

A WINDOW OPEN ON THE WORLD

The



Courier

FROM THE
NECK
UP

The art of
decorating
ourselves

(See page 14)



JULY
1958
(11th year)

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WEST MEETS EAST ON BRITISH TV

One of the most popular of British TV programmes is an East-West forum called "Asian Club", in which Asians, many of them in national costumes, come together to discuss questions of interest to Asia and the West. Under an Asian chairman, British guest speakers answer questions posed by Asian club guests. Photos show participant in audience (above) asking question of Sir Compton Mackenzie, British author and traveller (right), seen with the evening's chairman, Miss Shakuntala Shrinagesh. (See p. 22)



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COVER PHOTO



One of the elaborate designs which Indians of the Peruvian Rainforest paint on their faces. See story and photos "From the Neck Up—The art of decorating ourselves," on pages 14 to 19.

© American Mus. of Natural History, New York

How can the great creative minds of our times, such as the great musicians, painters, writers, scientists and statesmen who live in different corners of the globe be drawn more closely to UNESCO? This was the deep-reaching question raised in a recent issue of UNESCO HOUSE NEWS, a monthly bulletin produced for UNESCO staff members in Paris and in the field.

"I believe, and have often defended the idea at UNESCO and elsewhere," replied Professor Henri Laugier, France's representative to the UNESCO Executive Board, "that one of the best methods (though not the only one) of rallying the great creative minds of our epoch and of mobilizing certain of their activities for the benefit of UNESCO's objectives, would be to organize great universal prize competitions open to all countries and to all thinkers.

"If, for example, Prizes were instituted to crown the best film or the best essay, or the best novel or the best work of music, or the best theatrical production dealing with the emancipation of mankind in the course of history, with the victorious advances made in Human Rights, with mankind's efforts to break the shackles of ignorance, poverty, political oppression (or economic or other forms of tyranny), disease and slavery which bind him, we would see a powerful movement of thought and art develop in the world on behalf of one of the essential objectives of UNESCO. We would witness a great competitive effort and emulation by thinkers and artists, inspired by the noble aims inscribed in the Charter of the Organization. And we would have grounds to hope that from such a UNESCO initiative great works of art would be born and see the light of day."

Professor Pierre Auger, noted French physicist and director of UNESCO's Natural Sciences Department, expressed his frank views in the following terms :

"UNESCO's programme already contains many elements the principles of which should attract the attention of scientists, artists and men of letters, and which can form the basis for fruitful collaboration. The difficulties encountered in establishing such collaboration stem, at least in part, from a kind of incompatibility of temperament between great creative minds and great administrators, be they national or international. Great or small, the wind of the spirit blows where it will and it is not always in the direction that the organizations expect.

"This results in disappointment on both sides. The difficulty can be compared to that of the harnessing and utilization of free natural forces such as the wind, or to the taming of wild though beautiful beasts. Much patience, ingenuity and tact are called for. The promises held forth must be both generous and tempting and above all the promises must be kept. We should offer the creative mind great occasions to express itself freely, yet we should not hesitate afterwards to change plans laboriously established in advance. For creation, by its very nature, is unpredictable.

"The Prize competitions proposed by Professor Laugier are excellent bait; CERN (European Nuclear Research Centre) is a great snare-for-scientists but it is a voluntary snare. And when a few years from now the first international oceanographic vessel lifts anchor and sets out to sea under UNESCO's auspices it should be allowed to charter its own course unhindered."

THE MAKIOKA SISTERS

A great contemporary novel that

- shows how a Japanese woman finds a husband
- gives an 'inside' picture of day-by-day life in Japan

by Irving Jaffe

How does a Japanese woman find a husband? What are the important factors governing her choice: romantic love, money, physical attraction, the man's health, family, social position? The answer, as revealed in a newly-published translation of a famous Japanese novel—*The Makioka Sisters*—is: all of them but least important of all, perhaps, at least for girls of the upper middle classes, is romantic love.

Although Japan, unlike many other Asian nations, has long been prominent on the international scene, most Westerners know little about her life, customs and traditions. An increasing number of sociological, historical and literary studies devoted to Japan is available to Western readers. But important as such studies are for a comprehensive knowledge of the country, none of them perhaps can give us the intimate "feel" of day-by-day life in Japan that is provided by this work of fiction.

The Makioka Sisters represents the culmination of a life-long intellectual and artistic evolution by the author, Junichiro Tanizaki, who is generally regarded as Japan's leading contemporary novelist. In his earlier days, under the influence of such Western writers as Poe, Baudelaire and Oscar Wilde, Tanizaki wrote bizarre, sometimes grotesque stories, often dealing with aberrations in human behaviour.

In his more mature years, Tanizaki acquired a growing interest both in the traditional Japanese esthetic—as evidenced by his modern-language translation of the early eleventh century Japanese classic novel *The Tale of Genji*—and in the unfolding of ordinary Japanese lives.

Novel born of war & peace

As a high point in this development, *The Makioka Sisters* is ideally suited to take us "inside" the Japan of the recent past and of a certain milieu: the immediate pre-war Japan of the upper middle classes in the Osaka-Kyoto region where something of the traditional Japanese ways and *douceur de vivre* still exist.

Begun toward the end of the war, *The Makioka Sisters* (published in Japan as *Sasame-yuki*) was completed in the early post-war years. Recommended for translation by Unesco and the Japanese National Commission for Unesco, as representative of Japanese culture, it has now been published in four countries in a strikingly readable English translation by Edward G. Seidensticker (1).

Structurally, the novel, with its lack of any strong plot

or dramatic climaxes, its up-in-the-air ending, may disconcert the Western reader. But this very absence of a "story" structure, this meandering through all the details of daily living, produce a fidelity to life which is highly informative to the foreign reader.

With infinite patience, Tanizaki threads his way through some five years immediately preceding Japan's entry into World War II in the lives of the four Makioka sisters, members of a respected merchant family which is gradually declining both in wealth and in social standing. Tanizaki has said he tried to confine himself to "what was attractive" in the graceful pre-war life, "but I was not able to withdraw completely from the enveloping storm. This was the necessary fate of a novel born of war and peace."

Retiring Yukiko & rebellious Taeko

THE main theme of the novel is the series of repeated failures in the family's attempt to find a socially acceptable husband for the third sister: silent, mild-mannered, retiring Yukiko, the most "traditional" Japanese of them all. The impact of the modern world on traditional Japanese ways, and the disturbances this causes, are reflected in the hectic life of the bright, modern, independent and somewhat rebellious youngest sister, Taeko, who finally is excluded from the family circle.

Yet no ultimate, irretrievable tragedy befalls any of the main characters: life just goes on. Yukiko finally finds a husband, and Taeko ends up as the wife of a bartender—but, even here, it is clear that the bonds of affection and loyalty between Taeko and her sisters will endure despite official ostracism.

The main interest of the novel for Western readers lies in the wealth of intimate detail about Japanese life—glimpses both of thoroughly modern daily life and of ancient customs which, even though some of them are undoubtedly on the decline in present-day Japan, show us a side of life which still persists.

The flashing beauty of a night-time fire-fly hunt and

(1) "The Makioka Sisters": New York - Alfred A. Knopf; London - Secker and Warburg; Tokyo - Charles E. Tuttle; Toronto - McClelland and Stewart. "The Makioka Sisters" is one of the works whose translation has been sponsored by Unesco under its "Translation of Representative Works" programme.



Photo by Takamasa Inamura © Camera Press Ltd.

the serene and timeless quality of the annual cherry-blossom viewing take their place in Tanizaki's novel along with close-up views of Japanese homes, offices, hospitals, and innumerable other scenes of daily life.

We see the unfolding of family relations in all their subtleties, both the formal relations between the house of the head of the family and related households, and the interplay of individual personalities, the intricate match-making negotiations, and the traditional *miai* ceremony in which prospective bride and bride-groom meet in the presence of family members and go-betweens.

The vivid description of a flood is followed by an account of the Japanese at the mercy of violent typhoon winds in their frail wooden houses which almost literally burst at the seams.

The Western reader is struck, perhaps above all, by the pervasive presence of the West in the midst of traditional

Japanese life—the co-existence of Western and Eastern elements in virtually all aspects of daily living, as evidenced, for example, by the Japanese practice of furnishing some rooms in their homes in Western style and others in traditional Japanese fashion.

One is tempted to see in Japanese life as portrayed in Tanizaki's book a new synthesis between Oriental and Western ways, just as, in the literary field, Donald Keene, a leading student of Japanese literature, sees in *The Makioka Sisters* evidence of a new period in which European literary influences may "have finally been absorbed into the native tradition, and techniques evolved with which we are as yet unfamiliar."

When we realize that the tradition of the novel in Japan dates back to the tenth century, the literary as well as the intensely human interest of *The Makioka Sisters* to the Western reader becomes very evident.



All photos by Takamasa Inamura. © Camera Press Ltd.

METAMORPHOSIS FOR MARRIAGE. A modern Japanese girl, Noriko Kamimura (above left), aged 20, becomes a beautiful bride garbed in the ancient and traditional style. First change comes (above, right) when her permanent is hidden under the elaborate *taka-shimada* coiffure, worn exclusively by brides. Wigs of different sizes for this coiffure are seen below, left. Below, right Noriko, looking almost doll-like, is ready for the ceremony. White turban worn round coiffure is called *tsuno-kakushi*, literally "to hide the horns", a decoration based on the superstition that brides have horns of jealousy.



When can they get married ?

A U.N. inquiry

IN Japan, as in a great many other countries, the free consent of both intending spouses is necessary for the validity of the marriage. A Japanese man can take a wife when he has reached the age of 18, and a Japanese woman can get married at the age of 16, but Japan's Civil Code lays down that a minor having limited civil capacity may contract marriage only with the consent of the person who exercises parental authority over him (father or mother as the case may be), or of the person who is his guardian or trustee.

The minimum age of marriage varies widely in different parts of the world. A young girl living in Ireland, Bolivia or Swaziland may legally marry at the age of twelve; in Denmark, Czechoslovakia or Ethiopia she must wait until she is 18. Boys in Burma, Chile and Spain may marry at fourteen, but in the German Federal Republic, Peru and Sweden they may not marry before they are 21.

In some countries, particularly in Asia and Africa, there are no restrictions and young people are allowed to marry as soon as they reach the age of puberty, according to traditional or religious practice. Even in some of the more socially and economically advanced nations, girls may marry at the age of twelve and boys at fourteen.

'Preferably not under fourteen years of age'

A study on the subject made by the United Nations was discussed recently in Geneva by the U.N. Commission on the Status of Women. The meeting had before it a recommendation on "the desirability of free consent of both parties, and the establishment of a minimum age for marriage, preferably not less than fourteen years."

According to the U.N. study, differences exist not only between one country and another but also within certain countries with a federal system of government. In Australia, for instance, legislation in some states sets the marriageable age of a girl at sixteen, while in others the age is twelve. Similar variations are found between the provinces of Canada and the states of the United States.

A number of countries, among them the U.S.S.R. and Yugoslavia, require only the consent of the parties to be married, assuming they have reached the legal age. Young people in most of Western Europe, Latin America, the British Commonwealth and the United States may marry before the specified age with the consent of their parents or guardians. In some areas, parents or guardians of the prospective bride must give their consent but this is not required for the groom. In yet others, the consent of parents or guardians is considered a major requirement for marriage.



CEREMONIAL COSTUME worn by Noriko Kamimura at her marriage calls for dressing session which is almost a ceremony in itself. Above, expert costumer ties a pink *naga-juban*, or long under kimono with a stiff ribbon sash. Bride's mother, wearing a ceremonial kimono, looks on proudly. After Noriko has donned bridal costume an *obi*, or embroidered sash, is wound twice over the costume and tied in the back (below) with an immense butterfly knot.

photos by Takamasa Inamura. © Camera Press Ltd.





Bride meets groom in historic Japan

In the West love usually precedes marriage, but in traditional Japan it came after marriage. It was, and sometimes still is, considered dishonourable for a young person of either sex to select a life-mate. According to a feudal idea, a girl married more into the family of the bridegroom than to the young man, and in the past if a boy and a girl got married through mutual love their union was considered a "free marriage" and condemned. In modern Japan, however, with the increased independence of women, love marriages are now more common and accepted occurrences.



Hierarchy is basic to Japan's whole notion of traditional social relations. Hierarchy is observed above all in family life. The Japanese family is a tightly-knit social unit. The sense of belonging to a family, of acting in the family name, of defending family honour, is extremely powerful, particularly in rural regions. Authority is vested in the father (or the grandfather, if he is alive). Immediately after the father in seniority comes the eldest son. Within the family, rank is determined by age and by relationship to the head of the family. The head of the family's wife, in particular, has authority

over the other women and is entitled to special respect from the younger men.



In ancient times young men and women were to a large extent free to choose mates for themselves, and as a rule all the parents had to do was agree. In feudal Japan, marriages were usually arranged by the families concerned without consulting the wishes of the future couple. Although this custom has not completely vanished, it has been replaced in recent times by two other ways of arranging a marriage : 1) the type of marriage in which the wishes of the couple concerned are exclusively the deciding factor. 2) a type of arranged marriage in which both the interests and preferences of the two families and the wishes of the prospective husband and wife are taken into account.



Negotiated marriages are arranged in Japan by a match-maker, known as a *Nakodo* (literally, go-between) who may be a close friend or a relative. Originally, go-betweens did not seek payment for their services but simply the happiness of the married couple and the maintenance of the

two families' lineage. In modern times not a few go-betweens perform their function for the sole purpose of making money. The main function of the go-between is to find suitable candidates, act as liaison between the families by providing photographs and *curriculum vitae* of the young persons, and especially to arrange an interview (*miai*) between the prospective bride and groom and to carry out an exchange of gifts between their families.



The wedding ceremony is called *San-san-kudo* (literally 3-3-9 times), for the bride and bridegroom exchange rice-wine cups $3 \times 3 = 9$ times, i. e. they drink nine symbolic cupfuls from a set of three lucky wine-cups beautifully lacquered with lucky designs painted on them.



