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A WINDOW OPEN ON THE WORLD



# Courier

FEBRUARY

1956

(9th year)

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## THE FAMILY OF MAN

A camera  
testament

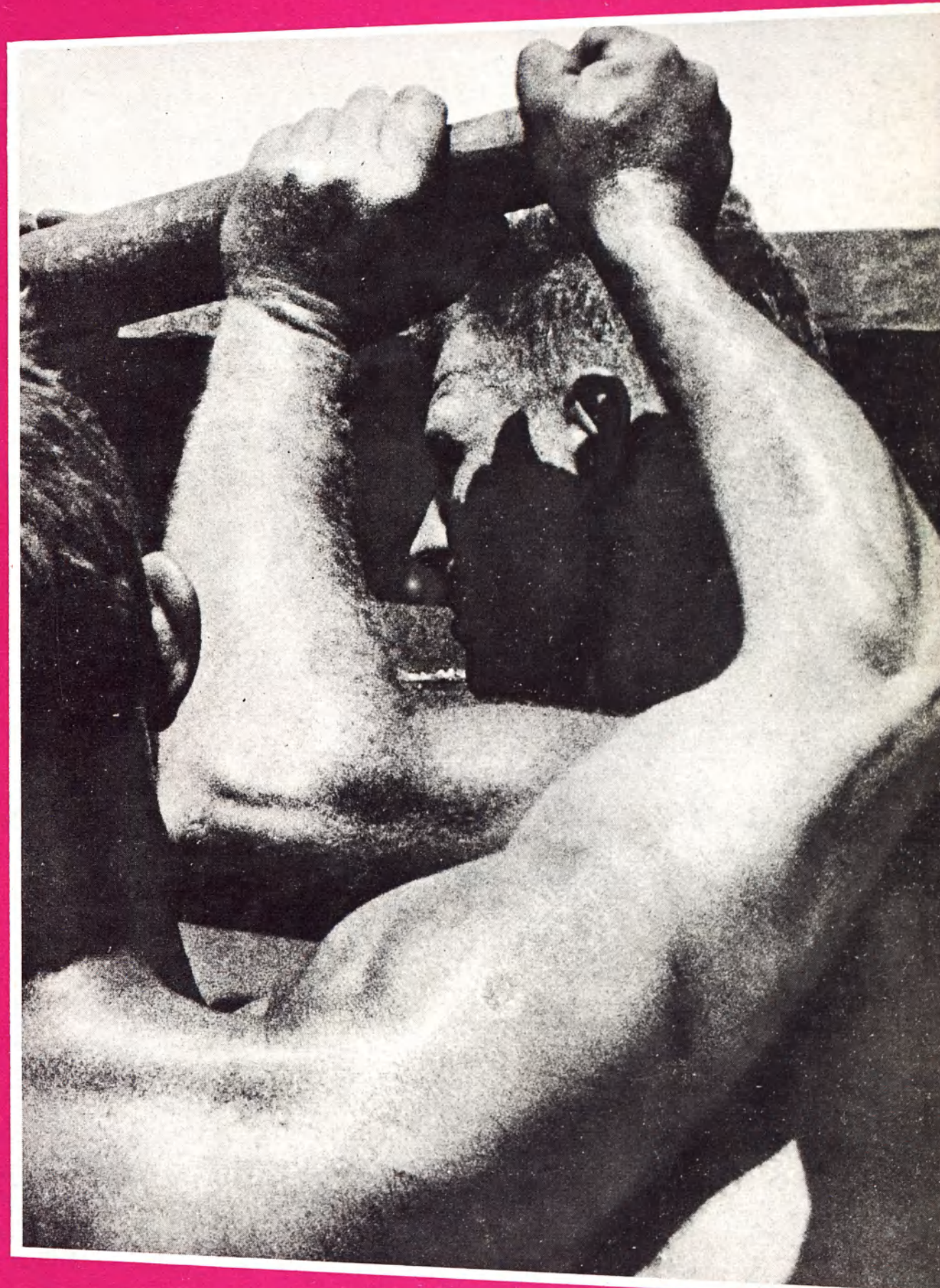


## TECHNICAL ASSISTANCE

Pitfalls, snags  
and a look at  
the human side



The earthworm,  
our N° 1 farmer







The Family of Man at work.  
(See page 18)

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FEBRUARY - 1956  
9th YEAR

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## Editorial Offices

Unesco, 19, Avenue Kleber, Paris 16, France

## Editor-in-Chief

Sandy Koffler

## Associate Editors

English Edition : Ronald Fenton

French Edition : Alexandre Leventis

Spanish Edition : Jorge Carrera Andrade

## Layout &amp; Design

Robert Jacquemin

## Circulation Manager

Jean Groffier

U.S.A. : Henry Evans



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Cover and photo on opposite page are taken from "The Family of Man", a photographic exhibition which Carl Sandburg, the famous American poet, has called "a drama of the grand canyon of humanity." (See page 18)

Switzerland. Copyright Jakob Tuggener

PHOTOGRAPHY has been hailed as the most typical art of the 20th century. Yet it is hardly more than a hundred years since the invention of "writing with light" opened a new window on the world to mankind. Certain persons can still remember the time when good pictures were a rarity; when only the most expensive books had good illustrations; when only the wealthy could afford good pictures in their homes.

Today photographs are everywhere around us. We see them in books and magazines, in newspapers, on posters in shops, and in the high-quality colour reproductions of works of art hanging on our walls. We can see pictures in motion on a cinema screen or projected thousands of miles through space by television. We can read cumbersome, weighty books from tiny microfilm records stored easily in libraries, and we can record what scientists see with a telescope, an electron microscope or an X-ray machine. Photography is now more widely used by science, industry, the arts and schools than even the most fanatic of its early prophets had ever dared to imagine.

Certain notes of alarm, it is true, have been voiced of late against this mass invasion of photography. "Nothing is more vain," one art historian recently wrote, "than to believe in the all-powerfulness of the pictorial image." At a Unesco-supported international colloquium in Geneva last September, a distinguished group of thinkers debated the subject under the general theme "Is Culture in Peril?". The French writer André Chamson, in a profound analysis of the achievements of photography, warned of the danger of a "possible imperialism" of the pictorial image which is flooding the world "like a burglar, armed with a jemmy, snapping the lock off a door and entering a house by surprise."

But even the severest critics do not seek to deny that photography has helped to enrich our lives, that it has given us a new vision of the world, and that it speaks a universal language. Last summer an international round table on the role of the image in contemporary civilization was held at Unesco House under the auspices of the French National Commission for Unesco and the International Biennial of Photography Cinema and Optics. Scientists, educators, artists and technicians from many countries engaged in a broad exchange of views on the many domains of human activity now dependent on photography. They stressed the importance of the pictorial image in information and education and its value as a new "universal language capable of being understood by everyone regardless of degree of culture." They pointed to the use that could be made of pictures in promoting international understanding. Their meeting also saw the creation of an International Centre for still and animated Photography with headquarters in Paris.

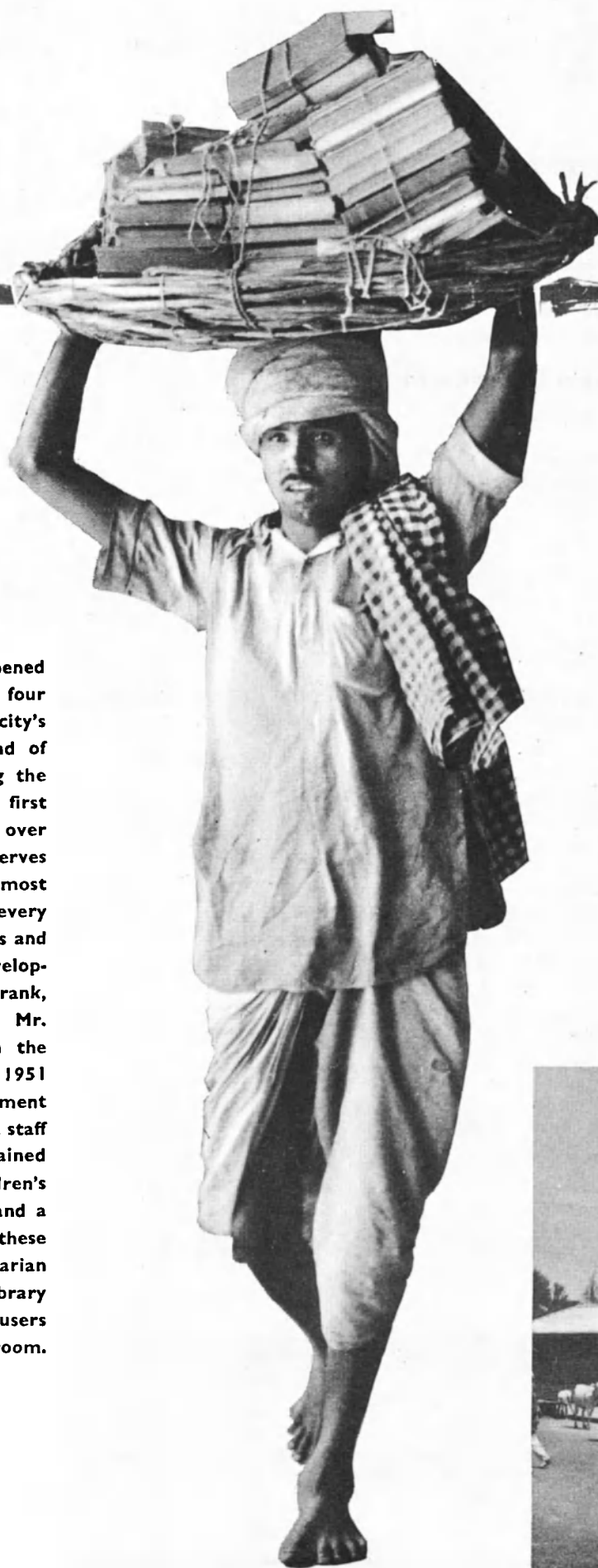
The round table discussed the familiar saying that "a picture is worth a thousand words" and took the view that certain photographs are "worth ten million words provided they are accompanied by about ten words." In certain cases, it was admitted, appropriate arrangement or lay-out can take the place of captions. Every good photograph has a specific meaning but its inclusion into a group or ensemble imparts new meaning to it.

One exhibition entitled "The Family of Man" was cited as an example where each photograph by itself "does not tell the story" but the message is conveyed by the ensemble of photographs. In this issue a section is devoted to a presentation of "The Family of Man" a camera testament that illustrates one of the principal goals of Unesco today: the unity of all mankind within its varied diversity.

# 5 READERS A MINUTE, 11 HOURS EVERY DAY IN ASIA'S BUSIEST PUBLIC LIBRARY

*by Frank M. Gardner*

**W**hen the Government of India and UNESCO opened an experimental public library in Delhi just over four years ago pessimists pointed out that most of the city's population was illiterate. Nevertheless at the end of the first year 2,300 readers a day were visiting the library, and for 78 per cent of them this was their first visit to a public library. Today the library has over 60,000 books in English, Urdu and Hindi and serves 70,000 people a month. As Asia's busiest and most modern public library—open 11 hours a day, and every day of the week—it recently served as headquarters and “laboratory” for a UNESCO seminar on the development of public libraries in Asia directed by Mr. Frank, M. Gardner, author of the accompanying article. Mr. Gardner who is Borough Librarian of Luton in the United Kingdom spent eight months in Delhi in 1951 and 1952 as UNESCO consultant to the Indian Government and helped to set up the library which today has a staff of 47 directed by Mr. Des Raj Kalia, a UNESCO-trained Indian librarian. Its present services include a Children's Department, Reference Section, Lending Library and a Social Education and Extension Service. Photos on these pages show (from left to right): an assistant librarian bringing new books to the Delhi Library, the Library building opposite the Delhi Railway Station, library users keeping up to date with the news in the reading room.



SOMEWHERE in Asia a young man is on his way to the public library. He appears to be under thirty, he is probably unmarried, and he is either a student or a clerical worker of some kind. The library is some distance from his home, and he has to make a special journey to get there, since it is not on his regular route to office or university, but he goes fairly regularly, and has been a member for quite a long time. When he gets to the library he will spend a little time reading, probably a newspaper, or perhaps one of the reference works, before he changes his book, which he prefers to read at home. He is allowed only one book—he would like more but the library has not yet a large enough stock to permit this.

Though he can read English and possibly Urdu, he usually prefers a book in his native language, Hindi—if he can find one. He probably chooses a novel by an author he knows, most likely a love story or a story of modern India. He is not greatly concerned about the newness of the book—it is the contents that interest him. If he wants a non-fiction book he takes it because of its general interest rather than as a source of information for use in an examination or a college assignment. He would probably prefer a biography, but there aren't enough in Hindi, so he may take out a book of plays or poetry, of which there are plenty.

This is not any particular young man. It is a composite picture of the typical reader at the Delhi Public Library in India as shown by a survey recently undertaken by UNESCO of the use and reading habits of the members. The survey is an appraisal of what the Library has achieved in its five years of existence, the nature of its problems in the past, and what its problems are likely to be in the future. This is the first survey to be undertaken for a public library in Asia, and the results are not only of vital interest to library development in Asia, but also tell a fascinating story of social habits which sometimes diverge from and sometimes parallel social habits in other countries.

The story is told by the people themselves, through answers given to 1,300 questionnaires by groups of users and non-users of the Library. It is itself a commentary on social habits for whereas in the West the questionnaire has become an object of some suspicion, in Delhi, according to the Delhi School of Social Work which undertook the distribution and recording of the questionnaires, the utmost co-operation was achieved in obtaining answers to the 40 or so questions put to each person.

One startling fact that immediately emerges is that the

membership of the library is almost exclusively male, only 6% of the readers being women, and only 14% over thirty years old. Though the Library has not been successful in attracting the female sex, it has been a great draw for children, for 29% of the members are children under 16—an encouraging sign for the future. Even though women are shy about coming to the Library, they possibly induce the menfolk to come on their behalf, as over a third of readers report that their books are used by other members of the family. Even the old-fashioned, though pleasant habit of reading aloud survives, for 10% of people questioned say they read aloud to their families.

Eleven percent of readers are university students—a high figure, but not as high as was feared by those who thought that a public library in Asia was likely to be



swamped by students seeking additional textbooks. Nearly all the readers have at least a primary education, and most have a secondary education.

