

# **International Associations**

activities - congresses - publications

# **Associations Internationales**

activités - congrès - publications



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# INTERNATIONAL ASSOCIATIONS

23e ANNEE 1 - 1 9 7 1 23rd YEAR  
JANVIER JANUARY

# ASSOCIATIONS INTERNATIONALES

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*Numéro spécial :*

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# Hommage à Georges Patrick Speeckaert



Georges Patrick Speeckaert  
Secrétaire général de  
l'Union des Associations Internationales  
octobre 1948 - décembre 1970

*Il me souvient d'un meeting de la paix, tenu à Bruxelles en la salle de la Madeleine avant la dernière guerre mondiale sous la présidence d'un apôtre du désarmement le Sénateur Louis de Brouckère, et du trait que ce patriarche de l'Internationale socialiste lança de sa barbe en bataille à la légion des sceptiques et des indifférents, en roulant les r comme un Bourguignon : « Les jours de bonne humeur on nous appelle des idéalistes et les jours de mauvaise humeur des idéologues ».*

*C'était alors le temps des « Augures de Genève » et des vieux nationalismes méfiants de la coopération internationale à ses débuts. L'égoïsme des intérêts établis, s'affublant de réalisme, dénonçait les utopistes de la paix au nom du bon sens et du patriotisme outragés. Avec bien entendu la caution des classiques : chacun pour soi dans ce désert d'égoïsme qu' on appelle la vie ! (Stendhal). Ce temps n'est plus, heureusement, mais les avant-coureurs des évolutions nécessaires continuent d'avoir raison trop tôt et de s'exposer à l'inertie du scepticisme et de l'indifférence, qui est d'ailleurs un progrès sur le sarcasme.*

*« Celui qui devance son siècle, celui qui s'élève au-dessus du plan général des mœurs communes, doit s'attendre à peu de suffrages ». Ce mot de Diderot s'applique à tous les éclaireurs d'un nouvel ordre international. Ils ne sont d'ailleurs pas tellement nombreux au tableau d'honneur de l'humanité. Un professeur genevois M. Lederman leur a consacré un bon livre qui s'arrête au 19<sup>e</sup> siècle, le premier siècle de l'internationalisme dont le Norvégien Lange nous a laissé l'histoire. La Belgique y a bonne pan : trois prix Nobel de la paix.*

*L'Union des Association Internationales est née de cette noble tradition et ses fondateurs ont fait école. Georges-Patrick Speeckaert est de leur lignée.*

*Sa vocation se trouva tout de suite. Chrétien d'éducation et de conviction, catholique au sens universel du mot, il est allé comme le missionnaire de Claudel au bout de sa foi, pour trouver son compte entre les brebis de Dieu.*

*Surpris par la guerre de 1940 après ses études de droit, médaillé de la Résistance à l'ennemi, on peut présumer que son milieu social lui eût permis, la libération venue, de choisir une carrière aisée. Il préféra le service social en commençant par l'action sanitaire de la Croix-Rouge de Belgique et la distribution des dons de la Croix-Rouge Américaine à la*

population belge. Directeur des services sociaux de la Croix-Rouge de Belgique, il en a lancé les deux premières loteries nationales.

Ce fut alors la belle aventure de l'U.A.I. Le mot n'est pas impropre: il signifie étymologiquement « les choses qui doivent arriver » quand la volonté soutient l'effort. En l'occurrence, dans l'héritage spirituel de Henri La Fontaine, une mission courageuse et un engagement total de cœur et d'esprit. Tout était à refaire sur les décombres de la guerre. La première tentative de la Société des Nations avait été un échec mais aussi une expérience féconde. Le monde avait changé, il n'était plus en ordre principal l'Europe et ses Empires de civilisations différentes. De nouveau antagonismes s'affrontaient, mais sans empêcher un besoin de contact et de coopération. La révolution technique défait les frontières, qu'il s'agit de la stratégie, des communications ou de l'information. L'Organisation des Nations-Unies venait de surgir d'un univers étreci et solidaire. En quête des chemins de la sécurité collective, elle allait du moins trouver la voie de la coopération internationale en exaltant la conscience des Droits de l'Homme. L'essor des institutions spécialisées en a fait l'instrument efficace de l'action concertée des Etats. Nul ne peut vivre de soi, nul ne peut vivre pour soi, disait au seuil de ce siècle un homme d'Etat clairvoyant : Paul Hymans, qui allait devenir le premier président de la Société des Nations. C'est de cette évidence que naquit un jour, l'association et puis, à San Francisco, dans l'élaboration de la Charte, l'idée de consulter les organisations non gouvernementales concernées par les travaux du Conseil économique et social des Nations. On observera, il est vrai, que l'usage de l'article 71 a été bien timide. Il y a beaucoup à dire et à suggérer à ce sujet. Mais le fait est là : l'univers des associations internationales, le tissu de leurs raisons sociales, le réseau de leurs activités, les cadres d'une opinion publique sans laquelle la politique des Etats ne serait en définitive qu'une abstraction.

C'est ici que la présence de Georges-Patrick Speeckaert se profile comme en filigrane sur l'image animée de la coopération internationale privée considérée dans ses rapports intérieurs et extérieurs avec l'organisation publique intergouvernementale. Peut-être sa modestie l'a-t-elle privé de la grande notoriété qui fait les lauréats de la Paix. Mais ses pairs en associations, qui savent et son rôle et ses œuvres, ne lui

ménagent pas leur estime ni leur admiration. Ces sentiments se sont chaleureusement manifestés en mai dernier au 5e Congrès international sur l'organisation des congrès à Barcelone, où quelques centaines de délégués l'ont honoré : de leur hommage. Rappel-lerai-je que ce jour-là, à l'instant des adieux, G.-P. Speeckaert s'est tourné avec émotion vers la compagne de sa vie pour lui dire publiquement ce qu'il devait à l'appui de son bras.

Au fil des années Georges-Patrick Speeckaert a fait une riche moisson de concours, de relations et surtout de confiantes amitiés qui ont assuré la vie et le rayonnement de l'UAI. Hautement considéré par ses présidents successifs, MM. van Zeeland, de la Vallée Poussin et Casadio, il a été bien servi par des collaborateurs dont il avait su discerner les talents et s'attirer le dévouement. Tous s'accordent à louer son labeur enthousiaste, ses vertus d'initiative et de décision, son esprit ouvert et pratique et sa mémoire insolente.

Parfaitement instruit de ses matières et de ses dossiers, multiple et divers dans ses activités, tour à tour archiviste, auteur, rédacteur, expert de la fonction internationale privée, spécialiste des congrès, attentif, à toutes ses publications, ayant un œil sur l'Annuaire et le calendrier des conférences et l'autre sur la Revue, il a toujours trouvé le temps d'un voyage aux quatre vents, d'un colloque, d'un séminaire, d'un rapport ou d'une prestation de consultant pour les Nations-Unies, la FAO, l'Unesco et le Conseil de l'Europe.

En me passant aujourd'hui ses pouvoirs en pleine action, au faite de ses œuvres, G.-P. Speeckaert ne convaincra personne qu'il va faire retraite et oraison. Son influx nerveux le lui interdit. Que ses nombreux amis se rassurent donc : ils le retrouveront à l'étude, à la tribune, en librairie et... dans cette Revue.

Robert FENAUX.

En ce début de

**la Deuxième Décennie du Développement des Nations Unies (1971-1980),  
la Décennie du Désarmement des Nations Unies,**

**l'Année Internationale de la lutte contre le racisme et la discrimination raciale (1971);**

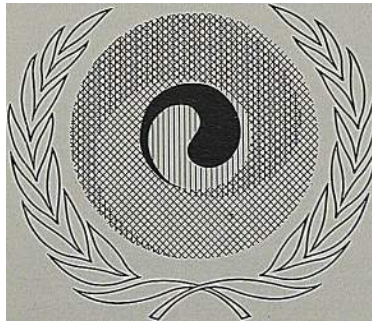
Convaincus que la discrimination raciale cache ses racines bien au-delà de l'épaisseur de la peau, qu'elle constitue le symptôme le plus flagrant en même temps qu'un déguisement commode d'une maladie fondamentale d'ordre psycho-social qui attaque, déforme ou gangrène les relations entre les individus, les disciplines et les organisations en plus de son effet dégradant sur l'esprit humain;

Convaincus que cette discrimination pénètre dans l'âme humaine, et s'y trouve renforcée, parce qu'elle est intimement liée à la lutte pour l'autonomie, l'identité et l'épanouissement social dans une société de plus en plus complexe qui menace constamment ces valeurs par des mutations irresponsables et désordonnées;

Nous consacrons ce numéro de la revue « Associations Internationales » à l'interaction créative, allant jusqu'à l'intégration de tous les types d'entités psycho-sociales — qu'il s'agisse de races, d'organisations, de mouvements, de disciplines, de personnes ou de fragmentations de la personne — comme seule réponse adéquate à la crise globale dans laquelle tous sont impliqués.

Symbol approved for use during  
the International Year for Action  
to Combat Racism and Racial  
Discrimination,  
1971.

*Symbole approuvé pour l'Année  
Internationale de la Lutte contre  
le Racisme et la Discrimination  
Raciale, 1971.*



At the beginning

**of the United Nations Second Development Decade (1971-1980),  
and of the United Nations Disarmament Decade,  
and of the United Nations International Year for Action to Combat Racism and  
Racial Discrimination (1971);**

In the belief that the origin of racial discrimination lies more than skin deep and that it constitutes the most blatant symptom of, and a convenient disguise for, a fundamental psycho-social disease which attacks, degrades, distorts or opposes all inter-organizational, inter-disciplinary and inter-personal relations, together with their reflection in the individual psyche;

In the belief that it is from the individual psyche that such discrimination is reinforced, since it is intimately associated with the struggle for autonomy, identity and social fulfillment in an increasingly complex society in which these are constantly threatened by uncoordinated or irresponsible change;

We dedicate this special issue to creative, integrative **interaction** between all types of psycho-social entity — whether races, organizations, movements, disciplines, persons, or the aspects of fragmented personalities — as being the only adequate response to a global crisis in which all are implicated.

# THE UNIVERSAL DECLARATION OF THE RIGHTS OF HUMAN ORGANIZATION

— an experimental extension of the Universal Declaration of Human Rights

## A. Introduction

The term « human organization » — not the singular, but the generic — in the Declaration of the Rights of Human Organization is intended to cover all psycho-social organization which is based upon any direct expression or extension of the « reason and conscience » of man — namely all organized non-material emanations of man. Such organization therefore ceases to exist when the people in question cease to exist. The term therefore covers human rights in the accepted sense (under the Universal Declaration of Human Rights — paragraphs preceded by (a)). It also covers the rights of active groups, movements, organizations and other such social structures, however formal or informal, since they are a socially organized expression of the reason and conscience of human beings (paragraphs preceded by (b)). Similarly it covers the rights of all actively held modes of thought and activity, particularly as characterized by disciplines, since these are all the intellectually or behaviourally organized expression of the reason and conscience of human beings (paragraphs (c), pages 13-26). These three sets of rights represent those which the State and society give to and protect for members of society, whether explicitly or implicitly.

There is an important relationship between the rights given to members of society by the State and the rights and freedoms which a person is prepared to give, within himself, to his own particular modes of thought and activity — namely the degree of freedom and interaction which he permits the roles which make up his personality. (This is explored further in an article in the next issue.) This fourth set of personal rights has therefore been added to the series in the same way (paragraphs (d)).

The three additional sets of rights which extend the Universal Declaration of Human Rights could not be credibly elaborated ab initio by any one person or group. The experimental approach used was therefore simply to replace « human being » by « group » in the first set to give the second (b), by « modes of thought and activity » to give the third (c), and by « role » to give the fourth (d). Clearly related modifications had to be made to the remainder of each article to conserve the sense in the new context implied. Such modifications were kept to a minimum, except in the Preamble. In one sense, therefore, the three additional sets of rights were simply « generated », without intellectual manipulation, within the perspective or framework of the first set on the basis of the additional assumptions. This is an important guarantee of balance and freedom from the bias which those who worked on the Declaration spent so many essential months to eliminate.

(a) It is interesting and suggestive to note that :

- (I) the second set of rights (b) touches on the core of the current problems of relations between organizations with different perspectives, namely the need for self-imposed coordination of independent social organs to ensure the overall effectiveness of social action
- (II) the third set (c) is relevant to the whole debate on the social responsibility of science, disciplines, academe, technology, business, etc. and on the need for a multidisciplinary perspective to tackle world problems
- (III) the fourth set (d) is relevant to the question of the alienation of the individual,

the psychological implications of the fragmentation of social activity, and man's ability to « live with himself » in a highly complex society

- (b) The answer to the criticism that the additional three sets of rights, or at least the second and the third, are implicit in the spirit and even some of the Articles of the first set, namely the Universal Declaration of Human Rights, is that :

- (I) not all the provisions are and it would take some careful thought to deduce many of the others. Declarations are supposed to avoid the need for and risks of « interpretation ». (In connection with this point see footnote)
- (II) they should not be necessary but are to the extent that organizations disciplines and even roles are now usually conceived of as having a certain autonomy detached from the persons which « inhabit » them (and who are anyway often treated as replaceable) with consequences that an article included in the next issue explores.

(A further justification for including disciplines is that reflection on the difficulty of satisfactorily defining organizations, given the multiplicity of types and degrees of formality, shows that disciplines and collective behaviour patterns have much in common with them — from one viewpoint, they are all rules for exchanging selected information. It may therefore be considered a matter of convenience and convention that the boundaries are drawn as they are — with the concepts of some non-European languages other boundaries would have to be drawn or perhaps even none at all. The distinction accepted, however, the justification for discussing « organizational » rights still applies to socially active modes of thought and activity as another form of human organization. To some it may appear that the first set is « diluted » or endangered by any focus of attention on possible extensions, at a time when the rights described there are not universally accepted. This cannot be an acceptable reason, however, when there is a risk that more subtle but equally fundamental rights may be lost with the process of acquisition of the first set. Human Rights cannot remain static but must

evolve with society unless they are to fail in their fundamental task. In order to adapt, new phenomena must be taken into account. One such phenomenon, according to H. Golsong, Director of Legal Affairs of the Council of Europe (\*), is that individuals group themselves together to a greater and greater extent — whether to form social groups, profit or non-profit groups or political groups — in order to satisfy their needs and to ensure their fulfillment. He considers that this new phenomenon needs to be taken into consideration in determining the functional « centre of gravity » of Human Rights. Whereas the individual was originally the main preoccupation, modern social processes have introduced a new dimension. Even if he wished the individual can hardly remain isolated today, above all if he wishes to benefit from certain rights which used to be restricted to « individuals » but are now made available, defended or furthered by groups. This new dimension represents a new domain in which human rights must be protected as individuals cede more and more of their rights to groups. The same point is made by Professor S. Marcus-Helmons, Director of the Department of Human Rights, Louvain University (\*), who adds that if the reason for the existence of such bodies is to satisfy human needs and to accomplish certain objectives which are impossible for the individual, can it be unreasonable to suppose that such bodies should acquire protection for some rights which are indispensable to the realization of their objectives ? The protection of human rights is designed to facilitate the development of man. Used for the same end, but at one remove, organizations would seem to merit the same interest. In protecting the rights of groups, human rights are protected through them.

The point is echoed by Professor M. Pinto (\*) in the questions : how can one refuse to organizations created by men, that which" one accords

(\*) Université Catholique de Louvain. Premier Colloque du Département des Droits de l'Homme, 24 octobre 1969; Les Droits de l'Homme et les Personnes -Morales. Bruxelles, Emile Bruylant, 1970, 166 p.  
See also : Ernst Hass. Human Rights and International Action; the case of freedom of association, Stanford University Press, 1970. J.E. Knott, Jr. Freedom of Association; a study of the role of nongovernmental organizations in the development process of emerging countries, Brussels, Union of International Associations.

to the men which compose them; is one to refuse rights to the group which they have, in one sense, substituted for themselves in order to improve their ability to act ? From these points emerges the possibility that the ability to group, if facilitated, could be the key to man's mastery of the social processes in which he is embedded, just as the lever has been the key to his mastery of the physical environment within which he lives.

The same arguments should apply equally whenever man identifies some portion of his freedom to act and binds it within rules in terms of which he functions only periodically — thus enabling him to detach himself at other times from the obligations incumbent upon such delegated aspects of his personality (i.e. roles). This occurs when he functions through : organizations, and disciplines (whether physical or mental) and includes, of course, his own personal role activity.