A Japanese bride of old wore a raw cotton hood to hide her face at a wedding. Modern brides have a piece of paper called *Tsuno-kakushi* (horn hider) over their dressed hair. It is proverbially said that a jealous woman has horns and her imaginary horns are thus symbolically hidden by the headband. According to *Onna*

RICE WINE TOAST TO THE NEWLYWEDS

In Japan, most weddings are celebrated according to the Shinto ritual. The ceremony usually takes place in a special marriage room or at home. Once all the guests have been seated by ushers, robed musicians sitting cross-legged (far left) begin to play wind instruments. This is a signal for the Shinto priests in full regalia to enter with their attendants. Then begins a solemn service during which many prayers are offered at the altar, cups of rice wine (*omiki*) are exchanged between bride and groom and a toast is drunk (left) to the future happiness and longevity of the newly-weds. The couple then proceed to the altar, renew their pledges to the gods and offer branches of the sacred *sakaki* tree. Western style weddings are also popular in Japan. In photo below, bride and groom are seated at far right, with bride wearing a white robe and veil and her husband-to-be in frock coat and striped trousers. (Even in traditional Japanese weddings, however, it is usual for the groom to wear Western dress). Although a Japanese officially reaches his majority when he is 20, the traditional line of demarcation between adolescence and adulthood is generally considered to be marriage.

Photos by Takamasa Inamura and Nakada. © Camera Press Ltd.



Daigaku (Women's Great Learning), a 17th century book which a Japanese bride in feudal days put in her trousseau, jealousy was included among seven causes for which a wife could be divorced. (Among other causes formerly accepted as justifying divorce: disobedience to her parents-in-law, talkativeness and indiscreet speech for which "she shall leave lest she should cause discord among the relatives of her husband or discord in her home.")



Today Japanese wives are recognized by the law a human beings with the same rights as their husbands. "Marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual co-operation with the equal rights of husband and wife as a basis," says the Japanese Constitution. If a wife owns property in her own right her husband cannot take it from her. And if the worst comes to the worst she can apply for a divorce. Japanese women were granted the right to vote in October 1945, and exercised this right for first time in the general election held on March 11, 1946, when 13,767,300 women (67% of those eligible) went to the polling stations and elected 39 out of 82 women candidates to the Diet.



WHY JAPANESE GIRLS WON'T MARRY FARMERS

Last year in some 40 villages around the cities of Tokyo, Osaka and Nagoya, people gathered around newly-installed TV sets to watch a programme entitled "Why do girls dislike marrying farmers?"—one of a series of 13 telecasts on the theme "For the progress of farming villages". These programmes marked the launching in Japan, under UNESCO sponsorship, of the community tele-club movement, first developed in France and later in Italy with UNESCO support. By evoking basic problems of rural life, the Japanese telecasts aimed to show village people how they might improve their living conditions and rural amenities in general. On the following pages we reproduce two of the TV scripts—"The Life of Japanese farmers" and "Why do girls dislike marrying farmers" (an audience survey showed that this second programme made the greatest impact of all). Although great changes and improvements in the status of women have come about in recent years in Japan, the TV series reveals that much can still be done to improve the condition of women in farming areas where changes have come more slowly and are often slower to be accepted.

At present, we hear various rumours about farming villages in Japan. Some say that farmers are very rich and can buy such luxurious things as auto-tricycles, electric washing machines, mixers etc. while others report that farmers are compelled to live just as miserably as before, and sometimes forced to sell their daughters to prostitute dealers.

Now setting aside these rumours, we should look into the real life of the Japanese farmers.

We shall start from the centre of Tokyo. About half an hour's drive by motor car takes us into the suburb district, and soon the rural areas spread out before us. Okagami is one of the rural villages not very far from the centre of Tokyo. It consists of 83 families wholly engaged in farming. The area of arable land per family is one and a half acres.

It is already late autumn and the farmers' busy season will soon be over.

We can see a few farmers using small-sized cultivating machines, but most of them are cultivating with hoes as their ancestors did. Human body and cattle back are the most familiar instruments for transportation. Motors are not sufficiently introduced. This village being

situated near the city of Tokyo, arable land is specifically utilized for vegetable-growing. But transportation and fertilization are entirely dependent on human power. Rich farmers sometimes engage in dairy or poultry-farming on the side. Persimmon trees, mandarins for flower arrangement and other heritages from the ancestors also bring about some side income to villagers.

Most of the farmers have sewing machines, but the insides of the houses have scarcely changed since the days of their parents and grandparents. The old-fashioned paper sack of patent medicine from Toyama is a symbol of conventionality. The kitchen remains dark and the toilet as unsanitary as of old. The branch school for lower-grade children is provided with neat establishments for food supply, but the ground is narrow and muddy. Children's paradise is the precincts of a temple called Tōkōin. Here, a sand bed and a library for children are provided by the chief priest. But boys and girls cannot spend much time at the temple precincts, because as soon as they come back from school they must go to help their parents working in the fields.

As in the case of the farmers throughout Japan, villagers of Okagami return from the fields after dark.





UNESCO photos

FARMER'S WIFE in Japan is usually the busiest person in the family. As well as looking after husband and children she often has to take care of silk raising, lend a hand with wheat harvesting and rice-planting and do other heavy chores. Above, with youngest child riding pick-a-back, farmer's wife returns from far-off well with drinking water. Opposite page (bottom, right) drawing water from a community-built tank in a mountain village (Japanese telecasts have stressed the need for collective action in villages); left, stone wall cultivation of strawberries and their preparation for market are jobs for women workers.

After feeding the cattle, they sit at a table for supper. After supper they engage till late at night in the packing of vegetables to be transported to the market the following morning.

Mr. NINOMIYA, CHAIRMAN: The above is the real situation of Okagami Village. Now, what do the villagers think about their life? Let us hear some frank opinions from Mr. Yamada, one of the conscientious farmers, and Mr. Kaji, one of the leaders of a 4H club.

Mr. YAMADA: I have eight family members to support, and three daughters are salary earners. Only three of us are wholly engaged in farming. I have 3.5 tan (0.85 acres) of paddy fields and 8 tan (2 acres) of farms. They say we had a good harvest last year, but so far as our village is concerned, it is not true. When I was young, farmers had to work from early in the morning till late at night. The situation has very much improved, it is true, but owing to the advance in the standard of living we must work as much as we did twenty years ago.

Mr. KAJI: I cultivate 2.4 tan (0.6 acres) of rice fields and 7 tan (1.5 acres) of field with three other family members. Four other family members are salary earners. I admit that farmers must work very hard, but in my opinion farmers too have the right to live an ordinary cultural life.

Mr. YAMADA: Young men want to lead an easy and luxurious life, and somehow lack the will to work. Consequently they venture on a large-scale management

without concrete plans and sufficient funds only to face miserable failures. Studies of agricultural experimental stations and other institutions seem so impractical to us.

Mr. KAJI: In my opinion, to consider cultural life itself as a luxury stems from an inferiority complex of traditional farmers. I don't want to lead an easy life but I wonder whether farmers must work as if they were horses or cows. I want to be a farmer who can use his own brains. Farmers in future should be well-acquainted with the progress of agricultural techniques and carry out scientific management. Of course, the improvement of living conditions is important but it must be accompanied by the improvement of agricultural management.



IN our previous programme we took up the problem of whether Japanese rural villages should stay as they are. Concerning this problem we have received various reactions. Especially young men and women have sent us various opinions. The following is the opinion of a young woman who lives in a farming village.

"I don't agree with adults who think that farming villages have been much improved. As long as the farming villagers remain as they are, I feel disinclined to marry a

Cont'd
on
next page

'I'd rather marry a salaried man'

farmer. Marrying a salaried man even if he earns a small income seems to be happier than that to a farmer."

This is rather a bitter opinion, but many young women share the same view. Let us now begin by listening to what women think of rural life today. Mrs. Yokota and Mrs. Ebizawa will speak from the viewpoint of housewives and Miss Yamada as a young woman. All three ladies live at Okagami Village.

MISS YAMADA: My parents are farmers but I have a job at a cinema-house in the neighbouring town. So, I do not help on the farm even on holidays. I am of the same opinion as the writer of the letter you have just read.

Mr. NINOMIYA: Of the factors which make girls dislike marrying farmers, such as feudalistic family system, structure of house buildings, severe labour, rare opportunity for amusement, etc., which would you say is the strongest reason for your disinclination to marrying a farmer?

MISS YAMADA: What makes me disinclined most is the fact that farmers still regard the wife as a kind of instrument of farming. And while the man is taking a rest with a newspaper in his hand, the woman must work hard in such jobs as cooking, washing, infant rearing, and so on. The other day I saw a picture entitled "Record of a Mother" in which the hard, back-aching work of the farmer's wife was shown very realistically.

(The film is projected on the TV screen.)

Dawn to dusk work & mother-in-law's moods

ANNOUNCER: Most of the farmers in the Ina Valley along the River Tenryu are pursuing silk-raising as a side job. Slopes of the hills are covered with mulberry-trees. Dwelling-houses are built very large because silkworms are raised in them.

This is Mr. Miyazawa's house. His family is made up of seven people in all. His eldest daughter works at the filature factory in the town. He possesses only 1.6 acres of land—0.5 acres of wheat-field 0.5 acres of rice-field. The income from silk-raising is therefore very important to Mr. Miyazawa. June is the busiest month when both silk-raising and rice-planting require many hands. The mother is the busiest person in the family and she is obliged to have her supper after the rest of the family have finished theirs. The business of silk-raising is mainly left to the house-wife, but at the busiest season, the school is closed to allow schoolchildren to help the family. Mr. Miyazawa raised 40 grammes of silkworms this year. Silk-raising is not as profitable nowadays because of the development of the nylon industry. Excrements of silkworms are important as they are used for fertilizer.

After taking care of the silkworms the mother goes to help in the wheat-harvesting. She goes on reaping, never taking a rest. The former land-owner comes to ask for help. Mr. Miyazawa cannot refuse it because of his former relations with him, and he and his sons go to till the land-owner's fields. The mother, left alone, fertilizes the rice field. It begins to rain. Wet mulberry-leaves make silk-worms ill, and so the farmers gather them in in all haste.

A letter has come from the eldest daughter who is working at the filature factory, she says, "I hear mulberry-leaves are suffering from noxious insects and I wonder if you have enough leaves. How about the price of cocoons? I am thinking of mother who must be working very hard." Indeed, mother is working very hard from morning till night. She also has to humour her mother-in-law's temperament.

The shortage of mulberry-leaves has proved real, as expected. The agricultural cooperative union buys mulberry-leaves through the intermediaries on behalf of the farmers. It is very clear that the raising of silkworms with purchased mulberry-leaves does not pay, but the farmers have no alternative.

Town girls are unfit for a farmer's life

VOICE OF THE DAUGHTER: My mother was born in a farmer's family, and, when young, worked at a filature factory. She has been working all her life. Will my married life be like my mother's? Nevertheless mother looks very calm...

Mr. NINOMIYA: What do you think about the mother's life just introduced in the film? And what is your opinion about Miss Yamada's view against the marriage to a farmer? Lastly, what type of a girl do you want as your son's bride?

Mrs. EBIZAWA AND Mrs. YOKOTA: The mother's life introduced in this film is very much like ours. We can understand the sentiment of rural girls who dislike marrying farmers. We hope they will not suffer from such a miserable life as we have led in the past.

But as to our sons' wives, town girls are unfit for a farmer's life. We want girls born in the farmer's family as our son's wives.

Mr. NINOMIYA: You want, on the one hand, your daughter not to marry a farmer, and on the other hand, you want a girl from a farmer's family as your son's wife. These two desires seem to contradict each other, nevertheless it seems reasonable in the present case.

Wanted! cheerful & comfortable villages

Now let us listen to the opinion of Mrs. Sue Sumii, a writer, who has a profound knowledge of farming life.

Mrs. SUMII: These two desires, which seem to contradict each other, in a sense, seem to be the products of a mother's love for her son and daughter. At the bottom of these desires, lies the farmer's miserable life. If the farmer should get rid of the poverty, such contradiction will naturally disappear. Farmers must try to heighten their productive capacity and also hasten the rationalization of consumption. Reorganization of life must first start from renewing of ideas. Construction of cheerful and comfortable villages and homes by farmer's own hands may be the surest way to make girls willingly marry farmers.

Mr. NINOMIYA: We have indeed many problems to consider, all of which are difficult to be solved at once, but I hope you will study and discuss with each other these problems conforming to the actual situation of your own villages.

BILINGUALISM

How Wales solved this great educational problem

by Sir Ben Bowen Thomas

WE hear so much today about Bilingualism in Education. We cannot escape from it in Wales, and in this experience we are not unique. On the continent of Europe you have only to think of Belgium, Holland, Switzerland, Yugoslavia and the states of the U.S.S.R. to realize how many countries are involved.

Nor is this a matter that exclusively concerns the smaller countries. The so-called Great Powers, whose language may be English, Russian, Spanish or French are increasingly realizing that monolingualism no longer meets the needs of the present situation and that every intelligent citizen of the future should have a working knowledge of at least one other modern language besides his own. In Wales it is a case of "Escape Me Never". Something has been done about it for three generations or more; it is still a live educational issue.

What do we mean by Bilingualism? It is the acceptance of the educational aim that, if possible, the average pupil in our schools should attain a mastery of his mother tongue and a working knowledge of the second language current within his society by the time he reaches his twelfth year, and in any case by the time he reaches the end of his period of compulsory education.

There is the general aim. In Wales, Welsh is the historic language. It has an honourable literary history of a thousand years; it was a well-established and standardized language before English was, though today English is the first language of two-thirds of the people.

In this matter of bilingualism in Wales the Education Acts impose three duties upon the administrators in the Ministry.

The first requires the promo-

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tion and development of the education of the people of Wales and the development of their institutions, pre-eminent amongst which is the Welsh language. In the last fifty years there has been no slackening of vigilance in this matter.

Language surveys have been made so as to devise suitable ways and means of dealing with the children of every area in terms of their own conditions. Hundreds of summer schools, conferences and local courses have been arranged to help teachers to cope with problems of school organization and curricula. Publishers have been stimulated to provide school readers, the School Broadcasting Council for Wales has been helped in the preparation of its Welsh programmes, and, as a result of these efforts, there has been a great improvement in the development of clear language policies by local education authorities, in increasing the number of competent teachers of Welsh, in improving school organization and in applying better classroom techniques.

The second duty is concerned with the training of teachers. There is no problem of numbers in Wales, but there has been a problem of getting the right kind of teachers and of using them in Wales. Training colleges have met both these needs increasingly. In addition, courses of training through the medium of Welsh have now been established at two of our colleges, and the Minister has asked the Welsh Joint Education Committee to encourage Welsh local education authorities to see that these qualified bilingual teachers should be employed in due course.

The third duty derives from the section of the Act that says that pupils are to be educated in accordance with the wishes of their parents. This is often referred to in connection with bilingualism.

In recent years the Ministry has approved the establishment, in mixed linguistic areas, of Welsh schools for Welsh-speaking children on educational grounds.

