Rights and Responsibilities of Youth".

YOUNG adults, particularly those under twenty, make up a considerable proportion of the labour force throughout the world. In countries where industry is expanding rapidly and there is considerable progress in education this proportion has shown a marked and continuing decline.

In the developing countries, the percentage of young people under twenty in the working population, although difficult to assess, remains high. The fundamental causes of this phenomenon lie in the economic backwardness of these countries, closely linked to the colonial domination experienced by the majority of them, the persistence of obsolete social and economic struc-

tures, the drastic falling off in school attendance rates after the age of eleven and, lastly, the population explosion which has resulted in an increased proportion of young people—up to 50 per cent and sometimes even more—in the total population.

One of the most important problems arising from the employment of young people is child labour—work by children under fourteen to fifteen years of age.

Under the influence of international standards and minimum-age laws and the pressure of economic and social transformations, child labour in the classic sense of mass exploitation of children in mines and factories has

become an evil of the past. Yet, while its nature and dimensions may have changed, child labour itself remains widespread and persistent.

Some idea of just how widespread it is may be gained from the fact that the number of children aged fourteen or under working in the world was thought to number more than 40 million in 1970.

More than 90 per cent of these children were in the developing regions of the world. In those regions working children numbered 41,125,000 (or 5.1 per cent of all the children aged up to fourteen) in 1960 and 39,975,000 (or 4 per cent) in 1970. In the industrialized regions, by contrast, the figures were 4,085,000 (1.4 per cent), and 3,343,000 (1.1 per cent).

Child labour is a very broad term and does not have the same characteristics everywhere. The formal status of the working child (that is, whether he is a full-fledged employed person as opposed to something like an informal trainee or an unofficial helper to an adult worker or an unpaid family worker or an "adopted child"), the nature, intensity and regularity of the work, the hours of work and other

40 MILLION CHILD-WORKERS IN THE WORLD TODAY

**The scourge of child labour
— a blot on the conscience
of the developed
and developing countries**

conditions of employment and the effect of work upon schooling, are as important as numbers in judging the seriousness of the problem.

Child labour is least apparent in large-scale, reasonably modern industry; more so in small, marginal factories; very common in small-scale and cottage industries, handicraft workshops, industrial home work, small retail shops, hotels, restaurants, services, street trades and domestic service; and most prevalent by far in agriculture.

Child labour in factories has not, of course, altogether disappeared. Appreciable numbers of children clearly below the legal minimum age are still employed in small, marginal factories that rely on keeping wages low. Such factories are most numerous in Asia and, to a somewhat lesser extent, in Latin America and the Middle East, but they also exist in parts of southern Europe and even in depressed areas of more industrialized regions. From the examples which recur in all these regions, they seem to be particularly concentrated in certain industries: textiles, clothing manufacture, food processing and canning.

A striking illustration of the abuses which occasionally arise in factories of this kind was provided by a survey made in one area of Thailand in 1965 covering a limited number of factories employing ten or more workers.

The factories were engaged in manufacturing or packaging such things as bottles, cigarettes, textiles, sweets, biscuits and seafood. Children, especially girls, were found to constitute a large part of the work force. Many of them between ten and fifteen years old, and some as young as six, were working eight to fourteen hours a day, seven days a week, for derisory wages in overcrowded, poorly-lit, badly-ventilated and insanitary premises.

Whole family groups were often at work, with a parent or other older relative alone receiving payment for the entire group. In a cigarette factory children were being hired as "assistants" by adult workers who gave them only a fraction of what they had actually earned, or paid them piece rates. It was normal for periods of lay-off to alternate with periods of heavy overtime (worked at ordinary rates).

Another survey, made two years later and limited to textile factories and workshops in part of the same area, revealed similar conditions and also showed that nearly half of the working children under sixteen years of age had never been to school.

The work done by children in factories is generally relatively light but they are often given tasks presenting clear risks to their safety and health.

Numerous instances have been observed in various countries of the employment of children in dangerous occupations, including the manufacture of fireworks, glass-blowing, carrying pieces of incandescent glass, the use of toxic materials in dye houses, work involving exposure to dust and lint in textile mills and to extremes of heat and cold in the manufacture of confectionery, work in foundries and, in all sorts of factories, work near furnaces and unguarded machinery. Even if such practices are becoming less common, they are still very disquieting.

Industrial work other than in factories is a common activity among children throughout Africa, Asia, Latin America and the Middle East where many small workshops, cottage industries and handicraft undertakings employing children are to be found.

Moreover, many children—in parts of both northern and southern Europe as well as in these regions—are known to perform industrial work at home. The jobs they perform include weaving, spinning, sewing, embroidery, metalwork, leather work, woodwork, making pottery and carpets, clothing, shoes, toys, buttons, baskets, fireworks, etc.

To a large extent, of course, these are family undertakings in which the children are working and learning a traditional family trade under their parents. But this is not the case as often as it may seem. In one part of Iran, for example, the labour inspection

CONTINUED NEXT PAGE

CHILD-WORKERS (Continued)

service regards all handicraft workshops as family undertakings and therefore outside the scope of most labour legislation even though, in fact, many of the children working in them are wage-earners employed by persons other than their parents.

Child workers in certain countries are also frequently represented as apprentices or learners, and many of them undoubtedly are in a sense, but the training they get is often minimal, the work strenuous, the treatment that of servants and the pay far below standard. Lighting, ventilation and sanitary conditions in such workplaces are generally poor. Safety precautions are negligible and children can be seen operating bellows, wielding acetylene torches, using cutting or piercing tools, working near furnaces and performing other hazardous tasks.

Children are often brought to the workshop by their parents or other adults sometimes presumed to be their parents; they work as "helpers" under the responsibility of those adults and are paid by them rather than by the proprietor.

Thus, a recent inquiry in India found that it was usual for weavers in both handloom and powerloom establishments to be assisted by school-age children, who were not regarded as employees and whose wages, such as they were, were paid only by the weavers themselves. Arrangements, such as these were found to be common in carpet-weaving and brocade work.

The hand-made carpet industry is a large-scale and well-known employer of child labour in other countries as well, and the employment of children in it often follows much the same pattern.

In Iran, for example, carpets are customarily made by women with the assistance of girls, often but not always their own daughters and often extremely young. In government-owned workshops, the legal minimum age of twelve is observed and reasonable standards of wages, hours and physical working conditions are maintained. But the bulk of production comes from small, private workshops and especially, home work. Conditions in such workshops are generally extremely poor and the employment of very young girls below the age of twelve is normal.

Home work is an even greater problem in Iran. The work is handed out to women by middlemen who have none of the responsibilities of employers and is performed at home by the women with their daughters or girls



Photo © Pierre André Pittet, Geneva



Photo United Nations, Paris



Photo Allard © Fotogram, Paris

Their only classroom

The scourge of child labour remains a world-wide problem today, affecting developed and developing countries alike. Obligated to work for a living in agriculture, industry, handicraft workshops, etc., millions of children are deprived of their right to education. Above left, shoe-shine boys at work near a Brazilian beach. Above, bent almost double under his heavy load this young Peruvian returns from a day's work in the fields. Right, a young Iranian girl concentrates on the meticulous work of weaving one of the sumptuous Persian carpets for which Iran is famous. Left, a group of Iraqi children help in the building of a new village.



Photo I.L.O., Geneva

Under guise of 'adoption', young girls sold into domestic service

from other families. The girls are often practically infants and their employment and conditions of work are subject to no controls. Similar practices are found in many countries in handicraft work.

Finally, many children are employed in the building industry throughout most of Asia, Latin America and the Middle East, and also, recently, in parts of southern Europe where large-scale building has been intense. Older boys below the legal minimum age seem to be widely employed on building sites in these areas as casual, unregistered labourers to clear debris, carry equipment and do other odd jobs at low wages; such jobs often involve serious risks of accident and injury.

IN non-industrial employment, very many children in all regions of the world work in small shops, restaurants, hotels, street trades and various service occupations. In most cities and towns in Africa, Asia, Latin America and the Middle East, children are commonly employed as waiters and busboys in cafés and restaurants, maids in hotels, sweepers, shop clerks, garage assistants, barber-shop assistants, errand boys, shoe-shine boys, automobile guards, street vendors and, of course, beggars.

The street trades, in particular, are certainly the most visible forms of child labour and, for obvious reasons, among the most difficult to control. The children engaged in them are often very young, homeless and grossly exploited by adults.

The street trades are sometimes dismissed as light, harmless occupations that keep children busy and out of trouble. In fact they prejudice the safety, health, moral welfare and social development of children whose uncontrolled wanderings in the streets for long hours, until late at night, constantly expose them not only to bad weather, dirt, fumes and traffic but also to the most sordid aspects of city life.

Domestic service is another largely uncontrolled and widespread occupation for children. In countries where servants are normally found in all reasonably well-off households, many of them are bound to be children. This is very often the case in Africa, Asia, Latin America and the Middle East.

Recent studies by the International Labour Organization tend to confirm that in various countries substantial numbers of children aged under four-

teen are working as domestic servants (often, it should be said, quite legally, since the minimum age for domestic service is sometimes twelve or thirteen and sometimes no minimum is prescribed).

In some countries it is common for very young children—mainly girls in Central America, the Middle East and some parts of Asia—to be brought to cities from rural areas by their parents, or purported parents, and virtually sold into domestic service. The children are usually unpaid and the practice is often described, euphemistically, as "adoption". It is generally rationalized by the argument that these children enjoy much better conditions than in their previous homes. While this may often be true, there is always a potential danger of overwork, neglect, mistreatment and exploitation.

This problem has from time to time been drawn to public attention in various countries, but the efforts that have been made to control it through laws and regulations, such as the legal requirement to register domestic servants now in force in some parts of Sri Lanka (Ceylon), have had little success.

Non-industrial child labour is also a problem in southern Europe. Children below the legal minimum age are employed fairly widely in shops, cafés and restaurants and to a much lesser extent in markets and street trades. Employment is often combined with school attendance, or at least school enrolment, and provides a supplement to family income.

In the more developed countries also this problem sometimes arises, but again it is of a different nature. In most such countries children below the basic minimum age can be legally employed subject to certain safeguards (the work must be limited to specified activities, it must not be carried on early in the morning or at night or during school hours, the hours of work must not exceed a specified maximum, the children must not be under a specified lower age limit, etc.). Failure to observe these safeguards is probably the most common problem.

The question has received considerable attention over the past year in the United Kingdom, where the regulation of the employment of children aged between thirteen and fifteen in non-industrial activities is in large measure a matter for local bylaws. Children were reported to have been employed in prohibited activities, particularly

during weekends and school holidays, and, more frequently, at prohibited times (such as delivering newspapers or milk over one hour before school started) or for excessively long hours.

Many instances of illegal employment came to light only when teachers inquired into the reasons why some children had no time to do their home work or could not stay for after-school activities or were too tired to concentrate on their school work or fell asleep in class.

In the developed countries difficulties of a new and more specialized kind occasionally appear. For instance, in the application of safeguards for child performers, problems have arisen with television publicity films.

The head of a prominent children's model agency in the United Kingdom recently pointed out that children are sometimes asked for during school hours and that they can be called to the studio early in the morning, only to spend the whole day getting bored and tired while waiting to be employed.

THE sector in which the bulk of the children in every region are employed is, of course, agriculture. Traditionally, children begin at an early age to do some work on the land being cultivated by their parents: this is no less true of Europe and North America than of the countries of Asia, Africa and Latin America. Minor farming jobs, the care of animals and a certain amount of field work are performed by young children almost everywhere.

In the traditional, mainly subsistence sector of agriculture in the developing countries, the direct regulation of the employment of children is generally not practicable. Until primary education becomes universally available and until it becomes possible for most families to dispense with the work of their children on farms, there is little chance that child labour by unpaid family workers will be reduced to any significant extent.

Employment in commercially oriented agriculture is a different matter. While children are far less extensively employed in commercial agriculture than in unpaid family work, they do engage in it to an appreciable extent in most developing countries.

On plantations it often takes the form of work as part of a family group: the parents do the main field work and the children either assist them (in plucking tea leaves, picking coffee beans or collecting latex) or do secondary jobs

such as weeding, spreading fertilizer or caring for plants.

This is a fairly common pattern in some Asian countries, including India and Pakistan; it is also found, but to a much lesser extent, in certain African countries, especially at harvest time.

Most countries have at least some legislation regulating the minimum age for employment, but it is usually not very effective. Even where the legislation is fairly well enforced, as on the tea and rubber estates in Sri Lanka (Ceylon), appreciable numbers of children work unofficially helping their parents in weeding or other tasks.

The use of piece rates or contracts specifying quotas tends to encourage the unofficial employment of children by parents on plantations. As a rule, light work by children under certain conditions is legally permitted, and to some extent child labour is, in practice, limited to such work.

It is by no means uncommon, however, for children to do full-scale agricultural work, including such heavy jobs as ploughing. In Brazil, the planting of cotton, rice and sugar-cane and the harvesting of coffee and cocoa are frequently done by both children and adults.

Child labour in agriculture is by no means confined to the developing countries. In southern Europe children are widely employed as farmhands or in caring for animals and are usually paid very low wages sometimes in the form of food and lodging. Many of these children have left school at an early age or attend irregularly.

In northern Europe such employment is less widespread and more subordinated to schooling, but it does exist. There are several countries in which employment in agriculture is not subject to a minimum age as long as work is not performed during school hours; children often start work, either on their family farms or on other local farms, early in the morning before school, put in additional work after school and work long hours during vacations.

In the United States interest in the conditions of migratory labour has brought to light over the past few years a considerable amount of disquieting information on the employment of children in agriculture generally.

Until 1966, the U.S. federal Fair Labor Standards Act contained no provisions regulating child labour in agriculture outside school hours and even now does so only for hazardous occupations; moreover, few State laws

contain such provisions. Thus, children of any age can work legally in agriculture at certain times in most States. Many children do in fact have such jobs and a large proportion are migratory workers. In 1967 about 309,000 children under fourteen years did some farm work for wages; about 38,000 of them were migratory. According to several studies carried out in the U.S.A. in the mid-1960s, many migratory children worked practically full time, but in recent years there seems to have been an appreciable decline in the illegal employment of children in agriculture.

OVER the past 55 years the International Labour Conference has adopted ten Conventions dealing with the minimum age for employment.