Furthermore, if social development leads to a considerable decrease in the effectiveness of the (extended) family as the prime social unit or, alternatively, to needs not satisfied by such relationships, then the attempts made by the individual to substitute partially for, or extend, the family network by organizational contacts or via patterns of collective activity (whether academic disciplines or sports, for example), should be as well protected by society as the family traditionally has been.)

(III) the first set lacks any sense of dynamism which is the major characteristic of modern society. It appears to have been designed to protect rights in a static society unconscious of the manner by which social change takes place or its relationship to the fulfillment of the persons growing up within that society and the consequent implication for social structures.

(The first set *makes* no provision for protection against structural violence which in developed societies eliminates the need for personal violence or restriction of rights.

To date no systematic criteria for establishing the existence of such forms of violence have been recognized or proposed at governmental level.)

« The contrasts, not to say flagrant antagonisms, which exist between rich countries and poor countries should

not blind us to the « structural violence » exercised in a thousand different ways in even the most « privileged » societies.»

(Unesco's contribution to peace and its tasks with respect to the elimination of racialism and colonialism : Report of the Director-General and proposals for long-term plan of integrated action, para. 13)

(c) The answer to the criticism that the additional three sets of rights « let in » precisely what the first set was trying to « keep out », namely some modes of thought and activity by some types of organization is that :

- (I) Article 30 of the Universal Declaration of Human Rights stands unextended and therefore excludes such interpretations and any unfortunate contradictions.
- (II) in fact the additional three sets reinforce and amplify the sense of the first, excluding easily ignored subtle forms of abuse which can lead to the barbarous acts covered by the first set. Additional freedoms are acknowledged but the number of responsibilities also increases (see Article 29) with each set — such responsibilities are further increased by the interaction between the four sets and the implications of Article 30.
- (III) social development should result in the increase in the freedom and responsibility of each social entity. The Declaration points to some freedoms which we are far from acquiring. The reasons why we cannot acquire them, immediately, except under special conditions, should stimulate debate on the associated responsibilities — it should also throw light on the conditions under which respect for the equivalent « human rights » (a) is more difficult.

(d) There are obvious weaknesses and inconsistencies known to the author, many others will be glaringly apparent to specialists in certain disciplines. The first have not been eliminated because they signal unresolved problems. (A particular example of this is the need for clarity on the relationship between the « law » governing territorial and non-territorial organizations and disciplines in a complex social system). The second should be eliminated by a multidisciplinary team at a later stage should the project be considered worth continuing.

(e) The answer to the criticism that the Declaration as given here touches on too many additional aspects of the rights of « human organization », where one might receive more serious attention is that, this is not an attempt at providing a politically acceptable minimum compromise, but an exercise in envisaging the rights that should be recognized in order to protect against abuse — as such it is related to the debate on the values and long term goals by which man should guide his activity. What human rights will man need 100 years hence and how long does history show that it takes for envisaged rights to be recognized ?

#### Final Comment

The Articles of the Declaration of the Rights of Human Organization in some cases note what is already taken as obvious, in others what is present in some national legislation, in others what has already been suggested as necessary, and in others suggest intriguing implications for future developments and concepts of the relationship between man and his psycho-social structures.

The four sets of rights can be considered in isolation or together. To the author they reinforce, complement and clarify one another. The fourth set, which needs great improvement by appropriate specialists, suggests to the individual (for the first time) how he as a person should reduce the barriers between the different aspects of his personality as a precondition for an integrated and fulfilling life. This reduction in internal tensions may also be considered to be a precondition for the person, acting in society, to be able to take decisions permitting human rights to others (see article in next issue). The fourth set is also an aide mémoire for those concerned specifically with the human rights of social units, in that their activities may not necessarily lead to an improvement in personal rights but may in fact threaten them through « social development » programmes, leading to structural violence. The main stimulus for the production of this extended Declaration was the realization that the fruitless attempts to obtain legal status for **international** nongovernmental organizations presupposed a **social** recognition of the value of nongovernmental structures which was in fact lacking in many important quarters (see

documents in this issue). (This lack of social recognition of some types of organizations also appeared to be symptomatic of a universal under-current of discrimination against anything associated with change.) Universal legal recognition is however also lacking for human rights — there is no Universal Convention (\*\*) — but the **social** recognition established via the Universal Declaration of Human Rights has proved to be a very adequate stimulus to political action in the spirit of the Declaration. The existence of the Declaration has stimulated action to produce various regional or specialized Conventions covering points raised in the Articles of the Declaration (\*).

On this basis, some form of Declaration is required to obtain universal social recognition for organizations, before any successful attempt can be made to obtain legal recognition (which may in the long run not be necessary). This conclusion forced the author to examine

(\*) International Convention on the Elimination of All Forms of Racial Discrimination (Dec 1965), International Covenant on Economic, Social and Cultural Rights and that on Civil and Political Rights with its Optional Protocol (Dec 1966), Proclamation of the International Conference on Human Rights (Teheran, 1968).

ILO has eight instruments concerned with **trade union** freedom of association, including the International Freedom of Association and Protection of the Right to Organize Convention (1948), and the International Right to Organize and Collective Bargaining Convention (1949). One of the principal topics at the 1970 ILO International Labour Conference was trade union rights and their relation to civic liberties.

For an extensive list, see : Multilateral treaties in respect of which the Secretary-General performs depository functions. United Nations, 1970, ST/LEG/SER. D/3.

(\*\*) The two Covenants and the Optional Protocol represent the first step to give legal form to a wide range of rights indicated in the Declaration of Human Rights. The Covenants were adopted unanimously in December 1966 by the General Assembly. As of February 1970 the International Covenant on Economic, Social and Cultural Rights (approved by 105 Member States in 1966) had been signed by 39 and ratified by 6. The International Covenant on Civil and Political Rights (approved by 106 Member States in 1966) had been signed by 39 and ratified by 6. The Optional Protocol to the latter (adopted by 66 votes to 2 with 38 abstentions) had been signed by 13 and ratified by 3. (E/CN.4/907/Rev.6, 11 February 1970.) The Covenants require 35 ratifications before entering into force. It is difficult to determine whether a ratified convention is applied in a given country. (For an analysis of the vague implications of these instruments for the rights of organizations, see: Les Droits de l'Homme et les Personnes Morales. Bruxelles, Emile Bruylant, 1970.)

related aspects of social activity which also lacked wide social recognition and in particular the social relevance of all modes of thought and activity and the psychological and behavioural implications of social activity in a fragmented society.

It would be politically naive to expect that any such Declaration could hope to be accepted by the United Nations or recognized in its present form by member governments. It is however a stimulus to debate and provides a framework within which an extension to human rights can be considered. The danger in seeking legal recognition of organizational rights (to) via an international convention is that unless there already exists a very comprehensive and carefully thought out multidisciplinary statement — like the Universal Declaration of the Rights of Man — by nongovernmental bodies, which spells out the needed rights, government initiated action would impose a superficial or « straight-jacketing » convention in terms of the current governmental perspective of what nongovernmental bodies should have, be or do. In the present political context this would be disastrous in view of the lack of knowledge of the specialized social functions performed by such bodies. INGOs could, therefore, well consider formulating a joint statement of this kind, as a basis for governmental examination of the question, but principally as a framework against which to measure and label current infringement of organizational rights.

Similar arguments could be developed for the rights of disciplines (c) as a response to, the debate on their social and environmental responsibility and for the rights of personal roles (d) as a framework against which to measure psychological fragmentation caused by structural violence. In each case a statement of social recognition by the bodies affected must precede regional or universal social recognition by government. Either many even replace the need for legal recognition by governments, where the latter is possible. The rights and responsibilities of human beings in society cannot be satisfactorily encompassed by some statement. They evolve with time and with the increase in the ability of each social entity to permit greater and more subtle freedoms to others without fearing a consequent

threat to its own identity. They must now evolve to highlight the social, psychological and behavioural chains impeding balanced and fulfilling development — now that human social welfare is an internationally recognized right, if only in principle.

Finally, it is vital that such issues should be clarified in preparation for the Incalculable, but nevertheless welcome, psycho-social and political revivifying impact of the return to global sanity heralded by the cessation of discrimination against the entry of the Peoples Republic of China into the United Nations — now expected for the end of this year — and into Unesco — probably at the beginning of the next General Conference in 1972. Many traditional assumptions and procedures will need to be re-examined for relevance to the new context.

*Résumé français de l'article (page 7) :*

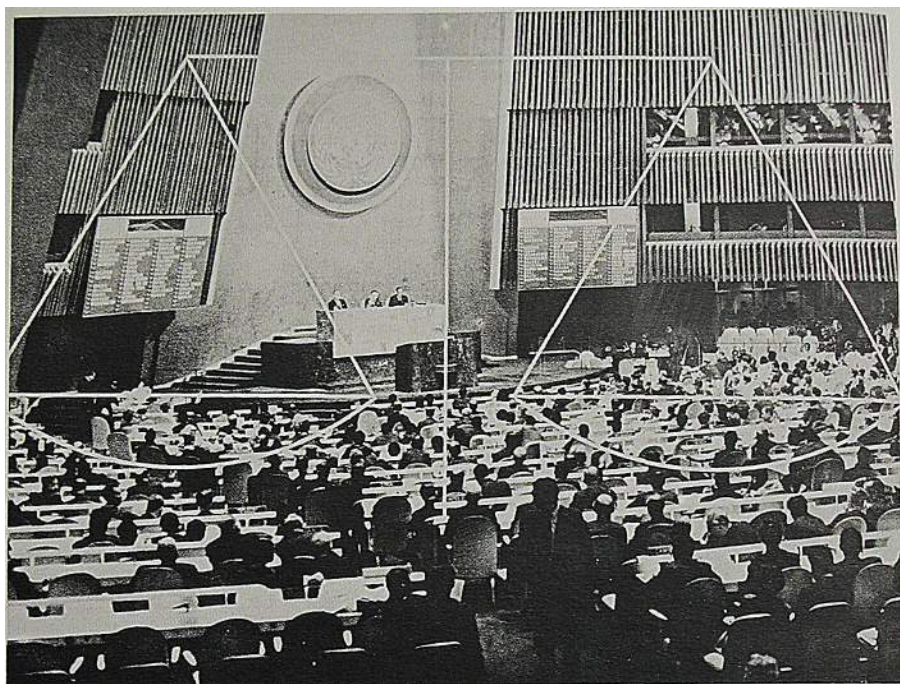
**DECLARATION UNIVERSELLE  
DES DROITS DE L'ORGANISATION  
HUMAINE**

*— une extension expérimentale de la*

**Déclaration Universelle des Droits de l'Homme**

*Le terme « organisation humaine » — au sens générique, pas singulier — dans la Déclaration des Droits de l'Organisation Humaine est employé pour englober toute organisation psycho-sociale. Qui est basée sur une expression ou extension directe de la « raison et conscience » de l'homme — c'est-à-dire toute émanation non-matérielle de l'homme. Une telle organisation cesse d'exister dès que les personnes en question cessent d'exister. Ainsi le terme couvre les droits de l'homme tels qu'on les entend actuellement (ceux qui sont identifiés dans l'actuelle Déclaration Universelle des Droits de l'Homme — les paragraphes précédés pas (a), page 13). Le terme couvre également les droits des groupes, mouvements et organisations actives ainsi que d'autres structures sociales similaires, comme expression socialement organisée de la raison et de la conscience des êtres humains, (les paragraphes précédés par (b)). D'une manière analogue les droits des modes socialement actifs de pensée et d'action, caractérisés par les disciplines intellectuelles, sont identifiés (les paragraphes précédés par (c)). Ces trois volets représentent les droits que l'Etat ou la société donne et protège, soit explicitement, soit implicitement.*

*Il existe une relation importante entre les droits donnés aux membres de la société par l'Etat et les droits et libertés qu'une personne est prête à se donner pour ses propres modes de pensée et d'action — c'est-à-dire le degré de liberté et d'interaction qu'elle permet aux différentes fonctions qui constituent sa personnalité. (Cette conception est développée dans le numéro de février 1971). Ces droits personnels constituent un quatrième volet (les paragraphes précédés par (d)).*



(Photo : UN/UNESCO)

Assemblée aux Nations Unies.

« Les Etats-membres se sont engagés à assurer, en coopération avec l'Organisation des Nations Unies, le respect universel et effectif des droits de l'homme et des libertés fondamentales... » (Préambule de la Déclaration universelle des Droits de l'Homme).

« ...comment peut-on refuser à ces Etats qui abandonnent une parcelle de leur souveraineté, de le faire et de retrouver dans l'organisation internationale ce qu'ils ont perdu dans leur ordre particulier ? De la même façon, je vous dirais : comment refuser aux personnes morales créées par les hommes, ce que vous accordez aux hommes qui les composent et qui les ont créés; allez-vous le refuser à la personne morale, au groupement qu'ils se sont, en quelque sorte, substitué pour étendre leur action ? ».

(R. Pinto. Dans : « Les droits de l'homme et les personnes morales. »)

Il est à peine croyable que les organisations internationales nongouvernementales (OING) — qui ont tant œuvré pour le développement de la coopération entre les peuples — soient encore maintenues, par la passivité des institutions inter gouvernementales, dans une condition de « hors-la-loi ».

## B. Experimental version of the proposed Universal Declaration of the Rights of Human Organization.

### PREAMBLE

#### Whereas

- (a) Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world;
- (b) recognition of the inherent dignity and of the equal and inalienable rights of all human groups and organs of society, evolved within each and every social process, is the organizational foundation for balanced and adequate progress towards a free, just and peaceful world;
- (c) recognition of the inherent dignity and of the equal and inalienable rights of all human modes of thought and activity, evolved in each and every sector of the social process, is the conceptual foundation for balanced and adequate progress towards a free, just, peaceful and fulfilling world;
- (d) recognition of the inherent dignity and of the equal and inalienable rights of all one's modes of thought and activity, evolved in the course of all aspects of one's life, is the psychological foundation for balanced and adequate progress towards a free, peaceful and fulfilling personal life.

#### Whereas

- (a) Disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people;
- (b) disregard and contempt for the rights and significance of all human groups and collective social entities have resulted in ignominious and irresponsible acts which have: destroyed or eroded vital social structures, processes and cultures; opposed full participation of all concerned groups in the solution of social problems and the compensation for inadequacies in each group's activities; caused the creation of an impenetrable maze of non-interacting social organs; thus: wasting human and material resources; frustrating and alienating the individual; critically reducing the efficacy with which man's increasingly complex problems are detected and resolved; and increasing the probability of global disaster — the advent of a world in which groups shall enjoy freedom of expression and belief, and freedom from oppression and inability to interact effectively or respond to the consequences their own activity has been proclaimed as a vital means of fulfillment for the common people embedded in complex social processes;

#### Paragraphs preceded by :

- (a) represent human rights . There are indicated in bold text in the left hand column. This is the authorized text of the Universal Declaration of Human Rights as contained in the Official Records of the Third Session of the United Nations General Assembly, Doc. A/810. Minor changes have been made to paragraph punctuation and use of capitals;
- (b) represent organizational rights and the rights of groups;
- (c) represent the rights of disciplines and other modes of thought and activity;
- (d) represent personal rights, namely the rights a person should permit his own roles and all his own modes of thought and activity.

- (c) disregard and contempt for the rights and significance of all human modes of thought and activity have, resulted in ignominious and irresponsible acts which have : destroyed, eroded or threatened the natural and social environmental processes; opposed full or balanced use of all relevant disciplines in the solution of social problems and the compensation for inadequacies in the perspective of each such discipline; caused the creation of an impenetrable maze of unintegrated specialized modes of thought and activity each unable to defect the wider consequences of its own use or to define satisfactorily the limits of its own relevance; thus: wasting human and material resources; frustrating and alienating the individual; critically reducing the efficacy with which man's increasingly complex problems are detected and resolved; and increasing the probability of global disaster — the advent of a world in which all desired modes of thought and activity shall be freely expressed, and freedom from oppression and inability to interact effectively or respond to the consequences of their own use has been proclaimed as a vital means of fulfillment for the common, people embedded in complex social processes;
- (d) disregard and contempt for the rights and significance of all one's modes of thought and activity tend to result in harsh and unbalanced acts which destroy erode or threaten one's physical, emotional and mental health: oppose full or balanced use of all one's physical and psychological

resources in the solution of personal and family problems and in the compensation for inadequacies in the perspective of each of one's roles—cause the creation of a complex maze of partially or totally unintegrated roles each unable to detect the wider consequences of its own activity or to define satisfactorily the limits of its own relevance; thus : diminishing one's physical and psychological resources; frustrating and isolating the roles in question; critically reducing the efficacy with which one's increasingly complex problems are detected and resolved; increasing the probability of physical or mental breakdown — the possibility of a personal life in which all one's desired modes of thought and activity can be freely expressed, and freedom from fear and the inability of roles to interact effectively or respond to the consequences of their own activity has been proclaimed as a vital means of self-fulfillment and role development.