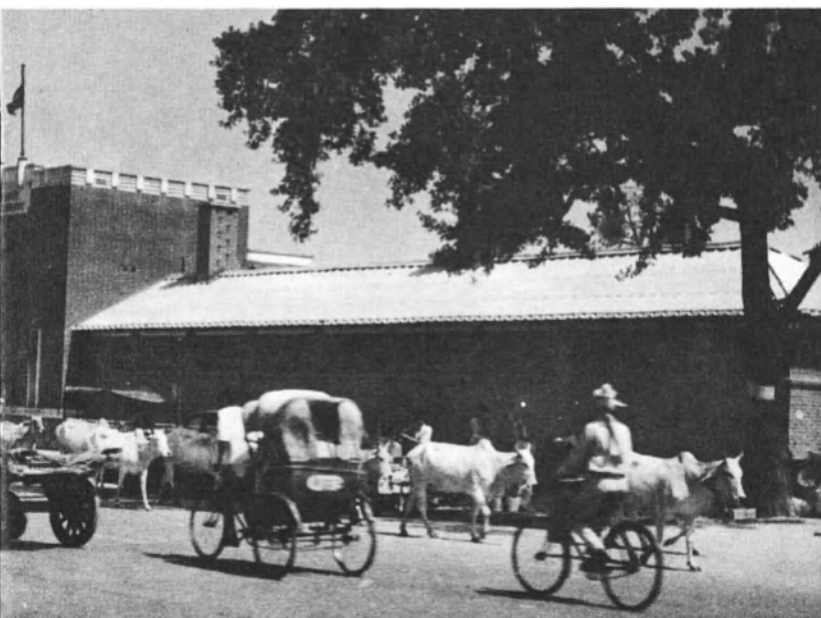
What do these young people come to read at the library? What languages do they read in? What subjects do they prefer? Primarily they do not come to read in the library at all. Like Western readers, they prefer to read their books at home, and though the library has reading rooms for newspapers and periodicals, and a growing reference section, its main business is lending books—over a million in the last four years. Of members questioned, 90% gave the reading of books as their first preference, and nearly 90% prefer to read them at home, which may surprise those who have thought that the demand for public libraries in Asia could be satisfied by newspaper reading rooms, and that home conditions might limit the value of lending libraries.

The purposes of reading are wide, and not easily defined. But of 220 readers questioned, only 17 said they used the public library for college or school assignments, and another 17 to prepare for examinations. Eighty-four people said they read for general interest, 49 to increase general knowledge. Ten had the laudable ambition of getting a better job, and 35 wanted to improve their reading ability. It would be hard to find a better all-round justification of public library objectives than is contained in these statements.

About half the readers prefer fiction, about a quarter non-fiction, and the others have no preference. Romance is an important factor, since love stories come first in fiction favour (possibly the women at home exerting influence here!), next come stories about modern India, crime and detective stories, and stories about historical India. Political novels and psychological novels are among the least liked, as also, curiously enough are love stories. Apparently the romantic novel is both actively liked and actively disliked.

In non-fiction, the greatest preference is for biography (chosen nearly twice as often as any other subject) then follow literature,

(Cont'd on  
page 7)







## NO RESISTING THE MAGIC LURE

Children seem to be drawn into the Delhi public library as if by the legendary Pied Piper. Around 30% of members are under 16 years of age — an encouraging sign for the future. Hundreds of children visit the library every day attracted by a special reading room where they can enjoy simple games and suitable books. Library received toys and games (above, left) through Unesco's Voluntary International Assistance Division. As there is a shortage of books in Hindi and Urdu, English words in young girl's book (above, right) have been transcribed by hand under the original text. But older children are only too glad to show off their knowledge of English by explaining the texts to their younger companions (right). A rapt audience (below) assembles for the "Story Hour" in the children's room at the Library.

UNESCO photos.



# 40% OF VILLAGERS, 80% OF TOWNSFOLK CHOOSE FICTION

(Continued from page 5) politics, and self-improvement. The most disliked subjects, according to replies given by readers, are politics, psychology and technology.

When the enquiry was extended beyond the Central Library to other service points that have been established, some further interesting facts came out. The Mobile Library service covers parts of Delhi and also extends into rural areas. One would naturally expect the villages to have a simpler outlook on reading, but in fact, it emerges quite definitely that the taste of the villager is more solid than that of the urban reader. In the urban area, 80 % of the books loaned are fiction, but when the library goes to the villages, carrying the same stock, only 40 % of the books issued are fiction. The village reader prefers biography, religion and literature.

Deposit stations have been established by the Library in Social Education Centres, and here again the pattern of readers and their choices vary from those who use the Central Library and the Mobile Library. Readers at deposit stations include more older people and more women, 21 % of the readers being female. The standard of education is also lower, which is what one would expect, since the social education centres are specifically for the less-educated classes.

But if these readers are less-educated, they are much more vocal about possible improvements in the library service than readers at the Central Library. Whereas very few readers there have any complaint, 73 readers questioned at deposit stations voiced 161 complaints. Nearly all want more books, some want simpler books, some want more books in Hindi, others more books in English, some want more variety, others more books by modern writers. They are all united, however, on one thing—they want more books.

And here lies one of the major expansion problems of the Delhi Public Library. In five years, it has accumulated a stock of over 60,000 books. Only half of these are in Hindi, whereas nearly two-thirds of the library's use is in this language and the demand is increasing all the time. But the books are simply not available and even those that exist wear out faster than they can be replaced. The life of a book in Hindi averages, as shown by this inquiry, about 16 loans before it is worn out, as against between fifty and a hundred loans in a Western library.

Thus the Delhi Library is being defeated by its own success. The fact that nearly 50 % of its readers travel a mile or more to use it, that the unbearably hot summer of Delhi makes no difference at all to library use, shows the eagerness of the readers. But speed of expansion is dictated by the availability of books for purchase, and the facilities for maintaining and increasing a usable bookstock.

There are, of course, other problems too, shown up by the survey, problems that must be solved before the public

library is a completely integrated part of community life. Not nearly enough women, older people (only 2.5 % are over 45), and above all, not nearly enough newly-literates or less educated people use the facilities offered by the library.

The children at school, the students, the educated professional classes have seized the opportunity to profit by the facilities of a modern public library, but the others have not come forward, perhaps because the books available are too difficult, perhaps because they are overawed by the atmosphere of a large library, perhaps because they have no leisure to go to the library, or facilities to read in comfort. Even the many extension activities of the library—lectures, film shows, discussion groups—which it was thought would attract and hold the less educated, are used almost entirely by the better educated of the library members.

In bringing out these facts the survey presents a challenge and a line of policy for the future that will undoubtedly be taken up.

The problems are those of circumstances and ones not easily overcome. But once realized, they can be met, for not only does the report show up clearly and unmistakably what are the problems, it also offers a line of approach. By placing its branches in fundamental education centres, with the backing of a central library organization and trained staff, a public library can further its own purposes and those of social education. In its first five years the library has achieved a great

deal. Now that this objective report has been compiled, it can extend its horizons and can advance towards further goals.

But it should not be thought that the better-educated in Asia can fend for themselves in their reading needs. They are the people who can benefit immediately from public libraries, and here the Delhi Public Library's success is unqualified.

One of the most startling facts brought out by the survey is that 26 % of the Library's 20,000 readers did not read at all before joining the library, and 60 % have no books whatever at home. More than anything else, the need for more public library services in Asia is shown by these two facts.



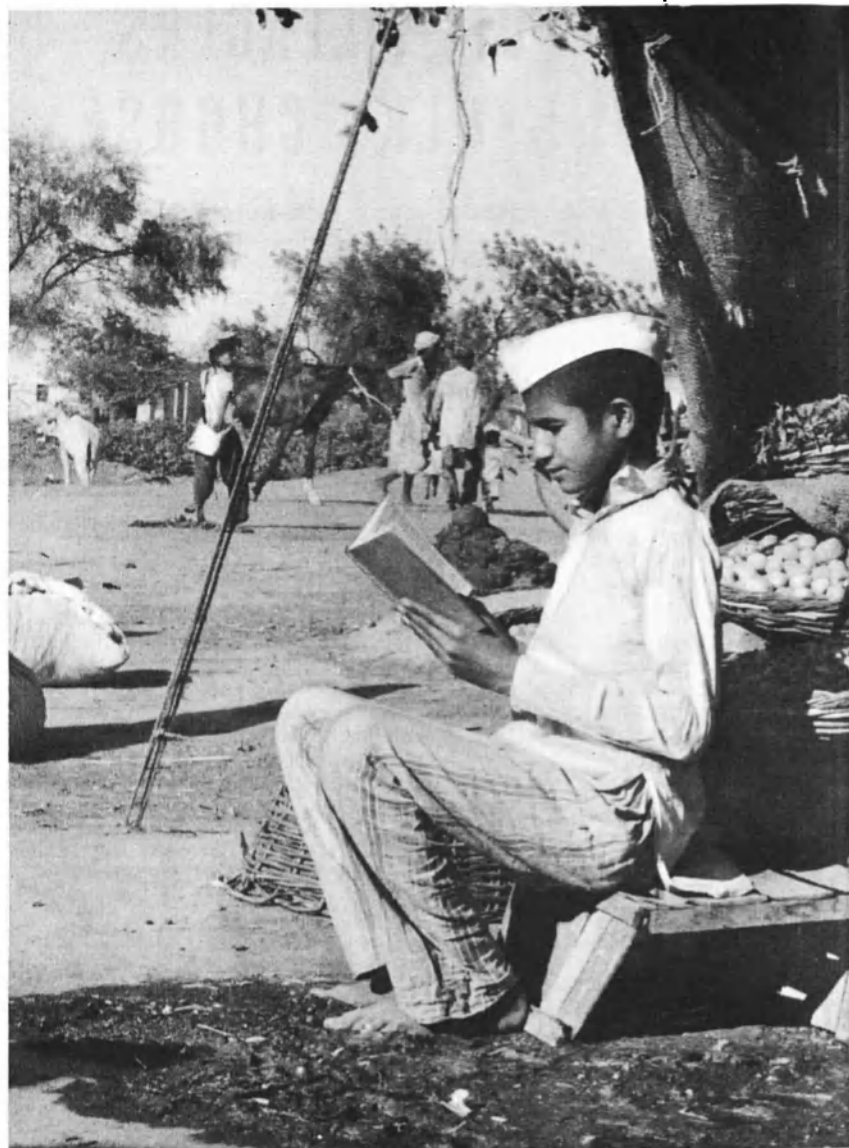
UNESCO photos.

**EAGER READERS:** Children are among the most enthusiastic rural readers and crowd eagerly around the "bookmobile" to see what new "treasures" it carries on its shelves this time. Little girl (top of page) can't wait to get home but starts to read her book on the steps of the mobile library visiting her village.

## ASIA'S BUSIEST LIBRARY (Cont'd)



**SMALL FRY CRITICS** compare notes on the books they have just drawn from the mobile library which has made its regular visit.



**YOUNG FRUIT SELLER** settles down for a quiet read while he waits for customers to come along. Children are among the most avid readers.



UNESCO photos.

**SELF-IMPROVEMENT BOOKS** are among first four non-fiction choices of readers at the Delhi public library. Greatest preference is for biography (chosen nearly twice as often as any other subject). Mother (right) reads a book in Hindi on child care while a craftsman (above) consults a work which will help him improve his technical knowledge and skill.





# TECHNICAL

# ASSISTANCE

# GREAT HOPE OF THE 20th CENTURY

**D**URING the past five years, thousands of men and women have left their home countries and have gone to all parts of the world—ranging from the plateaux of Bolivia to the rice paddies of the Philippines—to work for a common ideal: to help other peoples fight three great evils: hunger, poverty and ignorance. They have been transplanting their special skills and experience to help these peoples to modernize their industries, increase their knowledge and develop their natural resources, under the United Nations Expanded Programme of Technical Assistance.

Technical Assistance covers a wide range of diverse activities. As one authority has said: "Truly to judge and assay technical assistance, one must go out into the fields and to the factories, the fishing grounds and the hospitals, the classrooms and the airfields in which the Programme operates. It is there that one finds out what technical assistance means and with what true appreciation and regard the governments and peoples of these countries look upon those who perform its works."

The degree of under-development differs from country to country; consequently, the nature and the types of

assistance vary greatly in different parts of the world.

In some cases, projects may be in the preliminary stage, designed to advise and assist the less-developed countries, to survey their potential resources, to formulate general plans of development and to establish the institutional framework: administrative services and institutions covering labour, agriculture, education, health, civil aviation, meteorology and telecommunications.

In other cases experts or teams of experts carry out specific assignments in connexion with particular development programmes. International experts are helping to establish penicillin and DDT factories, steel and cement plants and fertilizer and food-processing factories. They are helping to carry out man-power organization and vocational and technical training programmes. They are co-operating in the development of land and water resources, of livestock production, of modern slaughter-houses and improved systems of production and distribution of milk, with United Nations Children's Fund (UNICEF) assistance for pasteurization plants, mechanization of fishing craft, effective use for farm implements, and improvement of nutritional levels.

They are helping in the organization of schools to train teachers and provide specialized experts to develop courses in particular branches in technological colleges and institutes. They are aiding in campaigns to wipe out common epidemics and diseases such as malaria and tuberculosis, and helping to train personnel for the development of civil aviation and telecommunications and meteorological services.

The major emphasis in technical assistance activities is on the training of the nationals of less-developed countries so that, in time, they can assume the work initiated by the experts. Special training programmes are provided, such as regional training seminars or fellowships for study abroad at particular institutions or for practical observation and training in the more advanced countries.

Most technical assistance projects also involve on-the-job training of local personnel under international (Cont'd on next page)

**U**NESCO is expanding its technical assistance programme in education and science this year to the highest point it has ever reached since the United Nations world programme of technical assistance for economic development went into operation five years ago. Following recent approval by the U.N. General Assembly of a \$29,734,000 programme of technical assistance by the United Nations and its agencies in 1956, UNESCO announced that its share of this programme will amount to \$4,940,933 as compared to \$3,937,653 in 1955.

Malcolm S. Adiseshiah, Assistant Unesco Director-General and former head of UNESCO's technical assistance department, reported that UNESCO will have 300 technical assistance experts in the field in 51 countries this year. At the end of 1955, 162 experts were working in 43 countries.

The expansion of UNESCO's programme and also the rise in its share of the total U.N. technical assistance budget from 13 % to 16.6 % were attributed by Mr. Adiseshiah to an increased demand for aid in education and science. Requests now total 327 and come from 52 countries on four continents. Demand is highest for international specialists to assist countries in modernizing their systems of primary and secondary education. Next biggest field is that of fundamental education (education aimed at raising living standards), followed by scientific research, technical education, science teaching and scientific documentation centres.

Among its other technical assistance operations, UNESCO has helped to set up a national fundamental education training centre in the back country of Liberia, has helped to reorganize primary and secondary schools in Thailand, has shared in the launching of two modern institutes of technology in India and has participated in the study of water resources in Brazil and in desert research in Egypt.

## TECHNICAL ASSISTANCE

(Continued)

experts. Training is provided for a host of administrative, clerical and accounting staff, engineers, nurses, health workers, general mechanics, leather-tanners, plumbers, carpenters, agricultural extension workers, economists, statisticians, teachers and community-development workers, radio, telephone and telegraph technicians, air navigation and aircraft maintenance personnel, and meteorologists. Courses are provided in different countries by the eight organizations which participate in the Programme.

A few illustrations show the vast range and the scope of the U.N. Expanded Programme activities. In Brazil, in Libya and in Turkey, the public administration schools organized by the Technical Assistance Administration have trained a large number of nationals in public administration, accounting and general clerical work. In Mexico and other Latin-American countries, in Libya, and Haiti, in Egypt, Iraq and other Arab States, in Ceylon and Thailand, more than 1,000 trained specialists in fundamental education and community development are now at work on national plans for decreasing illiteracy and raising living standards.

Over 600 engineers, foremen and skilled workers from various branches of industry in Yugoslavia, Turkey, Bolivia, Colombia, Israel and Iran have been placed under the International Labour Organization (ILO) worker-trainees' programme for observation and for on-the-job training in 314 different firms of sixteen host countries. In Haiti ILO experts have assisted in developing training courses through which many automobile mechanics, general mechanics, woodworkers and leather-tanners have been trained.