The first of these, the Minimum Age (Industry) Convention fixed this age, in 1919, at fourteen. It was partially revised in 1937 when the minimum age for employment in industry was raised to fifteen.

Among countries which have raised the minimum age to sixteen—i.e. a higher level than the standards set in these two Conventions—are Australia, Bulgaria, the U.S.S.R., the United States (under federal legislation and under the legislation of twenty States), and in principle, Japan and Singapore.

In Europe, the minimum age for employment in industry is fifteen in Czechoslovakia, Italy, Netherlands (for girls), Norway, Sweden and Yugoslavia; in Belgium, Denmark, Finland, Hungary, Malta, Netherlands (for boys) and Romania, it is fourteen. In Hungary and Romania work during school attendance hours is forbidden for children who have not completed the compulsory schooling period.

In the United States the age limit is fifteen in one State (Texas) and fourteen in 28 States and the District of Columbia.

Jamaica has raised the minimum age to fifteen. In Barbados, Chile, Columbia, Guyana, Trinidad and Tobago, the age is fourteen.

In Asia and the Pacific a minimum age of fifteen has been established in certain States in Australia, in India (for mining and transport), and New Zealand. In certain other parts of Australia, in India (work in factories), Pakistan (mining and transport), Thailand and the Republic of Viet-Nam, the age is fourteen.

In Africa a minimum age of fifteen has been laid down in Ghana, Mauritius, Nigeria and Sierra Leone. In Algeria, Cameroon, Ivory Coast and Upper Volta, it is fourteen.

In a few countries the minimum age is still below that established by the two conventions. In Costa Rica, the Arab Republic of Egypt, Iran, Pakistan (work in factories) and Turkey, it is fixed at twelve years of age.

Another important convention dealing with the age of admission of children to agricultural work, was adopted in 1921.

Under this convention children under fourteen years of age may only work in any public or private agricultural undertaking outside the hours fixed for school attendance. Such work shall not be such as to prejudice their attendance at school.

It is clear that legislation on juvenile labour in agriculture is less strict and more limited in scope than that concerning employment in industry or at sea. Fewer countries have established a minimum age in this sector, and the age is often fixed at fairly low levels. Furthermore, family undertakings are often excluded from the relevant provisions and light work is frequently authorized.

AS a final comment concerning children employed in agriculture, it is worth emphasizing that, contrary to traditional ideas on the healthful nature of farm work, modern agriculture exposes workers to at least as much physical risk as most other sectors.

This is not only a matter of heat, sun, dust and insects or the strains caused by stooping and lifting: the increasing mechanization of agriculture has made it an especially hazardous occupation. The dangers created by the use of power-driven machinery, such as harvesters, threshers, reapers, tractors, are obviously all the greater for children and young persons.

Some countries, like the United States, have made special efforts both to prevent the employment of children in dangerous agricultural work and to train young persons in handling machinery safely.

In the United States, agriculture is classified after mining and construction as the third most hazardous occupation. In the state of New York alone, official statistics indicate that during the period 1949-67, forty-seven children aged between five and fourteen years old died as a result of occupational accidents: forty-two of these were in agriculture. ■

Science Society and Racism

by
Grigory Glezerman

The unequal development of people
of different races is a product
of history not of nature

RACE and racial oppression belong to entirely different categories: the origin of race is in nature; that of racial oppression is social. Ideologists of racism tend in one way or another to deny this distinction and elevate racial inequality to the rank of natural law. Anthropology, historical sciences and sociology refute anti-scientific notions of this kind.

Natural distinctions among people do not in themselves give rise to social distinctions and it is only in certain social conditions that they may be connected with social inequality. Neither colour of skin nor structure of hair nor any other characteristics of race can possibly account for unequal levels of social, economic or cultural development of people belonging to different races. This inequality is a product of history, not of nature.

In this connexion it is important to define correctly the relationship between biological and social factors. One cannot deny the influence of biological factors on social life. No doubt, there are biological relations between human beings united in a society (like those connected with the reproduction of mankind, for example), but it is not these relations that determine the structure of society and its forms. Man's relationship with nature is different from that of an animal. Man produces the means of his existence, and this fact alone makes it inadmissible to extend the application of laws valid for animal life to human society.

An outstanding Russian scientist,

GRIGORY GLEZERMAN, Professor at the Institute of Philosophy of the Soviet Academy of Sciences, is a leading Soviet philosopher and sociologist and has several times been awarded the U.S.S.R. State Prize for his work in these fields. Professor Glezerman was a member of the committee of experts which met at Unesco headquarters in Paris in 1972 to study problems of racism. The article published here is based largely on the paper he presented at this meeting. He is the author of a number of books including "Historical Materialism and the Development of Socialist Society" which has been published in English, French and German editions.

Kliment A. Timiriazev, who was a follower of Darwin, once aptly observed: "the doctrine of struggle for existence stops short at the threshold of the history of culture. All reasonable, cultural activity of man is nothing but struggle against the struggle for existence."

Society develops in accordance with its own social laws and therefore the influence of biological factors is always refracted through the prism of social relations. Moreover, biological relations themselves change under the impact of and depending on social relations.

Anthropologists have convincingly demonstrated that race distinctions concern only minor characteristics and do not allow any sharply marked borderlines to be drawn between the different groups of mankind. Some scientists estimate that only one per cent of the total number of genes are responsible for transmitting characteristics that distinguish one race from another. And those genes are responsible only for such superficial features as colour of skin and the like.

There was a time when these features did play a part in man's adaptation to natural conditions but never did they determine the course of history. Moreover, even their rôle in the process of adaptation to geographical environment gradually lost its significance, as man changed nature by his activity and at the same time changed his own way of life (in terms of urbanization, for example).

Furthermore, in the course of history changing social conditions have been exerting an ever increasing influence on the biological aspect of the development of races. The sizes of race populations, their migration, the process of mixing and so on depend mainly on the conditions of social life. This manifests itself, among other things, in the fact that there are no "pure" races now.

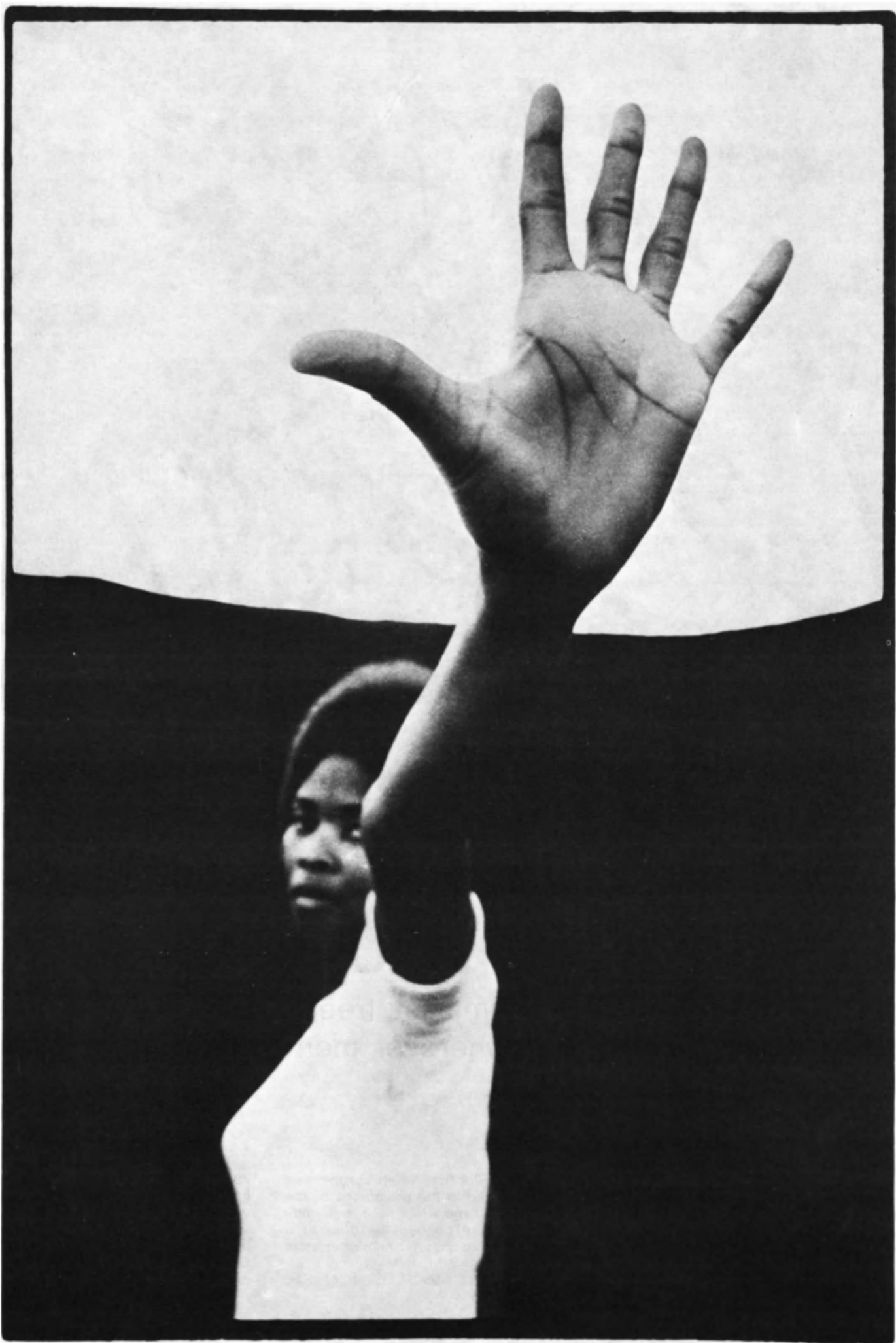
In spite of the obstacles created by racial segregation in a number of

countries the process of mixing goes on steadily. A leading Soviet authority on genetics, Nicolai P. Dubinin, estimates that "on the whole, one may assume that now about half of the world population are the product of race mixing... The year 1492, when Columbus discovered America, was the starting point of the present round of the ever expanding genetic process of pooling human heredity within a single gigantic population."

HISTORY has shown the futility of attempts to regard the destinies of peoples, their potential abilities and patterns of behaviours as dependent on racial peculiarities. First of all, it should be noted that the main biological features of man which were the prerequisites for the emergence and development of his social life—the upright position of the body that freed his hands in the process of moving about, thus enabling him to work, the structure of his skeleton, the development of the brain, etc.—are common to all human races. Therefore they unite, rather than divide mankind.

The different destinies of peoples in history are accounted for not by their biological features but by material conditions of life, by their historical circumstances. Many scientists, including the British archaeologist Gordon Child (in "Progress and Archaeology") feel that the social development of peoples is not identical with their biological development. Since man of the present type appeared it has proceeded without significant changes having taken place in the structure of his body, and the rate of this development is not determined by biological factors.

The difficulties involved in defining the notion of race have prompted some scientists to propose that this notion should be given up altogether, and replaced by that of ethnic groups. The absence of sharp borderlines, however, does not mean that races





LEO FROBENIUS

THE MAN WHO EXPLORED AFRICA'S SOUL

A great German humanist, free of prejudice, who proved that wherever men live there is civilization.

by Eike Haberland

EIKE HABERLAND is a professor of ethnology and Director of the Frobenius Institute at the Goethe University of Frankfurt (Fed Rep. of Germany). The author of a number of ethnological and anthropological studies on Africa and Oceania, he has carried out several research expeditions, in particular in southern Ethiopia and New Guinea. Professor Haberland is a member of the Council of the International Union of Ethnologists

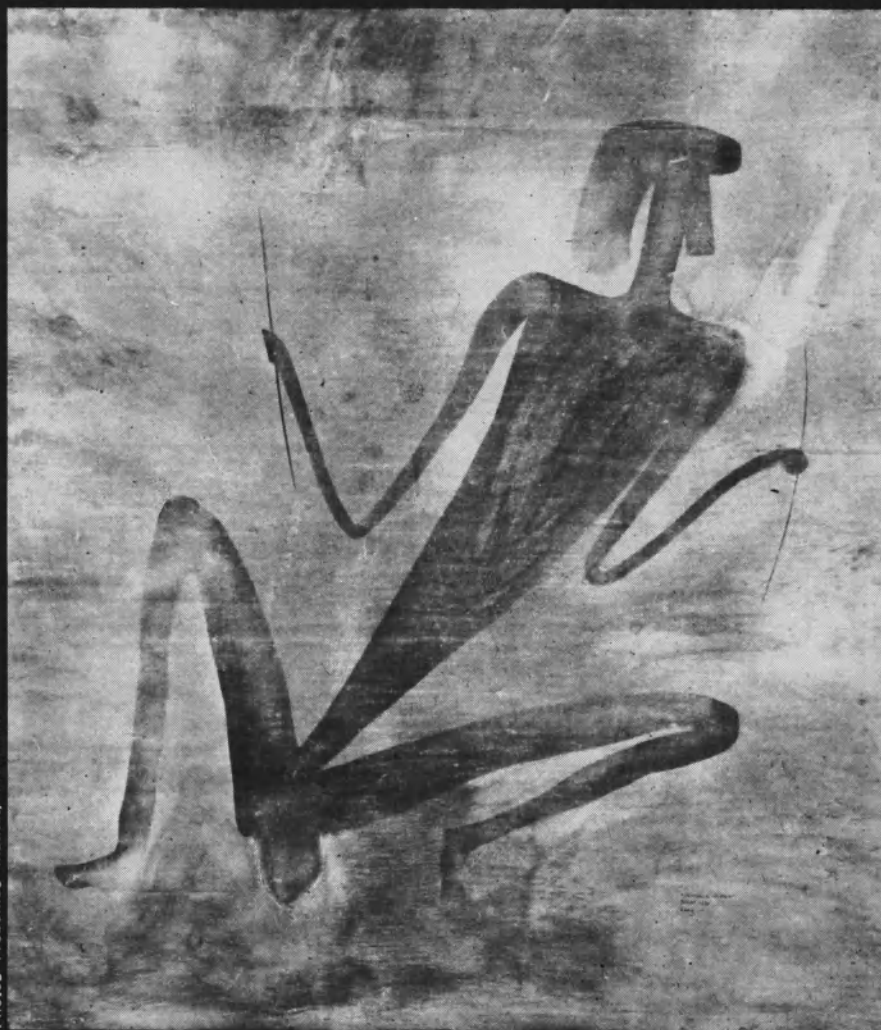
AT a time when Europe was still caught up in the prejudices of the superiority of the white race and white culture, a man opened the door to a comprehensive cultural-historical view of the entire world, thus at last overturning the traditional, Europe-centered approach to history.