**Whereas**

(a) It is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law;

- (b) it is essential, if a group is not to have recourse, as a last resort, to rebellion against tyranny and oppression, that the rights of groups should be protected by the rule of law, the community of organizations and an adequate availability of information;
- (c) it is essential, if a mode of thought or activity is not to be protected, as a last resort, by rebellion against tyranny and oppression, that the rights of disciplines should be protected by the rule of law, the community of disciplines and an adequate availability of information;
- (d) it is essential, if one of one's modes of thought or activity is not to be compelled, as a last resort, to protect itself by rebelling against one's rigidity and oppression, that the rights of roles should be protected by the rule of one's conscience.

**Whereas**

(a) It is essential to promote the development of friendly relations between nations;

- (b) it is essential to promote the development of cooperation between groups;
- (c) it is essential to promote the development of interaction between disciplines;
- (d) it is essential to promote the development of interaction between one's roles.

**Whereas**

(a) The peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom;

- (b) the peoples of the United Nations reaffirm their faith in fundamental rights of human organizations and in the dignity and worth of each such group within its own context;
- (c) the peoples of the United Nations reaffirm their faith in fundamental rights of human behavioural patterns and the dignity and worth of each such organization of activity within its own context;
- (d) one reaffirms one's faith in fundamental rights of each of one's roles and the dignity and worth of each such organization of one's activity within its behavioural context.

**Whereas**

(a) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms;

- (b) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of the rights and fundamental freedoms of human groups ;
- (c) Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of the rights of all modes of human thought and activity;
- (d) individuals have pledged themselves to achieve, in cooperation with one another, the promotion of universal respect for and observance of the rights of all modes of human thought and activity.

Whereas

A common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge;

Now, Therefore,  
The General Assembly

Proclaims this Universal Declaration of the Rights of Human Organization as a common standard of achievement for all peoples, groups, nations and disciplines to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures national, international and interdisciplinary, to secure their universal and effective recognition and observance both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

#### Article 1

(a) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood;

(b) all human groups are created or evolved free and equal in dignity, rights; and significance within their own context. They are the organized expression and extension of the reason and conscience of human beings and should act towards one another in a spirit of cooperation;

(c) all human modes of thought and activity are conceived or evolved free and equal in dignity, rights and significance within their own context. They are the philosophical, intellectual, emotional or behavioural expression of the reason and conscience of human beings and should be related to one another in a spirit of synthesis;

(d) all one's modes of thought and activity are conceived or evolved free and equal in dignity, rights and significance within their own behavioural context. They are the philosophical, intellectual emotional or behavioural expression and response of one's conscience and should be related to one another in a spirit of integration.

#### Article 2

(a) Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty;

(b) every group is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon race, colour, language, religion, political or other opinion, purpose or activity, national or social origin, method or degree of organization, property, patronage, governmental or professional standing, or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional inter-organizational or international status of the organizational, functional or geographical territory with which the group is associated, whether it be independent, autonomous, non-self-governing or under any other limitation of self-control;

(c) every mode of thought and activity is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon disciplinary or behavioural context, method of expression, belief or philosophical foundation, political or other context, purpose, social or intellectual origin, method of defining or ordering facts, patronage, academic or other status. Furthermore, no distinction shall be made on the basis of political, jurisdictional, interdisciplinary or international status of the organizational, functional or geographical territory with which the mode of thought or activity is associated, whether it be independent, autonomous, non-self-governing or under any other limitation of set-control;

(d) each of one's modes of thought and activity is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as might be based upon disciplinary context, method of expression, belief or philosophical foundation, purpose, social or intellectual origin, method of defining or relating facts, or other status.  
Furthermore, no distinction should be made on the basis of the political, jurisdictional or interdisciplinary status of the behavioural context with which the mode of thought or activity is associated whether it be accepted as independent of, or dependent upon, the activity of others, or under any other limitation on self-control.

### Article 3

(a) Everyone, has the right to life, liberty

(b) every group has the right to life, liberty and security whilst human beings continue to express the desire to remain associated with it and to express themselves through it ;

### Article 6

(a) Everyone has the right to recognition everywhere as a person before the law;  
Article 4

(a) No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms;

### Article 7

(a) All are equal before the law and are entitled without any discrimination to equal protection of the law;

All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination;

(b) every group has the right to recognition everywhere as a human organization before the law and the community of organizations; one continues to desire such a method of expression.

(c) every discipline has the right to recognition everywhere as a human pattern of activity, before the law and the community of disciplines;

(b) no group shall be constrained to act contrary to the desires of its members

(d) under the constraints of one's thought and activity should have the right to integrate itself within the framework of some other discipline

(c) no discipline shall be constrained to define itself within the framework of some other discipline;

(b) all groups are equal, before the law and are entitled without any discrimination to equal protection of the law. All groups are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination;

(d) none of one's modes of thought or activity should be constrained to integrate itself within the framework of some other discipline

(a) no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment;

(b) no group shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment;

(c) no human mode of thought or -activity shall be deliberately perverted or misrepresented or in other ways subject to dishonourable or degrading treatment;

(d) none of one's modes of thought or activity should be deliberately perverted or misrepresented or in other ways subjected to dishonourable or degrading treatment.

- (c) all human modes of thought and activity are equal before the law and are entitled without any discrimination to equal protection of the law. All modes of activity are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination;
- (d) all one's modes of thought and activity should be equal before one's conscience and should be entitled without any discrimination to equal protection of one's conscience. All modes of activity should be entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

#### Article 8

- (a) Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law;
- (b) every group has the right to an effective remedy by the competent national, international or inter-organizational tribunals for acts violating the fundamental rights granted it by the constitution or by law;
- (c) every mode of thought and activity has the right to an effective remedy by the competent national, international or inter-disciplinary tribunals for acts, violating the fundamental rights granted it by the constitution or by law;

#### Article 10

- (a) Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him;
- (b) every group is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (c) no group shall be subjected to arbitrary arrest, detention, exile or disbandment;
- (d) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (e) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (f) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (g) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (h) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (i) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (j) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (k) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (l) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (m) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (n) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (o) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (p) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (q) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (r) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (s) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (t) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (u) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (v) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (w) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (x) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (y) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;
- (z) every mode of thought and activity is entitled to a fair and public hearing by an independent and impartial tribunal, in the determination of its rights and obligations and of any criminal charge against it;

#### Article 11

- (a) 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence;
- 2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed;
- (b) 1. every group charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which it has had all the guarantees necessary for its defence;
- 2. no group shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed;

law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time when the penal offence was committed.

- (c) 1. every mode of thought or activity charged with dysfunctionality within the social process has the right to be presumed innocent until proved guilty according to law in a public trial at which its supporters have had all the guarantees necessary for its defence;
- 2. no mode of thought or activity shall be held dysfunctional on account of any act or omission which did not constitute dysfunctionality, under national or international law, at the time the offence was committed;
- (d) 1. each of one's modes of thought and activity which one considers guilty of an offence against one's principles should have the right to be presumed innocent until proved guilty during a calm, balanced and conscious examination of the matter during which all arguments for its defence are considered;
- 2. none of one's modes of thought or activity should be considered dysfunctional on account of any act or omission which did not constitute dysfunctionality in the light of one's conscience at the time when the act was committed. Nor should one impose a heavier penalty on such a role than was applicable at the time when the offence was committed.

#### Article 12

(a) No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to protection of the law against such interference or attacks;

- (b) no group shall be subjected to arbitrary interference with its privacy, immediate contacts, offices or correspondence, nor to attacks upon its honour and reputation. Every group has the right to the protection of the law against such interference or attacks;
- (c) no discipline shall be subjected to arbitrary interference with its internal concerns, relationships or supporting information, nor to attacks upon its integrity and reputation. Every mode of activity has the right to the protection of the law against such interference or attacks;
- (d) none of one's roles should be subjected to arbitrary interference with its sub-roles, relationships to other roles, legitimizing concepts, nor to attacks upon its integrity and reputation. Each of one's modes of activity should have the right to the protection of one's conscience against such interference or attacks."

#### Article 13

(a) 1. Everyone has the right to freedom of movement and residence within the borders of each State;

2. Everyone has the right to leave any country, including his own, and to return to his country;

- (b) 1. every group has the right to move its activities and base of operations within the borders of each State;
- 2. every group has the right to move its base of operations from any country, including its own, and to return it to its country;
- (c) 1. every mode of thought and activity has the right to be expressed within the borders of each State;
- 2. every mode of thought and activity has the right to be propagated across all national frontiers, including those of its country of origin;
- (d) 1. each of one's modes of thought and activity should have the right to be expressed wherever one goes.

#### Article 14

(a) 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution;

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations;

- (b) 1. every group has the right to seek and to enjoy in other countries asylum from persecution;
- 2. this right may not be invoked in the case of persecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations; -
- (c) 1. every mode of thought and activity has the right to be expressed in other countries when faced with persecution in its own;
- 2. this right may not be invoked in the case of persecutions arising from non-political irresponsible acts or from acts contrary to the purposes and principles of the United Nations;



(Photo : UNESCO)

*Society has evolved to a realization that for its own survival some aspect of each man's nature — at present very ill-defined — should be considered to be of a significance and value exactly equal in importance to that of the same aspect in all other human beings.*

*This understanding is being achieved at great social cost. The question is : Is there some aspect of each group or organization's nature — similarly ill-defined — which should be considered to be of a significance and value exactly equal in importance to that of the same aspect in all other human organizations, such as, in the extreme case, the sovereignty of States ? Is recognition of this of equivalent importance to survival of our society ? Who, if anybody, is responsible for promulgating this understanding ? What social costs will probably be incurred, in the light of the history of human rights, if this equality is not admitted ?*

- (d) 1. each of one's roles should have the right to seek and to enjoy protection from persecution within the framework of some other more general role;  
2. this, right should not be invoked in the case of persecution genuinely arising from acts contrary to one's purposes and principles.

#### Article 15

- (a) 1. **Everyone has the right to a nationality;**  
2. **No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality;**
- (b) 1. every group has the right to function in terms of a particular national legislation;  
2. no group shall be arbitrarily deprived of its national legal status nor denied the right to change its national legal status;  
3. transnational and international groups have the right to a special status within each national legislation.
- (c) 1. every discipline has the right to function in terms of the principles and methods of a more general discipline;  
2. no discipline shall be arbitrarily required to modify the principles and methods in terms of which it functions nor denied the right to change them;  
3. transdisciplinary, interdisciplinary and cross-disciplinary groups have the right to a special status within each discipline;
- (d) 1. each of one's roles should have the right to be associated specifically with one of one's more general role complexes;  
2. none of one's roles should be arbitrarily deprived of the pattern of activity within which it functions, nor denied the right to function within the framework of some other role ;,  
3. more general or highly integrated roles should have the right to special consideration in terms of a given role perspective.

#### Article 16

- (a) 1. **Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution;**  
2. **Marriage shall be entered into only with the free and full consent of the intending spouses;**  
3. **The family is the natural and fundamental group unit of society and is entitled to protection by society and the State;**
- (b) 1. human groups, without any limitation due to social origin, nationality, governmental status, purpose or beliefs have the right to link, merge or associate and to create subsidiaries, affiliates or joint programmes. They are entitled to proportional rights, in terms of their mutually agreed contributions on linkage, during the association and the dissolution of the linkage;  
2. links between groups shall be entered into only with free and full consent of the intending partners;  
3. linkage between social entities, whether human beings or groups, is the fundamental process of social integration. Links are entitled to protection by society and the State;
- (c) 1. human modes of thought and activity, without any limitation due to racial, national, social or religious origin, have the right to be integrated, merged or associated and to be sub-divided into sub-disciplines. The contributions of the participating disciplines are entitled to respect during the period of association;  
2. interaction between disciplines shall be undertaken only as a mutually agreed natural consequence of the development of the potential of the intending partners;  
3. the relationships between concept or activity patterns are the intellectual or behavioural foundation of human and social organization. Such relationships are entitled to protection by society and the State;
- (d) 1. each of one's modes of thought, and activity, without any limitation due to racial, national, social, or religious origin, should have the right to be integrated, merged or associated with other modes and to be fragmented into sub-disciplines. The contributions of each of the participating modes should be entitled to consideration during the period of association;  
2. interaction between one's modes of thought or activity should be undertaken only as a natural consequence of the development of the potential of all of the participating modes;

3. the relationships between one's concept or activity patterns are the psychological or behavioural foundation of the organization of one's personality. Such relationships should be entitled to the protection and support of one's whole personality.

#### Article 17

(a) 1. Everyone has the right to own property alone as well as in association with others;  
2. No one shall be arbitrarily deprived of his property;

- (b) 1. every group has the right to own property alone as well as in association with other groups;  
2. no group shall be arbitrarily deprived of its property;
- (c) 1. every discipline has the right to base itself upon substantiating data, procedures and arguments alone as well as in association with other disciplines;  
2. no discipline shall be arbitrarily deprived of such intellectual property;
- (d) 1. each of one's roles should, have the right to base itself upon legitimizing data, procedures and arguments, by itself as well as in association with other roles;  
2. none of one's roles should be arbitrarily deprived of such foundations.

#### Article 18

(a) Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance;

- (b) every group has the right to freedom of thought, conscience and religion; this right includes freedom to change its belief, and freedom, either alone or in community with others groups and in public or private, to manifest its belief in teaching, practice, worship and observance;
- (c) every discipline has the right to freedom of paradigm; this right includes freedom to change its paradigm, and freedom, either alone or in association with other disciplines and in public or private, to manifest its belief in teaching, practice, worship and observance;
- (d) each of one's roles should have the right to freedom of thought, conscience and belief ; this right should include freedom to change its belief, and freedom, either alone or in association with other roles and consciously or unconsciously to manifest its belief in teaching, practice, worship and observance.

#### Article 19

(a) Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and Ideas through any media and regardless of frontiers;

- (b) every group has the right to freedom of opinion and expression, this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers;
- (c) every human mode of thought and activity has the right to be freely expressed; this right includes the freedom to be held without interference and to seek, receive and impart information and ideas through any media - and regardless of frontiers;
- (d) each of one's roles should have the right to be freely expressed; this right should include the freedom to be activated without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

#### Article 20

(a) 1. Everyone has the right to freedom of peaceful assembly and association;  
2. No one may be compelled to belong to an association;

- (b) 1. every group has the right to freedom of peaceful assembly and association with other groups;  
2. no group may be compelled to belong to an association;
- (c) 1 every discipline has the right to be freely associated with other modes

of thought and activity ;

- 2. no discipline may be constrained to integrate itself into the frame work of some other discipline;

- (d) 1. each of one's roles should have the right to be freely and peacefully associated with other modes of thought and activity;
- 2. none of one's roles should be constrained to integrate itself into the perspective of some other more general role.

#### Article 21

- (a) 1. *Everyone has the right to take part in the government of his country, directly or through freely chosen representatives;*
- 2. *Everyone has the right of equal access to public service in his country;*
- 3. *The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures;*
- (b) 1. every group has the right to take part in the government of its country, directly or through freely chosen representatives;
- 2. every group has the right of equal consideration in the public selection of appropriate social organs through which new programmes should be implemented;
- 3. the will of the members shall be the basis of the authority of government of a group; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures;
- (c) 1. every mode of thought and activity has the right to be taken into account in the government of the country, directly or through freely chosen representatives;
- 2. every mode of thought and activity has the right of equal consideration in the public selection of the most relevant patterns of operation upon which new programmes should be based;
- 3. the will of the members shall be the basis of the authority of organization of a discipline; this will shall be expressed in genuine and continuous debate which shall be based upon universal and equal ability to submit alternative views;
- (d) 1. each of one's roles should have the right to be taken into account in the government of one's conduct, directly or via the views expressed through a natural hierarchy of roles;
- 2. each of one's roles should have the right of equal consideration in the conscious selection of the most relevant modes of thought or activity upon which new action should be based;
- 3. the consensus expressed by all one's roles should be the basis of the government and organization of one's conduct; this consensus should be expressed via genuine and continuous debate which should be based upon the equal ability of all one's roles to provide alternative perspectives.