In Afghanistan, Ceylon, India and Thailand malaria control according to standards and methods recommended by World Health Organization (WHO) experts has been expanded under local responsibility and has become an integral part of the national health services.

In Bolivia, Brazil, Ecuador, Gold Coast, Greece, Iran, Iraq, Jamaica, Pakistan, Syria, Tanganyika and Yugoslavia international experts were provided to assist in the development of water resources for power production, land reclamation, irrigation and consumption in connexion with the over-all development programmes of these countries.

### Vast projects for years ahead

As a result of preliminary surveys carried out in 1952-53, planned and systematic assistance is now being provided by the Food and Agriculture Organization (FAO) to Brazil for the development of the Amazon Valley. In Ceylon and in India, the fishing-boat mechanization programme of FAO has reached a stage where practical results in terms of better and larger catches can be realized.

Assistance is being given under regional and inter-regional projects. A number of problems concern more than one country, and thus could often be handled more economically and more effectively on a regional basis. Training seminars, in which nationals of countries with similar climatic and physical conditions participate, provide practical demonstration and training. The eradication of human and animal diseases which do not respect national frontiers, depends on joint action on the part of the countries concerned. The improvement in the living conditions of particular groups, such as the Andean-Indian population in Bolivia, Ecuador and Peru, can be brought about more effectively through special regional projects. The Central American States have decided to promote their economic co-operation and to carry out a programme of economic integration, and experts are being provided, on a regional basis, to advise the States concerned.

National and international problems that call for technical assistance are on a vast, even an alarming scale. They will take years to work out satisfactorily. And, in the long run, the solutions will depend on the efforts of the people themselves. Many countries are now engaged in far-reaching development schemes of their own, but where technical assistance is applied properly, the process may be shortened in innumerable ways for more than half of the world's people.

## 33 EMBLEMS OF INTERNATIONAL CO-OPERATION



Natural Resources Survey



Productivity



Cottage Industries, Handicrafts



Land and Water Use



Crop Production and Protection



Medical Education and Training



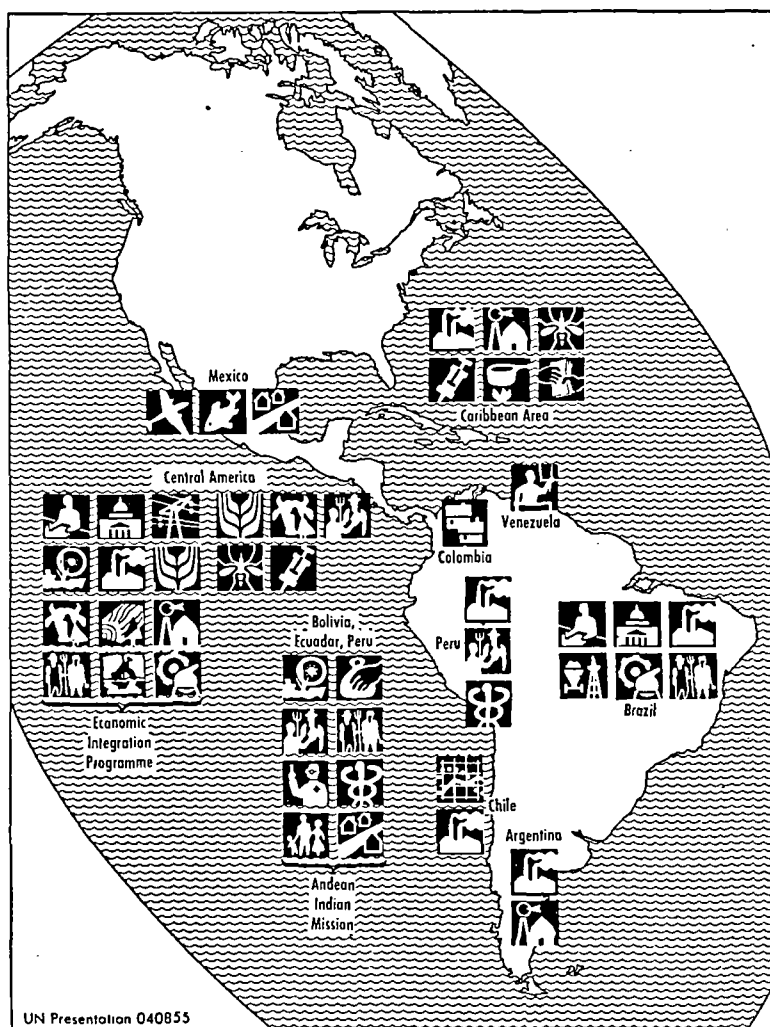
Public Health Administration



Teacher Training

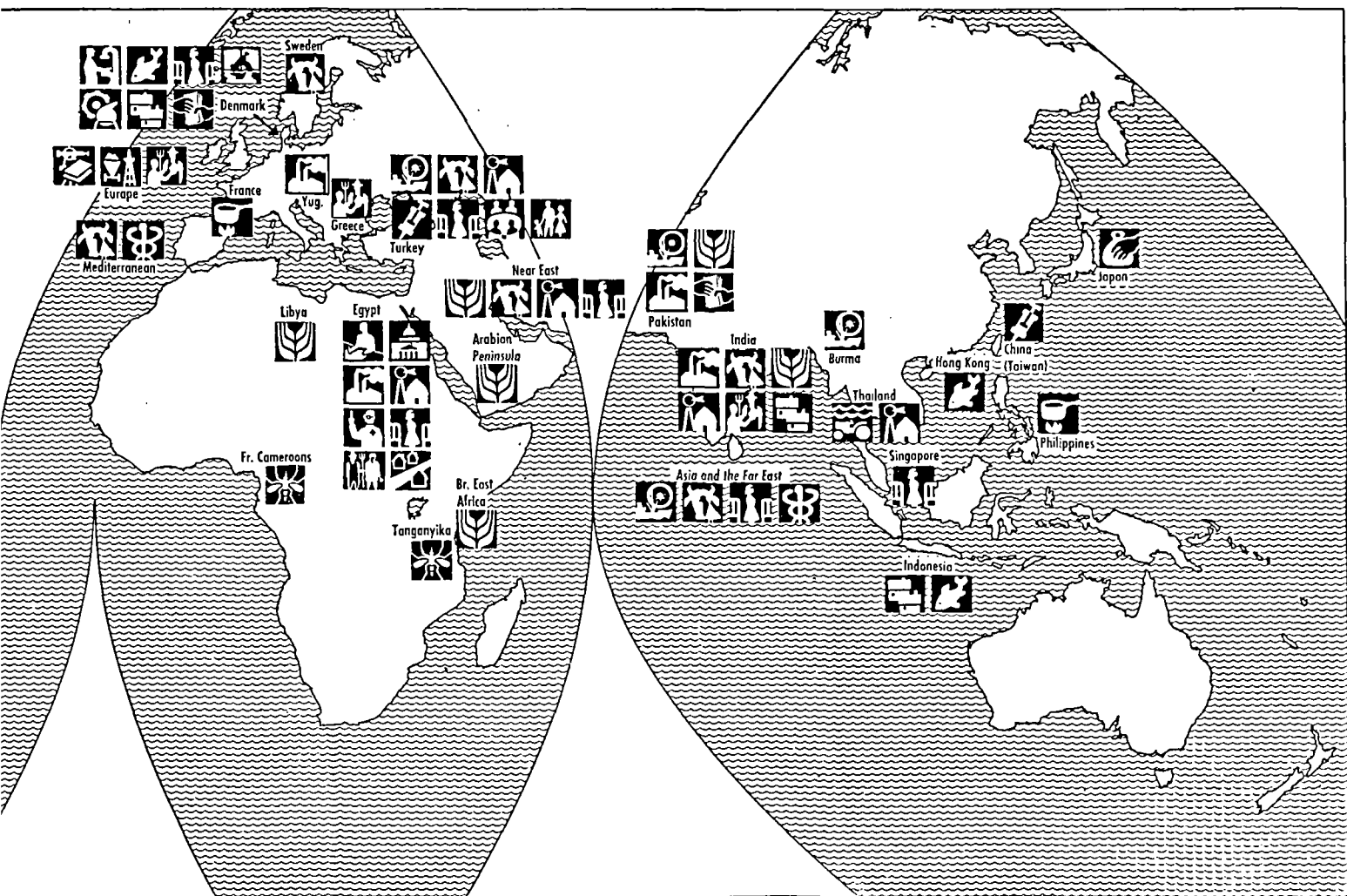
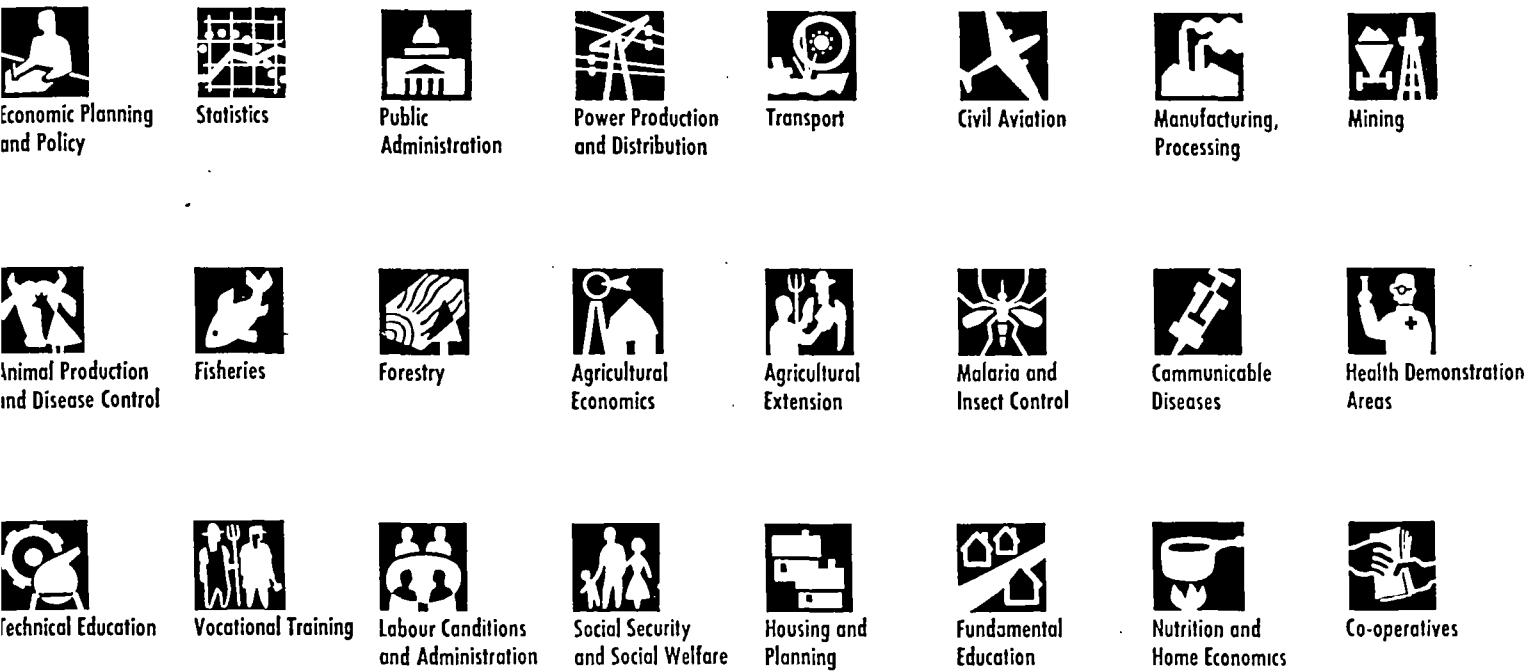


Science Teaching



To give a complete picture of all work being done under the U.N. Expanded Programme of Technical Assistance around the world would require a map many times the size of the one above. Only the locations of regional and inter-regional projects, seminars and training centres





together with symbols indicating type of work being done last year are shown here. Where development problems concern several countries, they can be handled more economically by regional projects. Bolivia, Ecuador and Peru, for example, are working together to improve

the living standards of the Indians on the high plateaux of the Andes and are being aided by the Andean Indian Mission. The Central American States are carrying out a programme of economic integration with advice and assistance given by United Nations technical experts.

# THE HUMAN SIDE OF PROGRESS

by *Luther H. Evans*

Director-General of Unesco.



TECHNICAL assistance to the so-called underdeveloped countries has been referred to as "the great hope of the 20th century". The initial enthusiasms, however, which characterized the launching of this great programme, whether in the form of bilateral or regional national agreements or through the United Nations and the Specialized

Agencies, has been associated recently with an increasing concern with what such a programme does to the human beings and to the societies at the receiving end of Technical Assistance.

Many people and many organizations have undertaken a reappraisal of both the goals and the methods of the "bold new programme," drawing our attention to what has been called "the human cost of progress," and raising the question of how this cost can be reduced or at least can be kept within reasonable limits.

As we look back now on a good many years of collective experience in this field, we cannot fail to be struck by the errors we could have avoided and the time and energy we could have saved, if we had started out with an adequate knowledge of the culture into which an innovation was introduced. Too often we have assumed that if something was obviously good and acceptable to us, it would prove to be equally good and acceptable to others.

A school for the training of nurses, for example, is set up in a particular region, and then it is discovered that the attitude toward nursing is such that "respectable" girls will not enrol; courses are instituted for instruction in agricultural techniques in a community where long-standing tradition is opposed to the tilling of the soil, etc. These are perhaps extreme examples, but in varying degrees we have proceeded without sufficient concern for the value systems of others. It was, I believe, George Bernard Shaw who suggested a revised version of the Golden Rule, which would read somewhat as follows: Do not unto others what you would have others do unto you. Their tastes may be different!

It seems to me that a knowledge of motivations, particularly economic motivations, is primary and essential. What makes people work? What kinds of incentives will make them work harder, produce more? What kinds of work do they like and why? How do they rank the various occupations open to them?

These questions are not always easy to answer, even within a culture with which we are reasonably familiar. Interviews with Western workers indicate that their choice of occupation is by no means always determined by practical economic motives. Other factors such as pleasant companionship, working hours, attractive surroundings, prestige, and the feeling of accomplishment,

may be much more powerful in many cases. When we compare different cultures the variations are even more striking. In some cases the prestige motive is so strong as to override all others.

In parts of Africa, for example, it is reported that an improvement in methods of breeding and caring for cattle has resulted not in bringing more cattle to market, but merely in the accretion of ever larger herds in order to prove one's superiority over others. A knowledge of the nature and strength of such motivations may help us to predict the results of any change which we are planning to introduce, and in that way pave the way for more intelligent and effective action programmes.

Economists and administrators in many parts of the world have become increasingly concerned with motivations, and in some cases have even called in the survey expert to give them the necessary background information. To cite only one instance, the United States Government during the last War arranged for a survey to be conducted on the factors which influenced Americans to buy War Bonds. The interviews showed a wide variety of motives to be operative, and a new War Bond campaign, based on this information, resulted in a definite increase in sales. There is no reason to believe that a knowledge of motivations in other societies and under other conditions should prove less fruitful.