This man was a German scientist, Leo Frobenius, born in Berlin on June

29, 1873. Philosopher and ethnologist, Frobenius published his first scientific works at the age of 20, and at 25 he astonished the scientific world with his book "The Origin of African Cultures" which marks the beginning of historical and cultural research in Africa.

With his vigorous mind and strong-willed temperament, Frobenius was

During a lifetime of tireless research, Leo Frobenius (seen, left, at work at a camp-site in the Sahara) made a series of twelve great expeditions to Africa (see map below) from which he brought back an immense wealth of information about the previously unsuspected cultural treasures and ancient civilizations of the continent. He was one of the first to make known the importance and splendours of the Zimbabwe civilization in southern Rhodesia. In this region he discovered a number of magnificent rock paintings of which this seated dignitary (right) is one of the most famous examples (see also next pages and back cover).



Photos Frobenius Institut, Frankfurt

really nobody's disciple as far as science was concerned. He served his apprenticeship at various museums and universities although—as he himself put it—his real teachers were the original sources.

His doctoral thesis on the origins of African culture was rejected by a German faculty, and he turned his back on the universities for good. From then on, he went his own way. It is true that, as an older man, he received an honorary professorship from the University of Frankfurt, but he never held public lectures, although the number of those who call themselves his pupils is considerable.

His achievements are all the more impressive when we consider that he was not only a scientific genius, but also a gifted administrator. His entire life-work, his research institute with its many collaborators, his numerous research expeditions, his extensive scientific archives were supported for the greater part of his life with money he raised himself.

A series of twelve great expeditions, beginning in 1904 and ending in 1935, shortly before his death, took him to the Congo and the Kasai, to West Africa which he covered in two trips of almost four years' duration, to

Morocco, Algiers, Libya, and into the deserts and mountains of the central Sahara, to Egypt, to the Sudan, to the shores of the Red Sea and to South Africa. He also took an extended trip to India. Thus many years of his life were spent in the bush, in the savanna and the tropical forest.

Those travels and the numerous books he wrote about them in a highly memorable style established his fame. At that time, Frobenius was quite properly called the true scientific discoverer of African culture, for he never returned from his expeditions without material of immense value to science.

HIS reputation as an active researcher was equally undisputed among the general public and among ethnologists. He was the daring revolutionary in many fields, attacking unsolved problems and making entirely new discoveries.

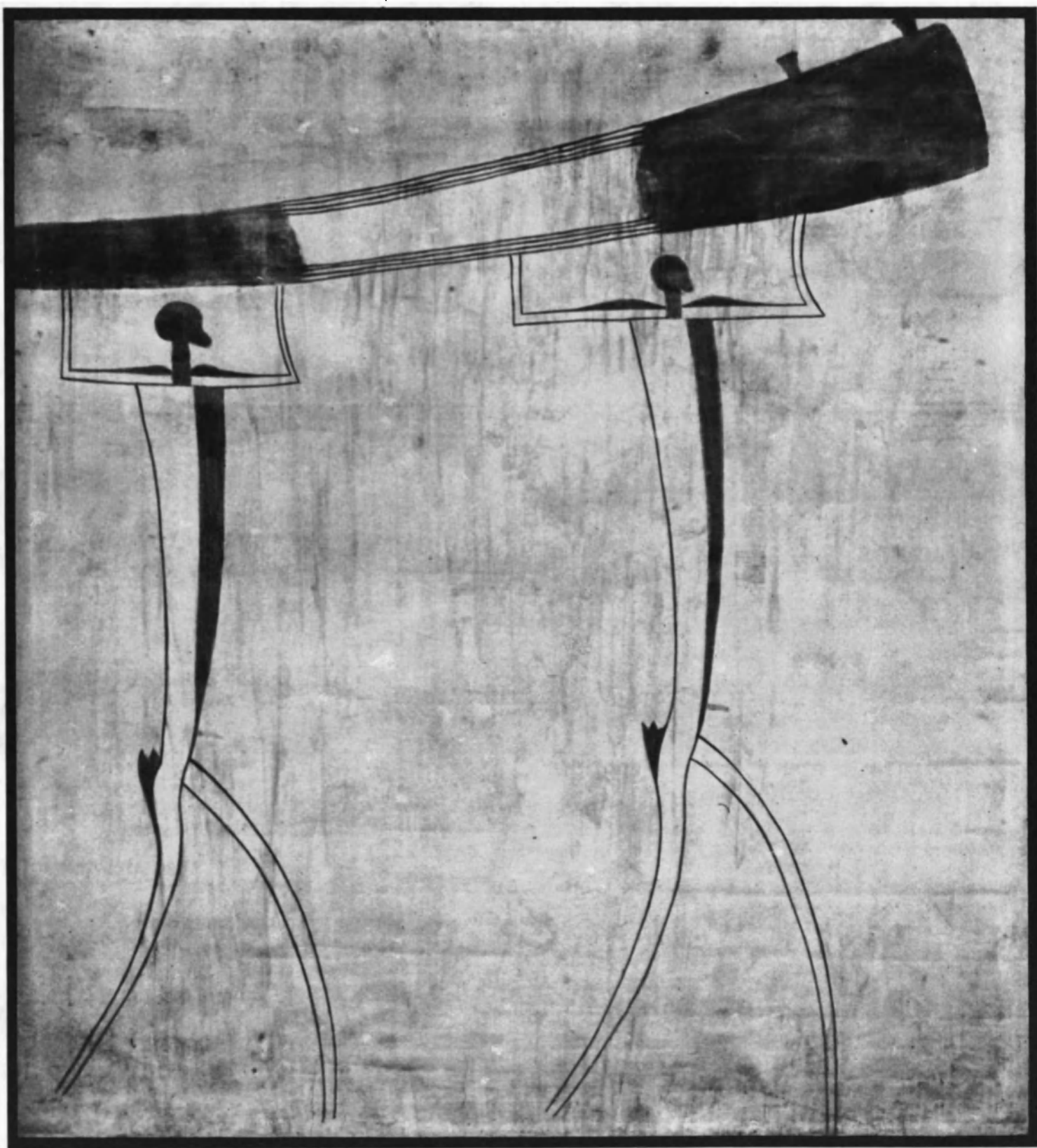
Consider Zimbabwe (Rhodesia) whose culture he brilliantly explained from the traditions of the wise men and priests still living in 1930. Consider Ife in Nigeria where his excavations brought entirely novel aspects of African art to light.

Frobenius had a genius for discovery. From every journey he brought back things previously unknown—whether objects or traditions, myths or historical reports. He showed quite remarkable intuition in discovering things which others, who had been longer in the country than he had, passed by unnoticed.

In Nigeria, for example, a man from Ife told him that "in my country everyone who lived in olden times is a big stone." What no one had believed possible was shown to be true. Frobenius went to Ife and there, despite opposition from the Yorubas and the British colonial authorities, excavated marvellous pieces of terra cotta and bronze heads. In so doing he not only founded African archaeology but revolutionized the picture of African art which had prevailed in Europe till that time, by demonstrating what consummate works Africa was able to produce.

His writings about these journeys are today counted among the standard works of African literature. The most important are: a comprehensive twelve-volume collection of African myths, fairy tales and folk tales; his three volumes "And Africa Spoke" (in which he laid down the results of his travels

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FROBENIUS (Continued)

in western and central Sudan); "Dying Africa" in which he describes the gradual decline of the high traditional culture; "Erythrea" describing the Zimbabwe culture; "Paideuma" in which he sets down his credo as a philosopher of culture; and finally his powerful summary the "History of African Culture".

Yet Leo Frobenius shares the fate of many other important men: often mentioned, seldom quoted, and even more rarely read. Most of his books

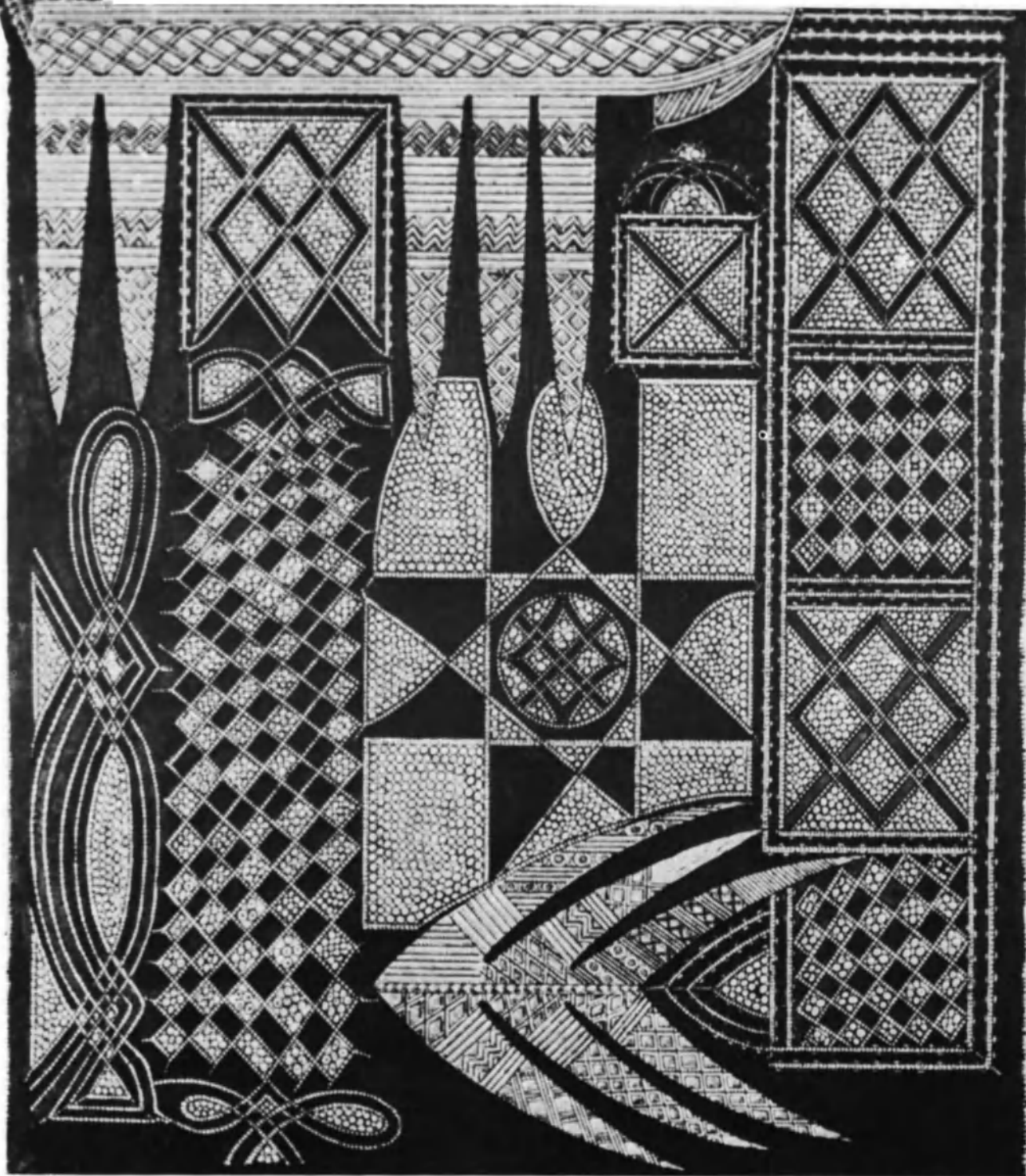
—some were published in the first quarter of this century—have not been re-issued. Few of them have been translated into English (1).

(1) A selection, in English, of the works of Frobenius, "Leo Frobenius 1873-1973, An Anthology", edited by Eike Haberland and with a foreword by Léopold Sédar Senghor, has just been published by Franz Steiner Verlag GmbH, Wiesbaden, Fed. Rep. of Germany. Other important works of Frobenius translated into English include: "The Childhood of Man", Meridian Books Inc., New York, 1960; "The Voice of Africa", Benjamin Blom, New York, 1968.

Few anthropologists during his time, or indeed before or after him, have devoted their lives with so much passion to uncovering the secrets of inter-cultural influences and relations. Only the immediate experience of the living customs of the African, only close, even intimate, contact with African people made it possible for him to achieve such perfection in his work.

Frobenius was a tireless worker as is proved not only by his numerous publications, but also by the treasures

PAINSTAKING GENIUS — Frobenius recorded every aspect of African cultures with the same painstaking precision. His personal archives contained some 250,000 notes on African art, history, traditions and folklore. He made vivid reproductions of African paintings, such as this splendid rock painting from Rhodesia (left), and meticulous plans and drawings of dwellings, furniture, carvings and decorative designs such as this embroidery from Nigeria (below).



Photos Frobenius Institut, Frankfurt

he left behind in his archives, most of them in his own hand, comprising 250,000 excerpts, pictures and maps in which he systematically catalogued all the most important facts from the literature of his day on Africa.

Frobenius' lifework was crowned officially when the city of Frankfurt took over the sponsorship of the African Institute which, up to then, he had supported by his own efforts, and appointed him a Director of the Ethnological Museum of the same city.

Frobenius could now work more freely, and devoted the last years of his life principally to training his students to succeed him in his work. He sent them, under his own supervision, on several great expeditions, the finest fruits of which were the copying and recording of the Arabian and the Sahara rock pictures.

Although constantly attacked by the Nazis, the Institute which later bore his name, survived the bad years following his death at Biganzalo, Italy, on

August 9, 1938, up to 1945. Today it is continuing his work as a centre of African research in the Fed. Rep. of Germany.

The vast collection of the Africa Archive, in which Frobenius recorded all aspects of African cultures with great meticulousness—whether it concerned sample calabashes or the distribution of certain types of beds or pile dwellings—provided the basis of Frobenius' greatest achievement: the recognition of the historical back-

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ground of African cultures and the notion of culture as an independent entity.

Frobenius was the first to try to shed some light on the apparent darkness of African history and to put the African cultures drawn up by him into historical perspective. With the help of a cartographic method which he developed himself he attempted in his immense work, the "Atlas Africain", to locate the most important elements of African cultures and thus to determine their scope and extent.