The local education authorities have also made considerable progress, both singly and collectively. Some have appointed language organizers; a few have stimulated the production of suitable school textbooks—and very good they are. Several have reorganized their schools in the interest of better bilingual teaching. Where communities are overwhelmingly Welsh-speaking or English-speaking, arrangements can be simple and little change may be required. Welsh language primary schools or English language primary schools can be established and the second language—English or Welsh—can be gradually introduced when the child enters Junior School.

But where the communities are very mixed in a linguistic sense, other solutions become necessary. Sometimes all the children will enter the same school and then they will be classified on a language basis, the unity of the school being maintained through its acts of worship, social functions and games. In such schools the dominating language of the playground will be the ascendant one. The second solution in linguistically mixed areas may also involve the assembling of children of the minority language group from a wider area than is usual and concentrating them in one school. In this way Welsh language schools have appeared in recent years in city, town and urban areas.

The Welsh Joint Education Committee has stimulated the production of Welsh books by levying sums of money from the local education authorities so as to guarantee something like £16,000 a year for these books.

And so we have both central and local government playing their part to establish as fair a bilingual policy in the schools of Wales as is possible.

The result can be far-reaching. Only recently the magazine "Education" declared: "The Welsh crucible can yield results that might radically influence not only other bilingual countries, but the teaching of language everywhere."



FROM THE NECK UP

The Art of Decorating Ourselves

by *Professor Harry L. Shapiro*

American Museum of Natural History, New York

THERE used to be a theory, current at the turn of the century, that Art began with primitive man's habit of adorning his body. Nowadays we are less certain of this. But, nevertheless, if we grant that the practice may be a form of self expression and if its universality is any criterion of its antiquity, we would still be obliged to consider it one of the most ancient of arts.

One can, I admit, find some rare communities where personal adornment seems to be so little valued that the body is left completely undecorated and, where the climate permits, even naked. But it is always astonishing to encounter such a complete lack of interest in personal embellishment, for among all kinds and conditions of men and women it is as prevalent as we can expect any custom to be. And this suggests that it satisfies some deep-seated psychological need, a need so spontaneous and strong that in the few religious sects where it is vigorously disapproved, stringent rules must be enforced to suppress it. Most cultures, however, recognize that adorning the

body is a natural form of behaviour and accommodate it within their social patterns.

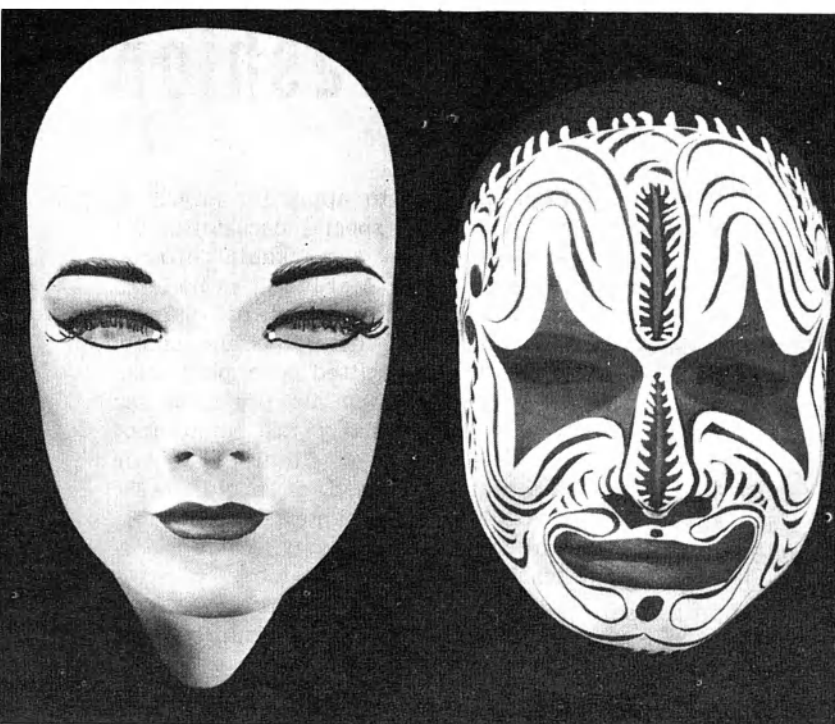
Some scholars, speculating about the origin of personal embellishment, have given it a sexual basis. While the use of such decoration for sexual attraction can scarcely be gainsaid, it appears in so many contexts where sexual attraction is not the dominant factor that a broader interpretation is called for. Perhaps there are clues for one in the behaviour of little children who pleased by the pattern or colour of an object will seize and treasure it.

Sometimes they attach these pleasing bits to themselves merely for the pleasure it gives them. And their joy is increased if they become, as a result, a focus of attention. "Look at me" they cry, as they exhibit their new found decoration, not yet having learnt to conceal their desire for approbation or to adopt subtler methods of achieving it. The child is thereby distinguished, becoming an object of envy and approval. As a psychologist might put it, personal ornamentation provides ego-enchanted-

ment. This aspect is especially noticeable when children deliberately put on even strange or unusual, not necessarily pleasing, objects in order to evoke attention from their mates. The purpose obviously is to draw admiring or favorable attention, not ridicule or disdain.

As a general thing, we all like to be noticed and admired. Some of us can achieve such a desirable condition by one means or another: by words, by special skills, by physical prowess, or by beauty, but nothing is so universally available or so widely used as the adornment of the body. For our bodies, particularly our heads and faces, are what the world sees of us and on what, for better or worse, first and often enduring impressions are based. What depths of meaning and judgment are embodied in the countless phrases that sum up such impressions. Thus art steps in to improve on nature. And even objects of utility, like clothing or spectacles, become media for the decoration that we hope will win approval for ourselves.

Decoration however, need not be



IMPROVING ON NATURE

Few forms of behaviour are more common than the urge to improve on nature by adorning the body—particularly from the neck up. Bodily decoration has taken an amazing number of forms: body and face painting, ornaments, headdress and vast arrays of jewellery, flowers, hats, clothing and shoes. Contrasts in facial decoration depict (from left to right) Tsimshian Indian with green face paint and copper appliqué ornaments representing the raven; Charoti Indian, South America; Arunta man of Australia with face covered by feathers and blood for a ceremonial ritual; Modern Theatrical make-up, by Del Russo of Prince Matchabelli; Mask-like effect of face paint which is used by tribesmen in New Guinea on ceremonial occasions.

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only in terms of beauty. And we may seek approval by other routes than aesthetic adornment. The body can also be the shield on which we display symbols of various kinds—whether they are beautiful or not may be beside the point. If they mark their bearers as persons of distinction, that is enough. Thus we wear status symbols like jewels, honour decorations, or organizational badges because in our society their possessors are admired by those whose admiration is sought and the wearing of them accomplishes that purpose.

Women who frequently declare they dress for other women are often right. The cherished elegance of detail that is lost on most men carries a special meaning to women, so that only women can fully appreciate the artistry of another woman's attire and envy or admire her for it. Thus the sources for the custom of decorating ourselves range from aesthetic pleasure to status symbols, but the positive purpose is to attract favourable notice. In certain age groups and under certain circumstances, the notice most desired may be strongly affected by sex, but this does not mean that the practice of personal adornment either originates in sex or is primarily devoted to its service.

There is also a negative aspect to all this. Standards of adornment become so fixed in many societies that a failure to conform tends to draw unfavourable notice or ridicule.

It takes a very strong-

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DOG'S TEETH in a bristling cirlet, surmounted by a basketry cap adorned with feathers and bone hairpins worn by principal wife of Mayogo chief, northern Ituri District, Equatorial Africa.

We are all slaves of fashion

mindful woman to appear in plain day clothes at a formal evening party and to face the mingled pity, shock, amusement or disdain she would expect to encounter. And not so long ago very few men of substantial position would have ventured into public view without a cravat neatly tied under the collar. There surely were some women in pre-War Japan who would gladly have given up the beautiful, but uncomfortable, *obi* or would have welcomed a release from the tedium of their elaborate *coiffures* if the consequences in social disapproval were not too great to outweigh the personal relief they might have attained.

Slave of fashion is more than a mere phrase. Not only do we adorn ourselves because our cultural conventions require it, but we do so in strictly regulated ways that are characteristic of our culture. An extended lip surrounding a large disc would obviously be rejected by all but Ubangi women to whom, on the contrary, its absence would be embarrassing. Such a mutilation would have appeared as a disgusting disfigurement to European women of 1900 or to contemporary Mandarin women; yet the former were willing to distort their hips to the point of caricature and the latter were proud to hobble on feet folded and bound to keep them small.

If it takes a certain kind of courage to abstain from any of the conventional adornments of one's own society, it takes an equal amount of perhaps another kind to adopt those of another culture. Some borrowing is permitted if there is already a certain degree of acculturation in style. For example, the Indian sari and the diamond stud in the nostril are acceptable and even *chic* in some circles of Western society. But on the whole, style or fashion in adornment is generally fairly rigid and too great a deviation is not likely to be acceptable.

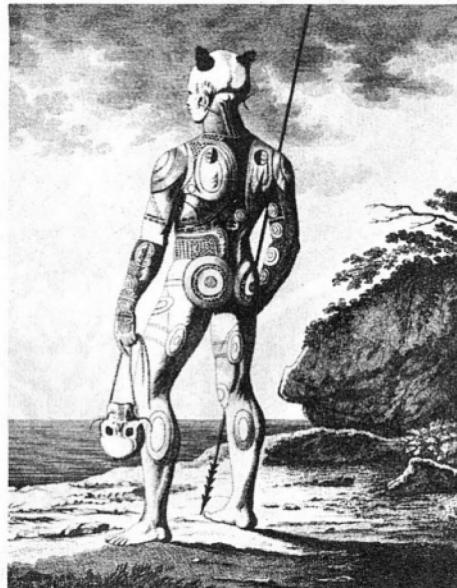
Rather be dead than *démodé*

BUT fashions and styles change. They do so in most areas, with the notable exception of the West, without conscious planning. Nevertheless the "drift" or evolution of style seems to some students to follow certain regularities. Even in

Western countries where styles in clothing and ornament have become a business and are artificially developed, Kroeber claims that predictable cycles exist. Other students have gone farther and have linked styles in clothing with broad cultural trends.

One of the strangest aspects of fashion is its capricious tyranny. What is most desirable and sought after today may be completely *démodé* tomorrow. It is not only the lady of fashion who would rather be dead than to be seen in last year's hat, but her sisters and brothers everywhere who share this distaste for a recently abandoned style. Nothing seems more comic.

There are only two ways of altering the body to improve on nature: one is permanent, the other temporary. Each has its own advantages and



TATTOOED DESIGNS that covered men of the Marquesas Islands entranced early voyagers in the Pacific. Above, drawing of a young Nukahivan from the Marquesas, covered almost from head to foot with tattoo designs.

drawbacks. Under the former, we may list tattooing, scarification, head deformation, piercing and enlargement of lips, nose and ear lobes, foot binding, tooth evulsion or filing, the amputation of fingers, and various deformations and mutilations of the sex organs.

Designs and modifications of this kind need no refurbishing. The elegant tattooed designs that covered the Marquesan males from head to toe in delicate patterns that entranced the early voyagers would have been far too laborious, if they were

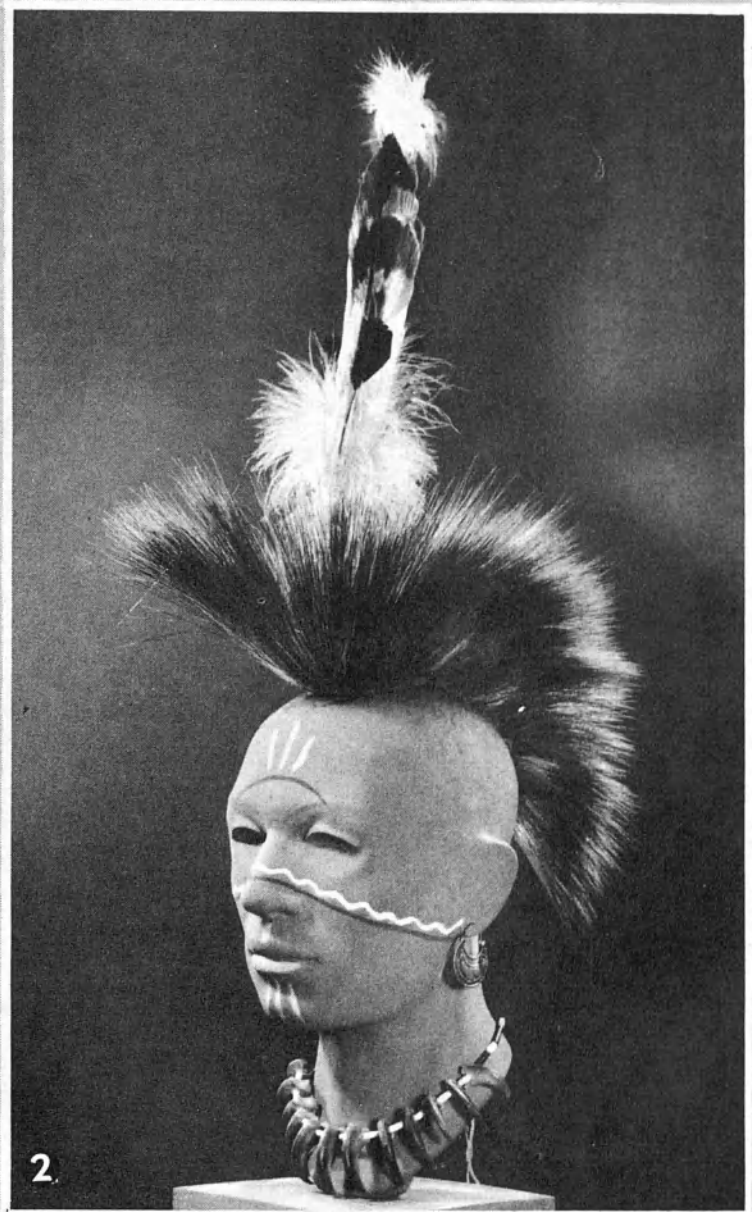
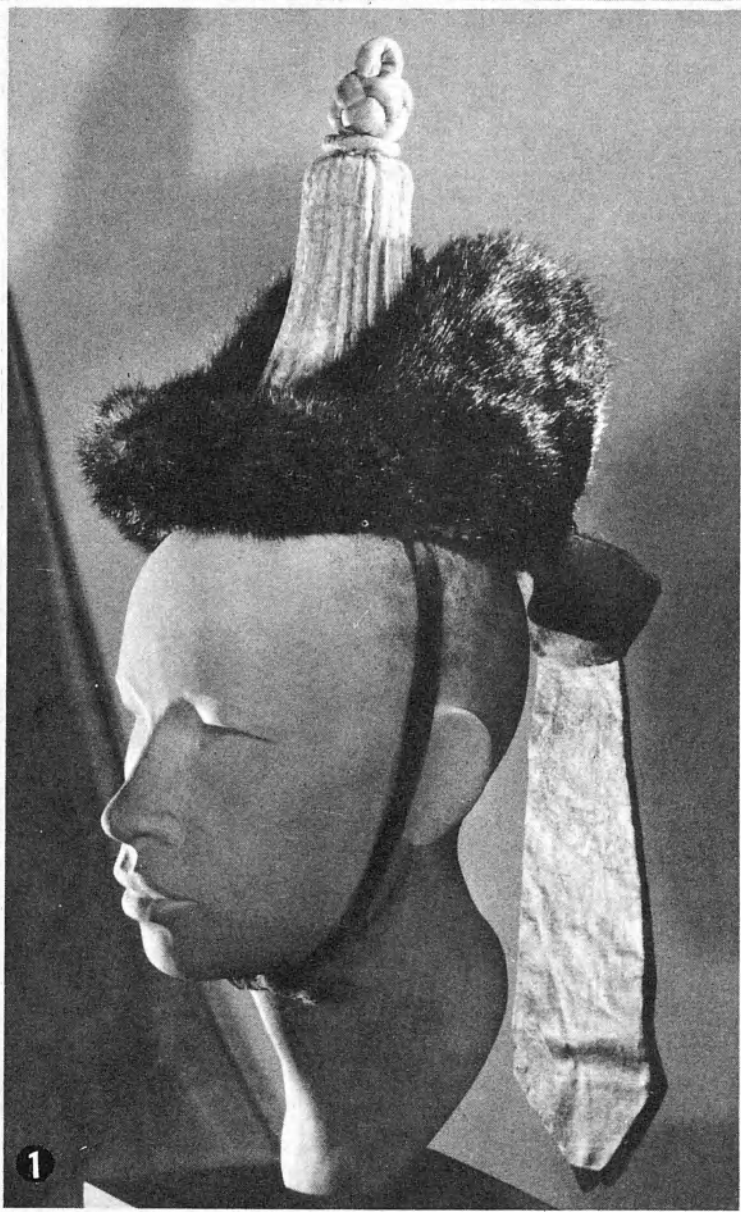
impermanent, to apply for anything but rare and special occasions. To achieve these remarkable effects, however, the Marquesans had to endure a long series of painful sessions with the tattooing comb. And once committed to a particular pattern, there was no provision for a change. Similarly, the bound foot of the upper class Chinese lady, or the flattened head of a Northwest Coast Indian, became unchangeable features of the anatomy. Such modifications of the anatomy were a long, often painful, process that began in infancy and required restricting bandages.