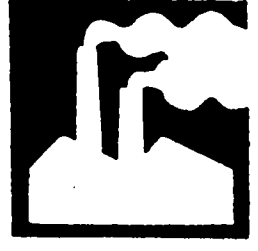
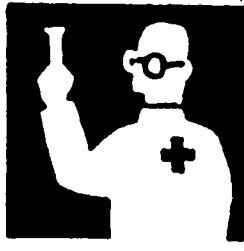
Our present concern is with motivations in connexion with change, technological change. The prevailing attitudes toward change represent an area in which we are in need of background data. Some cultural groups accept change, almost any change, more readily than do others; all cultural groups are likely to accept change in some fields more readily than in others. Anthropologists have discussed this problem in some detail in connexion with the general phenomenon of acculturation or cultural contact, but here too their findings need to be supplemented by data referring to larger social units.

Psychologists have conducted investigations of resistance to technological change, but almost exclusively in countries already highly industrialized; they have studied resistance to further changes among people accustomed to a complicated technology. We need to know more about resistance to technological change on the part of relatively unindustrialized communities—why there is resistance, under what conditions, to what extent, and to what kinds of change. This would be a fertile field for further investigations by social scientists which should yield the practical guidance which we require.

In overcoming resistance to technological change there can be little doubt that a major rôle







is played by the school, and by other, related, educational influences. That is why we have always operated on the assumption of a close and intimate relation between UNESCO's programme in the field of education—fundamental education, primary and secondary schools, adult education, etc.—and the whole programme of Technical Assistance. The school has rightly been described as the connecting link between the old and the new culture. It provides new skills and techniques; opens up new horizons of action; adds new values, and modifies pre-existing attitudes. Through children it influences the adults and therefore the community as a whole. Some concrete evidence of the influence of the schools is furnished by reports from Africa (by Meyer Fortes and Margaret Read) which indicate that a large proportion of the boys who attend school move to the cities to work for wages; it appears that there is a direct relation between the amount of schooling and the frequency of such migration.

### Danger of wasted skills

At a more advanced level technical and university training, whether at home or abroad, is beginning to provide a group of leaders in many countries (the French refer to them as *évolués*) who play a special rôle as intermediaries between the old culture and the new. Sometimes they are in competition with traditional leadership; sometimes they find themselves uprooted and insecure in their position. Frequently, however, they play an important rôle as interpreters of the new technology and as teachers of others in their community. Frequently too they develop a deep sense of their mission as interpreters of the new way of life. We have been so impressed by the potential importance of this group that our Social Sciences Department is conducting a series of studies of actual and potential leaders in various regions of Africa, and we are now extending the investigation to include the rôle of feminine leaders. It is quite possible that women in such a position may prepare the way more easily than men for some kinds of technological change.

We have all been reminded on many occasions of the difficulties and dangers inherent in the direct transplantation of an educational system developed in one area into another quite different cultural and economic context. Certainly the schools must serve the needs of the community, and be adapted to those needs. For this reason we have welcomed and co-operated in the creation in Brazil of a National Centre for Educational Research, which is directed towards this very end of reorganizing the Brazilian education system in order to make it fit the present conditions of Brazilian life, with all its local and regional variations.

At the same time we venture to suggest that the schools

should be a step ahead of the surrounding culture; they should be adapted to the situation which is coming rather than to the one which is here. This may entail certain hardships, at least for a time. Schools and universities may turn out Bantus or Egyptians or Brazilians with advanced training as technicians or teachers in numbers greater than can be absorbed by existing opportunities, and some of these will unfortunately find themselves in occupations far below the level for which they are fitted.

Their very existence may, however, lead the way to further progress and may help to bring on the next stage of technological change. There is a dilemma here, since no one wishes to see training go to waste, but it still seems to me that the schools have the special function of pointing the way to further progress.

It is difficult to over-emphasize the importance of the educational process in technological change, when we remember that resources in raw materials go to waste if there are no adequate resources in trained personnel. Economists have recognized the fact that in assessing the real wealth of a community the range and extent of the skills possessed by its men and women are of the greatest importance. Whatever we can do to add to those skills represents a contribution of present or potential wealth. We in UNESCO have recognized this fact by devoting a considerable proportion of our fellowships, in the Exchange of Persons programme, to precisely this purpose of adding to the skills of nationals from relatively unindustrialized countries.

### All old ways 'go west'

It is sometimes argued that technological change destroys indigenous cultures, that it replaces many different traditional ways of life by one way—the Western way, that it will mean eventually the loss of all the richness and variety which at present characterize the civilization or civilizations of the world. Since we in UNESCO, as well as in the United Nations family generally, profess respect for the values of all cultures, do we not run the risk of endangering precisely those values by substituting for them those which inevitably accompany technological change? Should we not devote our skills to the preservation of those cultures, rather than contributing, whether we wish it or not, to their eventual disappearance?

To these difficult questions I would propose the following answers. Of course we are interested in the preservation of the cultural contributions of all peoples of the world. Within UNESCO we are working toward this end. We are doing what we can to make the world aware of the artistic and philosophical achievements of cultures with which most of us are not sufficiently familiar. We



## TECHNICAL ASSISTANCE

(Continued)

are committed to the belief in the value of cultural diversity. At the same time we must face the fact that in many parts of the world technological change is necessary for the improvement of living conditions, if not for survival: We must also face the fact that with the increase of contact and communication among the peoples of the world, technological change is inevitable. We do not have the possibility of keeping each tribal culture fully intact on a kind of reservation. We have rather the alternative between technological change which is haphazard and mechanical, and one which is based on a knowledge of pre-existing cultural values, and on a genuine desire to preserve them, as far as possible, in the new framework.

This is not an impossible goal, but it is by no means easily achieved. A change in one aspect of the culture may have repercussions on other aspects: there are "chain effects" which have consequences far beyond those originally envisaged.

One of our publications, prepared by the World Federation for Mental Health under the editorship of Margaret Mead, deals precisely with this question of "Cultural Patterns and Technical Change," and shows how under certain conditions technological change may be introduced in a manner to fit the prevailing culture. Professor Raymond Firth in his book on "Social Changes in the Western Pacific" shows the possibility of maintaining community solidarity in spite of the rapid economic changes which have occurred. In any case there is no reason to assume that the arts must necessarily fly out of the window as soon as technological change darkens the door. There are still some people who write poetry in London or New York, or paint their pictures in Paris or Sao Paulo—or Sydney and Melbourne!

The second source of concern over technological change is closely related to the first. The words "social implications" have sometimes been used as if they necessarily referred to harmful consequences—increased disorganization, disruption of the normal lines of authority, maladjustment, delinquency and crime, mental disorder, etc. Since industrialization has usually meant also urbanization, there has been some tendency to blame these unhappy phenomena on the rapid growth of new cities, which draw off the surrounding rural populations into a situation where the old regulations no longer apply. Without the restraint of the mores and public opinion, the individual may find himself adrift without proper bearings, and antisocial behaviour may be a result.

This may happen; in fact, it has happened in many places. It should be pointed out, however, that in some cases the frequency of such behaviour has been exaggerated. A recent report by the International Research Office on the Social Implications of Technological Change indicates that the statistics for delinquency and crime sometimes give a wrong impression because the alleged misdemeanours may be explained by the temporary conflict between two sets of standards of behaviour, and not represent acts of far-reaching importance or consequence. More significant from our present standpoint is the fact that urbanization, even rapid urbanization, is not necessarily accompanied by such phenomena. There are new African cities which show a great deal of crime and delinquency, and others that show very little.

It would be most helpful if we could have detailed studies of such contrasts which would bring into relief the differentiating conditions in the two situations, and enable us to discover why things went wrong in one case

and not in the other. We should look at both the successful and unsuccessful cases of adjustment to technological change in order to get a balanced picture.

A few years ago, Mr. Nehru, speaking at a conference on community projects, pointed out that advice given from outside, even good advice, was not always welcome.

"We have got into the habit" he said, "of doling out good advice to everybody, to the country, to our people... Obviously it is necessary to plan, to direct, to organize and to co-ordinate, but it is even more necessary to create conditions where spontaneous growth from below is possible and can take place."

The United Nations and the Specialized Agencies had a somewhat similar point in mind when they set up a very broad programme of community development with all its ramifications. It is when local communities themselves become identified with new techniques, aid in their development and application, take responsibility for their success, that the changes introduced have the best chance of being fully adapted to the local situation. Indeed, one might almost go so far as to say that the main criterion for the success of any project is the degree of involvement at the grass roots level; the capacity of the people to carry it forward after outside assistance has ended.

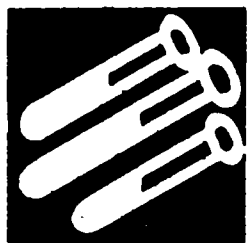
In connexion with Western technology we have been hearing a great deal lately about "human relations in industry," which represents an attempt to take into account the personal or social relationships within a factory or other industrial enterprise in order to improve its functioning. One of the aspects of this approach which seems to me to be most pertinent to our present discussion is the demonstration that it is much easier to have a new technique adopted and successfully applied if the workers themselves have a voice in the decision, if they are consulted in advance instead of being presented with a *fait accompli*. It then becomes their decision, and they react accordingly.

There is always danger in generalizing from one cultural situation to another, but I venture to suggest that here we are on relatively safe ground. To the extent that a society adopts a new technique after consultation, it will be more likely, other things being equal, to see it through. When, as so often happens in the contacts between relatively untrained local workers and visiting experts, feelings of inferiority are developed by the discrepancy in skills, the workers may gain self-respect and dignity if the "human relations" aspects of their jobs are given due consideration.

Human relations become complicated, in many situations, by race relations. Here the position of UNESCO and of the other United Nations agencies is clear and unequivocal; there is no place in our Organizations for prejudice or discrimination.

It is, however, possible that we have not always been successful in choosing for technical assistance missions or for other related assignments individuals who have been entirely free from such attitudes. It seems to me most important that the people we send to represent us in other cultures should have a wholesome respect for ways of life different from their own, should be able to forget distinctions of race, and to contribute by their own example to a better understanding between the peoples brought into intimate contact through the process of industrialization.

This article is taken from an address given by Dr. Luther Evans to the Australian Library Association at Brisbane, on August 22, 1955.





# THE EARTHWORM

Underground  
workers round  
the clock

1,750,000  
ploughmen  
per acre

by David Gunston



**T**URNED up by your fork in the garden, or lying shrivelled and stranded on a pathway or road, a worm looks a helpless, insignificant enough creature. The everyday epithet "worm" seems well-chosen. Yet without him and his kin, human civilization would not only be the poorer: it would be impossible, at least as we know it today.

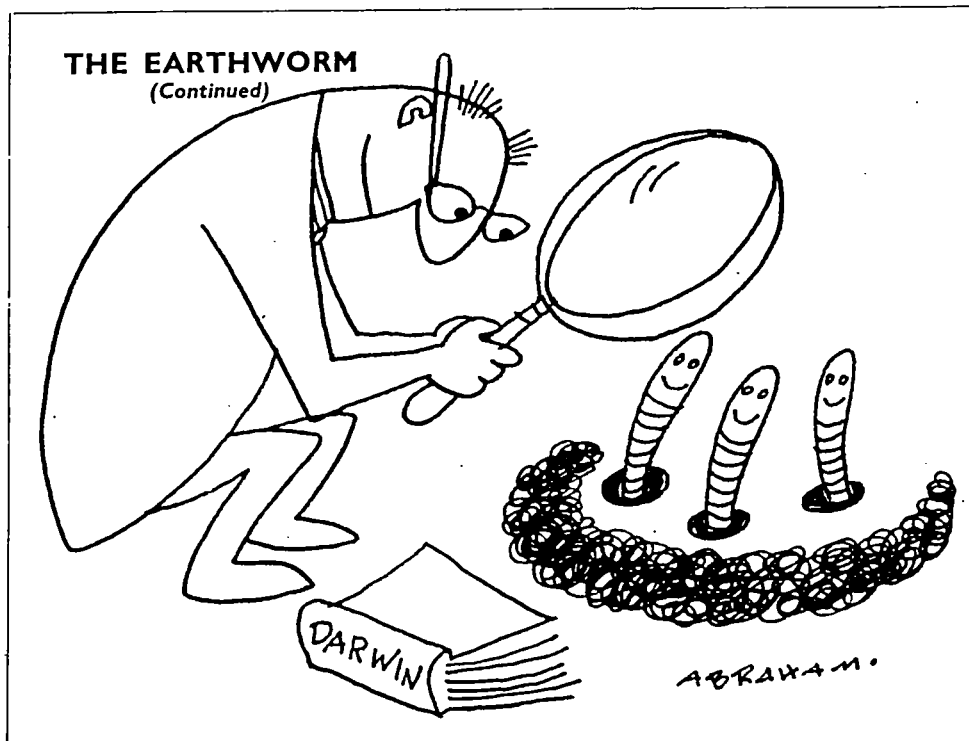
Earthworms are nature's own cultivators of the soil. Nothing lush can grow on rock or chalk or gravel. There must be a fertile topsoil in which to raise the world's crops. The solution to the grave and little-realized world problem of declining soil fertility may yet prove to lie with that widely-despised creature, the earthworm.

By ceaseless boring and tunnelling earthworms make and renew the vital layer of topsoil. They keep it friable, transform animal and vegetable waste, particularly dead leaves and plants, into rich humus. They turn natural minerals in the soil into soluble and easily assimilable plant food. They break up and aerate the earth, allowing rain to drain through. They bury stones and rubbish, scavenging and cleansing. In short, they are the first husbandmen, and still the most important. What is more, they live extraordinarily long lives for such lowly animals—up to 15 years if unmolested—and they never cease working, night or day.

In an age that is speedily and terrifyingly losing its natural soil fertility through over-cropping, mis-management and erosion, it is high time to take stock of the worm's true value. It can be said with some truth that after centuries of mild interest and little knowledge, the earthworm is at last coming to be fully recognized as an important factor in human affairs. Ever since Aristotle there has been a good deal of legend about worms, but little real information. Naturalists and scientists of all ages

(Cont'd  
on next  
page)

## THE EARTHWORM (Continued)



Research work can of course only be based upon a prolonged and detailed study of the worms themselves. What sort of a creature is an earthworm? Pick up a garden worm and examine it closely, and you will see that it consists of a closely-linked series of rings. There may be anything from 100 to 400 of these, according to the size and kind of the worm, and they form a muscular chain from the elongated head (without eyes, nose or ears), to the tapering tail. For its size, one of the strongest creatures on earth, the worm is tough, flexible, wiry and perfectly streamlined for its burrowing existence underground. A specimen weighing, less than one-thirtieth of an ounce can shift a stone weighing two ounces, or over sixty times its own weight.

By its very nature, a worm is little more than a digestive organism, perpetually feeding. Everything in a worm's design is subserviated to the endless processes of the alimentary canal which runs the length of its elastic body. Blind and impetuous, questing and tireless, the

have been curious about them, but few recognized their rightful place in the scheme of things.

Gilbert White, of Selborne, the English naturalist, had more than an inkling of the true status of the little wriggling creatures he watched in his eighteenth-century Hampshire garden, yet his plea for what he called "a good monograph of worms" was not to be answered for something like a hundred years, until Charles Darwin published his great book, "The Formation of Vegetable Mould Through the Action of Earthworms, with Observations on Their Habits", at the end of his life, in 1881.