#### Article 22

- (a) *Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality;*
- (b) every group, as a social organ, has the right to social security and is entitled to realization, through national effort and international and inter-organizational cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for its dignity and the free development of its potential;
- (c) every mode of thought and activity, as a social function and an extension of man, has the right to social support and is entitled to realization, through national effort and international and interdisciplinary cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for its dignity and the free development of its potential;
- (d) each of one's roles, as a psycho-social extension of one's personality, ~ should have the right to support and should be entitled to realization through the combined effort of one's associated roles and in accordance with the organization and resources of one's personality, of the rights to the psycho-social resources indispensable for its dignity and the free development of its potential.

#### Article 23

- (a) 1. *Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment;*
- (b) 1. every group has the right to productive social activity, to free choice of sphere of activity, to just and favourable conditions for such activity and to protection against lack of opportunity for such activity;

2. Everyone, without any discrimination, has the right to equal pay for equal work;
3. Everyone who works has the right to just and favourable remuneration insuring for himself and his family an existence worthy of human, dignity, and supplemented, if necessary, by other means of social protection;
4. Everyone has the right to form and to join trade unions for the protection of his interests;

2. every group, without any discrimination, has the right to equal remuneration for equal productive social activity;
  3. every socially active group has the right to just and favourable remuneration ensuring for itself and its dependent bodies an existence worthy of the dignity of a human group, and supplemented, if necessary, by other means of social protection;
  4. every group has the right to form and join larger groups for the protection of its own interests;
- (c) 1. every mode of thought and activity has the right to perform its function within society under favourable conditions and to protection against inadequate use;
  2. every mode of thought and activity, without any discrimination, has the right to an equal share of available resources for equal productive social activity;
  3. every active mode of thought and activity has the right to just and favourable support ensuring for itself and its dependent disciplines, an efficacy worthy of the dignity of human activity, and supplemented, if necessary, by other means of social protection;
  4. every mode of thought and activity has the right to formulate and be integrated within more general modes to provide itself with a broader foundation;
- (d) 1. each of one's roles should have the right to perform its function within one's personality under favourable conditions and to protection against inadequate use;
  2. each of one's roles, without any discrimination, should have the right to an equal share of one's available resources for activity equally productive for one's personality;
  3. each of one's roles should have the right to just and favourable support ensuring for itself and its dependent roles an efficacy worthy of the dignity of human role activity, and supplemented, if necessary by other means of psycho-social protection;
  4. each of one's roles should have the right to formulate and be integrated within more general roles to provide itself with a broader framework of support.

#### Article 24

- (a) Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay;
- (b) every group has the right to periods of re-creation, including reasonable limitation on length of periods of continuous productive social activity;
- (c) every discipline has the right to periods of consolidation and readjustment, including reasonable limitation on periods of productive social activity;
- (d) each of one's roles should have the right to periods of rest and readjustment, including reasonable limitation on the length of the periods of activation.

#### Article 25

- (a) 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood to circumstances beyond his control;
2. Motherhood and childhood are entitled to special care and assistance. All children whether born in or out of wedlock, shall enjoy the same social protection;
- (b) 1. every group has the right to a standard of organization and operation adequate for its own health and well-being and that of its dependent bodies, including funds, information, physical facilities, management assistance and necessary related services, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, lack of funds or other inability to perform productive social activity in circumstances beyond its control;
2. periods of major organizational adjustment to new social problems or opportunities including mergers and the creation of specialized or regional dependent bodies, are entitled to special support and assistance. All newly created groups, whether or not their creation was legitimized by society, shall enjoy the same social protection;

- (c) 1. every human mode of thought and activity has the right to a standard of organization and operation adequate for its own health and well-being and that of its dependent disciplines, including funds, information, physical facilities, assistance in the solution of internal problems which are the special concern of related disciplines, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, lack of funds or other inability to perform productive social activity in circumstances beyond its control;
- 2. periods of major conceptual or behavioural adjustment to new social problems or opportunities, including discipline sub-division and the creation of new or mission-oriented disciplines, are entitled to special support and assistance. All newly formulated modes of thought and activity, whether or not their formulation was legitimized by society, shall enjoy the same protection;
- (d) 1. Leach of one's roles should have the right to a standard of organization and operation adequate for its health and well-being and that of its dependent roles including information, assistance in the solution of internal problems, and the right to support in the event of temporary disuse, malfunction, ineffectiveness, or any inability to perform productive psycho-social activity in circumstances beyond its control;
- 2. periods of major role adjustment to new psycho-social problems or opportunities, including role sub-division and the creation of new or mission-oriented roles, should be entitled to special attention and assistance. All newly formulated modes of thought and activity, whether or not one consciously instigated their formulation, should enjoy the same care and protection.

#### Article 26

- (a) 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit;
- 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace;
- 3. Parents have a prior right to choose the kind of education that shall be given to their children;
- (b) 1. every human group has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. More specialized education shall be made generally available and advanced education shall be equally accessible to all groups on the basis of merit;
- 2. education shall be directed to the full development of the potential of the group and to the strengthening of respect for the rights, interdependence, and fundamental freedoms of all organized entities within the social system. It shall promote understanding, tolerance and cooperation among all groups and shall further the activities of all inter-group bodies -, for the maintenance of peace;
- 3. the founder members, or parent bodies, have a prior right to choose the kind of education to be received by the group they have created;
- (c) 1, every mode of thought and activity has the right to guidance for its own improvement. Such guidance shall be free, at least in the elementary and fundamental stages. Elementary guidance shall be compulsory. More specialized guidance shall be generally available and advanced guidance - shall be equally accessible to all disciplines on the basis of merit;
- 2. guidance shall be directed to the full development of the potential of the discipline and to the strengthening of respect for the rights, interdependence, and fundamental freedoms of all forms of activity within the social system. It shall promote understanding, tolerance and a spirit of integration among all modes of thought and activity and shall further the activities of all transdisciplinary activity as a key to the maintenance of peace;
- 3. the founding members or parent disciplines have a prior right to choose the kind of guidance to be received by the discipline they have initiated;
- (d) 1. each of one's roles should have the right to guidance and education for its own improvement. Such guidance should be free, at least in the elementary and fundamental stages. More specialized guidance should be made generally available and advanced guidance should be equally accessible to all roles on the basis of merit;

2. guidance should be directed to the full development of the potential of the role and to the strengthening of respect for the rights, interdependence and fundamental freedoms of all forms of one's psycho-social activity. It should promote understanding, tolerance and a spirit of integration among all one's modes of thought and activity and should further the activities of role integration as a key to the maintenance of a balanced personality;
3. those of one's roles which generate new roles should have the right to influence the choice of guidance they receive.

#### Article 27

- (a) 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits;  
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author;
- (b) 1. every group has the right freely to participate in the cultural life of the community and in related social processes and to share in scientific advancement and its benefits.  
2. every group has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which it is the author.
- (c) 1. every discipline has the right to be freely represented in the cultural life of the community, to enjoy artistic representation of its preoccupations and to share in advancement in other disciplines and in its benefits. -  
2. every discipline has the right to the protection of the moral and material interests resulting from any of its activity.
- (d) 1. each of one's roles should have the right to be freely represented in one's communal psycho-social activity, to enjoy artistic representation of its preoccupations and to share in the consequences of the development of other roles.  
2. each of one's roles should have the right to the protection of the moral and material interests resulting from any of its activity.

#### Article 28

- (a) Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized;
- (b) every group is entitled to a social, international and inter-organizational order in which the rights and freedoms set forth in this Declaration can be fully realized;
- (c) every discipline is entitled to a social and interdisciplinary order in which the rights and freedoms set forth in this Declaration can be fully realized;

#### Article 29

- (a) 1. Everyone has duties to the community in which alone the free and full development of his personality is possible;  
2. In the exercise of his rights and freedoms everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the Just requirements of morality, public order and the general welfare in a democratic society;  
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations;
- (d) each of one's roles should be entitled to a psycho-social order and degree of personality integration in which the rights and freedoms set forth in this Declaration can be fully realized.
- (b) 1. every group has duties to the community in which alone the free and full development of its potential is possible. Groups, that wish to deal responsibly with their social surrounds should be capable of eliciting and evaluating responses and collaborating with those bodies which realize that they are affected by the group's activity but which are ordinarily silent and those which are affected but may not realize it;  
2. in the exercise of its rights and freedoms every group shall be subject only to such limitations as are determined by law and the community of organizations solely for the purpose of securing due recognition and respect for the rights and freedoms of individuals and other groups and of meeting the just requirement of morality, public order and the general welfare in a democratic society;  
3 these rights and freedoms may in no case be exercised contrary to the ' purposes and principles of the United Nations and the community of organizations;

- (c) 1. every discipline has duties to the social and intellectual community in which alone the free and full development of its potential is possible. Disciplines that wish to deal responsibly with their social and intellectual surrounds should be capable of eliciting and evaluating responses from and collaborating with those disciplines which realize that they are affected by the discipline's activity but which are ordinarily silent and those which are affected but may not realize it;
2. in the exercise of its rights and freedoms every discipline shall be subject only to such limitations as are determined by law and the community of disciplines solely for the purpose of securing due recognition for the rights and freedoms of individuals, and other disciplines and of meeting the just requirements of morality, public order and the general welfare in a democratic society;
3. these rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations and the community of disciplines;
- (d) 1. each of one's modes of thought and activity has duties to the network of one's roles in which alone the free and full development of its potential is possible. Roles that wish to deal responsibly and sensitively with their psycho-social surrounds should be capable of eliciting and evaluating responses from, and collaborating with, those roles which realize that they are affected by the role's activity, but which are ordinarily silent, and from those which are affected but may not realize it;
2. in the exercise of its rights and freedoms each of one's modes of thought and activity should be subject only to such limitations as are determined by one's conscience and the network of one's roles for the purpose of securing due recognition for rights and freedoms and of meeting the just requirements of morality, a balanced personality and the general welfare in a democratic society;
3. these rights and freedoms should in no case be exercised contrary to one's conscience or principles.

#### Article 30

- (a) Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.





*Selon la Déclaration universelle des droits de l'homme, nul n'est fondé à se prévaloir des droits qu'elle proclame pour les détruire.*

(Photo : UNATIONS).

*« A study of history, past and in the making, suggests that most of mankind's troubles are man-made, and arise from the compound effect of decisions taken without knowledge, ambitions uncontrolled by wisdom, and judgements that lack understanding. Their ceaseless repetition is the grimmest jest that Providence plays on the human race. Men who are helped to authority by their knowledge continually make decisions on questions beyond their knowledge. Ambition to maintain their authority forbids them from admitting the limits of their knowledge and calling upon the knowledge that is available in other men. Ambition to extend the bounds of their authority leads them to a frustration of others' opportunity and an interference with others' liberty that, with monotonous persistency, injures themselves or their successors on the rebound.*

*The fate of mankind in all ages has been the plaything of petty personal ambitions. . The blend of wisdom with knowledge would restrain men from contributing to this endless cycle of folly, but only understanding can guide them towards positive progress. »*

(Liddel Hart. Thoughts on War)

# Discrimination and Fragmentation in the 1970s



— an organized response to global crisis

## Part 1 : The U.N.'s System's Ivory Tower Strategy

— and the death knell of INGO Consultative Status

### Introduction

October 1970 saw the commemoration of the 25th Anniversary of the United Nations. January 1971 represents the start of the United Nations Second Development Decade. This short period also gave rise to several other events which merit consideration as symptoms of long-term trends in the evolution of United Nations thinking. In the following sections texts illustrating these incidents — and others which preceded them over the last two or three years — are quoted to permit the reader to come to his own conclusions.

### INGOs and the Development Decade

At the annual conference in New York at which INGOs are informed of UN plans affecting them, one speaker introduced his talk with the following remarks :

« At the threshold of a new Development Decade, we are by now fully conscious that we must not stay in our ivory tower at the United Nations, that this organization of 126 countries can be terribly inward looking. We have to find some windows to the external world otherwise the Development Decade and the so-called global strategy are going to be a failure, and we think that the NGOs are an institutional instrument we should like to use much more for this.

(Philippe de Seynes, Under-Secretary General for Economic and Social Affairs. Goals for the '70s : The Second Development Decade; Global Strategy for the Decade.)

Aside from this remark and a call in the last paragraph for the « mobilization of public opinion » for which « we would very much count on those assembled here who, I have no doubt, will be persuaded that this is a useful concept, a useful undertaking » there is no other reference to INGOs. All reference was to the economics of development from the UN perspective.

Copies of the United Nations Report on the International Development Strategy for the Second United Nations Development Decade are now available. We note that :

« International cooperation for development must be on a scale commensurate with that of the problem itself. Partial, sporadic and half-hearted gestures, however well intentioned, will not suffice. »

and that :

« Economic and social progress is the common and shared responsibility of the entire international community ..

and that :

(this space was reserved for comments on the section of the Report referring to the participation of international nongovernmental organizations; we have been reliably informed that the paragraph in question was deleted at the drafting stage)

The reference to the « international community » is unqualified. Each group is free to define it as

it wishes. Governmental bodies will therefore define it as being limited to governmental bodies — the more eager nongovernmental bodies will define it to include themselves. Is their assistance wanted ?

This tendency to use umbrella terms to be interpreted by the reader has been commented on in previous articles in this journal<sup>(\*)</sup>.

On one specific point we note that INGO assistance is desired :

« Private foundations, institutions and organizations will be encouraged to provide further assistance for expanding and diversifying research activities of benefit to developing countries. »

And what of the nature of « social development » which is a major concern of INGOs ?

« The ultimate objective of development must be to bring about sustained improvement in the well-being of the individual and bestow benefits on all. »

The section in the Report on « human development » contains sub-sections on : population growth, employment, education for development needs, health facilities, nutrition, involving children and youth, housing and the ecological balance. There is no echo of Unesco's suggested definition of development which was communicated to the preparatory committee for the Decade, namely :

< Development is meaningful only if man who is both instrument and beneficiary is also its justification and its end. It must be integrated and harmonized; in other words, it must permit the full development of the human being on the spiritual, moral and material level, thus ensuring the dignity of man in society, through respect for the Universal Declaration of Human Rights. »

The tone of the Report suggests that human development means the creation of economic units with sufficient « social » benefits to keep them content. We are back with the view that :

(\*) Who needs whom in the Second United Nations Development Decade ? International Associations, October 1969; also Planning for the 1960s in the 1970s. International Associations, March, April, June-July 1970.

« Development is generally accepted as meaning first and foremost economic development. It implies an effort on the part of each country, where necessary with outside assistance, to take stock of its natural resources and to develop them to their fullest extent. » (Mr Gabites. 16th General Conference of Unesco. Verbatim Reports, 16 C/VR. 18 (prov.), page 26).

This is also the view which prevails in the Report of the Ecosoc Development Planning Committee (Vers un développement accéléré; propositions pour la deuxième Décennie des Nations Unies pour le développement. New York, 1970, ST/EGA/128).

After arguing about the importance of adequate social structures which makes any increase in production or income merely one of a number of relevant economic and social indicators, the Report notes that because many of the social indicators are lacking, social goals can only be identified qualitatively. The Report is then able to conclude that in fact economic and social questions are so closely interwoven that there is hardly any sense in making the distinction between them. The remainder of the Report identifies methods of increasing production and income, with a few undeveloped remarks such as :

« La stratégie du développement doit être foncièrement conçue pour les êtres humains; plus ils seront nombreux, plus les besoins seront grands. »

There is no mention of the collaboration of international nongovernmental organizations and the Report ends with the Conclusion :

« De l'avis du Comité, les gouvernements plutôt que d'écouter une opinion publique imprévoyante ne devraient rien négliger pour faire accepter à leurs citoyens la nécessité d'assumer cette responsabilité dans leur propre intérêt. C'est le cas de citer la fameuse maxime française : « Gouverner c'est prévoir ». Le Comité pense que les gouvernants sauront faire accepter à leurs citoyens une stratégie bien conçue du développement mondial. » (emphasis added).

How does one ensure that a strategy is « well conceived » in a democratic society ?