He identified an old original Negro peasant culture which he called "Ethiopian", the cattle breeding peoples of East Africa and the various forms of the state systems and theocratic kingships which play such a significant part in recent African history.

On the other hand he strove to see the individual cultures he discovered not simply as a conglomeration of various elements, but rather as living organisms whose various forms of expression were meaningfully related.

The doctrine of the *Gestalt* of cultures—from which the expression "culture morphology" derives—culminates in the philosophical principle of *paideuma*—which might be best translated as the "soul" or "spirit" of a culture which uses man as an outlet for its expression.

It "takes possession" of man, man is "possessed"—emotionally involved. As *paideuma* is a living being, a culture has its youth, its zenith, its decay and death. For Frobenius the study of African history meant the study of the great African cultures and the various stages of their development.

COPIES made by Frobenius of the great rock pictures were epoch-making in the development of African cultural history. The rock pictures—particularly those in the Sahara region and in southern Africa—were barely known before Frobenius investigated them. He surveyed them with scientific accuracy, made copies of them and added as many more new discoveries to what was already known.

For this purpose he trained an entire generation of artists who accompanied him in his expeditions and after the middle 1930's went on expeditions of their own to make a record of the treasures of south-west European and African rock paintings and engravings.

In view of the unexpected wealth and the stylistic range of his discoveries, Frobenius hoped that more extensive surveys would bring to light enough new pictures of significance to fill an enormous "picture book" illustrating the history of pre-literate cultures.

This hope was not fulfilled. Today some of the dates given to rock paintings by Frobenius are rejected, although for lack of archaeological evidence there has been no success in dating them correctly.

Be that as it may, Frobenius holds the honour of having recognized that many rock pictures belonged to an earlier epoch of mankind, when the inhabitants of Europe as well as Africa were still hunters. They made pictures of the things that formed the centre of their lives and thoughts: the animals they hunted.

Animals were not simply prey and a source of food. They lived with man in symbiotic union. They were central to the culture. Men were—to use Frobenius' expression—"possessed", emotionally involved, with the animals' existence.

This was expressed in many rock pictures, which go beyond mere naturalistic reproduction of animals. They show beings with human bodies and animal heads or with masks. A climax is reached in the picture of a demonic elephant which, through the power of its artistic sensitivity, has lost none of its strong impact for us today.

THE rock pictures in the Sahara took on new meaning when Frobenius compared them with those of South Africa some of which had been made in recent times by hunters, the Bushmen, before their old culture collapsed and disappeared leaving few traces. Here again, we find the overpowering profusion of animal pictures of the highest degree of artistic perfection, here again the same demonic beings.

On many of his trips around Africa Frobenius collected information on the remnants of an old hunting culture which must have formerly covered the whole of Africa before it was supplanted by younger and more vigorous cultures.

Furthermore, Frobenius found wonderful rock paintings in the vicinity of Zimbabwe which really give the impression of being illustrations of history. In the centre there is the constantly recurring figure of the theocratic king. Particularly expressive are the pictures depicting his burial in the centre of a naturalistically depicted landscape with its characteristic rocks.

Frobenius had a singular affection for what he called "Ethiopian culture" (the reference is to Homer's "irreproachable Ethiopia" and has no connexion with the country of that name). It is the culture of the true Negro that left its imprint on the whole African continent south of the Sahara.

He said of it: "I was often asked what occupation best expressed the

Opposite

GENIAL TUMBLER

Worn during the performance of acrobatic dances, this clown-like mask with a movable lower jaw is the work of the Oguni who inhabit the delta of the river Niger.

Photo H. Peccinotti © Mobil, Nigeria

Centre pages

KING OF BRONZE

This superb bronze is a statuette of Oba Ovonramwen, king of Benin, who was deposed in 1897 after the Benin Expedition. The secret of the lost-wax bronze casting technique has been known for centuries in this region of Nigeria.

Photo H. Peccinotti © Mobil, Nigeria

RITUAL MASKS

Masks play an important role in African life, being used in ceremonies marking occasions of special importance for the community. Left, a wooden Baluba (Zaire) mask worn during dances performed in honour of the chiefs. Centre, a ritual magic mask of the Aduma people of the Lastoursville region of Gabon. Right, an Ouahou (Upper Volta) mask. Carved from the wood of the silk-cotton tree it is worn at the seed-time festival and at funerals.

MAN-MANTIS

These arresting rock paintings of insect-like men were discovered in southern Africa by Leo Frobenius. Their meaning remains a mystery.

Photo Frobenius Institut, Frankfurt

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ART IN DAILY LIFE

Hollowed out and, dried, calabashes, or gourds, are used as plates, dishes or drinking vessels. Their decorative designs, often symbolic, are carved by women using sharp knives; the calabashes are then coated with a mixture of butter and ashes to bring out the design. Left, two finely decorated calabashes from Chad: above, a calabash of the pastoral Fulani people, or Bororo; below, detail from a large (28 cm.) Bororo calabash.

Photos J. Oster, Musée de l'Homme © "Unesco Courier"

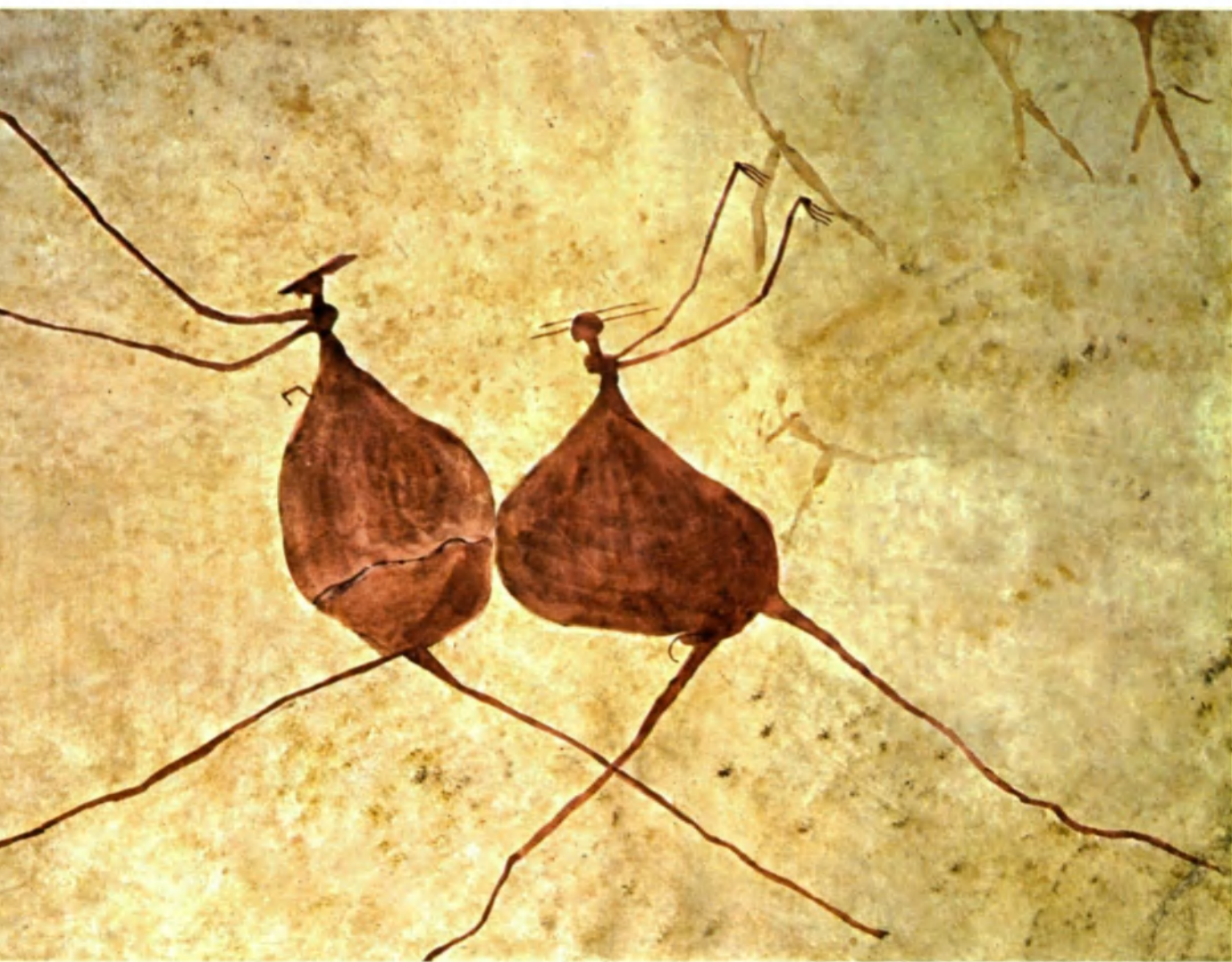
GUARDIAN BIRD

Standing 40 cm. high, this guinea-fowl carved on a wooden panel adorns the door of an Nkanu (Zaire) initiation lodge.

Photo © Musée de l'Homme









essence of Africa. In my opinion the essence of Africa is best reflected in the peasantry with its indomitable spirit. It decides the fate of continents. Don't be deceived by the glamour of large cities, the power of kings and nobles, artists and craftsmen which push the peasantry into the background."

Since Frobenius, a great deal has been written about the African peasantry, but seldom has it been described with such warm sympathy. Frobenius has described the cosmic dualism which is the great universal law governing the peasant's existence: the interaction of the maternal, receptive, life-giving, nourishing earth and the paternal heaven procreating, fertilizing the earth with rain.

He has lauded the peasants' industry and described how sowing and harvesting are carried out as a sacred ritual, a religious ceremony reflecting a consciousness of the miracle of Nature, the eternal cycle of life and death, growth and decay.

No other culture, he maintains, has the strength and genuine religious fervour to equal that of African peasant culture. With great admiration he describes the clay fortresses built by the peasants and the patriarchal family and clan within its protecting walls.

FROBENIUS, in his impressive style, liked to speak of the "glory of the Sudan", when he referred to the African state with monarch, cities, highly developed crafts and art. To him we owe impressive reports of the high culture which prevailed in the cities and the courts he himself visited both in western and southern Africa.

He also pointed out the numerous similarities in the structure of these states, which not only had a common basic principle—namely the divine ruler as the symbol of the state, the people and the culture—but a great many other common elements as well, so that there can be no doubt as to their historical relationship.

Frobenius not only made a record of the history, traditions and folk tales of the Sudanese city culture and published them in many books. We also owe to him and his assistants the rich collection of reproductions of its architecture and the artistic creations of its craftsmen (embroidery, leather-work, metalwork, pottery and wrought ironwork).

Long before archaeologists proved that contacts had existed between Africa and its northern and eastern neighbours, Frobenius had already pointed out cultural relationships. For him African high culture was not an isolated phenomenon developing independently of the rest of the world. It had

close and fruitful contact with the old cultures of the Mediterranean and the Near East. Africa responded to these inspirations and created its own distinctive African high culture.

"It was Leo Frobenius who gave us back our dignity", declared Léopold Sédar Senghor, distinguished African poet and writer, and president of the Republic of Senegal since 1960.

"To the first pioneers of negritude, Leo Frobenius was more than a teacher whose ideas deserved consideration. He became for them an effective and driving force in the discovery, awakening and strengthening of the energies lying dormant in black men. Frobenius spoke to us of the one problem which had become our cause: the nature, the value and the destiny of African culture."

All the cultures of the earth are now considered to be of equal value. They are only different, with differing lines of thought. Frobenius would say: they have another *paideuma*, another culture soul. But this implies no value judgment. Frobenius was thus far ahead of other historians who, in their works, deal with the so-called "primitives" only in passing.

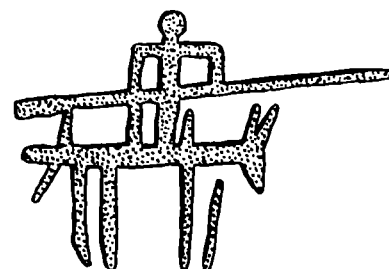
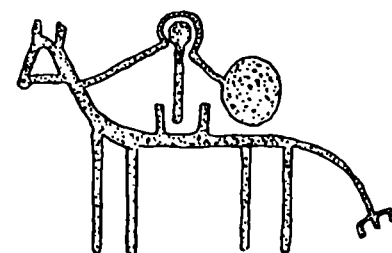
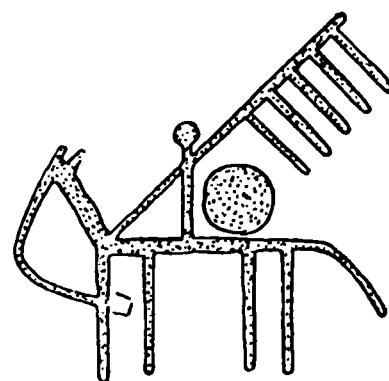
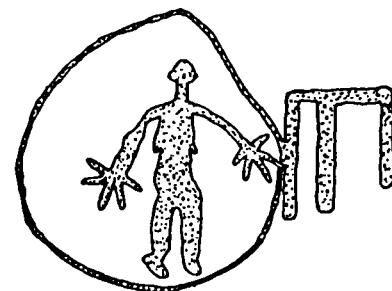
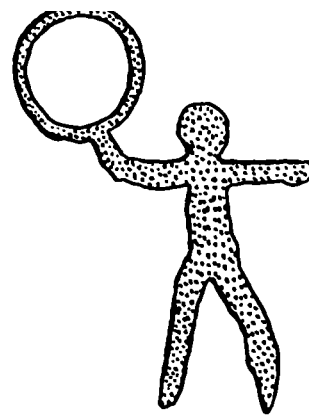
Leo Frobenius not only recognized the historic values of all the cultures of this earth, he also tried to follow the actual course of their development, regardless of the lack of written sources. It does not matter that today many of his historical reconstructions require revision. Every great man is a child of his times.

We should remember how little source material he had at his disposal—he had collected most of it himself during his travels. We must also consider that he had absolutely no technical aids, such as archaeologists have today, to help him date his material.

This fate he shares with many other great pioneers. Nevertheless, his insight remains the foundation for the study of African cultural history. Only subtle intuition and tremendous industry—the two characteristics of genius—made possible his vast life work, which we cannot help but admire.