Darwin had studied earthworms all his life, beginning in his college days, 45 years before, and he placed on record his conclusions about the power for world good that lay in its worm population. "Vegetable mould" was his name for fertile humus in the layers of topsoil, and, he stated: "Worms have played a more important part in the history of the world than most persons would at first suppose." He found that "all the vegetable mould over the whole world has passed many times through, and will again pass many times through, the intestinal canals of worms". So when Aristotle had spoken of worms as "the intestines of the earth", he had not been far wrong.

Much of Darwin's book was found to be true and helpful, but he was factually wrong on several matters, notably the numbers of worms in the soil. He estimated that arable land carries an average of some 53,000 to the acre, but recent research at the Rothamstead Experimental Station in England, have shown that even poor soil may support 250,000 worms to the acre, while rich fertile farmland may have up to 1,750,000.

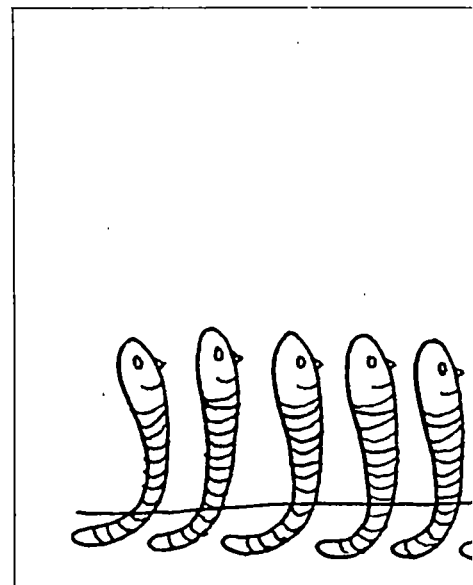
More important still, recent work tends to accept the conclusion that the only way to restore soil fertility before it is too late is to em-

ploy earthworms. By harnessing them, in fact, mankind may yet save its future food supplies. It is imperative to restore immediate fertility to the earth's soil for maximum food production. Normally, earthworms would do this anyway, but such is the rate of cropping nowadays, that they would require 500 to 1,000 years for the task. Under artificially controlled conditions, provided other circumstances were favourable, a vast regulated "task force" of specially-bred earthworms might be able to do the job within 5 or 10 years.

Methods of cross-breeding worms have been devised to produce the most suitable types for use in farming, and various techniques for raising large numbers of healthy, active worms in a limited space under cover have already been perfected. The present trend, although still in the experimental stage, is towards the setting-up of "earthworm farms", where vast stocks of worms can be raised in beds of humus. These are in commercial production in U.S.A. and Canada, whilst amateur enthusiasts in Britain and other lands are breeding their own stocks from specially selected strains in gardens and holdings.

### Greedy soil swallower

IN all cases, the emphasis is on worm topsoil—the predigested, pulverised humus after it has passed through an earthworm's digestive organs. Scientific analyses have shown that this topsoil happens to be the richest medium in the world for growing things in. It normally contains five times as much nitrate nitrogen, eleven times as much potash, seven times as much phosphorus, three times as much magnesium and about 40 per cent more humus than is found in the first six inches depth of ordinary soil. All these plant foods are also in a far more readily assimilated form than those found in average topsoil.



worm seeks and disposes of food without pause. It is endowed with sufficient instinctive intelligence to enable it to exist, satisfactorily wherever it happens to find itself.

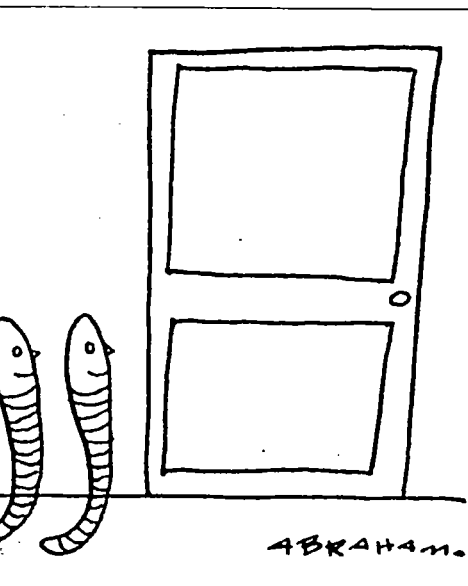
If you run a finger along a worm's body from tail to head, it feels rough. It is not the smooth creature you might expect. This roughness is caused by tiny clusters of erectile bristles set at intervals along its length. With these, and a self-secreted slimy lubricating mucus, the worm is able to burrow through all types of soil—sandy, rocky, heavy or waterlogged. Cut a hapless worm in two with your spade, and the head end will usually grow a new tail and live, but never vice-versa.

From the creature's own point of view its most important feature is its oval mouth, which is protected by a long, overhanging lip. As it tunnels its way along, this helps to push aside most of the soil, while the rest is swallowed greedily, passing straight into a bird-like crop in the neck, where minute fragments



of grit grind everything down into a fine, moist paste. Leaves, grass, roots, stems, rubbish—all are reduced to a smooth residue, which is then swiftly digested in the threadlike stomach, the worm extracting its own nourishment from the bacteria in the soil. Stones up to one-twentieth of an inch across are swallowed and incorporated in the gizzard, larger ones are eaten around and thus started on their slow sinking process which is finally completed by the depositing of layers of worms-casts on the surface.

Bracing its body for the effort, and anchoring itself by its tail underground, a worm can grasp and pull down beneath the surface quite large fragments of rotting vegetation and animal matter—all the dead and dying refuse that litters the earth. Tougher food is first coated with a kind of saliva to aid the digestive processes. In Britain it has been estimated that three inches of completely new topsoil from worm-castings or excrement is deposited every fifteen years or so, and the same is probably true of most lands.



Where the native earthworm population can be artificially increased, of course, the rate of this vital work can be stepped up.

Although blind, worms are sensitive to light, and feed mostly at night, rising to the surface after dusk and burying themselves again before day-break. There are in fact a number of different species of worms, including the brandling, found in manure-heaps and beloved of anglers for bait, and the four-foot monsters which gurgle their way into the squelchy forest mud of parts of Australia. Worms are found all over the globe, except where it is too hot and dry for them to exist, as in parched deserts, but even in hot lands they teem by the rivers and lakes. As these untold myriads never rest or hibernate, but dig and tunnel maybe for years, constantly yielding this incredibly fertile layer of cast soil, it is small wonder that the earth has been rich for so long.

So the vision of the lowly earthworm as the key to the world's

deepest problem—that of unfailing food supplies for an ever-increasing population—may not prove to be as fantastic as it first sounds. Certainly nature is co-operative in the way that these creatures respond to artificial rearing.

When two meet, they clasp together in a strange, slimy embrace, overlapping one another to about one-third of their lengths, heads facing opposite ways, and locked together for all the world like a Turk's head knot. Thus, each fertilizes the other's eggs, and these are then passed over the body in a tube which is eventually cast off in the form of a yellow, lemon-shaped cocoon. Each cocoon may contain up to 20-odd tiny eggs, which hatch out into minute, white, thread-like worms in about ten days. But if these cocoons are dried out, or kept in a refrigerator, they may be preserved for as long as eighteen months, and may thus be sent all over the world. Once placed in the right conditions for hatching, the eggs then yield healthy young worms after the usual incubation period. As all worms are male and female in one body, only a single cocoon-full of eggs is needed to start up a colony.

### Worm harnessing crusade

THE leading figure in the American worm-harnessing movement is a bespectacled physiotherapist, Dr. Thomas J. Barrett, who first became interested in worms when in France in 1918. Noticing an aged French peasant carefully sweeping up some loose soil by a damp well near the Argonne Forest, quite oblivious of nearby gunfire, he asked him why this particular earth should be so precious. "*Le Bon Dieu* knows how to build good earth and He has given

the secret to the earthworms", the old man replied. Barrett was much impressed, and began a long study of the subject which convinced him of the potential value of these creatures.

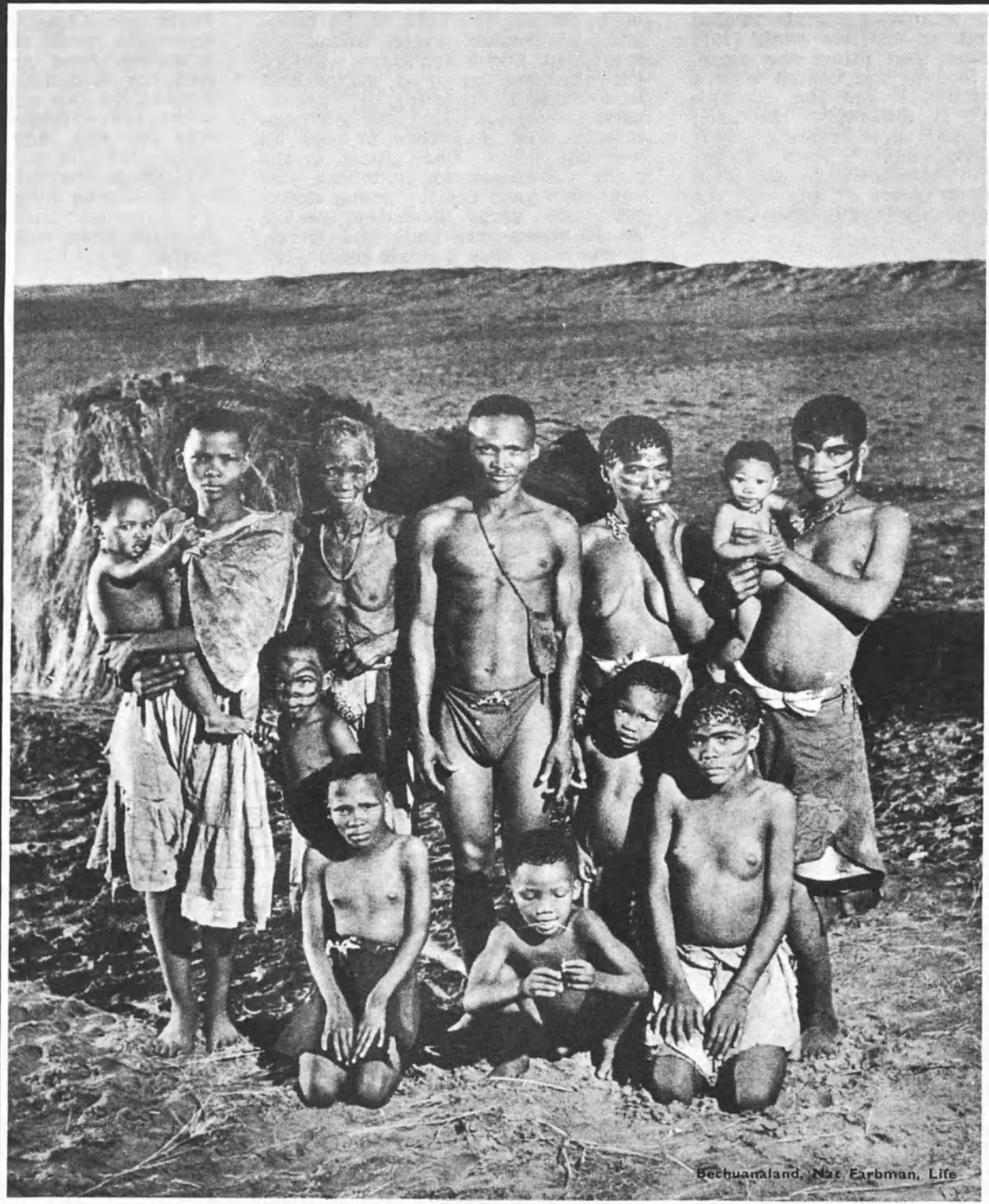
Eighteen years later, his business a failure, and his assets only \$9, he decided to stake his future on earth-worms and to press for their scientific culture. In a few years he had turned a barren Californian hillside into a lush paradise of a garden, full of outside vegetables, fruit, flowers and shrubs—all thanks to the rich cast-soil in which he had grown them. He figured that a horse could do only a limited amount of ploughing, and then only on suitable terrain, yet a million worms roughly equal a horse in weight, are in the aggregate much stronger and more enduring, need only waste matter and the existing soil for food, yet deposit 100 tons of topsoil to the acre every year without fail. His faith was justified, and he now breeds worms for sale in a dozen countries, and leads the campaign, supported by a growing body of disciples, not for more soil under cultivation, but for more worm soil in existing arable areas.

"Crowded on the face of the earth are over two thousand million people", says Barrett, "depending on the topsoil for food. There are on the earth approximately four thousand million acres of cultivable land—two acres per person. We barely feed ourselves and our topsoil is dwindling. It is time we harnessed the earthworm to rebuild it."

It would indeed be remarkable if man finally recognized the worm's good turn to humanity by working with him, cultivating him instead of continually impoverishing the soil, and relying upon nature to do the rest. Remarkable, but by now means impossible.



# THE FAMILY OF MAN



Bechuanaland, Nat. Farbman, Life

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U.S.A., Nina Leen, Life.

‘With all beings and all things  
we shall be as relatives’

SIoux INDIAN



Sicily, Vito Fiorenza



Japan, Carl Mydans, Life

**O**n these and the following pages the Unesco Courier presents a selection of photographs from a remarkable exhibition which drew 300,000 visitors to the New York Museum of Modern Art last year. Created by Edward Steichen, Head of the Museum's Department of Photography, "The Family of Man" Exhibition is composed of 503 photographs selected from a total of two million from 68 countries. It has begun a round-the-world tour and is at present in the Paris Musée d'Art Moderne. The message of this "vast photographic symphony" has been summed up by André Maurois in these words: "We all know—or at least we should—that between all men there exists a great depth of similarity. This similarity ought to engender universal kinship and help men toward an understanding and love of one another. But preachers of hatred are at work to make us forget these similarities. Hence the scorn, the resentments, the brutal revolts and wars. That is why it is necessary, even imperative that the unity of the human family should be revealed to the sceptics. That is why this group of photographs is both useful and moving and not merely beautiful and interesting."



THE FAMILY  
OF MAN  
(Continued)

# 'THERE IS ONLY ON AND HIS NAME IS

**T**HE first cry of a newborn baby in Chicago or Zamboango, in Amsterdam or Rangoon, has the same pitch and key, each saying, "I am! I have come through! I belong! I am a member of the Family."

Many the babies and grownups here from photographs made in sixty-eight nations round our planet Earth. You travel and see what the camera saw. The wonder of human mind, heart, wit and instinct, is here. You might catch yourself saying, "I'm not a stranger here."

People! flung wide and far, born into toil, struggle, blood and dreams, among lovers, eaters, drinkers, workers, loafers, fighters, players, gamblers. Here are ironworkers, bridgemen, musicians, sandhogs, miners, builders of huts and skyscrapers, jungle hunters, landlords and the landless, the loved and the unloved, the lonely and abandoned, the brutal and the compassionate—one big family hugging close to the ball of Earth for its life and being.

Here or there you may witness a startling harmony where you say, "This will be haunting me a long time with a loveliness I hope to understand better."

In a seething of saints and sinners, winners or losers, in a womb of superstition, faith, genius, crime, sacrifice, here is the People, the one and only source of armies, navies, work-gangs, the living flowing breath of the history of nations, ever lighted by the reality or illusion of hope. Hope is a sustaining human gift.