Again a view such as the following, expressed by the Director General of Unesco, is totally alien to

*Have INGOs become irrelevant to global action or has intergovernmental global strategy become irrelevant to the global crisis ?*

the tone of the Report and the conception of the strategy :

« The idea of development has, in fact, gradually become broader, deeper, and more varied so that going beyond the purely economic aspects of improving man's lot, it now also embraces the so-called social aspects. ... Man is the means and the end of development; he is not the one-dimensional abstraction of *homo economicus*, but a living reality, a human person, in the infinite variety of his needs, his potentialities and his aspirations... Even the economists now admit that development is not development unless it is total, and that it is no mere figure of speech to talk of cultural development : *cultural development* is part and parcel of total development. » (Address to the Intergovernmental Conference on Institutional, Administrative and Financial Aspects of Cultural Policies, Venice, 1970. Paris, Unesco, p. 43)

The above Report refers only to the importance of consumer education and preparing the new generation for the tasks (defined by the old generation) which await them. The means identified by both Reports for guaranteeing the success of the Decade are the « mobilization of public opinion » (See International Associations, April 1970, on this point). There is no mention whatsoever of international nongovernmental organizations in this context. Perhaps this is what the U.N. is aiming for :

« Pour ces auteurs, la société de masse trouve sa caractéristique dans le fait que les non-élites, atomisés, sont disponibles, c'est-à-dire ouverts à la mobilisation et à la manipulation des élites. Séparés des groupes de vie indépendants, cherchant confusément une communauté à laquelle se raccrocher, les non-élites risquent donc de glisser dans une pseudo-communauté établie par des élites « exploitantes ». » (Jean Lohisse. La communication anonyme. Paris, Editions Universitaires, 1969, p. 26).

« In both its capitalist and communist variants ... technocratic planning is econocentric... short-range... essentially undemocratic. » (Alvin Toffler. Future Shock; a study of mass bewilderment in the face of change. London, Bodley Head, 1970, p. 397-8).

Technocratic planning is essential to the survival of slow-to-adapt administrations. People survive by creating new institutional forms in response to new situations.

On this basis the Second Development Decade will not be a period in which all possible types

of person and organization will work together, catalyzed by the U.N., to alleviate a global crisis — it is going to be the internal programme of a modest, underfinanced, overburdened, administrative apparatus determined that it knows best — quite literally it is the United Nations Organization's Second Development Decade. It has nothing to do with « We the peoples... » and participation is strictly « by invitation only ».

#### Youth and the U.N.

Audience : Do you think, Mr Pearson, that there's a tremendous credibility gap between young people and the UN ? I think personally perhaps, representing the young generation more than you, that the UN as a peacemaking organization with a stress on making peace doesn't exist at all. I think this is the general feeling among young people who don't want anything to do with the UN whatsoever. I think this is crucial and I think this is also a very dangerous and regrettable development... Lester Pearson : I don't quarrel with that assessment and I don't quarrel with the danger inherent in the alienation of most young people from organizations generally of the old type... »

(Transcripts of Proceedings; Conference on Human Survival, May 1970, United Nations, New York. Charles F Kettering Foundation, 1970).

#### INGOs and the 25th Anniversary of the U.N.

The United Nations decided for the first time not to invite INGOs to its « birthday party ». For eight days, during the commemoration in New York in October 1970 of the creation of the United Nations, the privileges of INGOs in consultative status with Ecosoc were withdrawn. INGO representatives were refused entrance to the Secretariat building over that period.

The reason given was that there were too many delegates in the building to accommodate the INGO representatives as well. This would appear to indicate that in future attendance at U.N. meetings will be governed by the facilities, rather than the facilities selected in terms of the number who could attend.

*Is the world of the future — envisioned by the United Nations — to be one of States treating with fragmented individuals ?*

## INGOs and Consultative Status with ECOSOC

« For some time it has been indicated that NGO's have felt the need that considerable thought must be given to their relationship to the U.N. and to the efficacy of their own work. In the January 1967 meeting of the Sub-Commission on the Prevention of Discrimination and Protection of Minorities, statements requested by a special rapporteur from NGO's were challenged and suppressed. Two months later the « New York Times » quoted from Ramparts Magazine that certain NGO's had received money from the CIA (U.S.A.) through an elaborate arrangement of conduit foundations ... At its renewed session in January 1968, the (ECOSOC) Council Committee (on NGO's) adopted a questionnaire. The first five questions dealt with NGO budgets, contributions from governments, relationship with governments other than financial, whether an organisation had ever been reported as having been under the influence of any government or its agencies, and a breakdown of the professional character of its membership and biographical notes on principal officers. The last three questions were concerned with resolutions on questions of a political nature in the last three years, and *whether in the last ten years an organisation had ever criticized a government of a state in which it had no members or had criticized the U.N.* The political nature of this questionnaire was obvious and as the review progressed it became clear that these questions lent themselves to a trial-like procedure without safeguards...

The review of NGO's (by the ECOSOC Council Committee) started September 1968... There was steadily growing appeal to political considerations in both questions asked and statements of disapproval of certain NGO's. It was, also, evident that some of the Council Committee either did not know or could not accept that an International NGO has constitutional limitation of its control over a national affiliate. »

(Consultative Status; Recent Developments and Future Prospects. Eleventh General Conference of Nongovernmental Organizations in Consultative Status with ECOSOC, 11 /GC/22, p. 1-2) Geneva, 1969.

An informal view by a United Nations official responsible for relations with NGOs was expressed as follows

«... les Nations Unies ne constituent plus l'institution qu'elles étaient lors de la rédaction de l'article 71 de la Charte. Elles ne sont plus davantage l'organisation qu'elles étaient lors de la célébration de leur vingtième Anniversaire (1966). Elles continueront d'ailleurs à se modifier avec la même rapidité que se modifient les forces en mouvement dans le monde dont elles assurent la représentation. Si les organisations non-gouvernementales désirent participer aussi aux changements qui s'opèrent, elles doivent s'efforcer de se trouver au centre du mouvement qui s'accomplit. »

(Curtis Roosevelt. Déclaration non-officielle à la onzième conférence des organisations nongouvernementales ayant

le statut consultatif auprès d'ECOSOC, Genève 1969 11 /GC/15, p. 2).

The same official's informal views are reported more recently :

« ... il souligne qu'en général, tant ses collègues du Secrétariat que les délégués des Etats membres sont, à quelques notables exceptions près, sinon *hostiles*, au moins *complètement indifférents aux ONG*. L'une des raisons de cette attitude est qu'un grand nombre de délégués ne comprennent ni le rôle ni la valeur des ONG... Il souligne à nouveau qu'il n'a pu se défendre de l'idée que les déclarations écrites des ONG n'ont guère d'influence, mais qu'on pourrait faire plus avec un peu plus d'imagination. Quant à la politisation des problèmes, il déclare que cela s'applique maintenant à tous les domaines et que dans ce sens, les N.U. ne font que refléter la réalité quotidienne. »

(Résumé d'une Déclaration non-officielle lors d'une réunion avec les ONG, Genève, 1970.)

## INGOs and Unesco Member States

« The General Conference...

Invites the Director-General (a) to rediscuss 15 C/DR /FUT/ 65 in the Administrative Commission of the General Conference with a view to studying the possibility of increasing the allocations to National Commissions by finding other resources, extra-budgetary for example or transferring to National Commissions, for the conduct of certain projects, parts of the subventions budgeted for the non-governmental organizations... -

(Draft Resolution submitted by the United Arab Republic to the 16th General Conference of Unesco, October 1970, 16 C/DR.82 Rev concerning Cooperation with National Commissions of Unesco.)

« After having heard the report of the Chairman of the Executive Board, the Conference noted that, in the absence of a positive recommendation from that Board and in accordance with Rule 7 of the Rules of Procedure, the international non-governmental organizations in question could not be invited to participate in the work of the session. »

(Item 6 - Admission to the session of observers from international nongovernmental organizations, on the recommendation of the Executive Board... (Summary in the Journal of the General Conference; sixteenth session. Unesco, 1970, no. 3, IV, page 2.)

« We hope that the programme on « Man and Biosphere » will be constructed along these lines so that it can draw upon the resources and enthusiasm of the scientific world and involve non-governmental organizations and governments alike in a large-scale joint venture... Unesco should take a good look at other intergovernmental and non-governmental organizations, at governments and at the

*Does the existence and renewal of group and organizational activity of all types constitute a positive contribution towards peace and development ?  
— if so, has it ever been recognized in United Nations programmes ?*

INTERNATIONAL ASSOCIATIONS, 1971, No 1

world of learning and research and should decide whether it is not in effect, in many fields, duplicating what is being done elsewhere, whether it is not competing instead of co-ordinating, whether it is not following instead of leading. »

(Miss Meeri Kalavainen of Finland. General Policy Debate, Unesco 16th General Conference, October 1970, Verbatim Records, 16 C/VR. 7 (prov.), page 18).

A very comprehensive and heavily supported resolution with regard to Unesco and the Second Development Decade (16 C/DR/PRG/1) contains no mention of international nongovernmental organizations, the only indirect reference being

« Calls upon Member States...

To give active support to the extension and strengthening of Unesco's *funds-in-trust programme*... by encouraging non-governmental support amongst business firms, professional and religious organizations, and foundations. »

« It is unfortunately true that an organization whose activities and successes are known to only a few specialists simply does not exist in the mind of the public at large. Unesco in particular just cannot afford to be satisfied with recognition by an élite alone...

In peaceful intellectual competition, we cannot afford to draw new frontiers, even where ideologies differ. It is only by appreciating one another's achievements that we can enjoy mutual respect and trust. I should therefore like to urge that Unesco in particular, as a world-wide organization, should in future make a greater effort to collect information from no matter where, and to quote all interesting sources of reference. Increased access to all information, including that of regional and sub-regional organizations, would help remove barriers and reservations and thus contribute towards peace.

(Mr. Kirchschrager, Austria, 16th General Conference of Unesco, 16 C/VR. 7 (prov.), p. 4-7).

## Nongovernmental organizations and peace — seen through the eyes of Unesco

The 16th General Conference of Unesco (October - November 1970) has destroyed the relationship between 'Unesco and international nongovernmental organizations. The context was Items 9 and 10 on the Agenda. The debate in plenary centred on four topics : Unesco's contribution to peace; Unesco's tasks with respect to the elimination of colonialism; proposals for a long-term plan of integrated action for the advancement of peace and development within the field's of Unesco's competence; and the utilization of Unesco's programmes as means of strengthening cooperation between European States in the interests of peace and security in Europe.

Such was the complexity of the debate, with 6 draft resolutions and 5 amendments on the two Items combined, that a special committee was created to harmonize the texts and produce one draft plenary resolution. This committee had to meet seven times. At the conclusion of all this work INGOs are now faced with the implications of the following paragraphs in a 33 paragraph resolution approved by 68 to 1 with 28 abstentions :

« The General Conference...

Noting that international nongovernmental organizations which are associated with Unesco may play an important part in implementing the objectives of the Organization, including its policy of unremitting opposition to and elimination of colonialism and racialism; and *noting further*

## DON'T CUT OUT THE NGOS !

*What criteria are used to determine the organizations which are not significant for peace, development and human survival ?*

*— who checks on the validity of the criteria ?*

« ...(*consultative status*) involves obligations which are onerous in so far as they are taken seriously. The temptation for NGOs is to make only a nominal response to what is required of them or open to them. The temptation for the governments politically active at the UN (if not their concerted policy) is to cut out the NGOs so that they don't have to be taken into account. Here is a theatre of international politics in which what goes on has a bearing on the future of mankind if international institutions and policies are going to develop into the rudiments of a world order. That NGOs should hold on to their part and seek to enlarge its scope in these still early days may be of first-class importance. It means faithfulness and effectiveness in rather unrewarding work. But the stake is tomorrow. »

(H.J. Blackham - Humanism - Pelican Original, 1968, p. 177-8)

that some of these organizations have branches or affiliates in countries in which colonialism and racialism are practised...

Requests the Director-General to undertake investigations of all international non-governmental organizations enjoying relations with Unesco, which have branches, sections affiliates or constituent parts in South Africa or Rhodesia or Portuguese-dominated African territories, with respect to the practice of racial discrimination or racial segregation in their policies, activities, or membership or their co-operation in any way with the apartheid policy of the Government of South Africa; and to report thereon to the Executive Board;

Calls upon the Executive Board to take the necessary measures, in the light of the Director-General's report, to cut off, as from 31 December 1971, all relations with those international non-governmental organizations, in respect of which it has not been established, to the satisfaction of the Executive Board, that their branches, sections, affiliates or constituent parts in South Africa, Rhodesia or Portuguese-dominated African territories neither practise racial discrimination or segregation in their policies, their activities or in their membership, nor co-operate in any way with the Government of South Africa in the latter's apartheid policy....

*Invites the Director-General...*

to call on international nongovernmental organizations which cooperate with Unesco for the more effective implementation of the ideals of the Organization in the fields of human rights, peace and international security... » (16 C/108 Add. 14/11/70).

One of the draft resolutions incorporated into the above had used the following terminology to make the point of the last two paragraphs :

« ... as from 31 December 1970 Unesco shall have no dealings with, that is to say, shall not invite to meetings, shall not grant subventions to, shall not consult, and shall not contract out work to, any international nongovernmental organization which has branches... (in Southern Africa)... unless it can be established beyond all doubt that such branches ... do not practice or subscribe to racial segregation or discrimination in any form... » (16 C/DR/PLEN. 4 Rev).

It should be noted that the approved resolution contains no positive references to INGOs which were not qualified by some critical or negative phrase. And yet history would seem to indicate that it has been, and continues to be, INGOs which are the key force in representing and leading public opinion to more dynamic concepts of peace.



## A TWO-STEP STRATEGY FOR THE 1970's



### UNESCO OBJECTIVE :

Combat racism in Southern Africa.

### ACTION TO BE TAKEN BY UNESCO :

1. Obtain highly confidential documentary proof in 1971, from international nongovernmental organizations in consultative status with UNESCO, concerning the degree to which their branches in Southern Africa do not practise racial discrimination.
2. Conduct highly confidential investigation of documents provided during 1971.
3. Cut off contact with all bodies providing inadequate evidence of non-discrimination — on basis of highly confidential information.
4. Publish in 1972, according to the usual procedure, the list of all international nongovernmental organizations in consultative status with UNESCO, including the « purified » list of those with branches in Southern Africa (proved, according to highly confidential information, to be effectively counteracting, clandestinely, the discriminatory laws in Southern Africa. — N.B. Any visible non-collaboration with discriminatory laws is illegal there.)

### FINAL RESULT :

1. Published list is used in 1972 by governments of Southern Africa as perfectly adequate proof for suppressing the national sections of listed organizations (and their officers) — for clandestine activity — without said governments having to attempt to obtain the necessary highly confidential information.
2. Organizations and people combatting racism are suppressed on the basis of evidence freely supplied by UNESCO.

# GUILTY OF RACISM !

Associated Country Women of the World  
 Association for the Promotion of the International Circulation of the Press  
 B'nai B'rith International Council  
 Boy Scouts World Bureau  
 Catholic International Education Office  
 Commission of the Churches on International Affairs  
 Co-ordinating Committee for International Voluntary Service  
 Council for International Organizations of Medical Sciences (\*\*)  
 Friends World Committee for Consultation  
 International Association for Education and Vocational Guidance  
 International Association for Liberal Christianity and Religious Freedom  
 International Association for the Advancement of Educational Research  
 International Association for the Exchange of Students for Technical Experience  
 International Association of Art Critics  
 International Association of Logopedics and Phoniatrics  
 International Association of Universities (\*\*)  
 International Association of University Professors and Lecturers (\*\*)  
 International Catholic Press Union  
 International Confederation of Societies of Authors and Composers  
 International Council for Philosophy and Humanistic Studies (\*\*)  
 International Council of Scientific Unions (\*\*)  
 International Council of Societies of Industrial Design  
 International Council of Women  
 International Council on Archives (\*\*)  
 International Economic Association (\*\*)  
 International Federation for Documentation (\*\*)  
 International Federation of Business and Professional Women  
 International Federation of Landscape Architects  
 International Federation of Library Associations (\*\*)  
 International Federation of University Women  
 International Federation of Workers Educational Associations  
 International League for the Rights of Man  
 International Literary and Artistic Association  
 International Movement for Fraternal Union among Races and Peoples  
 International Organization for Standardization  
 International Organization of Journalists  
 International PEN (\*\*)  
 International Planned Parenthood Federation  
 International Society for the Rehabilitation of the Disabled  
 International Society of Soil Science

— until proved innocent before a hostile tribunal without safeguards (\*)

International Sociological Association (\*\*)  
 International Statistical Institute (\*\*)  
 International Theatre Institute (\*\*)  
 International Union for Child Welfare  
 International Union for Conservation of Nature and Natural Resources (\*\*)  
 International Union for Health Education  
 International Union for the Scientific Study of Population (\*\*)  
 International Union of Architects (\*\*)  
 International Union of Family Organizations  
 International Union of Local Authorities  
 International Union of Official Travel Organizations  
 International Union of Psychological Science (\*\*)  
 International Union of Socialist Youth  
 League of Red Cross Societies  
 Pax-Romana - International Movement of Catholic Students  
 International Catholic Movement of Intellectual and Cultural Affairs  
 Soroptimist International Association  
 Union of International Engineering Organizations (\*\*)  
 Universal Esperanto Association  
 Women's International Democratic Federation  
 World Alliance of Young Men's Christian Associations  
 World Association for Christian Communication  
 World Association for Public Opinion Research  
 World Association of Girl Guides and Girl Scouts  
 The World Education Fellowship (\*\*)  
 World Federation for Mental Health  
 World Federation of Democratic Youth  
 World Federation of Engineering Organizations  
 World Federation of the Deaf  
 World Federation of Trade Unions  
 World Federation of United Nations Associations (\*\*)  
 World Organization for Early Childhood Education  
 World Power Conference  
 World Union for Progressive Judaism  
 World Union of Catholic Teachers  
 World Union of Catholic Women's Organizations  
 World University Service  
 World Young Women's Christian Association  
 Young Christian Workers

(\*\*) Organization having received a subvention from Unesco  
 (\*) The implication of guilt is denied in the interpretation of the Director-General. It is however clearly recognized by delegates of Member States (see debate extracts in this article).  
 This list was added to a draft resolution which was incorporated into a plenary resolution approved by the 16th General Conference of Unesco, Paris, 1970.