We see him not only as the founder of African cultural history, but also as a great humanist, free of prejudice, who proved that wherever men live, there is civilization. We also recognize in him a bold spirit with the courage to be independent of current official policy, at a time when racial madness had reached its peak, with the courage to say in public that race had nothing to do with culture.

What he said prophetically in 1921 has now become a commonplace for us today, namely "that human culture must be seen and understood in its entirety as one organic whole from its earliest origins". For this he deserves our gratitude. ■



Leo Frobenius was quick to realize how important the Sahara rock paintings and carvings were to the understanding of the history of ancient Africa. From Morocco to Libya he discovered and copied hundreds of these carvings and, in 1925, in collaboration with the Spanish archaeologist Hugo Obermaier, he published his reproductions in an analytical study entitled "Hadjra Maktuba" (from Arabic meaning "written on stone"). The figures above were found at Taghit and Mou'l Maktuba, not far from Bechar in the Sahara.

WHY ? marriage age 16 civil majority 18 voting age 21

by Titos Patrikios

IN all countries, parents are under a legal obligation to feed, support and bring up their children and also usually to meet the cost of the children's education.

But the present trend is to extend parental responsibilities to include medical care, education beyond the elementary level (as stipulated by law in several States of the United States of America), or even vocational training (in Romania, the Code of the Family stipulates that the parents shall bring up the child and make provision for health and physical development, education, schooling and vocational training).

These facts emerge from a Unesco inquiry covering 45 countries (1) the results of which were published recently in the Unesco booklet "Rights and Responsibilities of Youth".

The duty of supporting the child devolves upon the father and mother, and also upon the grandparents. There are some countries such as the United States, Bulgaria and Turkey, where this obligation exists between brothers and sisters, while in Japan the Family Court may, in special circumstances, impose such duties upon relatives of the third degree. In countries such as Pakistan and Liberia, the obligation devolves upon the "family" in a broad sense.

As a general rule, these parental responsibilities, together with the

corollary rights of the children, cease to exist when the young people come of age. However, such responsibilities and rights expire in some countries before the children come of age and in others after.

In the United States the law of certain States stipulates that, if a minor of sixteen starts to work and earns enough to keep himself, his father is no longer obliged to support him. In Australia too, parents are released from their obligation to provide for their children when the latter reach the age of sixteen (Queensland, Australian Capital Territory).

In Laos, on the other hand, the parents' obligation lasts until the children can earn their own living, but if a child is later without a job and cannot find one, the parents are again obliged to provide support.

Discrimination between illegitimate and legitimate children. In most countries children born out of wedlock do not have the same rights as legitimate children despite the trend in favour of greater equality between them.

As a rule, it is only when they have been legitimized that children born out of wedlock have the same rights and obligations as the legitimate children of the marriage. If they have merely been recognized by the father, they are entitled to be fed and brought up at their father's expense, but they cannot claim the same rights as legitimate children, particularly in matters of inheritance.

But in certain cases they may apply to the putative father for maintenance and education allowances. In Belgium illegitimate children can exercise this right up to the age of eighteen, in Finland up to seventeen and in Guyana up to sixteen.

A significant step towards the elimination of discrimination between legitimate and illegitimate children was taken in New Zealand with the Status of Children Act of 1969, which provides that "for all the purposes of the law of New Zealand the relationship between every person and his father and mother shall be determined irrespective of whether the father and mother are or have been married to each other."

Diminution of paternal authority. The social functions performed by the family, while still very important, are undergoing radical changes as a result of the economic, social and cultural transformation which is taking place in all parts of the world, especially in the most highly developed countries.

Paternal authority, which is the basis of a number of parental rights and corollary responsibilities of children, is being undermined, reduced and weakened. However, the current change in paternal authority (which of course varies considerably from country to country) can be seen in the new parent-child relationship rather than in new legislation.

Nevertheless, one finds a growing number of countries now adopting legislation recognizing, to some extent, the weakening of paternal authority.

Responsibilities of society and rights of children. It is now recognized in all countries that it is the parents alone who can ensure children and adolescents the rights they are entitled to within the family. This is particularly true for health matters and physical and mental training. Although this responsibility mainly concerns parents, it is to an increasing extent being assumed by society as a whole.

In the Declaration of the Rights of the Child, unanimously adopted on November 20, 1959 by the General Assembly of the United Nations, parents and all citizens, local and national authorities were called upon to recognize the rights set forth in that Declaration and to seek, progressively, to make them a reality through legislative and other measures.

Under the principles set out in this Declaration, "the child shall enjoy special protection, and shall be given

CONTINUED PAGE 28

TITOS PATRIKIOS, of Greece, is a sociologist and jurist and former director of a programme of research in Greece on juvenile delinquency and on economic and social development. He has been a Unesco consultant on problems of youth and education since 1968 and from 1972 has been particularly concerned with the prevention of drug abuse among young people by educational means. He is the author of the Unesco study "Rights and Responsibilities of Youth" (No. 6 in the series Educational Studies and Documents, 1972), prepared with the collaboration of the World Assembly of Youth and the World Federation of Democratic Youth. It is on this study that the article we publish here is based.

(1) The forty-five countries covered in this study were: Algeria, Australia, Barbados, Belgium, Bulgaria, Cameroon, Central African Republic, Chile, Colombia, Costa Rica, Czechoslovakia, Denmark, Arab Republic of Egypt, Finland, Ghana, Guyana, Hungary, India, Iran, Italy, Ivory Coast, Jamaica, Japan, Laos, Liberia, Malta, Mauritius, Monaco, Netherlands, New Zealand, Nigeria, Norway, Pakistan, Romania, Sierra Leone, Singapore, Sweden, Thailand, Trinidad and Tobago, Turkey, Union of Soviet Socialist Republics, United States of America, Upper Volta, Republic of Viet-Nam and Yugoslavia.

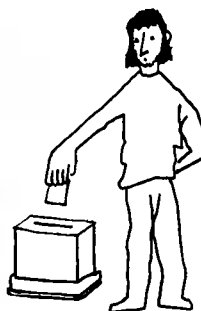
Today young people everywhere are claiming the right to a bigger say in the organization and running of all aspects of the political, educational, cultural, social and economic life of their countries. Below, a youth demonstration in the streets of Tokyo.

Photo Léon Herschtritt © Parimage, Paris



AGE LADDER OF RIGHTS AND OBLIGATIONS

This comparative table, drawn up by the "Unesco Courier", shows the legal minimum age established in 48 countries for marriage, civil majority (generally defined as the age at which parental authority ceases), criminal responsibility and the right to vote. Where the minimum age for marriage given is lower than the age of civil majority, this means that parents consent to the marriage is still required. It will be noted that there is still often a discrepancy between the minimum voting age and the age of criminal responsibility, that is to say the age at which, in criminal proceedings, young people are considered as adults.



	Marriage		Civil Majority	Criminal responsibility	Vote
	Boys	Girls			
ALGERIA	18	16	21	18	19
ARGENTINA	18	18	21	21	21
AUSTRALIA	18	16	21	18	18
BANGLADESH	18	16	21	18	18
BELGIUM	18	15	21	18	21
BRAZIL	18	16	21	21	18
CAMEROON	18	15	21	18	21
CANADA	14/16	12/16	18/19	16/18	18/19
CHILE	14	12	21	18	18
COLOMBIA	no age limit		boys 21 girls 18	18	21
COSTA RICA	15	15	21	21	18
CZECHOSLOVAKIA	18	18	18	18	18
DENMARK	20	18	20	15	20
EGYPT	18	16	21	21	21
ETHIOPIA	18	15	18	18	21
FINLAND	18	17	20	18	20
FRANCE	18	15	21	18	21
GERMAN DEM. REP.	16	16	18	18	18
GERMANY (FED. REP.)	21	16	21	21	18
GHANA	18	13	21	21	21
IRAN	15	15	18	18	18
ITALY	16	14	21	18	21
IVORY COAST	18	16	21	18	21
JAMAICA	18	16	21	16	18
JAPAN	18	16	20	20	20
KOREA (REPUBLIC OF)	18	16	20	14	20
LAOS	18	15	18	16	18
MADAGASCAR	17	14	21	21	18
MAURITIUS	18	15	21	21	21
MEXICO	16	14	18	18	18
NIGER	21	18	21	18	21
NIGERIA	14/18	14/18	21	17	21
NETHERLANDS	18	16	21	18	18
NEW ZEALAND	16	16	20	17	20
NORWAY	18	16	20	16	20
ROMANIA	18	18	18	18	18
SENEGAL	20	16	21	18	21
SINGAPORE	18	18	21	16	21
SPAIN	14	12	21	16	21
SWITZERLAND	20	18	20	20	20
TANZANIA (UNITED REP. OF)	18	15	18	18	18
TURKEY	17	15	18	18	20
UNITED KINGDOM	16	16	18	17	18
U.S.A.	14/21	12/18	18/21	18/17/16	18
U.S.S.R.	18	16/18	18	18	18
VENEZUELA	14	12	21	21	18
YUGOSLAVIA	18	18	18	18	18
ZAIRE	18	18	21	21	18

N. B. Where more than one figure is given this means that the minimum age level varies from region to region or state to state within the same country.

The drawing illustrating marriage, by the Japanese artist Yukio Ota, is © and is taken from his book "Locos - Lovers Communication System", Japan, 1973. The other drawings are by Asdrubal Salsamendi, Unesco.

Photos © Tom Kennedy, Dublin, Ireland



WHY ? (Continued from page 24)

opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity."

Children, the Declaration adds, should also enjoy the benefits of social security, adequate nutrition, housing, recreation and medical services. Special protection should also be provided for the child's mother, "including adequate pre-natal and post-natal care." The child who is physically, mentally or socially handicapped should be given the special treatment, education and care required.

The Declaration proclaims that children need love and understanding for the full and harmonious development of their personalities and should, wherever possible, grow up in the care of their parents. It also declares that State and other assistance toward the maintenance of children of large families is desirable.

28 **Duration of parental authority.** The legal coming of age (or age of majority) which marks the end, at least officially, of paternal or parental authority was fixed until recently at

twenty-one. This has now been lowered by law in quite a number of countries to twenty or even eighteen years of age. Furthermore, the inquiry carried out by Unesco has revealed the interesting fact that the legislation of all the countries studied sets even lower minimum ages at which young people have the right to perform certain acts independently.

Minimum age for marriage. In nearly all the countries studied, young people may marry before attaining the age of majority—generally twenty-one. But in the Socialist countries the minimum age for marriage coincides as a rule with the age of majority, which is fixed at eighteen. In Chile, too, the two ages coincide at twenty-one, while in Denmark the minimum age for marriage is the same as the age of majority (twenty) but this only applies to boys. Generally speaking, the minimum age for marriage is lower for girls than for boys. In some countries young people can get married even before reaching the minimum legal age if special permission is obtained from the judicial or administrative authorities. Such permission, which is usually granted in grave circumstances, especially in the event of pregnancy,

can be requested by young people of either sex (in Denmark, the Netherlands, Czechoslovakia, U.S.A., etc.) or by girls only (in Romania, Singapore, Laos, etc.).

The minimum legal age of marriage for boys and girls in different countries is given in the table on page 26.

Parent's consent. Young people may not marry before attaining their majority without the consent of their father and mother or of the person exercising parental authority.

In Belgium young people who have attained their majority, are required, up to the age of twenty-five, to consult their father and mother before getting married.

In Monaco, young people who have attained their majority are required, up to the age of thirty, to produce evidence of their parent's consent. These requirements are pure formalities, but it is noteworthy that they have not yet been abrogated.

In Algeria, under Islamic law, women may not make the decision to marry of their own accord, even after they have attained their majority.

Early in 1973, just before the Irish general elections and at a time when the minimum voting age in Ireland had just been lowered from 21 to 18, the students of Marion College, Dublin, held their own mock elections complete with candidates, canvassers, political pamphlets and rallies. Candidates were permitted to visit classes (left) to explain their platforms and electioneering continued long after school hours (right). Student-officials supervised polling (below) and candidates were elected under the proportional representation system in force in Ireland. On one point the vote was unanimous—everyone learned a great deal about elections and thoroughly enjoyed themselves in the process.



By contrast, in the socialist countries, where the minimum legal age of marriage is the same as the age of majority, the parent's consent is no longer required.

In the United States, girls in most States and boys in nine States may marry without their parent's consent upon reaching an age—usually eighteen—lower than the age of majority.

Emancipation by marriage. In most countries where young people may marry before attaining their majority, minors achieve legal independence on marriage. They then cease to be subject to parental authority and enjoy certain legal rights (Belgium and Italy) or even the same as they would obtain on attaining their majority (Finland, Costa Rica, Guyana, New Zealand, Japan, Singapore, Ghana). In the United States, marriage does not confer legal independence upon minors except in four States.

Age of majority. The legal definition of the age of majority varies little from one country to another: it is the age at which parental authority ceases to be operative, and young people are recognized as capable of carrying out

all acts of civil life on their own. In most countries, this age is twenty-one.

As pointed out earlier, young people in most highly developed countries have already in many instances broken away from parental authority—practically if not legally—long before they come of age.

On the other hand, in certain countries where old traditions remain in force, where the patriarchal family pattern dominates and the father's authority is still very strong, young people often find that in practice their legal incapacity extends well beyond the age at which they attain their majority in law.

Analysis of the legislation of the countries studied, shows, however, that although the age of majority is still twenty-one in most of these countries, there is an increasingly pronounced trend towards a lowering of this age. In a large number of countries, and particularly in the Socialist countries, it is already eighteen, while in others, such as the Scandinavian countries, it is twenty (see table page 26).

We have a typical example of the

trend towards a lower age of majority and the curtailment of parental authority, which is evident in the developing countries, in the reply to the Unesco questionnaire supplied by the Ministry of Education of Sierra Leone (March 4, 1970):

"Up to about 20 years ago, young people had very little say in the choice of education, profession and disposal of their leisure. The dictates of their parents were regarded as final. Any objection to these was regarded by society as deviating from the norm. The age of maturity then was much higher than today (say between 25 and 30 years).

"But with the infiltration of western custom and the increase and availability of visual aids in the form of cinemas, books, etc., young people became mature much earlier and assumed responsibility for their way of living, around the age of 21. This too, had taken a different trend in society which had accepted this change. Parents are aware of it and this is gradually being reflected in the relationship with young people."