Everywhere is love and love-making, weddings and babies from generation to generation keeping the Family of Man alive and continuing. Everywhere the sun, moon and stars, the climates and weathers, have meanings for people. Though meanings vary, we are alike in all countries and tribes in trying to read what sky, land and sea say to us. Alike and ever alike we are on all continents in the need of love, food, clothing, work, speech, worship, sleep, games, dancing, fun. From tropics to arctics humanity lives with these needs so alike, so inexorably alike.

Hands here, hands gnarled as thorn tree roots and others soft as faded rose leaves. Hands reaching, praying and groping, hands holding tools, torches, brooms, fishnets, hands doubled in fists of flaring

anger, hands moving in caress of beloved faces. The hands and feet of children playing ring-around-a-rosy—countries and languages different but the little ones alike in playing the same game.

'Flow, flow, flow, the current of life is



Fifth Avenue New York, Andreas Feininger, Life

Here are set forth babies arriving, suckling, growing into youths restless and questioning. Then as grownups they seek and hope. They mate, toil, fish, quarrel, sing, fight, pray, on all parallels and meridians having likeness. The earliest man, ages ago, had tools, weapons, cattle, as seen in his cave drawings. And like him the latest man of our day has his tools, weapons, cattle. The earliest man struggled through inexpressibly dark chaos of hunger, fear, violence, sex. A long journey it has been from that

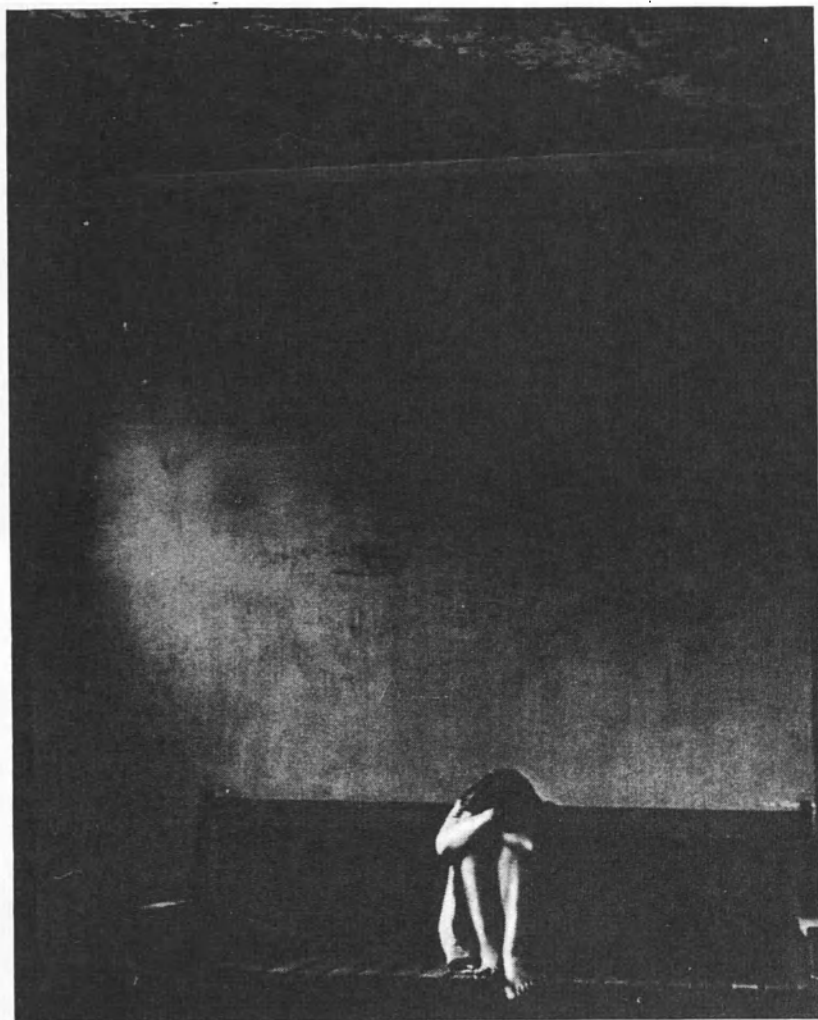
# THE MAN IN THE WORLD ALL MEN'

by Carl Sandburg

early Family of Man to the one of today which has become a still more prodigious spectacle.

If the human face is "the masterpiece of God" it is here then in a thousand fateful registrations. Often

ever onward...' KOBODAISHI



U.S.A., Jerry Cooke, Life

...I am alone with the beating of my heart...' LUI CHI

the faces speak what words can never say. Some tell of eternity and others only the latest tattlings. Child faces of blossom smiles or mouths of hunger are followed by homely faces of majesty carved and worn by love, prayer and hope, along with others light and carefree as thistledown in a late summer wind. Faces having land and sea on them, faces honest as the morning sun flooding a clean kitchen with light, faces crooked and lost and wondering where to go this afternoon or tomorrow morning. Faces in crowds,

laughing and windblown leaf faces, profiles in an instant of agony, mouths in a dumbshow mockery lacking speech, faces of music in gay song or a twist of pain, a hate ready to kill, or calm and ready-for-death faces. Some of them are worth a long look now and deep contemplation later. Faces belokening a serene blue sky or faces dark with storm winds and lashing night rain. And faces beyond forgetting, written over with faiths in men and dreams of man surpassing himself. An alphabet here and a multiplication table of living breathing human faces.

In the times to come as the past there will be generations taking hold as though loneliness and the genius of struggle has always dwelt in the hearts of pioneers. To the question, "What will the story be of the Family of Man across the near or far future?" some would reply, "For the answers read if you can the strange and baffling eyes of youth."

*There is only one man in the world  
and his name is All Men.*

*There is only one woman in the world  
and her name is All Women.*

*There is only one child in the world  
and the child's name is All Children.*

A camera testament, a drama of the grand canyon of humanity, an epic woven of fun, mystery and holiness—here is the Family of Man!



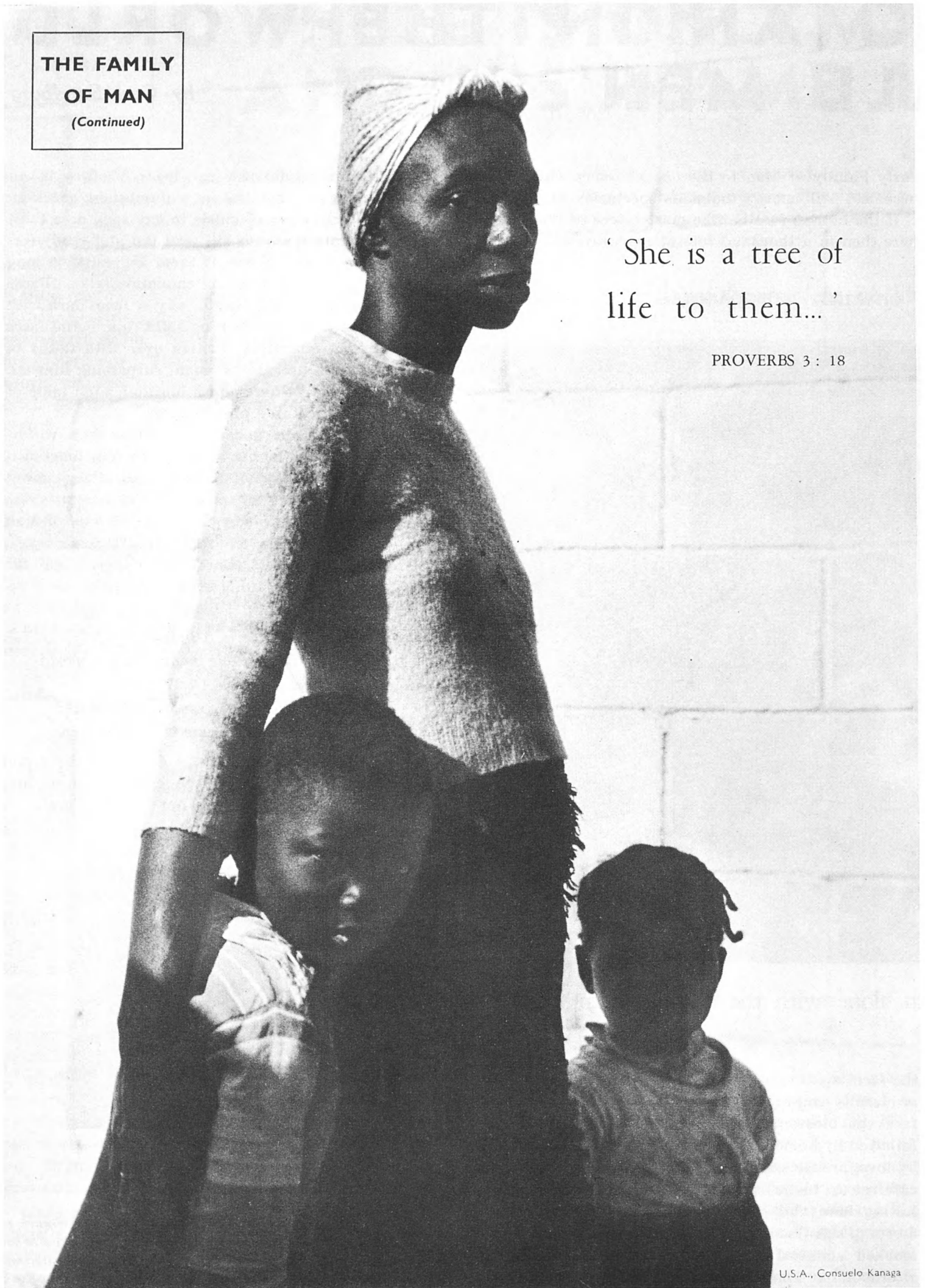
Peru, Robert Frank

*Carl Sandburg, famed American poet and winner of the Pulitzer Prize for poetry in 1951, wrote the above text as a prologue to "The Family of Man" exhibition. Text copyright by the Museum of Modern Art, New York.*

**THE FAMILY  
OF MAN**  
(Continued)

‘ She is a tree of  
life to them... ’

PROVERBS 3 : 18



U.S.A., Consuelo Kanaga





U.S.A., Elliott Erwin, Magnum



Arctic, Richard Harrington, Three Lions



Austria, David Seymour, Magnum Unesco

# The power of words

by Cyril Bibby

No one who has ever seen a white man's lip curl as he spits out the word "nigger" or who has felt the deep contempt in a Negro's voice as he refers to "white trash", can have any doubt about the emotional content of such terms. True, when the English child learns the nursery rhyme about the "Ten Little Nigger Boys" who sat down to dine, the word "nigger" is used in a warm, friendly way; but words have an emotive power for the recipient as well as for the dispenser, and many Negroes rise in resentment at what they imagine to be racial prejudice. Similarly, although the word, "Negress" may be used in its simple descriptive sense, without any offensive intent, it may nevertheless carry objectionable connotations of the days when plantation owners took female slaves as concubines.

To take another example, the words "Jew" and "Jewess" are in essence simply classificatory terms, no more objectionable than "author" and "authoress"; yet, so sensitive to possibilities of antisemitic prejudice have some individuals become, they will circumlocute about "a man (or a woman) of the Hebrew faith" to avoid the risk of giving offence. Just as, in poetry, certain words have not only a surface insignificance, but also a rich emotional content which gives them layer upon layer of meaning, so many words relating to race have complex associations which introduce thick incrustations of prejudice. And, if the child is to learn to use his native language really well, he must become fully aware of this complex quality of words.

Take the adjectives "black", "brown", "yellow", and "white". Applied to paints or fabrics, they are simple descriptive words implying nothing beyond the facts of colour difference.

But use them in the phrases "black race", "brown race", "yellow race", and "white race"—and how subtly the adjectives imply grades of merit and demerit! Usually unrecognized on the conscious level, but often a potent catalyst of emotion, "white" now becomes set apart from the other three colour adjectives, and carries with it an idea of basic cleanness which "black" and "brown" and "yellow" do not share. Then there is white as the symbol of purity and virginity, and there is white as "not-coloured" while black and brown and yellow are "coloured". This last implication, indeed, commonly becomes quite explicit, as when "coloured" is used as a synonym or euphemism for "Negro".

This complex emotional content of the word "white" would become apparent to children of European origin if, for a period, they and their teacher deliberately used the rather more appropriate adjective "pink" in classroom discussion of ethnic differences. The sense of superiority which comes to many people when they think of themselves as white rather than brown disappears when they think of themselves as pink, and the thrill of horror which is aroused in some by the idea of intermarriage between black and white does not arise in the same way at the thought of the mingling of black and pink.

This word "mingling", too is richly emotive in the context of race. "Mingling", or "mixture", is often expressive of adulteration or impurity: there is the dishonest dairyman mixing water with his milk, there is the appalling consequence of sewage becoming mingled with drinking water. Not in any conscious or verbalized way do these ideas normally arise; they are more likely

to be deep down in the semantic structure of the language. This is why, by many people, a "pure" Negro or a "pure" European or a "pure" Indian are regarded with equal respect, but a person of "mixed blood" is viewed with something approaching loathing. For the phrase "mixed blood" carries with it not only the emotive implications of "mixed" but also the extremely powerful surcharging of the word "blood".

One speaks of one's child as being "of my own blood"; there is the common saying "blood is thicker than water"; the closest ties of comradeship are those between "blood brothers"; there are the metaphors of "blue blood", "plebeian blood" and "new blood"; an orator may arouse high passion by talk of "British blood" or "Russian blood" or "American blood". Blood is the very life-stream and its mythology is rich and varied. Similarly, the words "half-caste" (with its implication on the one hand of

something less-than-complete and on the other hand of something to be ranked in a scale of social value) and "mulatto" (with its foreign-sounding form, in its first syllable faintly reminiscent of the hybrid progeny of the horse and ass, and in its ending evoking memories of the sinister stiletto) often carry connotations far more complex than is usually recognized.

While it is primarily for the biology teacher to provide children with the basic factual knowledge about genes, it is essentially the task of the teacher of language to sharpen his pupils' awareness of the ways in which words may carry complex intimations of meaning.

To recognize the existence of irrational feelings is often the first step to liberating oneself from them, and the teacher can contribute a good deal to the emotional emancipation of his pupils by helping them to understand how it is that certain words and phrases come to arouse feelings of this kind.

It is, however, not only in the language or literature lesson that opportunities arise to help children to cope with the complex emotional content of words. The biology lesson, for example, may present a suitable occasion to isolate the proper meaning of "pure-bred", as a genetically descriptive term, from the implication of virtue and superiority, which often attach to the term. In almost any subject of the curriculum, the enormous emotive power of the word "blood" may make itself felt, and care can be taken that this power does not, as it may very easily do, carry over into the children's attitudes to race relations.

So with the very word "race" itself. Passing into general usage in its present sense after Buffon gave it the seal of his approval in 1749, the word had earlier been used in the sense of "the human race", and in the sense of the posterity of a person, as in the phrase "the race of Abraham". And, subtly still today, the word carries with it something of this complex connotation, so that on the one hand the members of another "race" are not quite human and on the other hand they are not quite of one's own kith-and-kin. And, as a result, many a man who is well aware of the scientific facts about race is nevertheless unable to cast off completely his irrational feelings about it. He is, indeed, in much the same position as was Madame de Staël, who is reported to have said: "I do not believe in ghosts, but I am afraid of them". We must help children to pass beyond the stage of abandoning fallacious beliefs, and to progress into the stage of getting rid also of irrational fears.