As a note appended to this draft resolution, but equally applicable to the resolution finally voted, the Director-General gave a rough estimate of the number of international nongovernmental organizations in Category A and B consultative status with Unesco « and hence closely associated with Unesco's work » which had national sections in South Africa. This list is printed on the preceding page. (Note that the list does not include organizations with members in Portuguese territories or Rhodesia.) 77 INGOs are listed. These 77 bodies have a total of 253 links with the UN-system which are now threatened by this investigation — in particular any INGO acquiring recognition (A or B) by UNESCO automatically acquires recognition by ECOSOC. The 253 links are made up as follows : 73 with ECOSOC (3 I, 28 II, 42 Roster), 23 with ILO (1 major, 22 Special list), 17 with FAO (9 consultative status, 4 specialized, 4 liaison), 77 with UNESCO (16 A, 61 B), 13 with WHO, 3 with ICAO, 3 with ITU, 5 with WMO, 3 with IMCO, 4 with IAEA, 28 with UNICEF, 4 with UNCTAD.

A few extracts from the debate on the paragraph in question, « 30(d) », are appropriate at this point (unfortunately it is impossible for us to quote from the key Russian and Arab interventions which are given in the original language in the provisional verbatim records) :

« Nous comprenons fort bien les préoccupations qui ont été formulées au sujet de la politique de ségrégation raciale...

Cependant le problème qui nous occupe est plus complexe. D'abord les organisations non gouvernementales ne sont pas l'Unesco. Ce sont des organisations précieuses certes à l'Unesco, qui gravitent autour d'elle, et en particulier celles dont il s'agit ici qui ont le Statut consultatif, elles lui sont même probablement indispensables; elles le seront plus encore dans la perspective qui nous a été tracée par le Directeur général d'une collaboration accrue entre elles et l'Unesco, mais elles ne sont pas l'Organisation. Elles bénéficient d'une certaine indépendance, d'une certaine liberté d'action qui sont en elles-mêmes de bonnes choses et doivent être sauvegardées. Pour nous, il y a donc en tout état de cause une ligne de démarcation à tracer entre ce que peuvent être nos préoccupations, même les plus légitimes, concernant des problèmes politiques de haute importance, et ce que doit être la substance des activités de ces organisations.

## WHAT THE RIGHT HAND DOES...

All international nongovernmental organizations with branches in the Republic of South Africa which are proved to be satisfactorily combatting discrimination — and thus are permitted to retain their Consultative Status with UNESCO — will automatically lose their Consultative Status with ECOSOC, according to the following ECOSOC rules, which apply, since the Republic is an U.N. Member State :

*« The consultative status of nongovernmental organizations with the Economic and Social Council and the listing of those on the Roster shall be suspended up to three years or withdrawn in the following cases :*

*...(b) If the organization clearly abuses its consultative status by systematically engaging in unsubstantiated or politically motivated acts against Member States of the United Nations contrary to and incompatible with the principles of the Charter. »*

(ECOSOC Resolution 1296 (XLIV), 25 June 1968, para 36)

Furthermore, all international nongovernmental organizations without branches in Southern Africa should, for fear of jeopardizing their Consultative Status, refrain from criticizing the activities of the governments in question — according to the implications of the 1968 questionnaire to NGOs from the ECOSOC Council Committee on NGOs, in which it was asked whether in the last ten years the NGO had ever criticized a government of a State in which it had no members.

???

This is a classic « double bind » situation — but then according to UNESCO logic, the United Nations is also practising apartheid — for the U.N. has a member government in Southern Africa. South Africa is a Member State.

Au surplus, chacun sait que la plupart au moins de ces organisations font l'impossible, malgré des conditions souvent difficiles, pour s'adapter aux circonstances dans lesquelles elles sont amenées à œuvrer, circonstances qui varient à l'infini suivant les pays, les régimes et les législations. Elles doivent donc, puisqu'elles y exercent des activités dont chacun s'accorde à reconnaître l'utilité et la nécessité, tenir compte de ces données de fait qu'elles ne sauraient négliger sans renoncer, dans beaucoup d'endroits, à des travaux féconds et même indispensables à la coopération internationale.

En outre, elles s'inspirent pour la plupart d'objectifs qui sont précisément ceux que nous poursuivons ici. En général elles sont donc incontestablement à l'abri de tout soupçon et constituent bien au contraire pour l'Organisation une aide précieuse. Il est possible que, dans certains cas, des défaillances existent ou des pratiques qui peuvent être considérées comme répréhensibles. On doit cependant, tout en les reconnaissant, s'efforcer de les apprécier avec circonspection, prendre le temps de les examiner, et examiner aussi les meilleures méthodes pour éliminer ces pratiques...

L'Unesco elle-même doit-elle les sanctionner ? Elle doit, certes, en tirer des conséquences, mais le mot de « sanction » sous une forme ou sous une autre nous paraît lui aussi peu approprié. Les organisations non gouvernementales sont des institutions indépendantes: elles doivent considérer elles-mêmes les conséquences de leurs actions, mais elles n'ont pas à subir à proprement parler de sanction. Encore une fois, elles ne sont pas l'Unesco. Ma conclusion sera brève. A notre avis, nous sommes sur le point de prendre une décision sinon grave du moins fort sérieuse, et nous estimons que les conséquences d'une erreur de tactique dans ce domaine peuvent être fort graves pour les organisations non gouvernementales elles-mêmes, pour leurs travaux, pour l'Unesco plus encore, pour son renom et pour ses conditions de travail. Déjà l'on sait que certaines organisations non gouvernementales se sont vivement émues, qu'elles nous l'ont fait savoir, qu'elles ont même envisagé de tirer certaines conclusions des décisions regrettables qui pourraient être prises dans cette enceinte ».

(M. Maillard, France, 16 C/VR.32 (prov.), p. 31-32).

\* I also express gratitude to the delegate of France for the amendment which he has submitted, but I am afraid there is some misunderstanding, because we do not say in our draft that we want to break with the NGOs. What we do say is that Unesco should not associate itself with NGOs which are active in South Africa. After all we are not the masters of the NGOs, we only associate with them and we are only suggesting that we do not associate with those NGOs which are active in South Africa, Mozambique and Rhodesia. If they also value the high values of Unesco, they can still continue to associate with us if they will cut off their affinities with those governments which are practising discrimination. I think the delegate of France has misunderstood the facts and I appeal to him to read

the text again. I am sure that as he is also a lover of peace and an opponent of apartheid and all similar activities he will join with us in making some effort to try to dissociate our Organization from the people who practise apartheid. Otherwise we have nothing against NGOs. NGOs can after all take their own decisions; those which have branches in South Africa can be struck off our register. They are masters of themselves - we only suggest that we should not associate ourselves with that category: they are still free to do what they like. We simply appeal to them to dissociate themselves from those countries. \*

(Mr Mfinanga, Tanzania, 16 C /VR. 32 (prov.), p. 34)

« It seems to my delegation, Mr President, that this draft resolution has really frightening implications for the future of our relationships with the non-governmental organizations...

Presumably, if this resolution were adopted, the Director-General would be obliged ... to address a circular to all the non-governmental organizations listed in the document. He would then ask the question which is almost impossible for anyone to answer: « Are you satisfied beyond all reasonable doubt that your branches, sections, affiliates or constituent parts, in the Southern African territories, do not practise or subscribe to racial segregation or discrimination in any form? »

It is virtually impossible, Mr. President, to prove that sort of negative ».

(Mr. Mathieson, U.K., 16th General Congerence of Unesco, 16C/VR27(prov.) p. 30).

« ... any attempt, I say, to establish beyond all reasonable doubt the infallibility of these organizations concerning the racial issue, will expose them to the government authorities, concerned and may end up in limiting their freedom of action, thus further isolating local forces working for human rights and social justice. »

(Mr. Graham, U.S.A., 16th General Conference of Unesco, 16/VR29 (prov.) p. 6).

« D'autres réserves ont porté sur les organisations internationales non gouvernementales et sur l'insuffisance de leur représentativité internationale; certains aspects de cette insuffisance ont d'ailleurs été évoqués au cours du débat sur la paix qui va tout à l'heure reprendre. Eh bien, ces réserves me paraissent, elles aussi, justifiées et je crois qu'avant de déléguer à ces organisations (qui sont d'ailleurs très disposées à faire un effort) de plus grandes responsabilités dans la mise en œuvre du programme international, il faut s'assurer qu'elles sont internationales dans leur composition et dans leur esprit. Sans doute, ne pourra-t-on progresser dans cette direction que graduellement, mais l'essentiel, c'est que l'on soit d'accord sur la direction. »

(Directeur Général, 16e Conférence Générale de l'Unesco, 16 C /VR. 28 (prov.), p. 24).

«The first observation we want to make is on the strategy proposed in regard to the location of the investment of Unesco's funds - where the money will be spent....

*« How intoxicating to feel like God the Father and to hand out definitive testimonials of bad character and habits ».*  
(Albert Camus)



## An Ironic Possibility

on the occasion of the  
International Year for Action to Combat Racism  
and Racial Discrimination

Just what would happen if one international nongovernmental organization dared...

History shows that Human Rights have never been simply given to man — they have had to be demanded, taken or fought for by « fanatics » on the appropriate occasion — some would say that a man should not have rights until he has the strength to take and defend them. This is also true of the Rights of Organizations — therefore, if there is any foundation to the infringement of these Rights, as may be apparent from these pages — even if only expressed as an extension of Human Rights — then is there any thing to prevent such infringements being brought as test cases before the appropriate Commission on Human Rights ? What sort of test case might be brought by the NGO before such bodies ? Perhaps against the :

- United Nations Organization, by arguing that there had been discrimination against the NGO's interests — and its right through its own conception of balanced social development to ensure the furtherance of certain activities — as a result of its subtly implicit exclusion from full participation in the implementation of the International Strategy for Development during the course of the 2nd United Nations Development Decade (1971-1980).
- ECOSOC Council Committee on NGOs, by arguing that it had been summarily « tried » without adequate representation or safeguards during the 223rd to 144th sessions of the Committee (January-April 1968).
- UNESCO Executive Board, by arguing that it had been accused, and « tried », and/or demoted from consultative status without adequate safeguards or representation as a result of the 1971 racism review.

(What of the rights of « freedom of association » when an NGO is forced by UNESCO to cut off relations with its South African section or lose its consultative status — what if the section then attempted to get recognition of such treatment as being an infringement of its own rights ?)

There could be just sufficient evidence for an expert lawyer to build up each case — but would they be « watertight » ? In the case of individuals, equivalent cases of subtle or overt infringement of human rights would appear to have been successfully argued — some against States — but would the extensions also be valid ?

How would the Commissions handle such cases — each would require very careful interpretation of the extent of the ill-defined Rights of Organizations as an extension of Human Rights.

Such test cases — between friends with the same long-term objectives — would, whether won or lost, be extremely interesting as a means of progressively defining more clearly, and in public, the Rights of Organizations — or their absence — in an international setting. They would also serve as a warning against future sweeping accusations and casual discrimination

Such an unprecedented strategy on the part of NGOs is perhaps being forced upon them by trends in the UN's mode of operation — a highly political body is not swayed by ideals or a-political issues unless they can be tied to political ends. Decisions arising from the widely recognized « politicization » of the Specialized Agencies can perhaps only be matched, in the eyes of Member States, by an appeal to International law.

...the consequences could be incalculable for international activity.

*Intervention du Président du Comité permanent de la Conférence  
des organisations non-gouvernementales bénéficiant des arrangements  
consultatifs auprès de l'Unesco*  
à la 16e Conférence Générale de l'Unesco, Paris, octobre-novembre 1970

Monsieur le Président,  
Mesdames,  
Messieurs,

1. Permettez-moi, avant toute chose, de vous dire la joie des Organisations Internationales Non-Gouvernementales entretenant des relations de consultation avec l'Unesco de pouvoir, par mon intermédiaire, s'adresser à votre conférence.
2. La Conférence des ONGs, lors de sa dernière séance, a expressément chargé le Comité permanent de mener à bien la révision des règlements intérieurs de la Conférence, mais surtout de proposer celles de ces mesures grâce auxquelles la consultation collective pourrait devenir un mécanisme efficace et utile de la participation des ONGs, non seulement à l'exécution, mais aussi à l'élaboration du programme de l'Unesco.
3. Le rapport sexennal élaboré par le Conseil exécutif (.16 C/22) comporte certains des éléments qui font actuellement l'objet de discussions, non seulement entre l'Unesco et les ONGs, que ce soit collectivement ou individuellement, mais aussi entre les ONGs elles-mêmes.
4. L'Unesco nous reproche:
  - notre inefficacité
  - et notre absentéisme, surtout lors de la Conférence des ONGs.
5. Beaucoup d'ONGs reprochent à l'Unesco :
  - son manque d'ouverture au dialogue
  - la négligence des avis de la consultation collective, comme ceux des ONGs individuels
  - sa tendance à éviter un certain nombre de questions qui, pourtant, semblent vitales pour la paix, la coopération et la compréhension internationales.
6. L'ennui c'est que l'Unesco jugé de l'efficacité d'une ONG uniquement sur la base de son acceptation et de sa capacité à se conformer sans discussion aux vues de l'Unesco.
7. Or, vous le savez, seules les ONGs de catégorie A sont consultées avant l'élaboration de l'avant-projet du programme. Les autres, la majorité, ne le sont que quand le projet a déjà la forme qu'il a en ce moment. C'est-à-dire quand il y a très peu de chances d'y changer quoi que ce soit.
8. Quant à la consultation collective, elle n'a jamais eu plus qu'un coup de chapeau poli sous la forme d'une référence.
9. Comment peut-on alors s'étonner, dans ces conditions, que certaines ONGs ne s'identifient pas aux décisions prises sans elles ? Comment peut-on s'étonner qu'elles soient « inefficaces » ?
10. Pire, nous avons constaté de plus en plus, que l'adoption d'une résolution par la Conférence générale faisant appel à la coopération avec les ONGs manquait de base dès l'instant que beaucoup de gouvernements ne semblent pas accepter le concept d'organisation non - gouvernementale. Beaucoup d'Etats membres ont de plus en plus tendance dans beaucoup de domaines (jeunesse, femmes, syndicats etc.) à ne reconnaître que des organisations qui son intimement liées au gouvernement par l'intermédiaire du parti gouvernemental.
11. Même dans ceux qui reconnaissent les organisations non-gouvernementales, la collaboration n'est pas toujours facile.
12. Notre intention n'est pas de nous imposer aux gouvernements ou à l'Unesco. Notre requête a pour but un peu plus de clarté dans ce que nous disons et faisons. Que signifie pour les Etats membres l'adoption d'une résolution sur la collaboration

Unesco-ONGs quand sur le plan national — qui est le lieu de l'action — cette collaboration est rendue impossible, ou seulement refusée?

13. Nous avons lancé une enquête sur les relations entre les ONGs et les Commissions nationales. Les résultats ne sont pas encore suffisants pour être honnêtement exploités. Mais, des résultats actuellement à notre disposition, il apparaît que ces relations sont rendues très, très difficiles par le manque d'ouverture des gouvernements.

14. Notre question est la suivante : Les Etats membres, et par conséquent l'Unesco, jugent-ils réellement nécessaire l'action des ONGs et leur collaboration, tant sur le plan national que sur le plan international? Si oui, sont-ils prêts à les associer à l'élaboration, à l'exécution comme à l'évaluation de leurs programmes?