Wearing a small fortune

ALTHOUGH the temporary forms of decoration involve constant upkeep and attention, they leave room for change. This type of embellishment covers an enormous range of styles and material: body and face painting, ornaments, headdress, a vast array of jewellery, flowers, hats, clothing, and shoes. Although some of these items, like flowers, are ephemeral and may be had with little effort, others represent great wealth and a considerable investment of capital. The jewels worn by Oriental, as well as European, women often amount to a fortune. Perhaps most tedious are the elaborate *coiffures* and make-ups. Japanese women used to devote much time to their hair-do's, and the enamel-like make-up of the ladies of the Chinese courts must have consumed hours. Even in simpler cultures, great pains may be taken to produce such elegant patterns as the hair dressing of many African cultures.

Frequently the styles of adornment and even the materials used were regulated by class distinctions or were used as insignia of status and position. In this category we find the tribal scarifications of Africa and, perhaps, the caste mark in India.

The illustrations shown here represent only a small fraction of the range of material and manner that people have adopted to embellish themselves. But they demonstrate how ingenious are the means employed and how few the opportunities overlooked. They also remind us that man is the only animal that tries to improve on what nature has provided.

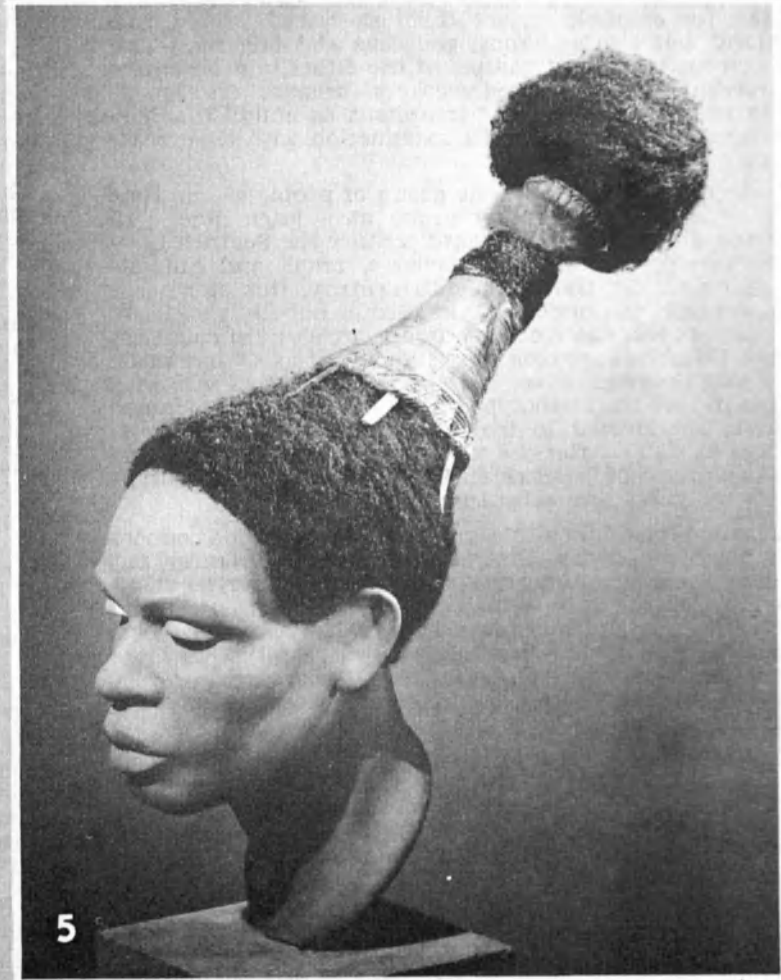
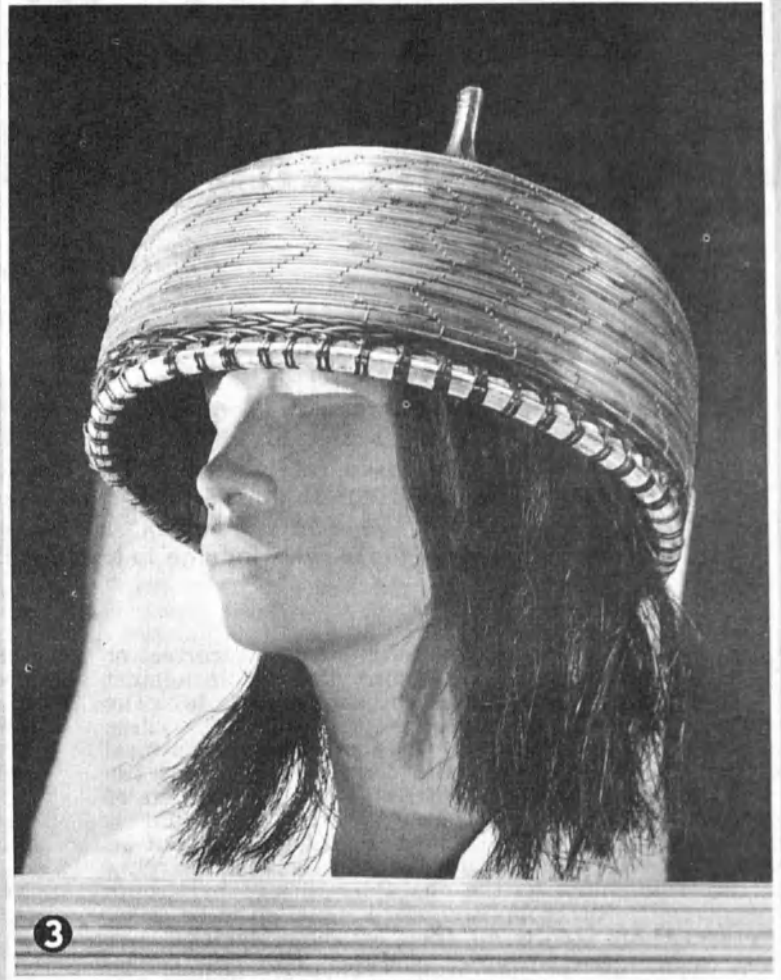


FURS AND FEATHERS FOR HATS AND HAIRDRESSES. The ingenuity and fancy shown by both women and men in their hairdress and headgear are depicted in these styles from North America and Central Asia. (1) Fur and silk hat from Mongolia. (2) Iroquois (New York State) man wearing dyed deer hair roached headdress, face paint, silver, crescent-shaped earrings and bear-claw necklace. Type of headdress worn 300 years ago by Indians of New York State and New England. (3) Woman's red silk hat from Tibet. (4) Hopi Indian (Arizona, U.S.A.) headdress worn by unmarried girls.



(1) Bronze casts of original Ife heads from Nigeria. Note headdress and facial markings shown in these striking works from the great art centre of the Ife Kingdom. (2) Basketry hat from the Azande, an African tribe of the Congo. (3) Rattan hat from Ilokano tribe, Northern Luzon, Philippines. (4) Red flannel dance hat of the Tlingit Indians, Northwest Canada and Alaska, decorated with discs of abalone shell, worn for any ceremonial occasion. Ear pendant was attached to the ear lobe or to a ring for festivals. Nose pendant is mother-of-pearl. (5) New Guinea man with "upsweep" hair-do. In this form of *coiffure*, the hair is drawn through a basket funnel.





THE ROOTS OF PREJUDICE

Racism, or the 'superiority complex'

by Arnold M. Rose

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In this issue we continue the serialization begun last month of "The Roots of Prejudice," by Arnold Rose, Professor of Sociology at the University of Minnesota, U.S.A., published by Unesco in its series "The Race Question in Modern Science". (See bibliography page 35). In this article, Professor Rose discusses ignorance of other peoples and the "superiority complex" as causes of racial prejudice and shows how prejudice harms those who indulge in it as much as those against whom it is directed.

Prejudice is nearly always accompanied by incorrect or ill-informed opinions regarding the people against whom it is felt. Many of the false beliefs take the form of what social scientists call "stereotypes". These are exaggerations of certain physical traits or cultural characteristics which are found among members of the minority group and are then attributed to all members of the group. When stereotypes exist, an individual is judged, not on the basis of his own characteristics, but on the basis of exaggerated and distorted beliefs regarding what are thought to be the characteristics of his group. All members of the group are falsely assumed to be alike, exceptions being ignored or their existence denied.

Stereotypes take strange forms. They are usually unfavourable to the subordinated group, but not always. Stereotypes about Negroes in South Africa and the United States, for example, depict them as brutal, stupid, and immoral, but also as happy, generous and faithful. This pattern makes sense in terms of the effort to use Negroes as servants and unskilled workers, because the "good" traits seem to justify their treatment as childlike subordinates and to indicate their satisfaction with this treatment.

A stereotype applied to one group of people at one time may be applied to another group at a later time. In England during the seventeenth century the Scottish Lowlanders were stereotyped as coarse, cruel, and animal-like people. By the nineteenth century, this stereotype was applied no longer to the Scots, but to the Irish. Stereotypes can change very rapidly: in Western countries before 1940, the Japanese were thought of as sly but weak, rigid and unimaginative. After the outbreak of war with Japan in 1941 the stereotype of the Japanese still included slyness, but shifted to include toughness and resourcefulness as well. After the victory over Japan in 1945, and the beginning of a successful occupation, the stereotype dropped slyness and substituted gullibility.

A stereotype applied to a group of people in one country may not be applied to that group in another country, but rather to another minority group. The stereotype about Jews in Central Europe includes a belief in their strong sexuality and tendency towards sexual perversion. This is not the case in the United States, where, although there are other stereotypes regarding Jews, the sexual stereotype is applied rather to Negroes, especially in the Southern States.

The ignorance which supports prejudice has a great range. It may take the form of false information about people's physical characteristics, cultural practices, or beliefs. It may take the form of myths about superhuman powers or childlike weaknesses. The prejudice of Germans about other peoples included stereotypes about the French as immoral degenerates, about the British as bumbling fools, about the Americans as narrow-minded wastrels, about the Russians as stolid and stupid ignoramuses, about the Jews as scheming perverts. This is just an illustration of the astounding range of ignorance that can occur in one modern country.

Stereotypes and other incorrect beliefs about groups of people are not necessarily least frequent when there are many members of the minority group about, who, through their appearance and behaviour, disprove the false beliefs. The strongest prejudice and the largest number of false beliefs about Negroes are to be found among the whites of South Africa, who live among a black population which outnumbers them by four or five to one. There are many more stereotypes about Negroes in the Southern States of the United States than in the Northern States, although Negroes form a much higher proportion of the population in the former than in the latter area.

But no generalization can be made in the opposite sense either: areas with a small minority group are not necessarily freer of stereotypes about their members than are areas where they exist in large numbers. In Germany after World War I there were proportionately few Jews living in Bavaria. Yet there were apparently many more false beliefs about Jews in Bavaria than in cosmopolitan Berlin, where there were more Jews. Until a few decades ago there were more false beliefs about American Indians in North America, where they were few in number, than in South America, where they are much more numerous. These and similar facts disprove the widely held opinion that prejudice is strongest where minority races are largest.

One of the requirements for ignorance about a group of people is social isolation, which can occur even where there is considerable contact. People can live next door to each other as neighbours, one person can even work in another's home or shop, but still they will not necessarily get to know each other as human beings. Both physical and social segregation usually accompany prejudice: they are among its effects, but also among its causes, as they promote ignorance and ignorance bolsters prejudice.

Ignorance opens the way for racist propaganda

Ignorance among the mass of people enables the propagandist for economic exploitation or political domination to gain his ends more easily. If one group of people knows nothing about another group or has false beliefs about it, it is susceptible to the camouflaged demands of the exploiters. People can even be misled as to who their real enemy is by a propagandist who plays on their ignorance.