Java, Gotthard Schun

'The little ones leaped, and shouted, and laugh'd.  
And all the hills echoed..'

WILLIAM BLAKE



U.S.A., Henri Leighton



England, Bill Brandt





Indonesia, Henri Cartier-Bresson, Magnum



Italy, Dmitri Kessel, Life



France, Brassai, Rapho Guillumette

‘The land is a mother  
that never dies.’

MAORI



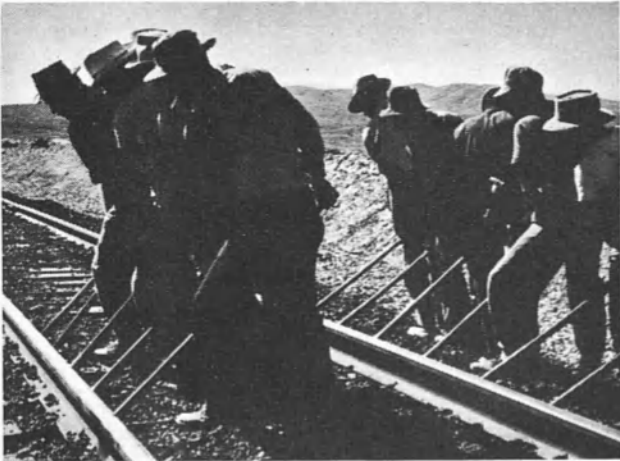
Japan, Shizuo Yamamoto

‘If I did not work these worlds would perish...’

BHAGAVAD-GITA



Pakistan, Abdul Razaq Mehta



U.S.A., Wayne Miller, Life



China, Dmitri Kessel, Life



U.S.A., Russel Lee, Farm Security Adm.



U S.A., Arthur Lavine.

‘Bless thee in all the work of thy hand which thou doest...’

DEUTERONOMY 14 : 29

**THE FAMILY  
OF MAN**  
(Continued)

'Eat Bread and Salt and Speak the Truth.'

RUSSIAN PROVERB



Yugoslavia, Walter Sanders, Life



Japan, Yoshisuke Terao



U.S.S.R., Robert Capa, Magnum, Ladies' Home Journal



Eugene Harris, "Popular Photography"

'Music and rhythm find  
their way into the secret  
places of the soul.'

PLATO

Colombia, Kurt Severin, Black Star



Italy, John Bertolino



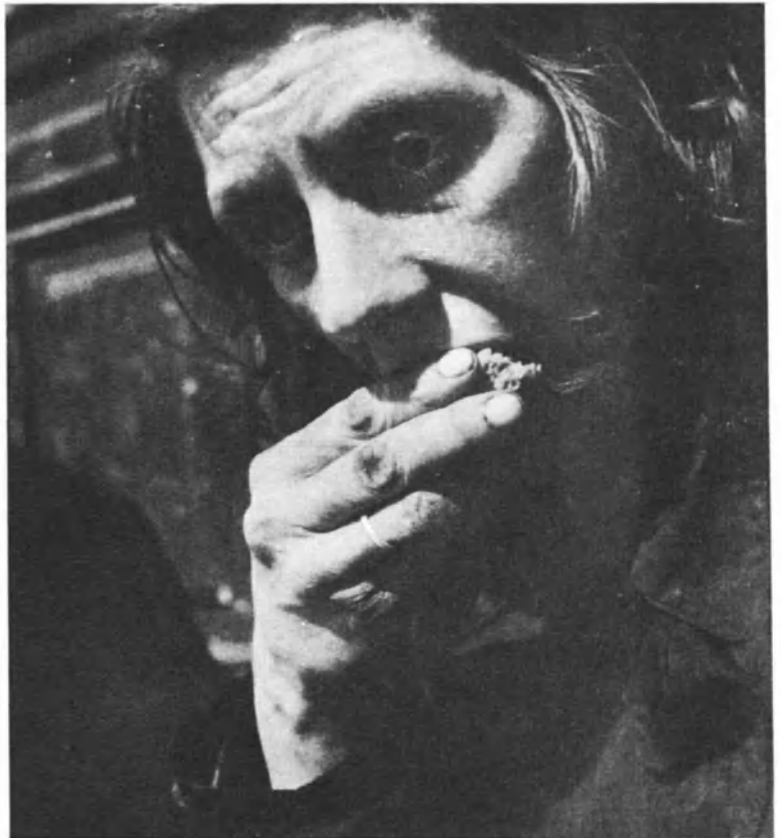
New Mexico, Ernst Haas, Magnum, Life





'...Nothing is real to us but hunger.'

KAKUZO OKAKURA



Holland, Cas Oorthuys

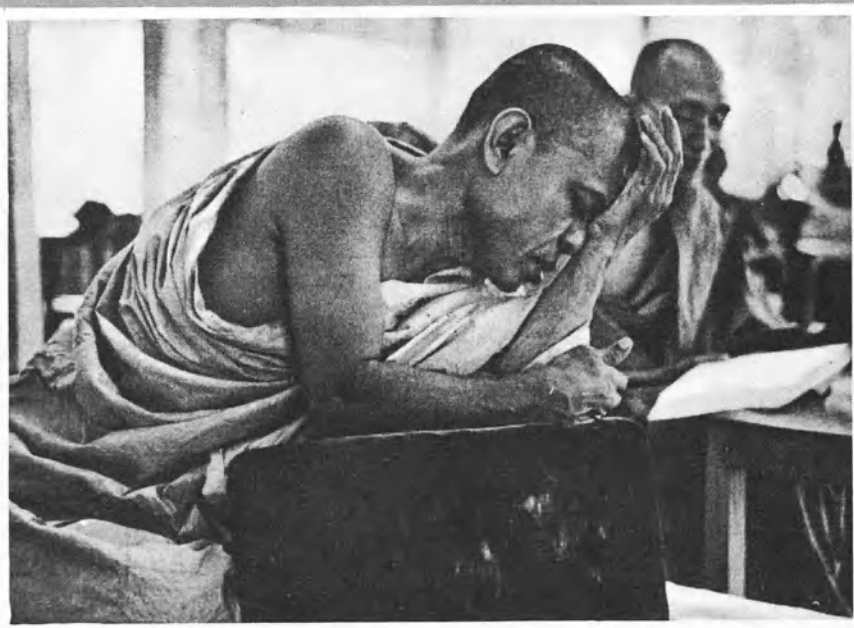


U.S.A., Musya S. Sheeler

THE FAMILY OF MAN (Continued)



Czechoslovakia, Alfred Eisenstaedt, Life

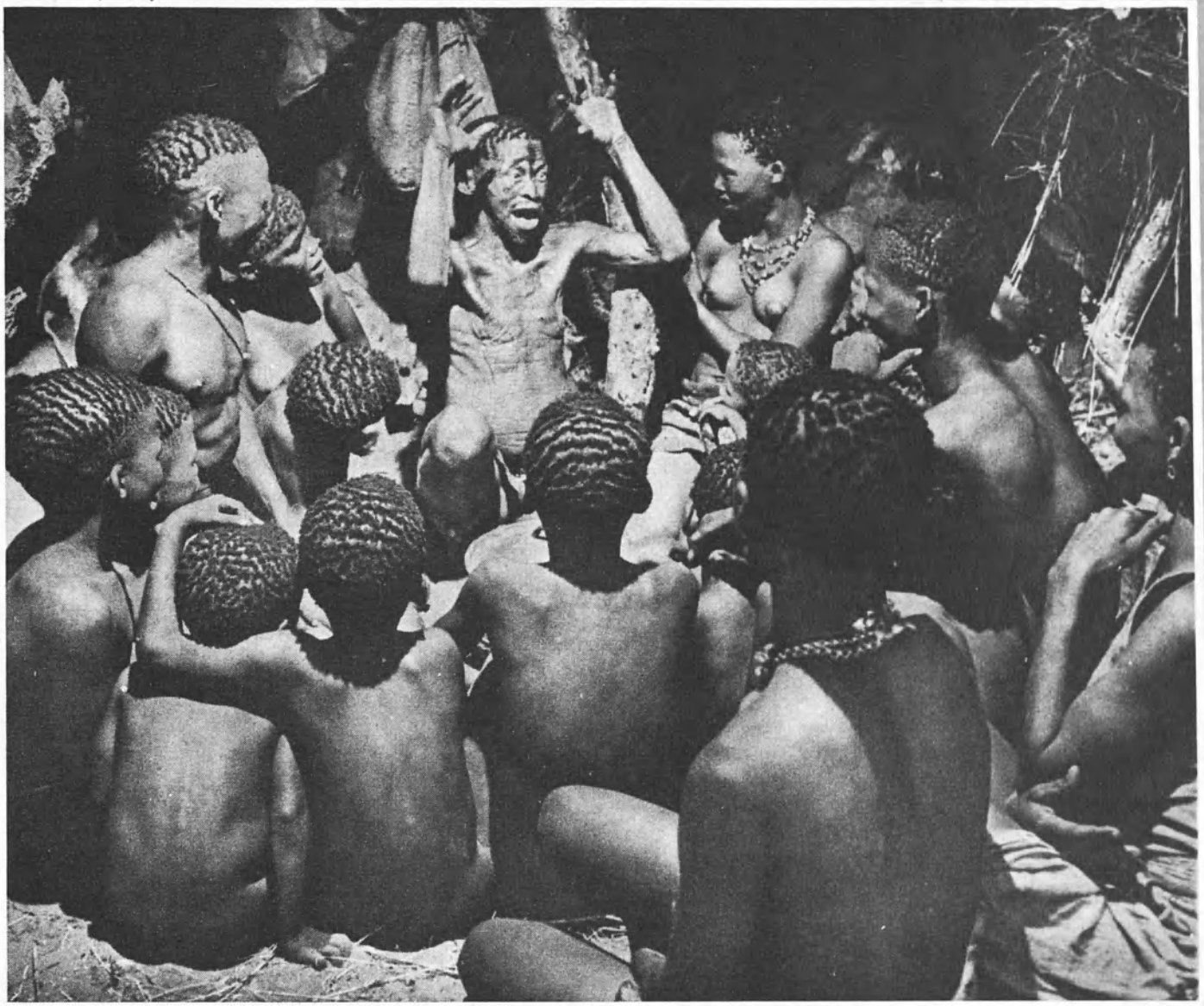


Theologian, Burnia, Bert Hardy, Pix, Picture Post

'But such is the irresistible nature of truth, that all it asks, and all it wants, is the liberty of appearing.'

THOMAS PAINE





Bechuanaland, Nat Farbman, Life

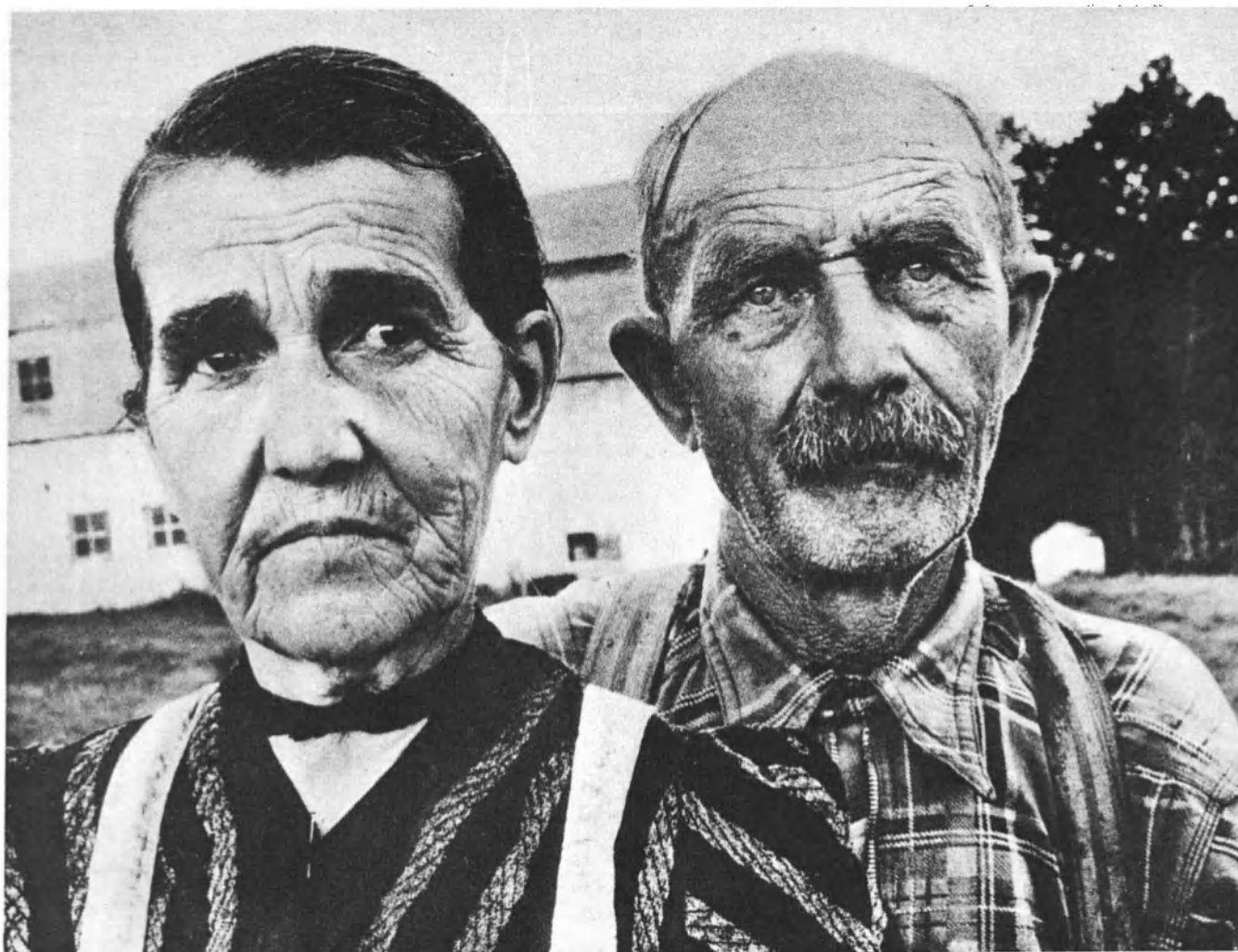


Italy, David Seymour, Magnum Unesco



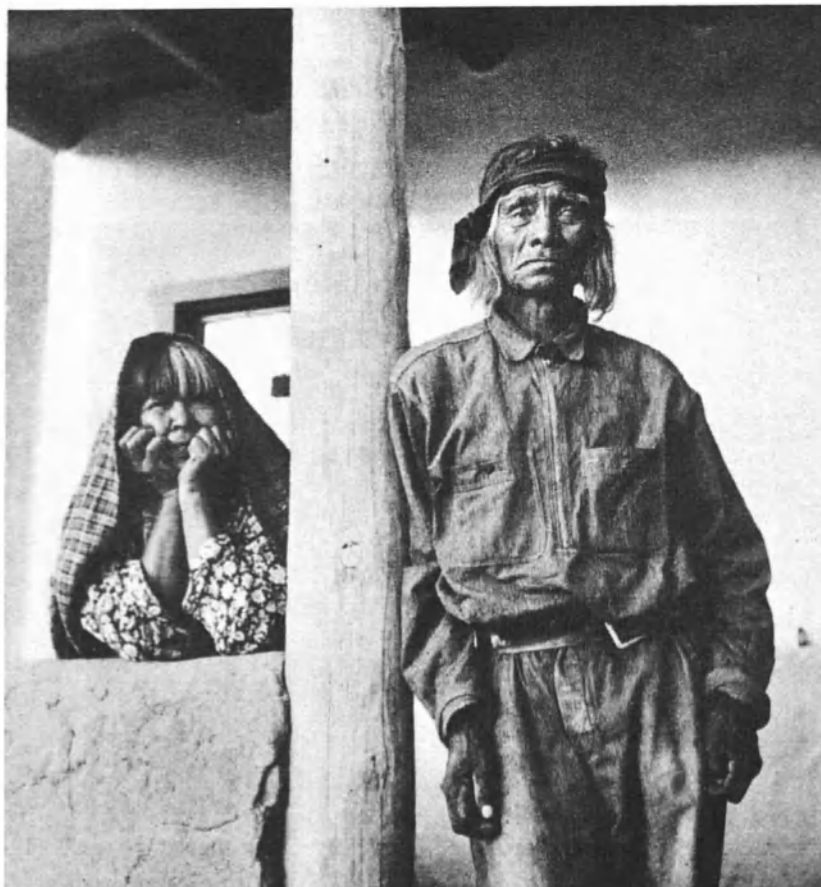
U.S.A., Andreas Feininger, Life





Canada, John Phillips, Life

"We two form a multitude."  
OVID.