15. Notre conférence des ONGs est en train de s'organiser pour répondre efficacement à une décision des Etats membres et de l'Unesco. Nous avons décidé, en accord avec le Directeur Général

(1) de tenir notre Conférence un an avant votre Conférence générale de telle sorte que nos avis puissent parvenir à temps au Directeur général en vue de la préparation du programme;

(2) de coller beaucoup plus au programme en cours d'exécution afin que nos remarques et suggestions, et surtout leur formulation, puissent être directement utilisables;

(3) nous faisons tout ce qui est en notre pouvoir — et il est divers — pour contribuer à l'éducation, à la science et à la culture, comme à la recherche de la paix et de la compréhension internationale.

16. Il est manifeste que l'Unesco ne peut pas, sans les ONGs, mener à bien ses projets. Aucune ONG ne nie le rôle essentiel des gouvernements dans la définition des objectifs nationaux. Ce que nous regrettons, c'est le manque de dialogue vrai, la croyance qu'il suffit de bien dire les choses pour qu'elles se fassent, et bien.

17. Si vous ne croyez pas possible la collaboration avec les ONGs, ne votez pas de résolutions dans ce sens. Si au contraire vous y croyez, alors, tant sur le plan national et international, dites-nous quel contenu vous lui donnez.  
Merci, Monsieur le Président !

Président du Comité permanent.  
Aaron TOLEN,

Paris, le 22 octobre 1970.

### A être retenu dans les milieux gouvernementaux...

Dans une introduction intitulée «Le milieu international», M. Jacques de Bourbon-Busset écrivait à propos des ONG :

« Depuis quelques années, il faut noter le développement des Associations privées internationales. Leur rôle est loin d'être négligeable, et c'est sans doute une des erreurs des Ministères des Affaires Etrangères, dans tous les pays, de ne pas attacher une importance suffisante à l'action de ces organismes, si modestes soient-ils, qui contribuent, pour une large part, à créer dans le monde le peu d'esprit international qui existe. Chacun sait que, de nos jours, les relations entre pays étrangers ne sont plus réduites aux rapports diplomatiques. Les journées d'études, les congrès, qui réunissent dans tous les pays du monde les catégories sociales les plus variées, savants, médecins, étudiants, ouvriers, fonctionnaires et même paysans, opèrent, en dehors des contrôles gouvernementaux, un véritable brassage qui n'est pas sans influence sur l'opinion publique. Beaucoup de ces organismes sont reconnus par les Nations-Unies sous le vocable d'Organisations non gouvernementales, ce qui leur donne quelques avantages. Dans ce type de réunions s'établit assez vite un esprit de réelle solidarité, car les délégués qui y participent se considèrent moins comme les représentants de leur nation que comme les membres d'une corporation, d'une activité définie. Alors que dans les réunions intergouvernementales, les délégués sont étroitement liés par les instructions de leurs gouvernements, dans ces réunions privées, les représentants sont soucieux de faire apparaître ce qui les rapproche sur le plan professionnel ou scientifique plutôt que ce qui les sépare. »

— Jean Baillou et Pierre Pelletier. Les Affaires Etrangères. L'administration française; collection des Presses universitaires de France. Paris, 1962.

A large proportion of the activities will be contracted out to international nongovernmental organizations. The vast majority of these organizations have their headquarters sited in developed countries\*. Europe in particular, and many do not at all operate in several developing countries... 1 suggest... that the assistance to nongovernmental organizations be severely reduced, Unesco equipping itself to do most of the things which it now passes on to nongovernmental organizations... » (Mr. Romain, Trinidad and Tobago, 16 C/VR. 21 (prov.) p. 10-11).

\* L'action en faveur de la paix n'est pas en premier lieu une lutte contre quelque chose, mais une action en faveur de quelque chose, c'est-à-dire la dignité de la personne humaine. C'est à partir de ce principe positif qu'il faut mesurer les inégalités dans le monde; c'est ce principe qui doit commander la lutte contre l'inégalité. Quand nous luttons contre le racisme, c'est parce que ce fléau est contraire au respect de la dignité humaine; » (M. De Hoog, Pays-Bas, 16 C/VR. 26 (prov.), p. 16).

« Ne cédon pas totalement à la tentation de vouloir tout réglementer. Il faut que les hommes puissent s'exprimer spontanément et librement. Dans le domaine des idées et dans le cadre de projets qui ont permis à l'Unesco de jouer son rôle d'animateur, les organisations non gouvernementales nous ont apporté une contribution qui est loin d'être négligeable; et leur témoignage est essentiel pour que nous soyons assurés de travailler vraiment pour les hommes et pour l'homme. » (M. Olivier Guichard, France, 16 C / VR. 6 (prov.), p. 24).

« Monsieur le Président, maintenant que j'ai eu le temps de lire le projet d'amendement DR / PLEN /19, permettez que je donne mon opinion. Il est dit au paragraphe (b) : « Demande au Conseil de prendre ... toutes les mesures nécessaires pour rompre ... toutes relations avec les organisations internationales non gouvernementales à l'égard desquelles il ne serait pas établi... que leurs branches ... ne pratiquent pas la discrimination ni la ségrégation raciale... » Autrement dit, ces organisations internationales pratiquent la discrimination raciale et doivent prouver qu'elles ne la pratiquent pas. Monsieur le Président, c'est là une proposition parfaitement inacceptable pour ma délégation et pour le sentiment du droit qui existe dans mon pays. Je voudrais que cela soit clair. On ne peut accuser quelqu'un de quelque chose qui n'a pas été prouvé et lui dire « prouvez-moi que vous n'êtes pas coupable ». C'est contraire à tout sens du droit... » (M. De Hoog, Pays-Bas, 16e Conférence Générale de l'Unesco, 16 C / VR. 34 (prov.), p. 9-10).

(\*) N.B. All U.N. Agencies have their headquarters in developed countries.

« Après ce que M. le délégué de la France a dit hier de l'importance des ONG pour toute l'action de l'organisation, je n'ai pas besoin de revenir sur cet aspect de la question, Je rappellerai seulement que, ... les ONG, si elles sont indépendantes, n'en sont pas moins indispensables pour la vie de l'Unesco. Or le paragraphe 30 (d) met très sérieusement en cause leur indépendance, et il nous semble déjà, pour cette seule raison, inacceptable. De plus il donne au Directeur général une responsabilité politique très lourde que nous ne devrions pas lui imposer et qu'il lui serait difficile d'assumer. » (M. De Hoog, Pays-Bas, - 16e Conférence Générale de l'Unesco, 16 C / VR. 33 (prov.) p. 10-11).

« Nous trouvons inadmissible qu'un organe gouvernemental fasse pression sur des organisations non gouvernementales privées. Nous ne pouvons approuver que l'on mette toutes les organisations non gouvernementales au banc des accusés et nous trouvons inacceptables que, contrevenant à tous les principes juridiques, on prévoie que ce sont les accusés qui auraient à prouver leur innocence. Le paragraphe en question présente en outre un très grave danger pour l'Unesco car, s'il était adopté, l'Unesco se trouverait peut-être dans l'obligation de rompre toutes relations avec certaines organisations qui contribuent de manière essentielle à son œuvre. N'oublions pas que certaines des ONG les importantes, dans les domaines scientifiques, par exemple, n'ont pas besoin de l'Unesco, mais que l'Unesco ne peut atteindre ses buts sans elles. » (M. Hummel, Suisse, 16e Conférence Générale de l'Unesco, 16 C / VR. 33 (prov.) p. 13-14).

« Mesdames, Messieurs, vous êtes devant un problème extrêmement important et vous allez prendre une décision de haute signification et peut-être de grande conséquence... J'en arrive maintenant au paragraphe 30 (d)... Mais toute question d'emplacement mise à part, considérons-le en lui-même et du point de vue de sa mise en œuvre... Il s'agit là d'un point sur lequel je dois une explication aux organisations internationales non gouvernementales.

Comme l'a rappelé hier M. le délégué de la Trinité et Tobago, on aurait d'ailleurs tort, de croire que le problème n'a pas préoccupé les organisations internationales non gouvernementales. Celles-ci — ou du moins certaines d'entre elles — ont nettement montré qu'elles étaient conscientes de l'obligation morale qu'elles avaient, dans le cadre de leur association avec l'Unesco, d'agir conformément aux règles et aux idéaux de cette organisation; et les travaux d'un groupe de travail du Comité permanent des ONG indiquent, même si la position qu'ils ont permis de prendre ne peut pas être considérée comme liant juridiquement toutes les ONG, que ces organisations ne sont nullement insensibles à ce problème et qu'elles l'ont considéré avant même qu'il ne soit évoqué ici, en fait dès 1969 et même plus tôt. Le Secrétariat dispose déjà d'assez d'éléments d'information pour savoir que, sous des formes diverses, les organisations internationales non gouvernementales ont le désir d'être en entière union avec

*When is discrimination valid — namely UNESCO discrimination against some NGOs  
— and when is it invalid — namely between persons of different colour ?*

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l'Unesco sur le plan éthique aussi bien que sur le plan intellectuel et technique: si bien que, si l'enquête dont il est question au paragraphe 30 (d) m'était effectivement confiée, je n'interpréteraïs nullement cela comme signifiant que je dois à priori présumer la culpabilité de ces organisations : bien au contraire ! Cette enquête ne devrait en aucune manière prendre l'aspect d'un réquisitoire ou d'un interrogatoire s'adressant à de présumés coupables. Cela serait tout à fait injuste à l'égard de l'ensemble des organisations internationales non gouvernementales. »  
(Directeur Général, 16e Conférence Générale de l'Unesco 16C / VR. 33 (prov.) p. 24).

In this sort of context — where the friends of the INGOs cited above represent, for the most part, those governments whose support in a colonialism/racism debate amounts to a « kiss of death » — what hope is there that anything meaningful could come from the following proposal, even if the Director-General so desired it :

« I have already said that the participation of the National Commissions and international nongovernmental organizations in the implementation of Unesco's programme should be increased.... The moment has therefore come, I believe, to make a thorough review of the way in which Unesco collaborates with these two categories of organization. Practices have grown up which, with the passing of time, have become mere habit. They should be revised and, if need be, dispensed with, so that a new spirit — a spirit of greater initiative and generosity — may come into relations on both sides. I said « on both sides » advisedly. The National Commissions and the nongovernmental organizations — particularly the latter — should make a greater effort to find ways of intensifying aid to Unesco, and not simply aid from Unesco. Unesco, for its part, should modify both its working methods and its approach particularly at the Secretariat level, in order to give a fresh impetus to cooperation, which too often is principally a matter of procedure and red tape, whereas its fundamental property should be to give the widest possible scope to spontaneity of mind. »  
(Long-term outline plan for 1971-1976 presented by the Director-General, para. 85).

#### INGOs, privacy and national and international data banks

We are moving into the era of the international data bank and network.

« Data Exchange within a National Data Processing Network is a highlight for automation, but it produces a great problem for national and personal security and the protection of privacy.... We can think of all data of a person in one physical data record; that opens nearly unlimited possibilities of data access and échange. On the other hand we have and we must have in future even stronger demands of security and privacy. »  
(OECD, Directorate for Scientific Affairs. Computer Utilisation in Member Countries; Meeting of Panel on Public Data Banks and the Protection of Privacy, 1969. OECD, DAS/SPR/69.57, p. 17).

But security for whom and privacy from whom ? The current and planned practice of focussing on the **nodes** or units in society in effect amounts to establishing a link initiated and controlled by the State between it and the individual or other social entity, (a « We-say, you-do » link) without any safeguards other than those approved by the State guided by its own selected advisors. The individual is therefore naked before the State. The State controls or « permits » everything. It is the implications of this thinking which we see reflected in UN thinking.

It would be interesting to speculate on whether such administrative power could be effectively and democratically used with the type of short-term thinking characteristic of government policy-making, to produce a satisfactorily developed fulfilling world society — just what new things does the State expect to do ?

Why, for example, is the emphasis not taken off the exposed social entity, treated as a naked passive unit and placed on the relationships which exist between social entities ? This would give privacy and freedom to such entities. The State still has adequate information and society documents **collaboration** rather than emphasizing the **fragmentation** of society and the **atomization** of the individual.

The approach being adopted is based entirely on governmental criteria and with no concept of service to the community **in terms of the community's nongovernmental needs**, the improvement of the democratic process and the facilitation of social change. In particular there is absolutely no realization, even within the U.N., of how to use such information services to increase the freedom and social potential of the individual social entity. There is just vague recognition, used to justify immediate action in terms of « blinkered » criteria, but without specific proposals :

« Privacy is ... defined as « the voluntary withdrawal of the individual from society ». Experience suggests that the opportunity of voluntary withdrawal is essential for the intellectual and spiritual health of the individual and for the well-being of the society of which he forms part. The development of mechanised data banks and the efficient storage and communication of information by computer offers the hope of society with a prosperous, fruitful and exciting future. The rewards are indeed so desirable that it is vital to ensure that their attainment is not jeopardised by disregard of the attendant dangers. »  
(OECD, Directorate for Scientific Affairs. Computer Utilisation in Member Countries; Social Consequences of Com-

puters — Public data banks and the protection of privacy. OECD, DAS / SPR / 69.62, p. 6)

Whilst discreetly implementing complex data networks, governments are treading hesitantly in public because of the privacy issue and the threat to human rights. Such moves are being made with the out-of-date safeguards of existing legal instruments (« In most countries the laws relating to privacy and breach of confidence are ill-defined, rarely invoked and sometimes non-existent. » OECD, DAS / SPR / 69.62). And yet we hear that :

« According to the technical possibilities all responsible authorities and organizations should participate in defining the data catalogs, solving the legal problems, and planning the step-by-step build-up of effective information systems. » (OECD, DAS/SPR 769.57, p. 16).

Who defines « responsible » and what dangers are implicit in the non-defined term « organizations »? In a governmental context this most probably means all bodies on which government thinks it depends for assistance (« everyone » in the Jackson Report) — but not those bodies on which government depends for criticism. There is no recognition that it is by ensuring that the traditional democratic watchdogs on bureaucratic, conscious and unconscious, malpractice — namely nongovernmental organizations and concerned citizens — participate fully in the use of such systems that the feared abuse can be avoided and be seen to have been avoided. Just as workers have to learn new tasks in an automated factory, nongovernmental bodies have to learn new tasks with respect to government controlled data networks — what is government doing about the retraining — what is the U.N. doing — do they want nongovernmental criticism to be excluded in the new setting ? Why has there never been any request from the UN that nongovernmental bodies should indicate how they could function within the new framework — why does the new UN information system (described in the notorious « Chapter 6 » of the Jackson Report on the Capacity Study of the UN Development System) not mention the participation of nongovernmental organizations in spite of the fact that « everyone » relevant to such a system was consulted ? Why has Unesco

not examined, in the design stages, the manner in which consultative status INGOs could make use of its new computer system and the pre-existing obstacles to such use ? Once again we see government action carried out without recognition of the distorting effects on social (as opposed to « social welfare ») processes — but this time the implications are more far reaching and permanent once implemented — data networks are very expensive to modify once implemented — and 1984 is not far away.

#### INGOs and multidisciplinary programmes

Some INGOs, and the U.I.A. in particular, have been totally frustrated when attempting to mesh their own programmes with those of the UN Agencies. If the INGO initiates the programme and seeks some form of collaboration with the Agency, unless the INGO programme can be inserted within the conceptual framework of an Agency programme, collaboration is not possible. If the INGO programme crosses agency administrative boundaries, i.e. if it is a multidisciplinary programme, UN Agencies are almost totally incapable of interacting with it. This is partly due to the organization of departments on a disciplinary basis. Much could be said on these points, but consider the following :

« Suppose that an organizational problem is completely solvable by one of the disciplines we have considered. How is the manager who controls the system to know which one ? Or, for that matter, how is a practitioner of any one discipline to know in a particular case if another discipline is better equipped to handle the problem than is his ? It would be rare indeed if a representative of any one of these disciplines did not feel that his approach to a particular organizational problem would be very fruitful, if not the most fruitful...

But, as systems analysts know, few of the problems that arise can adequately be handled within any one discipline. Such systems are not fundamentally mechanical, chemical, biological, psychological, social, economic, political, or ethical. These are merely different ways of looking at such systems. Complete understanding of such systems requires an integration of these perspectives. » (R.L. Ackoff. Systems, organizations and interdisciplinary research. General Systems Yearbook, vol. 5 (1960), Society for General Systems Research, p. 1-8).