It is apparent from this brief discussion (a) that ignorance takes the form either of absence of knowledge or of false belief; (b) that ignorance itself is not so much a direct cause of prejudice as it is a pre-condition or bolster of prejudice. In the latter capacity, ignorance is a more important factor in prejudice against some groups than

it is against other groups. Where it is a significant factor, information which fills gaps in knowledge or contradicts false beliefs can be a valuable weapon against prejudice. Not only does such information weaken directly one of the supports of prejudice, but it partially nullifies the propagandist's attempts at exploitation.

The problems of intergroup relations may be classified according to three types. One kind is political in motive. This intergroup tension is based on a struggle for power. Such rivalries have been frequent in international relations, and a modern example of them may be found in the long-standing hatred between France and Germany. Sometimes one country may contain two groups struggling against each other for political power. Much of the violence, discrimination, and prejudice that has divided the Serbs and Croats in Yugoslavia was of this nature.

A second class of intergroup tensions arises from differences of religious belief. The history of the West was marked for many centuries by violence between Christians and Muslims and later between Catholics and Protestants. Part of the modern conflict between Fascism, Communism, and democracy is caused by a difference in belief, although most of it is based on a struggle for political power. Belief differences between groups frequently involve the notion that nonbelievers are agents or advocates of sin, heresy, corruption, or some other form of evil. To persecute them is to do justice or perform a service for the Lord.

Grading men like animals into higher or lower races

BELIEF differences are especially associated with prejudice when one group has a strongly developed conviction that its own beliefs are superior to all others. Such an ideology has been more strongly developed in connexion with the Jewish, Christian, Muslim, and Shintoist religions than with the Hindu, Buddhist, Confucianist, and most forms of pagan religion. It is perhaps for this reason that prejudice is more frequently found where followers of one of the former religions are dominant. This is true even though some of these religions consider unfairness and violence to be abhorrent.

Whereas intergroup tensions based on the struggle for power or on differences of belief have existed since the beginning of recorded history, the third type—racism—seems to be largely a modern phenomenon. It was at least rare until its modern development less than two centuries ago as a perversion of early biological science, and it still has not spread much into cultures other than those of the West.

That there were physical differences among people had always been obvious, of course. Some individuals of ancient and medieval times regarded individuals with different physical features as obnoxious (although others considered such physical differences to be especially interesting or desirable). Yet all men, whatever their physical traits, were regarded as human beings (or at worst fallen angels), quite different from the creatures called animals.

When the natural historians of the eighteenth and early nineteenth centuries were classifying and describing species, they introduced the notion that men were to be classified into five races, which could be graded like species of animals, into higher and lower. Scientific biologists soon corrected this early error by showing that mankind was of one origin and that racial differences were later developments, so that no one race could be ranked higher than any other. Nevertheless, the concept of races was seized upon and elaborated into a whole new basis for intergroup antagonism which is now called racism.

Racism is a set of popular beliefs which includes the following elements:

1. The differences between groups—differences in body and in mind—are all due to hereditary biology, and nothing can change them. According to this theory, for example, if Negroes are, on the average, not as intelligent as whites, this is due to their heredity and can no more be changed than their skin colour.

2. A second part of this theory is that habits, attitudes, beliefs, behaviour and all the things we *learn* are determined for us before we are born. For example according to this popular theory, Jews are born to be sharp businessmen and Japanese are born to act in an insincere manner.
3. All differences between a minority group and the majority group are thought to be signs of inferiority. For example, according to this popular theory, Jewish religion, Catholic religion, and the Negro's expression of religion are all inferior to the white Protestant's religion.
4. If there should be biological crossing of the groups, the children will be more degenerate than either of the parent groups. Civilization—including family life, religion and morals—will disappear and men will become savage animals. The details of what would happen if there were "intermarriage" are usually left to the imagination, and just the ugly word "mongrelization" is used to suggest the results.

Because of this, everything must be done to prevent the two groups from having easy social relations with each other. For example, if parents allowed a Jewish boy to "date" a Gentile girl, the two might want to get married, and the children of such a marriage would be "lost"—according to this theory. Another example: if Negroes were allowed to eat in the same restaurants as whites, they might become so bold as to ask whites for their daughters' hands in marriage—according to the racist theory.

These racist beliefs have become so widespread, so unconscious, and so traditional among many peoples of the West that racism may be regarded as an independent cause of prejudice today. Some social scientists consider it to be the only really important kind of prejudice between peoples, and they use the term "race prejudice" to refer to all the things we are considering in this study. Where racist beliefs occur they apply as much to religious groups, national groups, or groups of other types as to the strictly racial groups defined by anthropologists.

To understand better how racism has become a root of modern prejudice, it is important to examine its history in several countries. One of the first countries in which it developed was the United States. At the beginning of the nineteenth century Negro slavery was well established in the United States. Little attempt was made to justify it, however, except on the grounds of economic convenience and the fact that it had existed for a long time. Many people, including large slaveholders, were in favour of abolishing it as incompatible with the growth of democracy. Prejudice was not particularly associated with slavery, since white people accepted freed slaves on their own merits and since many wealthy white people allowed their slaves to go free. Certainly there was no prejudice against Negroes on any of the racial grounds we have just examined.

Unpleasant jobs to be done were good enough for slaves

ABOUT that time a great new profit was discovered in slaves: the invention of the cotton gin and of a process for extracting sugar from cane, coupled with new facilities for international trade, made the Southern States a region of great potential wealth. This required cheap labour that could be held to the unpleasant task of growing and picking cotton and sugar cane. Not enough free people would do this work; not even immigrants from Europe, brought over especially for the task. So, many more Negro slaves were brought in (although this was now illegal); the area of cotton growing was greatly extended; many people grew wealthy rapidly; and the South maintained a precarious dominance of power in the nation as a whole because of its wealth.

During this period pressures were exerted to abolish slavery: other countries were abolishing slavery, it was, now considered to be immoral and barbarous; and some of the poor whites of the South did not like

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ASIAN CLUB

An East-West Forum on Britain's TV

by Henry Cassirer

THE sarongs and sonjkohs worn by the young men from Singapore, the longyis draping the girls from Burma with gay flowers in their hair and the brilliantly coloured saris of the Indian women gave the London TV studio of the B.B.C. an unaccustomed and exotic air. Suddenly a voice called for silence and, as the hands of the studio clocks reached the half hour, technicians

threw their switches and some fifteen million people throughout Britain joined "Asian Club."

Asian Club is a half-hour programme which, on sound and television services of the British Broadcasting Corporation, has given the peoples of East and West a new medium for understanding one another. It began as a weekly discussion programme broadcast in the B.B.C.'s



"London Calling Asia" radio services. As a programme involving Asian listener participation by means of an Asian audience gathered together in a B.B.C. studio it proved so fascinating from a visual viewpoint that a year after the club was inaugurated it was decided to televise one of the sessions.

The success of the experiment startled even the most optimistic of its sponsors. The British viewing public, keenly interested in the affairs of the East, were delighted at this opportunity for a more intimate acquaintance with the many peoples of Asia. The press was enthusiastic: "the lid off an oriental jewel box", said one paper. And as this first broadcast took place just before Christmas 1952, hundreds of people wrote in offering hospitality to Asian participants for Christmas.

Asian Club is simply a gathering of Asians in England, from the many thousands of Asian students, teachers and visitors to London who, often dressed in their national costumes, meet together in the TV studio to discuss varied topics, including controversial ones, in science, religion, philosophy, the arts and many other fields. It has proved so convincing that many people believe it to be a real club and the B.B.C. is kept busy explaining that this is a radio and TV programme with no premises or other activities.

At first the programme had no chairman and then ran with a British chairman. But it was soon realized that an Asian formed the best bridge between the speaker and the audience. Thus, under the



Photos © B.B.C.

NATIONAL COSTUMES worn by most of the members of "Asian Club" make an exotic and colourful spectacle in London TV studio. A cross-section of Asians in London, the studio audience confronts and puts impromptu questions to distinguished British guest speakers. (1) Chairman of programme, Mrs. Anil de Silva, of Ceylon, with guest speaker, Professor A.L. Goodhart, Master of University College, Oxford. Standing behind them are participants from Ceylon, Korea, India and Nepal (from left to right). (2) Under chairmanship of Kushwant Singh, Indian author, Miss Margaret Godden, Matron of London's Hammersmith Hospital, speaks on the work and status of nurses. (3) Miss Ter-Rao Chang, from Peking, uses microphone to put a question to Miss Godden.



guidance of an Asian chairman, a long line of distinguished British guest-speakers—philosophers, scientists, explorers, churchmen, social workers, musicians and many more—have since discussed subjects raised by the Asian Club guests during the half hour.

The distinguished English jurist and educator, Sir Ivor Jennings, for instance, spoke on "The Effect of English Education in Asia;" Miss G.M. Godden, Matron of Hammer-smith Hospital in London, answered questions on the status and work of nurses; an explorer, Colonel Van der Post, delighted his audience with anecdotes about African courting customs; and there have been other provocative programmes on such subjects as "The Mystery of Clothes" and "Family Relations."

Recently, a different form of the programme was tried out without a European guest. Only Asian speakers engaged in a discussion organized on the lines of famous debating societies such as the Oxford Union. The first programme of this type, given on May 28, 1958, took up the motion: "In the opinion of this House, any benefits of British rule to Asia were more by accident than design." The motion was proposed by Mrs. Nandini Iyer, of India, and was supported by Peter Williams, a Tamil from Singapore, former Secretary of the Singapore Labour Party and now a law student in London. Opposing the motion were Mr. Kemal Faruki, of Pakistan, also a law student and Mr. Ved Mehta, a blind student of history. During this particular pro-

gramme presided over by Mr. Raghavan Iyer, the husband of Mrs. Iyer, speakers from Japan, Burma, Malaya and other Asian countries took part in the discussion from the floor.

The impact of the programme comes not merely from what is being said, but also from the personalities of those taking part. As the B.B.C. Audience Research Department has put it: "Viewers feel that the Asian Club is a refreshing and educational programme which helps them to understand the outlooks of other nations. They always feel, too, that the company assembled makes a fascinating and decorative picture. Indeed, to see the audience seems to be one of the most interesting features of the programme."

'I saw you on TV the other evening'

THE real importance of the programme lies in the impression it makes on ordinary viewers. Here are some of their reactions:

"This programme brings the Asians into our lives and makes one think of the problem more deeply than by mere reading."—an Accountant.

"This type of programme should, in my opinion, be seen more often as by so doing it will help people to overcome the colour bar which is largely due to ignorance in this country."—a Housewife.

"A really good out-of-the-ordinary discussion. We really enjoy the different viewpoints and sympathize

with the questioners and we learn plenty about ourselves! We like the friendly atmosphere too."—a Master Baker.

To ensure this friendly, informal and relaxed atmosphere, and to present a spontaneous and unscripted programme with the necessary impression of ease and naturalness, with a cast of some 40 people, calls for plenty of hard work behind the scenes.

But the producers say their reward comes from letters (which viewers send them; from the high Appreciation Indexes that are reported; from the people in Britain who greet Asians in the street all over the country by saying "I saw your club on TV the other evening", and who then settle down to continue an argument with them on whatever the subject of the meeting happened to be; and finally from the people of Asia who write to give their views and say they have heard their friends or relations on the radio programme and that they themselves will pay a visit to Asian Club when next they are in London.

The B.B.C. programme is one example of the way in which television stations can utilize the presence of people from other lands in their country to produce a programme series of wide popularity which promotes better comprehension among nations. In the spirit of its Major Project on mutual appreciation between Orient and Occident, Unesco would welcome the production of similar programmes by other television stations throughout the world.

ONE PERSON OUT OF 44 IS A TWIN

by David Gunston

ODILE AND GENEVIEVE, daughters of a French art critic, are identical twins. As a result only their parents and a few close friends are able to distinguish between them. Their tastes, interests and activities are also identical. As students at the School of Decorative Arts in Paris they achieved an equal measure of success. Later they took up theatrical careers and have since appeared in several Paris productions.

Photos © Paul Almsy



ARE you a married woman between 35 and 39 with a family of eight? If so, then you are the most likely mother in the world to have twins! The next most likely mother of twins is the woman between 35 and 39 who already has seven children, then the woman of the same age who has six children, and so on. The woman between 30 and 35 who has eight children comes next, then those of that age with seven, six, five children, and so on. If you are outside the 30-39 age group, or have more than eight single children already, then your chances of having twins decrease considerably.

These facts emerge from a recent close study of some 3,000 twin cases and birth statistics over the past ten years. The findings apply only to fraternal, or dissimilar twins, however. Identical twins occur about once in every three sets of twins, and most mothers have a roughly equal chance of having them at any child-bearing age.

It has long been known that the ratio of the occurrence of twins to single children is the same as the ratio of triplets to twins. Quadruplets, in turn, appear in the same ratio to triplets as triplets to twins, and so on. At the end of the last century, the French genetecist, Hellin, discovered the proportion of these ratios, and the biological law now known as "Hellin's law" summarizes his findings. Twins of either kind, fraternal or identical, occur about once in every 87 normal births. Triplets arrive



about once every 87×87 births, quadruplets once every $87 \times 87 \times 87$, and so on. Hellin's useful calculations are proved to be approximately correct from a wide range of birth registration statistics, although there are some variations in the frequency of twins among races and countries.

American Negroes seem to have the highest twin-birth rate of any civilized racial group, and the Japanese the lowest, at only 35 pairs of twins, on average, to every 10,000 single births. In the United States twins are born once in every 86 to 88 deliveries, and one out of every 44 Americans is a twin. In very hot countries the twin rate tends to be lower than the average, and in colder northern lands the number of twins becomes greater—the further north, with peoples like the Eskimos and the Lapps, the higher the percentage. This would seem to be nature's way of safeguarding the populations of the arctic regions, where conditions of survival are less favourable than elsewhere.

There are normally two ways in which twins may be born, and they represent the two distinct types of twins universally recognized. If two separately-produced eggs are fertilized together, they may develop side by side in the mother's incredibly elastic womb and be born as two ordinary children. This is the commonest kind of twinning, when fraternal twins result. Identical twins, on the other hand, are the result of a single

egg dividing, or being split, into two embryos after fertilization.

It is not known just how often this strange division occurs, since we only become aware that it has happened when the surviving embryos are born together as twins. It may be the case that such a division takes place more often than is supposed, and that the stronger of the twins suppresses the life in its fellow-embryo, which eventually vanishes, absorbed by the blood-stream. We know that this phenomenon does occur, as occasionally the suppressed twin is not absorbed but is found on delivery of the live child, a strange, paper-thin mummy.