Right to vote. In most of the countries studied in the Unesco survey

CONTINUED NEXT PAGE

The three-pronged advance towards an extension of the rights of youth

the age of political majority is still twenty-one (Belgium, Italy, Malta, Monaco, Turkey, Colombia, Jamaica, Trinidad and Tobago, India, the Ivory Coast, Mauritius, Liberia, Nigeria and Sierra Leone, etc.). It is higher in Italy for Senate elections, for which the right to vote is not granted until twenty-five. On the other hand, in Belgium, the right to vote in local elections is granted at eighteen.

In view of the earlier maturity of young people today and their increasing involvement in all fields of social activity, this age limit seems rather high and is one of the obstacles to active participation by young people in political, or at least parliamentary affairs, and to their standing for parliament. It is highly significant that the age at which young persons are considered responsible for their criminal acts, liable for military service, or old enough to start work is usually lower than the legal voting age.

The lowering of the age of political majority to eighteen is in fact a common objective of many youth movements and youth organizations which have been campaigning in this direction in several parts of the world for some time.

Legislative reforms recently introduced to this effect in several countries have gone some way towards meeting these demands. Thus, the voting age was lowered to twenty in Norway in 1967, New Zealand in 1969, and in Denmark in 1971; to nineteen in Sweden in 1969; and to eighteen in the United States in 1971. The right

to vote at eighteen has been recognized in an amendment to the United States Constitution which applies to all elections, federal, state or local. The age of political majority in the United Kingdom has been dropped to eighteen since 1970.

It is worth noting that surveys conducted in certain countries of western Europe, such as Belgium and Norway, which are included in the present study, indicate that in the eighteen-to-twenty age group those expressing themselves in favour of lowering the age of political majority to eighteen are still in the minority. Some political youth organizations would seem not to attach importance to lowering this age limit, since they look on it as little more than a formal gesture which would not, in the absence of other measures, enable young people to play a larger or more effective part in political life.

In the Socialist countries, the age of political majority has in recent years been lowered to eighteen.

Criminal law. In most countries youngsters who break the law are tried by special juvenile courts or, as in the case of the Scandinavian countries and Romania, by other bodies which are even less formal and in which there is a greater degree of public participation.

Juvenile courts and other competent bodies follow a procedure that is relatively free of judicial formalities and as a general rule they apply protective, preventive and re-educational measures, according to the

age of the minor, his or her character and the seriousness of the offence committed.

Above a certain age, prison sentences, usually light ones, or other forms of restriction of liberty can be imposed on minors who have committed serious offences. This age, the severity of the sentences permitted and the re-educational measures applied vary from country to country. In most countries, minors below the age of eighteen are not liable to capital punishment. In Japan this age limit is twenty, in Nigeria it is seventeen and in Singapore sixteen.

In most countries the special treatment reserved for young offenders continues up to the age of eighteen. From this age onwards the young are considered, from the penal point of view, as adults and are subject to normal jurisdiction, receiving the same treatment as adults.

A comparison of these age limits with those given in the table on page 26 brings out clearly that in many countries a gap still exists between the age at which civil and political rights are acquired (21) and the age at which young people are considered to be adults for the purposes of criminal law (18) and are therefore subject to the same penalties as adults.

Conclusion. The Unesco study demonstrates clearly that there is an increasingly strong movement in the world today towards the recognition, extension and consolidation of the rights of the young.

Within this general movement, there are, roughly speaking, three trends. The first trend shows changes in two directions: on the one hand a lowering of the age at which young people are considered adult in respect of civil responsibility, and on the other hand a raising of the age limit up to which young people continue to benefit from certain rights and protective measures.

The most typical example of the first case is the lowering of the age of majority and of the right to vote which some countries—admittedly only a few so far—have introduced.

As to the second case, we may point to the raising of the age levels up to which young people receive special social benefits or are granted special treatment in penal matters, the longer duration of studies and the granting of material aid up to an increasingly high age level, the raising of the minimum age of employment, and of the age limits up to which young workers enjoy special protection in regard to working conditions.

The second trend is the trend towards recognition of certain rights

IN MORE THAN 40 COUNTRIES EDUCATION STILL NOT COMPULSORY

In 42 countries and territories (1), most of them in Africa, Asia and Oceania, education is not yet compulsory in law. Almost all of them are developing countries without the resources to provide schooling for all their school-age children. In many other countries too, where education is legally compulsory, lack of money and a sufficient number of teachers means that the law is far from being fully applied. It is in these countries that the minimum school-leaving age is the lowest. In the developed countries, however, the general trend is towards an extension of the period of compulsory education.

(1) According to information supplied by the various countries for the compilation of the 1972 *Unesco Statistical Yearbook*, these countries are: The Afars and Issas (French territory of), Bangladesh, Bhutan, Botswana, Brunei, Burma, Burundi, Cameroon, Dahomey, Ethiopia, Gambia, Hong Kong, Indonesia, Ivory Coast, Kenya, Lebanon, Lesotho, Malawi, Malaysia (West), Maldives Islands, Mauritius, Netherlands Antilles, Nigeria, New Guinea, New Hebrides, Pakistan, Papua, Qatar, Samoa (Western), Saudi Arabia, Seychelles, Sierra Leone, Singapore, Solomon Islands (British), Somalia, Sudan, Swaziland, Tanzania, Uganda, United Arab Emirates, Yemen, Zambia.

MILITARY SERVICE AND CONSCIENTIOUS OBJECTION

Military service is generally considered by the State as an honourable duty required of all citizens. Some countries in which military service is compulsory recognize conscientious objection, but this is true of very few of the 45 countries (see note page 24) studied in the Unesco inquiry on the "Rights and Responsibilities of Youth". In Denmark, Finland, Norway and Sweden, young men opposed to the principle of military service on serious moral or philosophical grounds may, subject to various conditions, do some form of civilian service instead. In the United States, conscientious objection is recognized solely on grounds of religious belief. Conscientious objectors are assigned to civilian work or enrolled in non-combatant branches of the armed forces. In Australia and New Zealand, conscientious objectors may be exempted from military service or assigned to non-combatant duties. In other countries, such as Belgium, France and Italy, young people who have not claimed the status of conscientious objector may be allowed to do civilian service on technical co-operation projects in developing countries. Right, a young Swede reads "A manual for those opposed to military service".

Photo © AFP, Paris



which affect young people in particular, without being directly dependent on age.

Examples include the measures adopted in some countries for the democratization of higher education, attempts, still limited, to obtain participation by pupils and students in the running of educational establishments; recognition, in some cases, of time spent by young workers in vocational training as normal working time; and the recognition in a few countries of the right of conscientious objection.

The third trend is the considerable effort being made by all countries to set up, strengthen or reform the many institutions and services which are helping to enforce the rights of the young as laid down in existing legislation.

This movement is not, of course, uniform in all countries and throughout the world, but if we study the results produced so far by this movement, we have to recognize that most of what are called "the rights of youth" consist in most cases of measures of protection, welfare and training which, in

the final analysis, aim to integrate youth into society.

Seen in this light, the responsibilities of young people, instead of meaning an opportunity for the young to take the initiative in actions which concern them directly and which ultimately concern society as a whole, seem more like obligations imposed on them by adult society, more like an obligation to receive education devised essentially by adults—or not to receive it at all if they belong to under-privileged groups; the obligation to go to work, often at a very early age (see article page 6) and under harsh conditions or, conversely, to be the first to be fired; the obligation, finally, to respect a world order established independently of them and from which they feel themselves increasingly alienated.

Without seeking to minimize the considerable progress accomplished in many countries in promoting the rights of young people, it nevertheless cannot be denied that this progress has not resulted in any world-wide change in the social and legal status of youth.

The many attempts made to improve youth participation in schools and other institutions raised great hopes. But we must recognize that to the extent that participation remains limited and fails to give youth the possibility of taking part in fundamental decisions, or is incomplete, in that it does not allow young people to develop their activities in all social fields, it is increasingly rejected by youth in many countries.

The need to promote the rights and responsibilities of young people is now generally recognized and the efforts made in this direction are producing more and more positive results, but young people are still unable to assert their rights in an independent and comprehensive manner, or to assume real responsibility.

It is clear today that a real possibility of achieving this transformation in the status of youth does exist; and it is towards this goal that efforts are being made by the most progressive elements among youth and by those adults who have realized that this transformation will have an emancipating effect on the whole of society. ■

Science, society & racism (Continued from page 12)

do not really exist. As for ethnic groups (tribes, peoples, nations), it should be pointed out that by their nature they differ from races above all in that they are historically evolving forms of the human community.

Mankind as we know it today consists of some 2,000 different nations, peoples and tribes—a reflection of the different development stages of the different parts of mankind, some of which stayed longer at the stage of comparatively small tribes while others advanced further and formed the big nations of today.

The way nations were formed involved the unification of different lands inhabited by kindred tribes and peoples and the formation of a common national territory. It involved the emergence of an economic community founded, above all, on the formation of a single national market, the emergence of a national language and some common features of mental make-up expressed in specific forms of culture and so on.

All these ingredients of a nation evolved historically, though not quite simultaneously. They were first fused into a single alloy in a definite epoch of history, that of the decay of feudalism and the emergence of capitalism. Thus, both historically and from the point of view of their social content, the development of tribes, peoples and nations is a process entirely different from that of the formation of races.

SOME scientists consider culture to be the basic attribute of race. This is based on the notion that evolution, continuity and stability of a culture are rooted in the genetic heredity of a race. Notions of this kind, however, are entirely fallacious.

True, the inheriting of a culture, the preservation of its specific character, of cultural traditions, are of great importance for the development of peoples, for awakening their sense of dignity. But the mechanism of continuity in history is quite different from that of genetic heredity.

In the organic world the accumulation and transmission of information from one generation to another take place mainly through the mechanism of heredity, which underlies the innate instincts, and, among higher animals, also by transmitting the acquired habits from parents to their offspring.

In social life, a fact of tremendous importance is that each generation inherits the means of production created by the previous generations. This also applies to social experience which is embodied in language, thought, culture and tradition.

Whereas biological transmission of characteristics is confined to the stock

of information accumulated in the genetic code, the inheriting of social experience has no limits. Culture, understood in its most general sense, is an embodiment of this experience, the totality of material and spiritual values created in the course of human history.

Since culture and the way it is inherited are not connected with the mechanism of genetic heredity, it is evident that neither have they any organic connexion with race, specific features of the latter being transmitted in a genetic way. Culture, with its uniqueness, is not connected with race, but with ethnic communities of different kinds: tribes, peoples, nations.

Races, however they may be defined (Mongoloid, Negroid, or Caucasoid, etc.) have no common culture shared by all the peoples that may be classified as belonging to the same race.

Negroes in the United States, for instance, have a certain stock of cultural traditions and particular features inherited from African Negroes, but their culture is to a much greater extent connected with the conditions of their present life.

Peoples of Europe that may be referred to as belonging to the Caucasoid race possess different national cultures. The community of cultures that exists among West European peoples stems from its social content, not from a racial community of white peoples.

Cultural development is sometimes associated with psychological qualities of one kind or another, with intelligence, for example, which, in the opinion of ideologists of racism, is dependent on race. Some writers on this subject, while formally acknowledging equality among races, attempt to connect certain features of national psychology, or even psycho-pathological complexes, with race. As a result, whether intentionally or not, they attribute mental inferiority to certain peoples, thus subscribing in fact to racist conclusions.

Repeated attempts to establish links between race and intelligence experimentally by means of tests have failed to provide convincing evidence of connexions between the two.

The method of testing has itself proved to be open to doubt. It is impossible to evaluate test scores without taking account of factors which do not depend on race, such as the social environment of those tested, their income, educational level and experience, degree of proficiency in the language of the test papers, cultural traditions and customs and so on.

Comparison of scores made by people who are in more or less similar social conditions refutes the myth of innate superiority or inferiority of one race or another, as Otto Klineberg,

a leading world authority on race relations, pointed out in "Race and I.Q." (Unesco Courier, November 1971).

However, the decisive refutation of racism is to be found not in psychological tests but in the historical experience of peoples that have rid themselves of racial or national oppression. Accelerated development by these peoples, their ability to overtake, in their cultural development, more advanced peoples, the rapid growth of educational standards and of the number of specialists, all provide a convincing rebuttal of the reactionary conjectures of racists.

IN the struggle for liberation the oppressed races and nations of the Third World defend their rights and dignity. Their national awakening not infrequently manifests itself in ideas of nationalism which are put forward in opposition to the nationalism of the dominant races or nations. Nationalism of this kind is of some significance for progressive development. It contributes to the unification of the various democratic forces which are able to wage the struggle for national liberation.

Among the fighters against racial and national oppression there are those who put forward racism of the oppressed as a counterbalance to the racism of the oppressors. But the outstanding Negro leader, Martin Luther King, stressed that the way to equality is not through separatism but through integration which would exclude judging the merits of people by the colour of their skin.

A radical solution for racial and national problems can be achieved not by opposing peoples one against another or dividing them, but by uniting their progressive forces. This view is shared by Shery Taki, a delegate from Tanzania to an international scientific conference on racism, held in Moscow in December 1971, who rejected the idea that "white" supremacy must be opposed by "black" supremacy.

Comparing the status of the black population in Cuba where it is a minority with its status in Haiti where it is the majority, he emphasized that it was a mistake for coloured people to aim at creating states with exclusively coloured governments, unless social conditions are taken into account in setting this aim.

"No doubt", he said, "we see the tremendous difference between the violence of the oppressors and the violence of those who defend themselves. The problem, however, cannot be solved in this way. A search for a solution to the race problem that fails to take account of social conditions is a road without end..."

Grigory Glezerman



United Nations

HUMAN RIGHTS AND THE POSTAGE STAMP

On these two pages we present a selection of the many postage stamps on human rights themes issued over the years in all parts of the world.



Rwanda



Qatar



Guinea



Nepal



Nigeria



Iraq



Bhutan

"A little bit of paper... covered at the back with a glutinous wash which might, by applying a little moisture, attach to the back of the letter" was how English civil servant Rowland Hill described his scheme for a form of postage prepayment which was to lead to the issue on May 1, 1840, of the world's first adhesive postage stamp, the famous "penny black".

Since then the right to issue these "little bits of paper" has been considered one of the symbols of sovereignty and has remained a jealously guarded prerogative of government.