American Indian, Alma Lavenson



China, Dmitri Kessel, Life

‘For Mercy has a human heart, Pity a human face...’

WILLIAM BLAKE



India, Margaret Bourke-White, Life



U.S.A., W. Eugene Smith, Life



France, Henri Cartier-Bresson, Magnum



Korea, Margaret Bourke-White, Life



Czechoslovakia, Margaret Bourke-White, Life



Sweden, Hans Hammar skjöld

“To know that what is impene-  
trable to us really  
exists, manifesting  
itself as the high-  
est wisdom and  
the most radiant  
beauty...”

ALBERT EINSTEIN

# From the Unesco Newsroom

**RURAL REVIVERS:** Specialists who will help to improve the health, housing, farming and nutrition standards of Korean villages are to be trained in a national fundamental education centre now being set up at Suwon by the U.N. Korean Reconstruction Agency (UNKRA) in co-operation with the Korean Government and with aid from UNESCO, which is providing \$80,000 for staff services during the first two years of operation. The centre will offer a one-year course for 48 men and 12 women students. Its Director is Howard Hayden, of the United Kingdom and for the first two years it will be staffed by six international specialists and six Korean experts who will eventually take over the work. Students will be given practical experience in local "laboratory" villages, while learning latest methods of literacy teaching and how to develop rural crafts and cottage industries to provide new sources of income.

**BRAZIL SCHOOL BOOM:** Enrolments in Brazil's secondary schools have tripled during the past 15 years, reports the International Bureau of Education. Secondary schools increased from 821 to 2,485 and the total of boys and girls attending them rose from 170,057 in 1940 to 535,755 in 1954. The average increase of 26,000 pupils per year was five times that of the overall population increase during the same period.

**WORLD CAMPAIGN FOR MUSEUMS:** The many roles played by museums in the life of the community will be highlighted this year in a world-wide campaign organized by UNESCO. Member States of UNESCO are preparing special exhibits and features of particularly interesting collections will be publicized by newspapers and radio stations. The campaign aims to bring home the public education role of museums and also their contribution to international understanding. UNESCO is organizing an international art competition for children aged between six and 16, who will be asked to depict their impressions after visiting a museum. A selection of the best drawings will be exhibited in Paris, in Switzerland and in New Delhi at UNESCO's Ninth General Conference later in the year.

**ORIGIN OF ALL LIFE:** An international group of biologists met in Paris recently to plan greater development of a vital field of scientific research — normal and abnormal cell growth. Problems of cell growth, multiplication and differentiation are at the origin of all forms of life. While the research programme under consideration is concerned only with the fundamental processes of the cell, the research may also shed light on certain abnormalities such as cancer. Specialists from research institutes in nine countries were invited to the meeting, organized by the Council for International Organizations of Medical Sciences, at the request of UNESCO.

**POLYGLOT MEXICANS:** A recent education study in Mexico showed that 42 % of the country's secondary school pupils can speak a foreign language, usually English. Knowledge of foreign languages is also well-developed in the secondary schools of two other Latin American countries—Cuba and the Republic of Panama. This interest in the study of foreign languages is largely explained by the development of commercial, technical and tourist relations in this part of the world.

**JUST GIVE US THE FACTS:** Four ways for improving the quality and flow of information about and between different countries were suggested in Paris recently by directors of national cultural relations services meeting for the first time. They proposed the production of special works on different countries for the use of secondary school teachers, the distribution of more documentary films and audio-visual materials, special training for journalists and the setting up of a permanent exhibition of publications on national cultures at UNESCO's headquarters.

**SEVENTH DAY MISSIONS:** For the past eighteen months, mission teams of Mexican university undergraduates have been carrying out public education campaigns in the small towns and villages of the states of Tlaxcala, Puebla and Mexico. The students chose Sunday as their "mission" day so as not to interfere with their studies. Through their efforts

## FREEING BOOKS, ART AND MUSIC AT THE FRONTIERS

A proposal that tariffs on educational, scientific and cultural materials should be reduced has been made by UNESCO to the 35 countries which are parties to the General Agreement on Tariffs and Trade (GATT) whose Tariff Negotiating Conference opened in Geneva, Switzerland, on January 18, 1956. At the same time as it made the proposal, UNESCO brought out a new revised edition of "Trade Barriers to Knowledge" which gives a detailed picture of the customs duties, import and export regulations, sales taxes and exchange controls, covering books, newspapers, works of art, music, radio and TV sets, scientific instruments and other educational materials. The new manual covers 91 countries and territories, as against 43 surveyed in the first edition, and deals with a wider range of articles. It reveals a striking reduction in customs duties, but also shows to what extent the flow of knowledge is still limited by trade barriers. Many concessions gained result directly from the application of the UNESCO Agreement on the Importation of Educational, Scientific and Cultural Materials which is now operated by 21 countries. The latest country to announce ratification of this agreement is Greece.

five libraries have been opened, hygiene committees formed and about 150 educational films have been screened. Much of their educational work is carried out with the help of plays, dances and music.

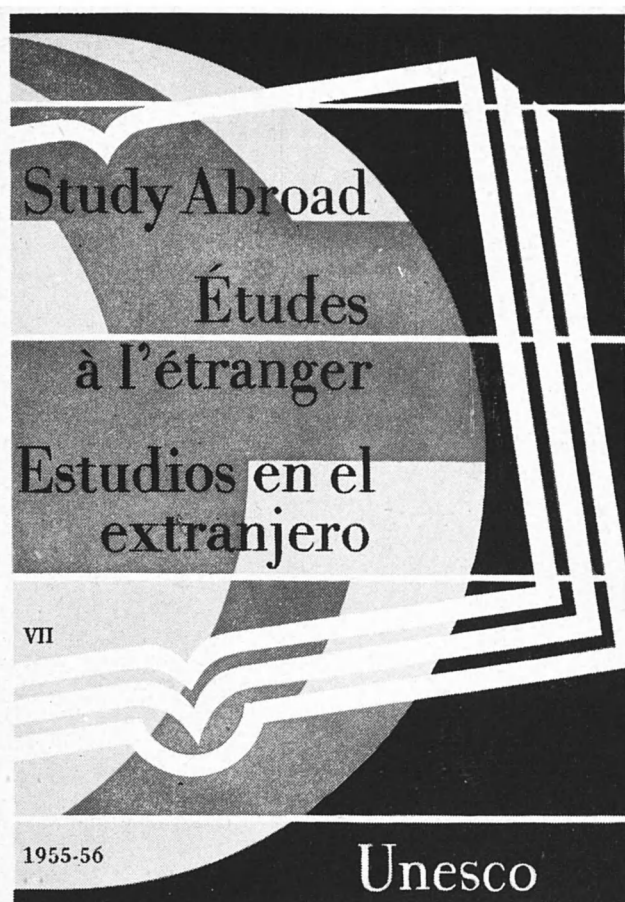
**STUDY CAMP ON WHEELS:** Boys from a Stockholm secondary school went on an unusual study tour of southern Sweden last year in a special train complete with bedrooms, study rooms and a van for storing bicycles used in "off the train" operations. At selected spots they left the train to explore the region, visiting museums and historic monuments and making notes on plants and wild animals they saw in the countryside. They spent each afternoon in their mobile classrooms writing up accounts of their visits.

**CALL VIENNA B.21.2.63:** A telephone call to Vienna B.21.2.63 now solves any foreign visitor's problems on what places to visit in the Austrian capital. At the other end of the line is the "University Service of Tourist Guides" which promptly sends off one of its 150 student guides who are selected for their knowledge of languages, history and art. Young guides must possess a wealth of general knowledge about their city before they are accepted.

**IS THERE A DOCTOR?:** There are now 1,200,000 physicians practicing in the world, and on an average, 55,000 new doctors graduate annually from 595 medical schools operating in 85 countries according to figures recently published by the World Health Organization. It seems as though there are plenty of doctors in the world until the total is compared with the world population of 2,500 million. While in 14 countries one doctor may serve a thousand or fewer people, in 22 others there is only one doctor for 20,000 or more inhabitants. Moreover, many are engaged in teaching, research, administration and other duties.

**DAYS TO REMEMBER:** School children in Utrecht, Holland, chose two important anniversaries—U.N. Day and Human Rights Day—for opening and closing their recent UNESCO gift coupon campaign to help the educational institute of the Sri Ramakrishna social service mission at Vidyalaya, Madras, India. The children began their campaign by selling gift coupons at a UNESCO stall in their city's Central Station Square, on U.N. Day (October 24). By the time they closed it at a gala evening to celebrate Human Rights Day, in Utrecht's Rembrandt Theatre on December 10, they had sold 13,200 gift coupons, thus raising nearly \$1,000 for the Indian mission.





## STUDY ABROAD

International Handbook of Fellowships, Scholarships and Educational Exchange.

Volume VII of this annual Unesco guide, now available, contains information on over 50,000 awards offered in 1955-56 by the United Nations and its Specialized Agencies, other international organizations governments, universities, cultural and professional associations in 70 countries and a number of non-selfgoverning territories. It also indicates the probable availability of awards in 1956-57. It gives all the necessary details: where to apply, who is eligible, field of study, length of courses, amount of award, etc.

"Study Abroad" should be in all libraries, information centres, offices of cultural attachés and of foreign student advisers, as well as in language departments of universities. It can be obtained from the Unesco national distributors listed below. Price: \$2; 10/6; 500 fr.

Coming in March :

# WHAT'S WRONG WITH OUR TEXT-BOOKS?

## Distortion of history in school books



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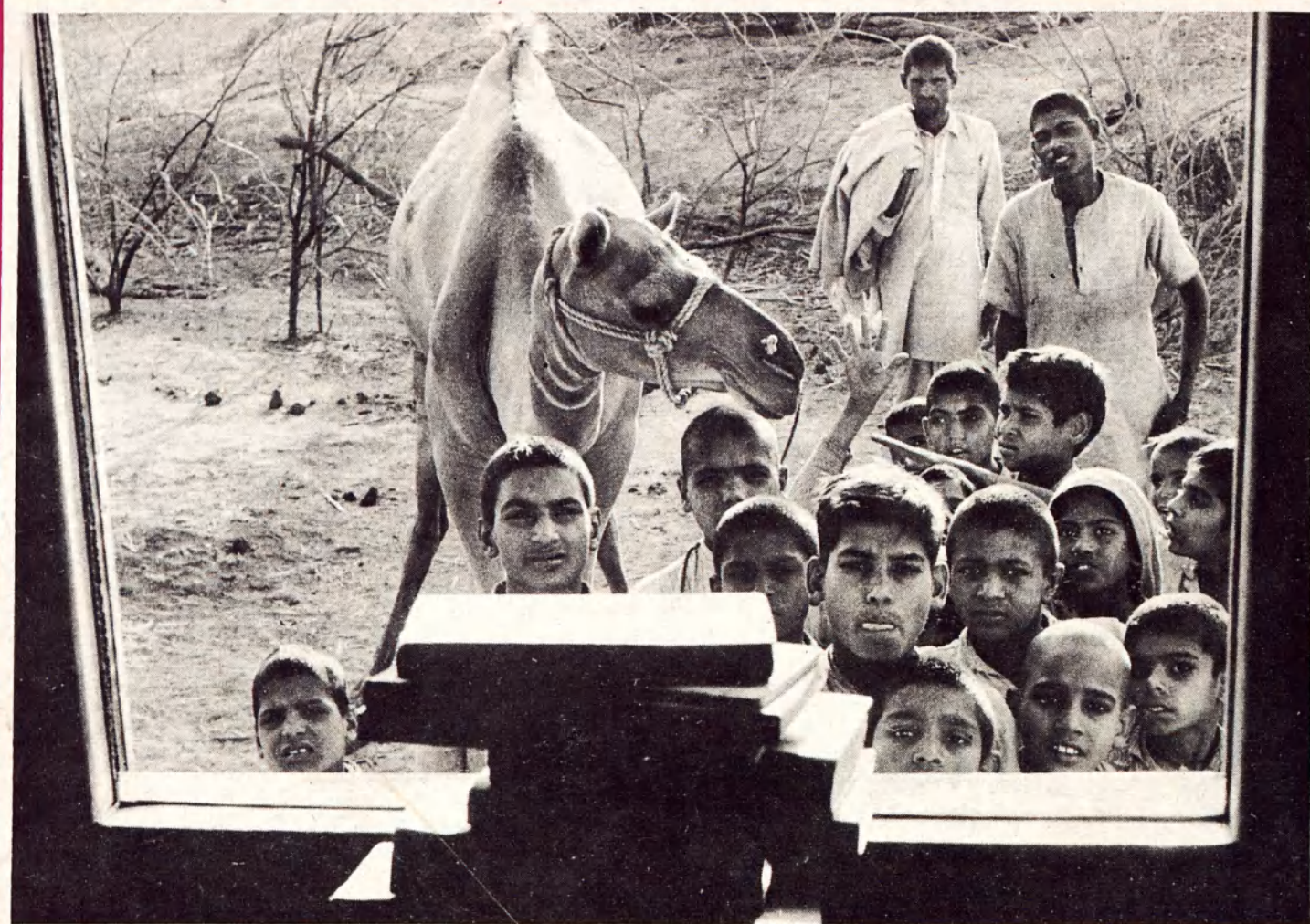
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UNESCO photos

## FICTION TOPS READING LISTS

Despite stiff competition from radio, the cinema and TV, people are reading more books than ever before. Recent figures collected by Unesco show that fiction is at the top of reading lists in almost all countries. In England it represents 60 per cent of total reading, in the U.S. 50 per cent, in Thailand 40, the Philippines 40 and India 60 per cent. Photos show young and old readers crowding Delhi Public Library in India. (For story see page 4)