Nature's tragic freaks

WHEN this splitting is incomplete, which happens perhaps once in ten million births, the two babies are born as Siamese twins joined together at the trunk. Of these fewer than one set in five survive, and even today fewer still can be surgically separated and live. Occasionally, too, twins are produced as a result of incomplete splitting of the egg that have large parts of their bodies unseparated sometimes with two heads on a single trunk, or one trunk having four arms and legs. These unhappy freaks rarely survive birth or a few days, and are nowadays so rare as not to cause any expectant mothers anxiety.

As is well known, twins are not always born very close together.

There are many instances of one or two whole days separating the birth of twins, and several (most exceptional) cases of as much as a month intervening. The longest proved time-lapse between the arrival of twins was that of a Bengali woman in India some years ago, whose babies were born 45 days apart.

Fraternal twins can usually be told at a glance from the always unaccountably similar identical twins. Two-egg twins are invariably two completely independent individuals whose only common endowment is that they had the same mother and developed at the same time in her womb. They may be, and frequently are, of different sexes, and as we have just seen, their birthdays may not be on the same days. Theoretically, too, they could have different fathers.

Much research is still going on into the question of fraternal twinning, but there now seems to be no doubt that the tendency towards it is directly inherited solely through women, and never through men. It is, after all, a wholly feminine phenomenon. A woman who is herself a fraternal twin is much more likely to have fraternal twin babies than other mothers who are not twins. But a man who is such a twin is no more likely to father such a pair than any other man.

Many women have had three sets of fraternal twins, and not long ago an Italian mother gave birth to her

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next page

STRANGE KINSHIP OF 'PEOPLE IN DUPLICATE'

sixth set. Many years ago a Sicilian woman made obstetric history by producing 11 sets of fraternal twins in the same number of years. In 1929 an American mother set up a record of another kind by having two sets of fraternal twins in that year. Another woman, with no other children, had two sets of these twins in fifteen months, while an English mother has had three sets in just over three years. All these cases show that in some women there is a marked predilection for producing two-egg twins.

In contrast, one-egg twins are basically different from the ordinary brother-and-sister type fraternal twins. They are really people in duplicate — duplicate creations of one and the same person. It is on identical twins that most of the fascination—and most of the age-old lore—of this subject is centred. A newly-fertilized egg, or an embryo not more than a few days old, splits itself into two halves, and these halves then re-form themselves as complete, if closely-related, persons. Identical twins must therefore be of the same sex, and although they may not invariably look alike at birth, they always develop along parallel lines and are usually so alike that strangers and sometimes even their own friends, find difficulty in telling them apart.

At this point we arrive at the one sure test for distinguishing from outside the two types of twins. Identical twins can exchange roles or places without others being aware of it, whereas fraternal twins can never boast sufficient similarity to do this. Therefore, when Shakespeare in *Twelfth Night* made Viola masquerade as her twin brother Sebastian, he erred, for identicals are invariably of the same sex. The strange kinship that keeps them together does not usually weaken as they grow older.

She talked to a mirror

SIR FRANCIS GALTON, the famous heredity expert, who founded the modern science of eugenics, and who made a lifelong study of twins, confirmed that it is not uncommon to find sets of identical twins practically impossible to tell apart. But it is not often that the twins themselves get confused. Yet Galton cited an instance where a girl identical twin had actually spoken to her own reflection in a mirror, thinking she was addressing her twin sister! No matter how closely allied identical twins may be, physically and mentally, they possess different finger-prints and, in most cases, easily distinguishable handwriting. Galton found only one pair of twins among 85 whose case-histories he studied in detail who themselves could not tell their handwriting apart.

The remarkable affinity between identical twins has been proved time and again. One of the most interesting cases was that of a pair of iden-

tical boy twins in America who were adopted as very young babies by two different, unconnected families. At the age of eight, one of the foster families moved from the town where both boys had been living so that they were then separated by over 1,000 miles. They did not in fact see each other again until they had reached their early twenties. Yet the following characteristics were then found to be the same in each case; they had both married girls of a very similar type of the same age; they had both become electricians and were actually working for different branches of the same large firm; and, coincidence or not, they both had pet terriers with the same name!

Identical twins often contract the same illnesses at the same time, even when separated, and sometimes their teeth decay at the same time. A Paris doctor, Dr. J. Moreau, tells of an



extreme case of male twins who although not living together were both certified for monomania at the same time. They both had the same persecution mania, the same hallucinations and other symptoms, although they never communicated during this time.

This affinity rarely lessens throughout life, even in old age. One of the many facts that emerged from Dr. F.J. Kallman's study of over 1,000 New York identical twins aged 60 or more was that even when the pairs had lived most of their lives under totally different circumstances and surroundings, they continued to be closely alike in the physical and psychological changes that accompanied their growing old. Some, indeed, tended to become even more alike in old age, which showed that some genetical similarities between twins do not manifest themselves until advanced years are reached.

Whilst there may be minor psychological differences and dissimilar interests between identical twins, they

invariably tally in their outstanding personality characteristics. Thus a neurotic, an artistic, or a mentally immature identical twin will be found to have a partner with similar traits of character and make-up. Observations on twins seem to bear out the suggestion that our psychological make-up is in many important respects genetically determined.

Chang, Eng & Barnum

THE type of twins who are, literally, closest together are those luckily rare unfortunates, Siamese twins, whose horrible fate seems to catch popular fancy most. The name was originally given to the male twins born of a Chinese mother in Siam in 1811, Chang and Eng. They were joined, a little obliquely, by a thick fleshy band extending between their breast-bones and their hip. Their mother sold them as freaks to a showman, who exhibited them in Europe.

They eventually passed into the hands of Phineas T. Barnum, and travelled in his shows for many years. They settled down in North Carolina, married two sisters, and between them had 22 children, all normal, save that two were deaf and dumb. They lost their property in the Civil War, and died in 1874. One died from the effects of drink, and the other expired, apparently from shock, 2½ hours later. When they were about to be exhibited in France, the authorities refused, believing that any expectant mothers who saw them might have similar babies!

A later pair of female Siamese twins, the English Hilton sisters, were refused permission by the authorities to marry when they wanted to. But neither of these pairs were the first twins to be so joined. There is plenty of evidence to show that in the Middle Ages, in the tiny village of Biddenden, Kent, England, Eliza and Mary Chulkhurst, were born joined together at the hips. They lived until their thirties, and did good works about the place, leaving lands and accruing income for an annual gift of cakes to the poor, a ceremony still observed.

Twins are not always regarded as a blessing. Many primitive tribes have never been able to understand the phenomenon of multiple births. In some communities a mother of twins is branded as unfaithful and the babies may be put to death, since it is believed that the husband cannot have fathered two children at the same time. Other races refuse to let the mother keep both her twin babies. Australian aborigines still do this, handing over the other child to another family.

Many and horrible are the strange rites and practices connected with twin births in unenlightened countries, all bound up with the superstition that twins are wrong, magical



Photos © Paul Almasy

INTERCHANGEABLE ACTRESSES, Odile and Geneviève study their parts for a play in which both will appear. When one of the twins replaces the other on the stage neither the audience nor the theatre staff is any the wiser. Once, when Odile was ill, the producer asked Geneviève to step into her sister's shoes for 12 days. The audience

never suspected there had been a replacement in the cast. When Odile had recovered, the girls decided to go one better. One evening they took it in turns to play the same role—Odile appeared in the first and third acts and Geneviève in the second and fourth. Once again the theatre audience was duped by the interchangeable actress twins.

and unlucky. In several East African tribes various weird purification rites have to be endured by every mother of twins before she can be accepted back as a respected and healthy member of the tribe. There have been cases where a mother has been killed as a witch for producing duplicate babies. It is a happier thought that impels some other races to bury twins, when they die, where two paths cross. On the other hand, history is full of examples where other, more intelligent peoples have regarded twins with wonderment and awe, admired especially for their great similarity. The mythology of many races is rich in tales of wonderful, heroic and revered twins.

Some members of the medical profession believe that the grafting of quite new and separate bodily tissues, such as the transfer of glands and other organs from one person to another, which so far has not met

with much success in the majority of cases tried, would be a much simpler matter with identical twins. However, many experiments are needed before this can be proved correct.

Mankind has always found a peculiar fascination in twins, particularly identical twins, and indeed, the idea of human beings in duplicate, as it were, does stir the imagination. For centuries this interest has operated on two levels: the popular and the scientific; and nowadays the two usefully converge. Thus twin associations help in medical investigations by offering abundant material in all age groups and walks of life. The Soviet Government runs a Twins Institute in Moscow for research into the genetic and eugenic problems raised by the incidence of twins, and in the United States is a National Twins Association, which holds an annual rally of twins from all over the country, awarding prizes for the

oldest and the youngest sets, the most attractive and the most alike, and so forth.

The study of twins indicates that we owe more to heredity and the circumstances of birth than to any external conditions later in life. Whilst we cannot, on any balanced view, afford to neglect environment, heredity holds the key to our earthly fates. Another striking fact that is confirmed by every investigator is that twins very rarely, if ever, achieve any great eminence or distinction in life. This is largely because, it is thought, the presence of a twin brother or sister makes each over-dependant upon the other. A twin partner would therefore seem to be rather a handicap to great success in any sphere. Individual initiative tends to be lacking among twins: by their very existence they rely upon and support each other too much for one to be personally well above average.

THE ROOTS OF PREJUDICE

(Continued from page 21)

Boomerang victims HOISTED WITH THEIR OWN RACIST PETARDS

a system which gave all power to the wealthy slave owners. In this setting, the concepts of racism served perfectly as a justification. The Negroes were declared to be a childlike race, which must be directed in work for its own good and which must be kept inferior to the poor whites for the good of civilization. Prejudice of the racist variety took hold of the South and has remained there to the present day.

In Western Europe during the first half of the nineteenth century, racism was a doctrine elaborated only by a few writers. This does not mean that there was no prejudice, but simply that prejudice was then religious and cultural in character rather than racial. At first, racism had little popular appeal, as democratic and humanitarian ideology was generally dominant over the older aristocratic ideology. By 1870, however, the aristocrats, in a desperate search for tools and allies to support their waning power, seized upon racism as a useful propaganda device. In Germany two groups of politicians discovered that by building up anti-Semitism, then a weak remnant of an ancient religious antagonism, they could also build their own political strength.

One of these groups was led by court chaplain Stoecker and other "romantics", who wanted to create a new kind of reactionary social order much like modern Fascism. The other group was led by Chancellor Bismarck who was trying to maintain himself in office against the opposition of the growing Liberal and Socialist parties. The latter had Jewish leaders, and anti-Semitism seemed a useful policy even though Bismarck was not personally anti-Semitic. His successors in the German Government continued to use anti-Semitism until it became part of the popular tradition.

In Russia, the corrupt and inefficient Tsarist government also sought to gain political support by adopting racism. In 1880 the Tsarist police began a programme of propaganda against Jews which was racist in tone, and instigated the first of a series of pogroms against them. The device did help to divert the peasants and some city workers from their real troubles for a number of years, but nevertheless the Tsarist government ultimately fell.

In France there was the famous Dreyfus case, in which anti-Semitism was used as a political weapon.

Racism was thus a body of traditions—some general, some specific—that became part of the popular culture of some Western countries but not of others. Where it was accepted, it influenced people to think in terms of biological race superiority and to act in a violent and prejudiced manner towards certain minority groups. Wherever it has existed it has superseded, or at least become interwoven with, all other bases of group antagonism.

TEN EVILS OF PREJUDICE

MANY people believe that the harmful effects of prejudice are felt only by those against whom it is indulged. There can be no doubt that restriction of job opportunities, lack of access to facilities (both publicly and privately owned) that are meant to serve the population in general, the presence of bias and antagonism in law enforcement officials, and many other manifestations of prejudice, are directly harmful to those people whom they affect. But it is not so obvious that those who feel the prejudice, and who enforce the discriminations which are its visible manifestations, are themselves victims of their own attitude and behaviour. This misunderstanding might itself be regarded as one contributory root of prejudice, since few people would so strongly maintain a kind of behaviour which they considered to be harmful

to themselves. It is therefore necessary for us first to examine the ways in which prejudice is harmful to the prejudiced.

Loss of manpower & productivity

1 In the first place, there is the direct economic waste entailed by failure to use the full productivity of manpower and the fullest demands of the market. In so far as people are kept unemployed because of prejudice, or are employed at lower tasks than they are capable of handling, there is waste. Every employer loses by not hiring the most efficient workers available, and every consumer loses by having to pay higher prices for his purchases.

The loss is most serious and most obvious during periods of manpower shortage, but it can be demonstrated to exist at other times also. It usually takes an indirect form, and thus is not readily apparent to most persons. Also, as we have seen, some people benefit directly from prejudice, and so are especially unlikely to notice the indirect loss.

While prejudice is just one among many sources of loss, it is seen to be a significant one when we note its connexion with low standards of living in several parts of the world. In such regions, even if natural resources are abundant and there is no overpopulation, prejudice keeps productivity per person low. The Southern States of the U.S.A. offer an obvious example of this.

Increases in sickness and crime

2 A second type of economic cost of prejudice is that which arises out of social problems which are aggravated. Much of this cost is borne by a government budget. Where prejudice creates social problems, the government must control or alleviate them. Even a government run by the most prejudiced people finds it imperative to control communicable diseases and epidemics, maintain a police and jail system, offer some protection against accidents, and provide a minimum of direct relief so that starvation will not be too obvious. The costs are frequently more direct. The bad health of a group of people kept down by prejudice creates an unhealthy environment for the prejudiced. The costs of crime are met not only by the government but also by the criminals' victims.

Waste in time, talk & money

3 A third group of costs is to be measured in terms of time wasted before being translated into terms of money. A casual inspection of the front pages of the world's newspapers would indicate that the people of countries where prejudice prevails spend much time in discussions on how to treat minority groups. Only in prejudiced countries are congresses and parliaments frequently engaged in debate and legislation concerning minority groups. Many of the private organizations ranging from businessmen's groups and unions to sports groups and social clubs in these countries find it necessary to take time to consider how and in what degree to apply their prejudiced policies in specific cases. In terms of the primary aims of these congresses and organizations, such activity is a waste of time. The group could turn its attention to matters more directly connected with its own well-being, or it could release its members sooner to pursue their own interests.