So it was a historic occasion when, on October 24, 1951, the United Nations Postal Administration (U.N.P.A.), established with the approval of the Universal Postal Union, became the first non-national body officially authorized to issue its own postage stamps.

These stamps, whose face value was expressed in U.S. dollars, were placed on sale at the United Nations Post Office at U.N. headquarters in New York. On October 4, 1969, a second United Nations Post Office came into operation at the Palais des Nations in Geneva at which United Nations stamps in Swiss denominations were put on sale.

Despite the fact that since the creation of the U.N.P.A. 103 million covers have been franked with United Nations stamps, it is no part of the U.N.P.A.'s purpose to set up as a rival to existing national postal authorities. Its aim is to make the ideals and activities of the United Nations and its Agencies more widely known throughout the world. For this the carefully selected designs that figure on U.N. stamps are a perfect vehicle, using as they do an easily understood international symbolism that transcends language barriers.

Among the many themes that have been illustrated on United Nations stamps are: Human Rights, the Fight against Racial Discrimination, the World Refugee problem and, to mark the 25th anniversary of the United Nations, Peace, Progress and Justice.

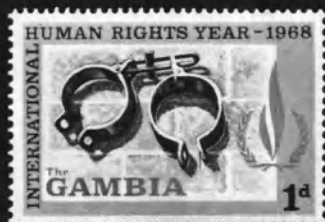
Unesco, which was itself the subject of a 1955 U.N. stamp issue, does not issue its own stamps. However, it runs a philatelic service which sells U.N. stamps and encourages its Member States to issue their own stamps to illustrate human



Guyana



Turkey



Gambia



Brazil



Malta



Argentina



Vatican



Thailand



Albania



Czechoslovakia



Congo



Mexico



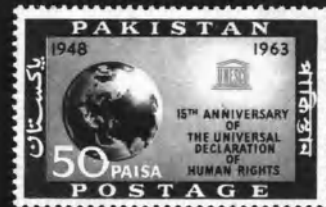
Belgium

THE POSTAGE STAMP (Continued)

rights and other themes (1). No less than 100 Unesco Member States brought out special stamp issues to commemorate the 20th anniversary of the Universal Declaration of Human Rights, among them several with outstandingly successful designs.

United Nations stamps quickly found favour with philatelists throughout the world and for the collector U.N. stamps represent a good investment. The 50 cent stamp of the first regular series of 1951 is now valued at about \$18, the 1954 series of two human rights stamps which had a face value of 11 cents fetch about \$32 and the 1955 souvenir sheet for the 10th anniversary of the United Nations has a market price of about \$143.

(1) Unesco's Philatelic Service (Place de Fontenoy, Paris 75700, France) is the sole agent in France for the U.N. Postal Administration and stocks all U.N. stamps and first day covers currently on sale as well as stamps of Unesco Member States on U.N. themes. U.N. stamps and further information can also be obtained from: UNP.A., United Nations Building, 1st Avenue, New York, N.Y. 17, U.S.A.; and UNP.A., Palais des Nations, CH - 1211 Geneva 10, Switzerland.



Pakistan



Indonesia



Japan



Korea (Republic of)



Togo



Kuwait



Ghana



Iran



Tunisia

UNESCO AND THE STRUGGLE FOR HUMAN RIGHTS

(Continued from page 4)

the League of Nations, not only played a major rôle in laying down and protecting workers' rights, but also pioneered a number of new and dynamic legal and political concepts in the field of social rights.

The same period saw the establishment of the International Institute of Intellectual Co-operation. But as Gian Franco Pompei, former chairman of the Unesco Executive Board, writes in "In the Minds of Men", although the Institute "is sometimes thought of as the embryo of Unesco, (it) was very different from Unesco in its non-governmental structure and its aims."

Thus, between 1919 and 1939, human rights made their first tentative appearance on the international scene in a manner which was pragmatic, fragmentary, unco-ordinated and fortuitous... one might almost say by stealth; however, as this sort of tachiste picture of human rights took shape, the background remained dominated by the cold marble figures of sovereign States.

A case in point—an isolated incident but highly revealing—occurred in Geneva "when a German citizen of Upper Silesia complained to the Council of the League of Nations concerning the violation by Hitler's régime of the German-Polish Treaty, signed in 1922 under the auspices of the League of Nations, guaranteeing the rights of minorities within those territories.

"Discussion in the Assembly, initially restricted to the matter of 'minorities', was extended to a wider field of reference, that of human rights not expressly covered by the Covenant of the League of Nations.

"The delegates of Member States, who were determined to fulfil their social and humanitarian obligations but, at the same time, were anxious to avoid a break with Hitler's Germany, which had remained a member of the League of Nations, adopted a draft resolution, couched in very moderate terms, which merely invited the governments concerned, to respect human rights even if they were not mentioned in a treaty.

"But this was to no avail. Goebbels adamantly insisted that: 'Every man is master in his own house. The sovereignty of the Reich precludes any form of interference in its internal affairs. The way in which it treats its citizens is its own concern.'

"A few days after this vote, on October 21, 1933, Germany announced its withdrawal from the Conference

for Reduction and Limitation of Armaments and from the League. Thus, the break occurred principally over the problem of human rights.

"In the ensuing tragedy, one of the crucial points at issue was whether human beings, who in the eyes of international law, might as individuals be considered the injured or the guilty party, should not be recognized as *persons in international law* subject to the obligations that this status implies while, at the same time, having a legal right to the protection and the guarantees afforded by the law of nations." (René Cassin, "*La Déclaration Universelle et la Mise en Œuvre des Droits de l'Homme*", in *Académie Internationale de La Haye, Recueil des Cours*, 1951).

At the height of the Second World War and at a time when men and women in the countries of the free world were engaged in a heroic struggle against totalitarianism, certain pioneering minds conceived the idea of a world which would not be governed exclusively by sovereign States for the sole purpose of furthering their own material interests.

As early as 1941, a speech by Franklin D. Roosevelt had given prominence to the equality of economic, social and cultural rights on the one hand, and of civil and political liberties on the other, by giving the same emphasis to freedom from "fear and want" as to traditional fundamental freedoms, such as freedom of speech and expression and freedom of worship.

Similarly, the Declaration of the 26 United Nations of January 1, 1942 was a big stride forward in the internationalization of human rights: not only did these nations proclaim the necessity of protecting and respecting human rights within "their own territory" but also in the territory "of other countries". This was an implicit affirmation of a real measure of international supervision in the field of human rights.

The march of history continued: in November 1942, in a London battered by air raids, the President of the Board of Education of England and Wales, Richard A. Butler, invited his colleagues from the allied governments in exile to lay the foundations of an international organization for education.

In April 1944, the Conference of Allied Ministers of Education, at which the United States was represented by Senator James W. Fulbright, drafted a project for such an organization. On June 28, 1945, the Charter of the United Nations was adopted and the

United Nations came into existence. On November 20, 1946, the first session of Unesco opened with a membership of 34 States which adopted a budget of \$6,950,000.

The Charter of the United Nations had brought about a veritable political and juridical revolution: it gave as much weight to respect for human rights and to international co-operation in the economic, social, intellectual and humanitarian fields as to the maintenance of peace and security or, rather, it regarded these two aspects as inseparable. (Until then only the preamble to the statutes of the International Labour Organization had adopted a similar position, as early as 1919, concerning working conditions.)

The Constitution of Unesco, which shared the same general aims, was clearly explicit in linking the consolidation of peace and the efforts made by individual States in areas which had never previously been considered indispensable to the achievement of such a goal: "a peace based exclusively on the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world; ... peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

To this end, in the words of the Constitution, "full and equal opportunities for education for all, ... the unrestricted pursuit of objective truth, and... the free exchange of ideas and knowledge" as well as the fight against prejudice, particularly racial prejudice, became "weapons" which were to prevent the recurrence of war, and also indispensable means towards the establishment of a true international community.

PARALLEL with the creation of Unesco, and as part of the same general inspiration, other U.N. Specialized Agencies appeared, such as the World Health Organization and the Food and Agriculture Organization, while the Economic and Social Council, established by the Charter of the United Nations, was to co-ordinate and to promote the execution of this great enterprise.

As this undertaking rested largely on the hopes which had been pinned on the development of human rights through international co-operation, it is understandable in retrospect, that the same impetus that had brought the United Nations together, and that had strongly influenced the distribution of tasks within the newly created system, should have resulted in a U.N.

CONTINUED NEXT PAGE

decision to proceed without delay to a *Declaration of Human Rights*.

It was fully appreciated that the ideals professed in the various preambles were in need of clearer formulation in order to ensure that they had the greatest possible intellectual impact and practical effect.

On December 10, 1948 the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights.

It is true that the Declaration was not binding and that, in the main, it is not recognized by national legal systems as having the same standing as national law. It is also true that the work of the United Nations and of the Specialized Agencies may be considered, to a large extent, as a gradual process designed to enlist the co-operation of States themselves in transcending their inherent limitations and circumventing the legal and political obstacle created by the principle of non-interference in internal affairs.

In any event, the Declaration had a considerable impact on governments and on public opinion and has never ceased to be a source of support and guidance for all mankind, voicing its hopes and aspirations.

WHAT is Unesco's rôle as regards Articles 26 (The Right to Education), 27 (The Right to participate in Cultural Life) and 19 (The Right to Freedom of Opinion and Expression) of the Universal Declaration, which concern Unesco directly, as well as Articles 1, 2 and 7 which emphatically proclaim the equality of all men "without distinction of any kind, such as race, colour, sex, language, religion, political... opinion" and also the overriding principle of non-discrimination?

A brief account of this rôle is given below, and a more detailed account appears in the book, "In the Minds of Men", published by Unesco on the occasion of its twenty-fifth anniversary (1). The reader who examines the texts of this book and thinks about the activities described in them in relation to the principles set out in Unesco's Constitution and in the Universal Declaration, will be astounded by the magnitude of the fields covered in which Unesco has endeavoured to be true to its ideal.

The right to education, for instance, involves many different things: non-discrimination, respect for the rights of minorities, equality of opportunity, special assistance for the least favoured members of the community, adult education, life-long education, and the essential quality of education capable,

by its aims, methods and content, of ensuring the development of the individual within his own group, his country and the world community.

But it also involves education for Palestine refugees, educational assistance to African refugees, the struggle for what are regarded as merely "normal" rights such as the right to attend school, in situations of crisis, political upheaval and extreme poverty, situations which Unesco has a duty to face. The reader will also note that as soon as a decisive move is made in a new direction it is necessary to go further, and at a faster pace.

Thus, the first two Unesco declarations on the racial question, published in 1950 and 1951, which marked a significant advance by emphasizing that the biological differentiation of races was without foundation, had to be supplemented by further statements in 1964 and 1967 because biological considerations were no longer adequate and because racial conflicts were coming to be recognized as the result of a combination of complex social and economic factors.

Work is now in progress on a new draft declaration on race which is due to be submitted to Unesco's General Conference in 1974 in order to extend still further the detailed analysis of one of the most formidable scourges of the modern world.

There are many other fascinating developments, along similar lines, which could be described. When an activity is well launched it contains the seeds of its own development. This has been the case with the Universal Copyright Convention, revised in 1971 to broaden its field of application for the benefit of developing countries, and also with the protection of man's cultural heritage, including the magnificent achievements of the campaigns to save the monuments of Nubia and Venice, a programme which now extends not only to monuments but also to sites, historic city areas and landscapes.

It may be asked whether such wide-ranging activities are justified. Would it not have been preferable to concentrate the slender financial resources available on one or two objectives? The very absurdity of the question affords sufficient reply.

How can one opt for culture in isolation from education, or for communication in isolation from science? What significance would all these undertakings have were it not for the struggle against racism? How can one conceive of the development of all these rights if one does not see them as a coherent whole, civil and political rights on the one hand, social and economic rights on the other? Lastly, how can one isolate the sum total of rights, and the duties which they imply, from their context—the building of peace?

But if one adopts this point of view which necessarily involves a moral commitment in relation not only to the past and the present but also to the future, one becomes aware of fresh difficulties in the way of the internationalization of human rights.

Such difficulties are numerous and complex: the confused aspirations and needs of all kinds that are to be found in every human being; the clash between individual liberties and the requirements of States; the gap in pace and level of development between industrialized and developing countries; the conflict between cultures, systems of values, and modes of life brought about by upheavals due to movements of economy and of trade, by the increased flow of communications and by the faster pace of scientific discoveries and technological development; and lastly the difficulties experienced in placing international life on a firm and harmonious footing owing to our universal ignorance, in our rapidly changing world, of what should be the nature of the man of the future.

PERHAPS, it may be said, the task is impossible and we should settle for piecemeal, bilateral, regional or even world-wide agreements based on a pragmatic approach with the limited aim of settling problems on a day-to-day basis.

This is not the view which we take at Unesco: for us, the Universal is a reality and a declaration of rights which is described as "Universal" is a necessity close to the hearts of all men. One has only to re-read the selection of texts prepared under the direction of Jeanne Hersch for the 20th anniversary of the Declaration ("The Birthright of Man", see page 39).

It will be seen to what extent these rights, which may seem to us, in moments of discouragement, abstract or utopian, are the deliberate expression of aspirations which in different cultures, civilizations, religions and creeds have survived the vicissitudes of history, giving a specific form to those realities we call respect for the individual, freedoms, national identity and independence, brotherhood.

Unesco is shortly to publish a booklet entitled "Unesco and Human Rights—Success, Obstacles, Hope". Let us hope that it will give to those who fight for human rights a clear view of the difficulties which stand in the way of progress, and that it will reveal the tremendous forces engaged in this combat through the insight it affords into the rôle that can be played in this respect by a United Nations agency with weighty responsibilities in this field.

**Pierre Juvigny
and Marie-Pierre Herzog**

(1) "In the Minds of Men", Unesco, Paris, 1972. An account of Unesco and its work over 25 years (1946-1971) by 15 international authorities.

BOOKSHELF

RECENT UNESCO BOOKS

■ **The Teaching of Reading**
Edited by Ralph C. Steiger. (A Unesco source book on curricula and methods.) Co-edition Unesco-Ginn and Co., 1973, 213 pp. (30 F).

■ **Planning Educational Assistance for the Second Development Decade**
By H.M. Phillips. (No. 18 in the series Fundamentals of Educational Planning) 1973, 75 pp. (8 F).