Then, too, the existence of more laws and rules

creates more opportunities for litigation and for contesting the rules. Give people a grievance and an enormous amount of time will be spent in indulging it. The prejudiced peoples of the world impose on themselves a huge burden simply by obliging themselves to decide how and to what extent in specific cases they shall hold down the people against whom they are prejudiced. This burden has to be measured in terms of time and mental energy.

Undermines international goodwill

- 4 A fourth cost of prejudice is seen most clearly in the relation between nations today. Each nation is anxious to gain the good will or respect of other nations, whether its ultimate aim be peaceful accommodation or domination. Diplomacy, international economic assistance, participation in world organizations, and all other governmental activities directed towards other nations, are aimed at acquiring prestige and influence. These efforts on the part of some nations are partially nullified by acts of prejudice within those nations. Few people will regard with complacency acts of violence and discrimination against members of their own race or nationality in another country. And many other people wonder whether an ally is to be trusted if it engages in acts of prejudice against minority groups. While prejudice is only one factor among many, a survey of international attitudes today would show that there is no complete trust or respect for nations in which prejudice prevails.

The diplomatic efforts and goodwill activities of these nations cannot have their full influence. This is especially true when the diplomats themselves manifest prejudice against their allies.

Fully two-thirds of the people of the world today are members of races towards whom much prejudice has been shown. Some of these people have now formed important nations, and others show signs of developing in that direction. It is these peoples especially which regard prejudice in other nations as part of the foreign policy of those nations. Much of the rational and expensive efforts in the diplomacy of the latter nations is thus wasted by prejudice.

Builds barriers to knowledge

- 5 Thus far we have been counting the measurable economic waste caused by prejudice. There are also psychological forms of waste that cannot be easily translated into money, time or effort, although their effects may be more devastating in the long run. Our fifth damaging effect of prejudice on the prejudiced arises from the fact that it creates barriers to communication. A great deal of knowledge and culture is lost to prejudiced people, because they will not meet and talk with those who have this knowledge and culture. There is little realization on the part of the prejudiced of how much they miss in this way, but the lack of recognition does not alter the fact. As the hitherto subordinated peoples have secured independence, they have turned particular attention to learning and science. Though they have a great deal of lag to make up, some of their developments in this field are already approaching those of the hitherto dominant peoples. Thus the barrier to communication created by prejudice is having an ever-increasing damaging effect on the prejudiced.

Useless outlet for frustration

- 6 Prejudice serves as an outlet for frustration, as we shall have occasion to emphasize later. A number of studies have shown that the presentation of a frustrating situation will, in most circumstances, increase prejudice towards any group that happens to provide a convenient outlet. Since the prejudices we are concerned with are manifested by whole groups of people, the frustrations which give rise to them must be extensive and serious ones. Such frustrations arise from external circumstances such as economic depressions, lack of satisfaction in family relations, and so on. These are admittedly difficult problems. But prejudice does not solve them. At best it can temporarily relieve the feeling of frustration. This temporary relief is harmful, since it prevents the search for, and action towards, the real solution of the

frustration. This point will be given fuller attention in a later section.

Closes the door to progress

- 7 Recent researches have shown the correlation between prejudice and other kinds of rigidity and narrowness, at least in Western culture. While the cause is not yet clear, the connexion is so strong that it may fairly be inferred that the maintenance of prejudice will be accompanied by a closed mind towards anything new and an inability to accept and reciprocate fully any human relationship. Clearly, anyone who has these personality defects is missing much of what life has to offer.

Breeding ground for terrorism

- 8 Prejudice is partially characterized by fear and anxiety in relation to the groups against which it is directed. In Europe during the Middle Ages, many people terrified themselves and their neighbours with beliefs that Jews were agents of the Devil and that they engaged in ritual sacrifices of Gentile children. Many of the minor Nazis of modern Germany were convinced that Jews were engaged in an international plot to enslave their country. Prejudiced people everywhere exaggerate the numbers and power of the minority groups in their home areas. These and other facts indicate that a feeling of terror is a motive for an act of terrorism. The fears and anxieties are based on false beliefs, but the psychological pain they cause to those who feel them is real enough. Prejudice thus contributes to unhappiness.

Can spread like a contagion

- 9 When prejudice is part of the culture of a people, it can shift its direction from one group to another. The history of countries where prejudice has existed shows that different minorities have been the objects of prejudice at different times. The objects of prejudice are not as stable as is commonly thought. The immigration of a new nationality group to a country where prejudice is entrenched—as of Indians to South Africa or of Chinese to the United States—can be the basis of a new focusing of prejudice which had previously been directed to another group. The development of tensions between governments—as between France and Germany in 1914 and 1938 or as between the Vatican and Germany in the late 1930s—can become the basis of popular false beliefs and discrimination against peoples or religious groups. No group of people is safe from prejudice when any other group is already its object.

Ultimate effect: violation of the law

- 10 Closely associated with prejudice is disrespect for law and unwillingness to settle disputes peacefully. When one group of people is prejudiced against another group, it is generally unwilling to apply the usual laws and standards of behaviour to the persons who are the objects of prejudice. Violation of the law when it is to be applied to such persons is one of the most typical forms of discrimination. In many countries of the world it has been found that unchecked violence and deprivation of civil rights directed against one group can easily spread to all other groups. When laws are misused or ignored, they become weakened, and illegality becomes part of the entire culture. Where a dangerous cultural practice exists, any person or group may become its victim.

Yet there can be little doubt that prejudiced people believe that prejudice cannot be directed against them or that it has no harmful effects on them. If they understood the consequences of their own attitudes and behaviour, they could at least question their own prejudices. This has not only been demonstrated logically, but also empirically, by direct questioning of prejudiced people. Even when aware of the action of prejudice on minority groups, they are not aware of the *reaction* of prejudice on themselves. Ignorance of the full consequences and repercussions of prejudice is thus a precondition or necessary cause—although not a sufficient explanation—of prejudice.

To be continued next month

THE UNITED NATIONS IN BRUSSELS



United Nations

UNDER a concrete cupola—the largest ever built in Europe without central supports—is housed the most international of all the pavilions in the Brussels World Fair—the United Nations Pavilion.

Formally dedicated on April 26, anniversary of the opening of the San Francisco Conference which drew up the United Nations Charter, the U.N. Pavilion brings together under one roof all the members of the United Nations family.

The exhibits of the U.N. and the specialized agencies have a common theme: the challenge which the modern world presents to man and how each member of the U.N. family is working to help meet that chal-

lenge. Striking displays demonstrate examples of work done by the different agencies in their special fields: the International Labour Organization shows its work for social development in the Andes; the International Civil Aviation Organization has maps demonstrating air traffic control over the North Atlantic; the World Meteorological Organization exhibits facsimile equipment for weather forecasting; typical of the projects aided by the International Bank is one illustrated by a miniature dam in operation.

UNESCO has several stands dealing with some of its most important projects: Orient-Occident cultural interdependence, elimination of racial prejudice, education, arid zone prob-

lems and their solution, promoting the free flow of information.

A special set of sixteen stamps commemorating U.N. participation in the Exhibition is on sale in the Pavilion. The stamps, valued at the equivalent of \$2, are only valid for letters posted on the spot.

A United Nations week was held from June 23 to June 26, during which debates were held on subjects connected with the U.N. family. One of the principal speakers in this programme was Dr. Luther H. Evans, Director-General of UNESCO. June 26, anniversary of the signing of the United Nations Charter (at San Francisco, in 1945) was marked by a special ceremony attended by leading U.N. officials.



United Nations

GLEAMING ATOMIUM (left) dwarfs visitors to the Brussels World Fair. In background (arrowed) is U.N. Pavilion. Above, entrance, and below, interior of U.N. Pavilion whose concrete cupola is the largest ever built in Europe without central supports. Right, a Unesco stand, "People Have the Right to Information". This exhibit illustrates Unesco's campaign to bring press, radio, television and cinema facilities within reach of all. (See The Unesco Courier, July 1957, special issue on the Brussels Exhibition.)



Photos-Gregorius, Brussels



Meet the women of Ghana

by Victor Akinyele Williams

THIS is the Ghana Broadcasting System. The time is now half past three... Here is the Ewe Woman's Half Hour Programme." How often on tuning in their radio receivers have listeners in West Africa heard the familiar tones of this woman announcer. And travellers coming over into Ghana by plane hear the sweet voice of the air hostess announcing their time of arrival at Kumasi airport.

These are two of the many evidences of women's emancipation in Ghana. Women now hold all sorts of public appointments formerly held by men. You buy your stamps from a woman clerk behind the post office counter, and it is now a familiar sight in Accra to see a woman police officer shepherding a child across the street, while almost every mail boat that arrives from abroad brings more Ghanaian women who have gone abroad for further study as social welfare officers, nurses and for other posts.

Women compete vigorously in all fields of learning with men. There are now women doctors, opticians, physiotherapists and dieticians. There are women lawyers too, and several Ghanaian women hold high posts in the Civil Service, while those with academic degrees work as lecturers in institutions of higher learning.

But what of the ordinary housewife? Like women everywhere she has her share of domestic chores and troubles—cooking, nursing, laundry and generally looking after the home. She has her headaches too, but she keeps cool and level-headed, for she is not possessed by that demon of the modern world—worry. She is seldom bored because she is too busy to worry over petty things and she enjoys her work.

Triumphantly and good-naturedly the housewife of Ghana combines the tasks of looking after her home and bread-winning, helping in this way to supplement the family budget.

How does she do it? Well, let's start the day with an average housewife in Accra. She gets up earlier than any other member of the family, usually about 5 a.m., makes the fire and puts a big pot of water to boil. While the water is heating, she busies herself, sweeping the compound and cleaning the rooms. Within a half hour the water is boiling and with it she prepares starch for the laundered dresses, cooks the breakfast for the family, and uses the remainder for the children's bath.

Loves pomp, pageantry & colour

By 7 a.m. everything is ready for breakfast. The children and their father eat theirs and go off to school and the office. But the housewife does not breakfast along with the rest. She washes and starches the dresses which she has soaked overnight, and bathes her baby—one of the highlights of her day, for children are adored in Ghana.

By 10 a.m. she is off to the market with her baby cosily wrapped on her back. First she does her own domestic marketing, and then branches out to buy supplies for her "work"—banana, yam, fish or whatever her edible merchandise may require. Some women sell tinned provisions and cigarettes.

In this case let's assume that our friend the housewife sells tataye (fried plaintain). On her return from market, she makes two fires. On one she pre-

pares the family lunch, and on the other she fries tataye, fish and probably yam. Soon schoolchildren from the neighbourhood come streaming into her compound with their ha'pennies and pennies for their midday meals. Workers from offices, too, send messengers for her delicious tataye and fish, both having been fried to a golden brown colour with coconut oil. By half past one the tataye is exhausted and the family cooking is ready. Our housewife can take a short nap while awaiting her husband and the children.

Jack of all trades? Maybe, but she is master of them all. She works hard but she plays hard too for she believes that "all work and no play makes Jack a dull boy".

She loves pomp, pageantry and colour. The gorgeous multicoloured kente dresses are admirably suited to her plump figure (one rarely sees a thin woman in Ghana), her attractive, ebony black complexion, ivory white teeth and large expressive eyes. She is fond of the gold jewelry for which Ghana is famous and on festivals and other special occasions displays heavy rings, bangles, bracelets, necklaces, brooches for the hair and dress, ear-rings and sometimes gold bangles round the ankles.

The 'Rock'n' Roll' of West Africa

SHE loves dancing and singing and, at least once a week, usually on Sunday, she spends the evening at her local club. Besides folklore and tribal dancing, our housewife and her friends indulge in a special kind of music called "High Life" with lots of rhythm and a quick tempo, that is very popular not only in Ghana but all down the coast from Dakar to Douala. "High Life" is the "Rock'n' Roll" of West Africa.

Dancing is the number one programme of any great occasion: a wedding celebration or anniversary, the birth of a baby and funerals are all celebrated with much dancing.

At the theatre and the cinema you will see a host of women with their families. And on the last week-end of each month Accra's places of amusement are thronged with happy married couples. The same is true of a host of other towns all over the country—Tamale, Kumasi, Cape Coast all celebrate the month-end with much felicity.

Do not think for a moment that I am talking about the sophisticated women of Ghana only. No, I am talking about people from all walks of life, rich and poor, educated and uneducated (who still constitute—but increasingly less so—the majority of the womenfolk of Ghana). They all dance away their cares with the result that they become care-free, but, mind you, not irresponsible. Though placid and serene in their outlook on life they are not unambitious. They are keeping up the struggle to reduce the gap between themselves and their more advanced sisters in other lands. In a few short decades education has brought the women of Ghana out of the misery of illiteracy and superstition into a fuller and richer life. Today, girls study not only at the co-educational school at Achimota, but also at the Kumasi College of Arts, Science and Technology and the University of Ghana, Accra. Now, the parliament and not merely the kitchen is their goal.

Letters to the Editor

MAN AGAINST NATURE

Sir,

I recently read with great interest your report... concerning the plight of the world's wildlife populations (January 1958 issue). Possibly, coming from your great organization, people will be stirred into some type of positive action. In a small local way, this non-profit organization (Alberta Wildlife Tours) has been endeavouring to foster interest in wildlife preservation and conservation, by showing productions of 25 mm. colour slides, and 16 mm. wildlife motion pictures throughout the schools and to the public in this province. We have shown to over 32,000 people, mostly in the rural areas, and purely on a spare time basis with no financial support from any source. Only constant pressure of a national or world-wide scope will help to save what we have left. Congratulations on your fine effort to awaken Man "The Destroyer".

Edgar T. Jones
Edmonton, Alberta, Canada

Sir,

We should like to offer our congratulations on your issue of January, 1958. Your magazine emphasizes the importance of natural balance in the animal world and the need to guard against its disturbance, and for this reason it should be widely distributed and read in all countries.

J. Dumont
Editor-in-Chief,
"La Tribune des Eleveurs et
des Agriculteurs", Brussels

Sir,

I read in your January issue, "Australia protects its remarkable natural features and its marsupials—kangaroos, koala bears, Tasmanian wolves and devils and curious duck-billed platypus."

We in Australia do possess some of the most fascinating wild life, but it is depressing to know that so many species are extinct or on their way to inevitable extinction. The main reasons for this are that although some animals are protected, the restrictions are not far-reaching enough. The policing of this protection is insufficient and there are too few natural reserves to save many species. It is of universal importance that Australia's wild life be preserved. There is great opportunity for naturalists interested in this work in Australia, to act before it is too late.

Antony Symons (aged 15)
Sydney, Australia

IN DEFENCE OF THE GOAT

Sir,

Members of the British Goat Society have drawn my attention to the article contained in the January issue of THE UNESCO COURIER, relating to the goat and written by Mr. Raymond Furon.