■ **Technical and Vocational Teacher Education and Training**
(No. VIII in the series Monographs on Education) 1973, 240 pp. (20 F).

■ **Annual Summary of Information on Natural Disasters**
No. 6, 1971. 1973, 82 pp. (14 F).

UNESCO'S TRANSLATION SERIES

INDIA

■ **A Death in Delhi: modern Hindi short stories**

Edited and translated by Gordon C. Roadarmel. University of California Press, Berkeley, Los Angeles, London, 1972, 211 pp. (\$ 6.95).

IRAN

■ **The Ship of Sulaiman**

Translated by John O'Kane. Routledge and Kegan Paul, London, 1972, 250 pp. (£ 3.75).

■ **The Successors of Genghis Khan**
By Rashid Al-Din Tabib. Translated by John Andrew Boyle. Columbia University Press, New York and London, 1971, 371 pp.

■ **Vis and Ramin**

By Fakhr Ud-Din Gurgani. Translated by George Morrison. Columbia University Press, New York and London, 1972, 357 pp.

JAPAN

■ **An Outline of a Theory of Civilization**

By Fukuzawa Yukichi. Translated by David A. Dilworth and G. Cameron Hurst. Sophia University, Tokyo, 1973, 205 pp. (\$ 10).

KOREA

■ **The Bamboo Grove: an introduction to Sijo**

Edited and translated by Richard Rutt. University of California Press, Berkeley, Los Angeles, London, 1971, 177 pp. (\$ 7.50).

OTHER BOOKS

■ **Geology and Engineering**
(2nd Edition), by Robert F. Leggett. (International Series in the Earth and Planetary Sciences). McGraw-Hill Book Company, New York and London, 884 pp.

■ **Japan, its Land, People and Culture**
(3rd Edition). Compiled by the Japanese National Commission for Unesco. University of Tokyo Press, 1973, 702 pp.

UNESCO NEWSROOM

New Unesco human rights unit

A special unit to co-ordinate Unesco's work for human rights and the promotion of peace has been set up at Unesco headquarters in Paris. Its programme includes participation in the Decade for Action to Combat Racism, a proposed international declaration on race, a peace forum, and studies on violence, the resolution of conflicts and the world role of international organizations. It will be associated with such activities as the struggle against discrimination in education, education for international co-operation and peace, human aspects of scientific progress, access to cultural life, codes of conduct for the mass media, etc.

Borobodur rescue bid

With the inauguration of preliminary works on the site by President Suharto, of Indonesia, on August 10, Unesco's campaign to save the ancient Buddhist sanctuary of Borobodur took an important step forward. Meeting in Paris a few days earlier, Unesco's Executive Committee for Borobodur noted that contributions totalling two million dollars towards restoration costs had already been pledged and urged an intensification of fund-raising efforts.

Unesco inquiry on women's opportunities

Unesco is carrying out an on-the-spot inquiry into the educational facilities and jobs open to women in five countries (Argentina, Ivory Coast, Lebanon, Sierra Leone and Sri Lanka) to find out what barriers to the advancement of women actually exist. Reports are being compiled on occupations in which trained women cannot find openings, jobs which women normally do at a level lower than their training fits them for, and on any regulations limiting women's access to technical or vocational training. Researchers are also looking at the opportunities for secondary and higher education for women and girls aged from 15 to 24 and at both men's and women's attitudes towards women's education.

Tanzania's textbook revolution

Tanzania has been rethinking and revamping its educational system so as to make primary education, in the words of the country's president, Julius Nyerere, "a preparation for life rather than simply for secondary school—a complete education in itself". New textbooks have been written by Tanzanian specialists in their own language, Kiswahili, and teachers are being re-trained for the new courses.

Music of the centuries

The article "Music of the Centuries" which appeared in the June 1973 issue of the *Unesco Courier* was attributed to Professor Maurice Freedman. This text will form part of a section of a chapter on Social and Cultural Anthropology by Professor Freedman to be published in 1973-1974 by Mouton/Unesco in Part II of "Main Trends of Research in the Social and Human Sciences".

Professor Freedman asks us to make clear that the above section on music was based upon a special report prepared by Professor Bruno Nettl of the University of Illinois, U.S.A.

In the introduction to the chapter on Anthropology Professor Freedman underlines the fact that a large number of world authorities in various fields of anthropology collaborated with him in the preparation of that chapter, which in effect is a notable effort of international scholarship "resting upon the labours of scholars in many parts of the world."

The Editors regret that this information did not accompany the article published in our June issue.

U.N. operation against drug addiction

Specialists from the World Health Organization, the International Labour Organization and the United Nations are to help fight the problem of drug addiction in Thailand. The 5-year treatment and rehabilitation programme to help the country's estimated 400,000 drug addicts is the first of its kind ever launched by U.N. specialized agencies.

Unesco films for world TV

A new series of 15-minute colour films for TV is being produced by Unesco's Radio and Visual Information Division. The films, scheduled for release later this year and early in 1974, deal with population problems of S.E. Asia, the historic route in Ethiopia, saving the sea and the world's cultural heritage. New co-productions include a film on literacy in Tanzania (with Swedish TV), on training and technology (with Algerian TV), and Islamic influences in Spanish culture (with Spanish TV).

New rabies vaccine

A new simple rabies vaccine being developed in France and the U.S.A. may soon replace the painful and sometimes hazardous 21-day series of injections with which over a million potential rabies victims are treated each year, according to a report of the World Health Organization Committee on Rabies (Technical Report Series No. 523).

Flashes...

■ **Gambia became Unesco's 131st member state on August 1.**

■ **On December 10, 1973—25th anniversary of the Universal Declaration of Human Rights—the U.N. General Assembly will launch a Decade of Struggle Against Racism and Racial Discrimination.**

■ **During the past ten years 300 industrial plants that polluted Moscow's air have been relocated or rebuilt and equipped with air-treatment equipment.**

■ **Well over 10 million persons suffer from leprosy, according to the World Health Organization: 3,868,000 in Africa, 385,000 in America, 6,475,000 in Asia, 52,000 in Europe and 33,000 in Oceania.**

■ **40 per cent of Iceland's 200,000 population live in homes heated by geothermal energy—from underground steam, geysers or hot springs.**

Letters to the Editor



THE GREAT COPERNICUS

Sir,

Thank you for the lovely issue on the great Copernicus (April 1973). The articles and illustrations are expertly chosen, but an article in the issue about present-day achievements in astronomy would have made the greatness of the outstanding Polish scientist shine even brighter.

I read the children's supplement to my seven-year-old boy, but I cannot say it fully conveys the grandeur of the achievement of Copernicus in all its complexity. I wonder whether this new feature is going to be repeated in future. I am all for it but I hope you are not going to make the "Courier", which is so keenly read by adults, a children's publication.

Readers may be interested to know that the Soviet Union issued a special commemorative medal for the Copernicus anniversary. The 60 mm. medal (above) was struck at the Moscow Mint.

Alexander Arutchev,
Moscow, U.S.S.R.

THEO-LOGIC UNLOGIC

Sir,

Reactions of theologians (Pasteur Claude Giraud, Friar Jean Oger, in your letters column of June 1973) to Jean-Claude Pecker's admirable "Copernicus for Children" (April 1973 issue) were as confused as other policies of organized religion. If men who subdue the earth by fire, plague, deceit and pollution really are considered the "centre of the world", not scientists but theologians should be "embarrassed".

Theologians instituted the stake, inquisition, crusades (including children's crusades), holy wars, pogroms and racist persecution. Theologians used or tolerated horror weapons and torture chambers. They implored the blessings of God on instruments of death instead of proclaiming excommunication upon all who indulge in killing. Still today they can't quite recognize that something terrible has happened to men, a slowly accelerating insanity of total destruction. Such men are not the master-work of creation. They claim in vain dominion over all things alive.

Neither the scope of men's language nor the size of their brain are superior (for instance) to the six times larger brain of tortoises and dolphins and their extraordinary communication systems (Lily). A built-in, instant memory bank in gray whales is far above anything man-made computers could accomplish. Even in art and decorative beauty the Australian Bowerbirds are hardly to be matched. Senses, navigational, electronic and sonar skills, instinct and reason of animals are often incomparable.

Man-built machines faster than sound, bombs to annihilate multitudes with one strike, soaring skyscraper heaps, an

amok-running technocracy are rather doubtful achievements. Just this concentration of power and people might cause men's tragic sickness of violence (Montague) which now threatens the whole planet.

Theologians should admit that their tolerated, so called civilized society and not primitive "savages" is the curse of this earth. The recently discovered gentle Tassadehs of the Philippines, or some Indian tribes still escaping "civilization" deep in the jungles of the Amazon could prove that men are able to live in harmony with themselves, nature and God.

Herbert Rona
Salt Lake City, Utah, U.S.A.

SCIENCE FOR YOUNG READERS

Sir,

What a happy surprise to find an attractive supplement for children in your Copernicus anniversary issue.

I recall an earlier feature for young readers, "Sophie and Bruno in the Land of the Atom", published in your July-August 1968 issue on Peaceful Use of the Atom.

Though it may not be possible for Unesco to publish a magazine designed exclusively for world youth, I hope the "Courier" will continue to produce similar supplements on the major themes it presents.

They would help to open a dialogue between educators (teachers and parents) and children and would encourage youngsters to take an interest in today's global problems.

Cristobal Suria Sorni
Valencia, Spain

We hope our reader enjoys the 8-page section for youngsters in our August-September 1973 issue, "Unlocking the Secret of Tomorrow's Weather" — Editor.

IN THE CLOUDS ?

Sir,

The letter from Dr. Hildensheimer and her 311 co-signatories (January 1973), describing your issue on the origins of man (August-September 1972) as a one-sided version of the question, might well have been written in the Middle Ages.

The "Unesco Courier" rightly gave a straightforward presentation of scientific findings, tracing the emergence of man from the forerunners of *Homo habilis* down to *Homo sapiens*.

I wonder how much longer the minds of some will be clouded by non-scientific theories.

Guillermo Durán Durán
Girardot, Colombia

20TH CENTURY MALADY

Sir,

Your issue on the abuse of drugs (May 1973) leads one to reflect deeply on our present century on which the misuse of drugs and its dangers have left their mark.

Most of the articles deal with efforts to meet this problem through educational programmes in hygiene, biology, chemistry, etc. and the pros and cons

of such education. But the fact remains that we still face an alarming situation.

The "Unesco Courier" deserves praise for its campaign on behalf of mental health.

Manuel Grien do Campo
La Coruna, Spain

UNIVERSAL LANGUAGE

Sir,

I find your June 1973 issue "Music of the Centuries" fascinating. Such profound studies of the musical cultures of different nations are sources of invaluable information in particular for teachers and students of musical culture.

How lovely are the photos: Indians of the Maquiritare tribe listening to the music of Mozart, Beethoven and Ravel—moved to ecstasy! And the musicians of Africa, Tibet, Central Asia and "The Angel of the Maracas"...

I feel, reading this article and looking at the pictures, a reader himself can be lifted to ecstasy!

Emerging from a national source the inspired musical genius when full-grown expands into the universal pool of music. Music is the universal language for the heart!

Linda Spacele-Jung,
New York, U.S.A.

HANDS OFF

FIVE-FINGERS MOUNTAIN

Sir,

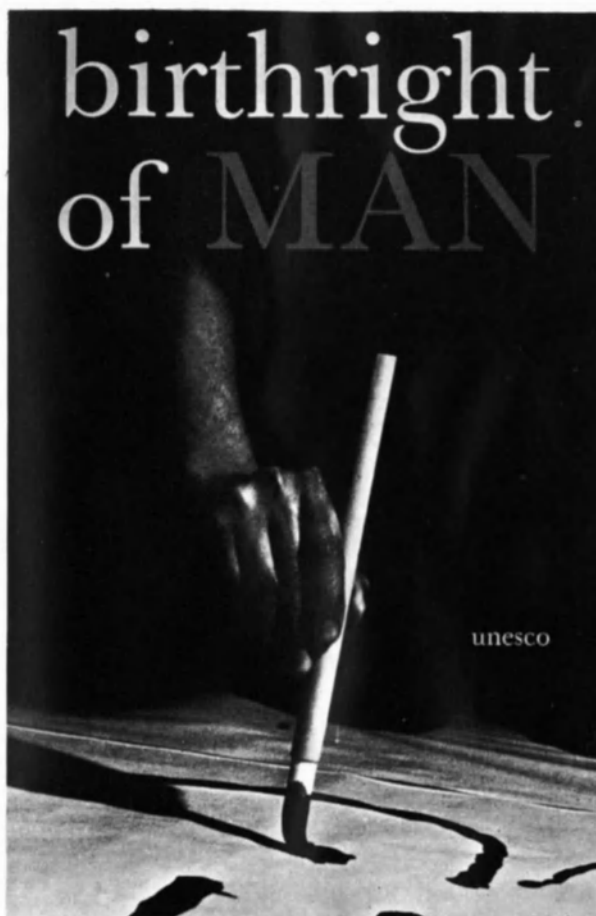
Here in Cyprus a small but dedicated group of individuals are fighting the environment battle. They are striving to preserve the beauty of the island by fighting off the invaders and the destroyers of the natural beauty of Cyprus.

One of these fighters is Dr. Dimitri Souliotis, an eminent Cypriot radiologist, who has been striving with many supporters to stop the issuing of permits to commercial enterprises which by quarrying and taking away the whole side of a mountain are leaving scars for all to see and deplore. This is happening to one of the most beautiful sites of the Kyrenia range of mountains in the north of the island: the Pentadaktylos or Five Fingers Mountain, so called because its shape recalls a human hand.

I enclose photographs which show only too clearly how man is wantonly destroying the beauty of nature. (Below, the huge hole gouged from the mountain by quarrying operations).

Alfred H. Mackenzie
Resident Representative
U.N. Development Programme
Nicosia, Cyprus





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Leo Frobenius — The man who explored Africa's soul

The famous German anthropologist and explorer Leo Frobenius, the 100th anniversary of whose birth is being celebrated this year, travelled the length and breadth of Africa studying the ways and customs of its different peoples with a love and understanding seldom if ever equalled (see article page 14). This rock painting from a royal tomb, discovered by Frobenius in Rhodesia, depicts a dead king wrapped in a cowhide shroud, one of the many forms of ancient royal burial.

Photo Frobenius Institut, Frankfurt, Fed. Rep. of Germany