This Society considers that the goat,

when managed in a proper manner, is a most useful animal which produces milk and, to a lesser extent, meat, skins and hair under certain conditions which are not favourable to cattle e.g. climatic conditions and lack of space. The substance of Mr. Furon's article as to the destruction that can be wrought by goats is probably true but it would seem that your organization would be doing good work if it could educate people keeping goats to look after them in a proper manner. Controlled grazing, electric fencing and isolation in limited areas are all surely steps in the right direction.

My Society has done much to improve the breeding of goats and has exported first class pedigree stock to all parts of the world. The members of my Society who have written to me did, however, feel that the destructive nature of the goat has been over-emphasized and the benefits derived from the use of goat's milk forgotten. It has been proved on many occasions that goat's milk is of great help to children and old people and often helps cure cases of eczema and asthma which are caused by an allergy to beef protein absorbed through the consumption of cow's milk and beef products.

H.R. Fortescue
Chairman, The British Goat Society
Norfolk, England

EDITOR'S NOTE: Of course, the goat is a most useful animal if it is managed properly; the trouble is that until recently it has not been managed at all, and then only in countries where there is an awareness of the havoc it has wrought; elsewhere (particularly in the Mediterranean region) the goat has for centuries been spreading the desert wherever it has set foot. It is true, the problem does not exist in Great Britain.

ARTISTS IN PARIS

Sir,

As a painter I read with much interest the article "Young Artists in Paris" (THE UNESCO COURIER, April, 1958), and, according to the definition given ("A painter is young at 60, if he has not yet made his name"), I can classify myself among the young ones as I shall not be sixty until next year.

I can tell you from first-hand experience that the material difficulties to which you refer are very real. I married young and have two children and I have many times found myself faced with this dilemma: Should I subject my wife and children to the risk of a precarious existence—or should I give up painting? But it is not possible to abandon one's art, unless one's passion for it is superficial—and such is not the case for me.

So, in order to balance the family budget I have very often had to take up other, more lucrative kinds of work, though without ever abandoning my palette completely. If I also tell you that I have very independent views on art, that I do not belong to any particular school or group of artists and that I have never wished to imitate any of the well-known painters—though sometimes

asked to do so by certain art dealers—you will understand that there are many factors which mitigate against achieving success.

P. Malard
Paris

Sir,

I have just read with great pleasure your April, 1958 issue with the articles on: "Gypsies, Wanderers for Two Thousand Years" by Gerald Barry and "Young Artists in Paris", by Professor Jacques Pinset.

Both articles have the same 'Leitmotiv': Wanderers, artists: lovers of Nature and often lonely dreamers—Bohemians all. I have lived and worked as an English Artist in Paris for 49 years. I left my studio in the old Rue du Dragon many years ago, but remember with pleasure the many evenings spent in Le Père Chambon's old "Dôme" and at the "Rotonde" in Montparnasse and Frede's "Lapin Agile" in Montmartre with Warnod, Dorgeles, Vlaminck, Picasso and many others. I do not know what things are like in the "Quartier" now, but, as Professor Jacques Pinset writes: "'La Vie de Bohème' is a thing of the past". It was good to read that both Montparnasse and Montmartre still vie for the honours of being the most flourishing artist's quarter in Paris, as they will remain for many years.

Morse-Rummel
Paris

TEEN-AGERS STUDY UNESCO

Sir,

I wish to express my pleasure in the continued high quality of THE UNESCO COURIER. I have been a reader and subscriber for some few years and, in my capacity as librarian, have found the publication most useful, both for source material in its varied fields, and for its interest and entertainment value to both students and staff of the school.

Owing to the apparently increasing world-wide problems relating to youthful vandalism and anti-social behaviour, would it be possible to produce at least one issue covering successful positive approaches to these problems, or discussing the causes and background?

Lists of suitable "teen-age" literature, films and other suitable teen-age materials available for parents and teachers would certainly receive much appreciation from all concerned.

I should be grateful if you could arrange to forward suitable library and display material publicizing the work of UNESCO to the children who are covering the work of your organization for social studies. Our boys concerned in this study, are aged from 12 years to 17½ years of age.

E. Kibel
Moorabbin, Vic, Australia

EDITOR'S NOTE: A list of available Unesco information materials has been sent to our correspondent.

From the Unesco Newsroom..

■ **TIDAL WAVE WARNINGS** : An international system to give warning of tidal waves was forseen by the Executive Committee of the World Meteorological Organization meeting recently in Geneva. Tidal waves are caused by underwater earth tremors, tropical storms and other geophysical phenomena and often cause enormous destruction and loss of life in coastal areas. For this reason the Committee considered that there must be international investigations into the formation of tidal waves, and that the results of research should be shared between nations. This would lead to the planning of an international warning system. The International Union for Geodesy and Geophysics (a member of the International Council of Scientific Unions, which receives financial support from UNESCO) was asked to deal with the oceanographical and seismological aspects of the problem.

AUSTRALIA'S SUN FURNACE: A special solar furnace is being constructed by Australian scientists in the grounds of Sydney University and will be used to test the resistance of metals to temperatures of 3,000 to 4,000 degrees centigrade. Its main feature will be a 65 foot four-legged tower which will support a concave paraboloidal mirror 12 feet in diameter. This mirror will collect sunlight reflected onto it by another mirror on the ground. Material to be tested will be lowered to where solar

heat can be concentrated onto a small area of its surface.

■ **ALL ABOUT ANTHROPOLOGY:** Scholars around the world have contributed to the International Bibliography of Social and Cultural Anthropology, a world-wide survey of literature in these fields, whose first edition (bilingual: English French) was recently published by UNESCO in its series of studies, Documentation in the Social Sciences. The book was prepared by the International Committee for Social Sciences Documentation co-operating with the International Congress of Anthropological and Ethnological Sciences. It can be obtained from UNESCO National Distributors (See list opposite page), price \$5.50; 27/6; 1,650 Fr.fr.

HOUSEWIVES' HOLIDAYS: More than 10,000 Norwegian housewives will benefit from a free fortnight's holiday during 1958 and 1959. The Norwegian Government will allocate more than \$150,000 to 24 organizations and institutions providing holiday facilities to needy housewives. Funds will also be available for children under ten years of age accompanying their mothers.

■ **BAN ON OPIUM GROWING:** Afghanistan has informed the U.N. Commission on Narcotic Drugs that it will ban cultivation and export of opium. Cultivation of the poppy has long been an important source of income for the population in parts of Afghanistan. To offset the economic effects of the ban, the Afghanistan Government has

EUROPE'S WORKERS GO A-VISITING

OVER 1,000 people from 20 European countries will travel abroad this year on UNESCO-organized study tours which enable workers to meet men and women who earn their living in the same way in other countries.

Some visits made possible by this year's programme : Members of the All Union Central Council of Trade Unions, Moscow are booked for visits to German cities ; co-operative employees from the Central Union of Consumers Co-operative Societies of the U.S.S.R. in Moscow will visit Stockholm ; Swiss workers will visit Holland, Denmark, Belgium, Italy and Germany ; Danish night-watchmen, Belgian building workers, Dutch and Finnish co-operative employees and Finnish education association students will travel to Switzerland ; French gas and electricity workers will visit Greece and Greek workers will travel to Austria and Italy.

UNESCO study tours began in 1952 and since then 6,170 workers have benefited by them. This year trips are planned for 57 groups of from 8 to 25 persons, although this represents only a fraction of the number of requests received. UNESCO grants cover the cost of travel between countries while workers' organizations, employers or the workers themselves meet all other expenses. This year UNESCO will contribute \$40,000 to the study tours while organizations will spend approximately \$120,000. Each group is received by a kindred association for a programme of studies in the host country or countries, covering living and working conditions, education, social welfare, family life and cultural achievements.

asked the U.N. for aid in rehabilitating displaced farmers and in maintaining living standards in the provinces affected.

RURAL SCHOOL PROBLEMS: A total of 250 million children in the world's rural areas still have no schools and even in educationally advanced countries, "one teacher" schools predominate. One of the most pressing needs for the extension of compulsory education is the improvement of rural education. The International Conference on Public Education which meets each year in Geneva to discuss current educational problems has therefore chosen for its themes this year, "Facilities for education in rural areas" and "The preparation and issues of the primary school curriculum." Convened jointly by Unesco and the International Bureau of Education, the Conference will take place between July 7 and 16. Ninety countries have been invited to send representatives.

■ **UNESCO CLUBS IN FRANCE:** There are now some 350 UNESCO Clubs in France whose activities range from the organization of travel abroad through contacts with other clubs (UNESCO Clubs now exist in ten countries) to discussions on international problems. Recently members of the French UNESCO clubs met at Boulouris, on the French Riviera, to discuss the further development of the movement. These clubs are usually attached to secondary schools, but an increasing number of youth organizations in France are becoming interested in the idea, and several clubs have been formed in youth hostels and similar groups.

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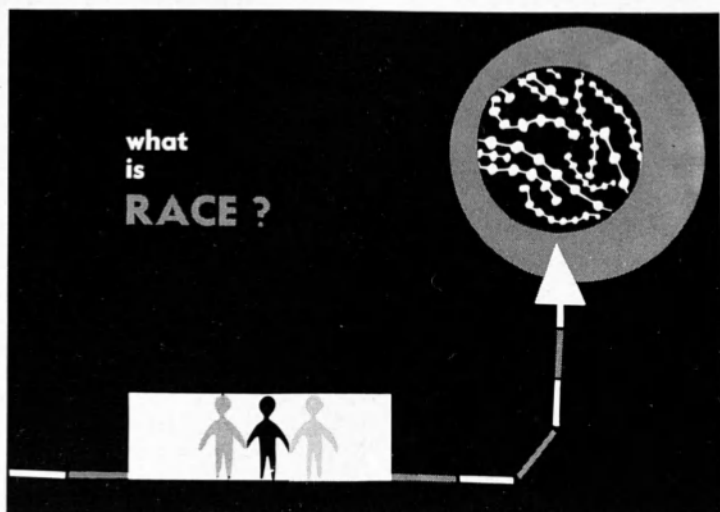
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THE RACE QUESTION IN MODERN SCIENCE

Unesco has called upon outstanding anthropologists, sociologists, biologists and physiologists of international renown to prepare a series of publications each dealing with a different aspect of the race question. These small volumes written for the lay reader are most effective in combating racial misconceptions, false theories and prejudices. Their success prompted Unesco to publish them for the first time in one collective volume, forming a full study of the race question in modern science. The nine titles included are:

- + **Race and Culture**, by Michel Leiris
- + **Race and Psychology**, by Otto Klineberg
- + **Race and Biology**, by L. C. Dunn
- + **Racial Myths**, by Juan Comas
- + **The Roots of Prejudice**, by Arnold M. Rose
- + **Race and History**, by Claude Lévi-Strauss
- + **Race and Society**, by Kenneth L. Little
- + **The Significance of Racial Differences**, by G. M. Morant
- + **Race Mixture**, by Harry L. Shapiro

U.K. edition published jointly with Sidgwick & Jackson Ltd, London.

U.S. edition published jointly with Whiteside Inc., New York.
Cloth: \$5.00; 17/6 (stg.); 850 F. fr.

The nine foregoing titles and a tenth, not included in the collective volume (*The Race Concept — Result of an Enquiry*, \$85; 4/- (stg.); 250 F. fr.) are also available separately. The price of those marked + is \$30; 1/6 (stg.); 100 F. fr.; others are priced \$25; 1/- (stg.); 75 F. fr.

Orders for the separate volumes should not be sent to co-publishers of the collective volume but direct to Unesco National Distributors.

THE RACE QUESTION IN MODERN THOUGHT

The Catholic Church and the Race Question

by the Reverend Father Yves M. J. Congar, O.P.

The race question in relation to Catholic dogma is here reviewed by an eminent Catholic theologian. Father Congar sets forth the position of the Catholic Church as regards the problem from the spiritual, the social and the historical points of view, and shows that the principles of Catholicism are profoundly opposed to racial discrimination.

\$.40; 2/- (stg.); 100 F. fr.

Jewish Thought as a Factor in Civilization

by Professor Leon Roth.

A short description of Judaism's specific contribution to world civilization, underlining what in Judaism in the very negation of racial exclusivism. Professor Roth writes of the history of the Jewish people and explains how ideas which have become in one shape or another part of the heritage of Western man, evolved from the basic laws of the ancient Jews.

The Ecumenical Movement and the Racial Problem

by Dr. W. A. Visser't Hooft.

A study of the basic beliefs and convictions of the World Council of Churches concerning the racial problem. The World Council groups over 160 Protestant, Anglican and Orthodox churches all over the world. The author describes the historical background during the periods of slavery and missionary expansion and examines the present situation in the United States and South Africa, where Protestantism is faced with the greatest problems and the greatest opportunities in the field of race relations.

Buddhism and the Race Question

by G. P. Malalasekera and K. N. Jayatilleke.

Two eminent specialists in the history of Buddhism, show Buddhism's special contribution to the understanding and solution of the race question. One of the main novelties of this work is that it shows how close the Buddha's ideas are to the findings of modern biologists and social scientists. Special attention is given to the caste system and to the different doctrines of Buddhism in relation to this problem.

\$.50; 2/6 (stg.); 150 F. fr.

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AUSTRIA. — Verlag Georg Fromme & Co., Spengergasse 39, Vienna V (sch. 37.50)

BELGIUM. — For The Unesco Courier: Louis de Lannoy, 47, rue du Midi, Brussels, (Brabant). (fr.b. 100.) Other publications: Office de Publicité, 16 rue Marq, Bruxelles, CCP 285-98; N.V. Standaard-Boekhandel, Belgiëlei 151, Antwerp.

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U. S. S. R. — Mezhdunarodnaja Kniga, Moscow. G-200.

YUGOSLAVIA. — Jugoslovenska Knjiga Terazije 27/11, Belgrade.



WEDDING DAY IN MODERN JAPAN

Western and Oriental elements found in many aspects of Japanese life are seen in these two wedding ceremonies for which the brides are garbed in the traditional kimonos and the bridegrooms are dressed in Western style. Elaborate hair-dos worn by brides are wigs. Important feature of marriage ceremony is the ritual of drinking rice wine by bride and groom. In top photo, attendants hold recipients for rice wine. According to custom, marriage room is decorated with emblems—storks for fertility, bamboo for plenty and tortoises for wisdom. In traditional Japan all marriages were arranged by parents. Today, with new legal freedom, young people can choose their own spouses. (See page 4)