*What criteria are used to determine the disciplines which are not relevant to peace, development and human survival ?  
— who checks on the validity of the criteria ?*

« Co-operation between the disciplines is by no means an easy matter, since the various branches of learning have gradually isolated themselves, developing their own apparatus of research, and wish to keep their respective spheres free from the taint of outside influence. The process of integration has been set in motion, but it is still far from being completed. »

(Bert V.A. Roling, Peace research — the science of survival. Unesco Courier, November 1970, p. 32).

### INGOs and UNHCR

Here is an excerpt from a speech concerning co-operation between the UNHCR and Voluntary Agencies in Africa :

*The High Commissioner stated that delays and set-backs in initiating and carrying out some UNHCR projects in Africa have resulted from the fact that there is not in Africa the same effective network of Voluntary Agencies, capable of acting as the operational partners of UNHCR, as exists in Europe.*

*While this is true as a generalization, subject to some outstanding exceptions in the case of a few of the larger, well-endowed Voluntary Agencies, I would suggest that it is not a surprising discovery. In fact, if my memory serves me well, it was precisely this almost total lack of indigenous organizations in many, many parts of Africa which was the reason that the UNHCR found it necessary to undertake some operational work of its own when the Committee took the plunge into Africa some four or more years ago...*

*I would suggest that this, whole question of direct operations by the intergovernmental organizations versus an operational contractual partnership with and through the Voluntary Agencies, is one which the Committee might wish to review, in the light of the experience which is taking place in Africa. The Voluntary Agencies, needless to say, would hope to be called upon to participate in such a study, which would have important implications for them.*

(Statement made by Mr Garrett Ackerson, UN Executive Committee of the UNHCR, 21st session, October 1970).

### INGOs and international legal status or facilities

An early important step taken by The Hague Conference on Private International Law resulted in the adoption in 1956 of a Convention concerning the legal recognition of societies, associations and foreign foundations. This has only been ratified by five of the Conference's Member States. In addition it only covers recognition, not the activity of such bodies. In an effort to improve the international status of INGOs both to facilitate their operation and to ensure recognition of their social significance, the U.A.I., after consultation with, appropriate experts, submitted to the Director General of

Unesco in May 1959 a « Draft Convention aiming at facilitating the work of international non-governmental organizations » (see text in International Associations 1959, no. 7, p. 510-511). This led to the following :

*\* .... C'est avec le plus grand intérêt que j'ai pris connaissance, ainsi que mes collègues de cet avant-projet dont l'importance ne saurait nous échapper. Il est toutefois évident qu'un accord international de cette nature est susceptible d'intéresser, au même titre, l'Organisation des Nations Unies et d'autres institutions spécialisées; c'est pourquoi j'ai jugé nécessaire de consulter à ce sujet le Comité administratif de Coordination, dont la prochaine session se tiendra au mois d'octobre 1959 à New York. Je ne manquerai pas de vous tenir informé des suites que le Comité aura décidé de donner à votre initiative... » (René Maheu, Directeur Général par intérim de l'Unesco, 17 juillet 1959).*

*« ... le Secrétariat a procédé à l'examen des mesures particulières qui pourraient être prises en faveur des organisations non gouvernementales par l'Unesco et, éventuellement par d'autres organisations du système des Nations Unies, en vue d'apporter une solution pratique à certains problèmes auxquels se réfère le projet de Convention de votre Union. Le Directeur général espère pouvoir présenter des propositions concrètes au Comité administratif de coordination,... en octobre 1960. » (Extrait d'une lettre de René Maheu, Directeur Général Adjoint de l'Unesco, 17 juin 1960).*

*« Lors de sa 31ème session (octobre 1960), le Comité a pris note d'un rapport que je lui avais soumis sur les mesures que j'envisage de mettre à l'étude en vue de favoriser l'activité des organisations non gouvernementales. A la lumière de ces informations, le Comité a estimé qu'il n'y avait pas lieu de prendre de nouvelles mesures en l'état actuel des choses. » (Extrait d'une lettre de Vittorio Veronese, Directeur Général, Unesco, 23 décembre 1960).*

*« 2. Problèmes du fonctionnement des organisations internationales non gouvernementales.*

*(16) Ayant été saisi en 1959, par l'Union des associations internationales, d'un projet de convention internationale visant à faciliter les activités des organisations internationales non gouvernementales, le Directeur général a procédé, après consultation du Comité administratif de coordination des Nations Unies, à l'examen de mesures pratiques, d'une portée plus limitée, qui seraient susceptibles de favoriser le développement des activités de ces organisations. Parmi les mesures envisagées, figurent notamment l'application plus libérale de l'Accord pour l'importation d'objets de caractère éducatif, scientifique et culturel ainsi que de celui qui vise à faciliter la circulation internationale du matériel visuel et auditif de caractère éducatif, scientifique et culturel... » (Extrait du Rapport du Directeur Général de l'Unesco sur l'Activité de l'Organisation en 1960).*

This resulted, by agreement with the Customs Cooperation Council, in the inclusion of certain facilities for the importation of goods destined for use in international meetings in a 1961 Convention. A significant step but on a secondary issue, namely a symptom of the malaise is treated but not the cause.

Since that time, contacts have been made with the FAO, principally via the regular Conferences of international organizations for the joint study of programme and activities in the field of agriculture in Europe (sponsored by the FAO) (\*). The FAO recommended action by the Council of Europe on a regional basis. A lengthy study has been undertaken (\*\*) and an interim report to the above Conference in 1969 indicated that « ... two kinds of action are in principle possible for the Council of Europe :

- a) relatively short-term action consisting of the preparation of recommendations by the Committee of Ministers.... If such recommendations are made, the Governments of the Council of Europe would be requested, from time to time, how they have been implemented in their respective countries;
  - b) long-term action, consisting of the preparation of a European Convention ».
- (Legal Status of International Nongovernmental Organizations. Secretariat Note for the 15th Conference of International Organizations for the Joint Study of Programmes and Activities in the Field of Agriculture in Europe, February 1969 FAO European Commission of Agriculture, 1969.

Participants felt that both types of initiative should be undertaken in parallel, since the Convention would, if undertaken, require « 8 -10 years » to have any effect. Even this avenue has now been blocked for an unknown period, as the following letter indicates :

\*... j'attire votre attention sur l'état actuel de l'étude menée depuis quelques années, sur recommandation de la F.A.O. par notre Direction des Affaires juridiques concernant le statut juridique des Organisations non gouvernementales. Malgré nos espoirs, nous n'avons pas réussi à ce stade à faire adopter par le Comité des Ministres du

(\*\*) Legal Status of International Nongovernmental Organizations (NGOs); analysis of the replies given by the NGOs to the questionnaire of the Directorate of Legal Affairs. Strasbourg, Council of Europe, J/Dir (69) I, 20 (in English and French versions).

(\*) G.P. Speckaert. Statut légal des organisations internationales non-gouvernementales. Rapport (et) Analyse des réponses faites au questionnaire, (pour la) 14e Conférence des organisations internationales pour l'étude en commun des plans d'activité dans le domaine de l'agriculture en Europe, Paris, 1968. Bruxelles, Union des Associations Internationales, 4 + 11p.

Conseil de l'Europe une proposition tendant à l'élaboration, sur la base des résultats de ladite étude et dans le cadre du programme de travail intergouvernemental, de recommandations en cette matière à adresser aux Gouvernements de nos Etats membres. Cette impossibilité est due au fait que, lors du récent réexamen des activités du Conseil de l'Europe dans le domaine juridique, le Comité des Ministres s'est trouvé en présence d'un très grand nombre de propositions d'activités nouvelles parmi lesquelles il lui fallait nécessairement opérer un choix selon des priorités à accorder en tenant compte des ressources disponibles pour le programme de travail de l'Organisation. Or, le problème du statut juridique des Organisations non gouvernementales n'a pas obtenu à cette occasion la priorité nécessaire pour son inscription au programme de travail intergouvernemental du Conseil de l'Europe. (Extrait d'une lettre à l'U.A.I., octobre 1970, de Paul Heim, Cabinet du Secrétaire Général, Conseil de l'Europe)

Note that in the framework of the European Economic Community the decision has been taken to stress the problem of the business and profit multinational nongovernmental bodies separately with the object of defining a « société européenne ». This will stunt the development of nonprofit bodies (including many trade associations) which should parallel that of the profit bodies(\*)).

No further action has been taken by any UN Agency. In the current atmosphere such action would appear to be politically impracticable. In parallel with this there is a difference in view point between jurists on the existence, and, presumably, the significance of INGOs :

« Des associations revêtant les formes d'une organisation internationale peuvent être créées par des personnes de droit privé ou de droit public non étatiques ... Mais, n'étant pas formées par des Etats, ce ne sont pas là des organisations internationales au sens strict des termes. » (W. J. Ganshof van der Meersch. Organisations Européennes. Bruxelles, Emile Bruylant, 1966).

In this volume of 580 pages, 12 lines are devoted to nongovernmental organizations.

But consider the view of Professor G.I. Morozov, Directeur du département des organisations internationales de l'Institut d'Economie Mondiale et des Relations Internationales (Moscou) :

« Analysant les changements intervenus dans le monde à la suite de la révolution d'octobre et des victoires du socialisme ... L.I. Brejnev remarque que « les mouvements démocratiques auxquels participent de larges

(\*) See : P. Saunders. Société anonyme européenne; projet d'un statut d'une société anonyme européenne; textes. Bruxelles, Communauté économique européenne, 1966; also : Le projet de société commerciale européenne. Notes et études documentaires (La documentation française), 18 septembre 1970, no 3719.

couches de la population, ont pris un élan considérable »... Nier l'importance des OING dans les relations internationales, ainsi que l'existence d'un minimum d'éléments de droit, qui donne à un grand nombre de ces organisations la possibilité d'exercer leurs activités, équivaut à ignorer les faits objectifs...

Afin que les OING puissent exercer des activités normales, il est indispensable également qu'elles puissent disposer de quelques règles de droit international. La pratique crée les formes spécifiques d'un tel minimum de règles de droit international dont le fondement réside principalement en la coopération des divers états sur le territoire desquels une OING donnée fait se tenir les assemblées de ses organes, ou d'autres de ses manifestations. Les nécessités ultérieures démontreront inévitablement qu'il est indispensable de fixer par des conventions les normes correspondantes.»

(G.I. Morozov. Les organisations internationales non gouvernementales et le droit international. International Associations, 1969, no. 3, p. 130-8; traduit de la revue mensuelle « Le Droit et l'Etat Soviétique », 1968, 4.)

And with regard to human rights and economic development we see another picture :

« Notre conclusion dès lors est que le régime des droits et devoirs de la personne morale en regard du droit international général ou particulier n'a pas trouvé une solution définitive.

L'économie mondiale devient de plus en plus complexe et les relations de plus en plus interdépendantes. Les pays exportateurs de capitaux prennent conscience de la nécessité d'aider d'autres régions moins favorisées du globe : on ne peut cependant pas leur demander d'aller jusqu'à la catastrophe et des garanties efficaces doivent leur être offertes.

D'une manière plus générale d'ailleurs dans une Société où la personne morale se voit reconnaître une existence juridique — que celle-ci soit une association, une société commerciale ou une personne publique —, il nous semble indispensable de lui attribuer certains droits et de lui imposer des obligations précises.

Pour ces motifs, il serait sans doute heureux qu'elle puisse bénéficier d'un régime juridique international distinct, propre à sa nature, et résolvant beaucoup des problèmes donnant actuellement lieu à discussion. »

(S. Marcus-Helmons, Directeur du Département des Droits de l'Homme, « Les personnes morales et le droit international ». In : Université Catholique de Louvain. Premier colloque du Département des Droits de l'Homme; les droits de l'homme et les personnes morales. Emile Bruylant, 1970, p. 80-1).

What appears to be lacking is the universal social recognition of the function of nongovernmental bodies, as such, whether profit or nonprofit oriented. For without such recognition — thought out with as much **multidisciplinary** care as was the Universal Declaration of Human Rights — any Convention will be based on a limited (and, in view of its complexity, distorted) under-

standing of the significance of this social phenomenon and will merely act as a « straight-jacket » for creative social development.

#### INGOs and Human Survival

The report of a May 1970 Conference on Human Survival at the United Nations Secretariat sponsored by two U.S. national nongovernmental bodies, which amongst other things debated the question of how public support could be generated for the United Nations, makes no mention of nongovernmental bodies (with the exception of multinational corporations), except in the following indicative excerpts from its Press Conference :

#### Third Organizational « Sex » — Non-Non-Governmental

« Audience : Considering the great proliferation of nongovernmental conferences — yours is one — do you regard this as an indication that the people should take over the running of the UN rather than the states?

Lester Pearson : Ours is not a nongovernmental conference in the sense that we represent organizations. We are just here as individuals. We are not only nongovernmental, we are even non-official in that sense. And I would like to think that perhaps the Secretary-General (of the United Nations) and those who are responsible for this meeting asked us because, though most of us had governmental experience and official experience, we were free of all governmental inhibitions and had a completely free hand to say and feel as we felt... every time I go down the hall, I run into some kind of nongovernmental meeting... »

(Transcripts of Proceedings; Conference on Human Survival, May 1970, United Nations, New York. Charles F. Kettering Foundation, 1970).

Given the absence of « governmental inhibitions », what of the absence of governmental prejudices ? Human survival goes beyond the survival of governments and individuals — the « quality of the life » led by the survivors, the manner in which they participate in society through groups, etc are all crucial to « acceptable » survival.

#### Some conclusions

We have concentrated on the relationship between the United Nations system and the 5,000 international nongovernmental organizations, of which some 500 are recognized by ECOSOC. Careful reading would seem to show an evolution in the meaning of « We the peoples... », the

understanding of the function of nongovernmental bodies, and the manner in which public opinion can be moulded by the United Nations. What conclusions can be drawn ? Firstly INGOs are clearly faced with a repeat performance of the charade conducted by the Ecosoc NGO Committee which subjected INGOs in consultative status with Ecosoc to a degrading, inquisitorial « grilling », preceded by a questionnaire which effectively requested INGOs to prove their innocence of the general charge of being government front organizations. Secondly, we shall undoubtedly see a repeat of this performance with respect to INGOs in consultative status with FAO, WHO, ILO, UNICEF, etc. since the two precedents now exist.

The technique adopted is certainly most effective. Member States wishing to attack INGOs merely produce a topic which a majority is against, INGOs included, and then associate condemnation of this topic with a call for « positive » action on the part of an appropriate group of INGOs.

The resolution will then be voted and the unresponsive INGOs will stand condemned until they prove their innocence to the satisfaction of the Member States. The latter being generally uninterested in INGOs, the object is achieved. One cannot object to this procedure without being labelled as objecting to the condemned topic.

The paragraph in the Unesco resolution will require a far-ranging investigation to be effective. Note first of all that in the version that first appeared it was retroactive, thus defying another principle of the Declaration of Human Rights, through the phrase in the past tense « ... or to have cooperated in any way with the Government of South Africa in the latter's apartheid policy ». (The ECOSOC questionnaire specified the previous ten years.) Note that secondly it covers by implication those organizations which have

individual members in Southern Africa but no branches. It is impossible for an individual to live in South Africa without « cooperating » in some way with the apartheid policy — be he black, white or any other shade. Isolating Southern Africa is one method of ensuring the introduction of human rights. It is the main strategy open to States and applies particularly to the destruction of economic links. Some INGOs may believe that dialogue is another strategy for which they are particularly qualified. But States should not condemn INGOs, for lack of anything better, because they have not been successful in applying their own strategy and have in fact been hypocritical in disguising the manner in which they break sanctions. One wonders why this approach was not taken to its logical conclusion by requesting the Director-General to determine which Member States have national organizations which have relations with INGOs with members in South Africa. The UAI hopes shortly to be able to supply a list of multinational business enterprises which have companies in both Southern Africa and in other Member States. Will Member States apply their logic to this list ?

#### **Basic weakness of INGOs vis a vis the UN Agencies**

There are many aspects to society, and the number of INGOs is evidence of this complexity. UN Agencies do not recognize the significance of all aspects. Where UN and INGO interests overlap, the INGOs affected (but not the others which remain in a legal and social « limbo ») are only too anxious to support the UN Agencies in question as potentially a most important aid to the achievement of their objectives. They can then proudly wear the badge of « consultative status ». The UN exploits this situation by forcing each INGO, whatever the range of its interests, to negotiate separately with each appropriate

*L'Unesco ne pourrait-elle devenir un vrai « forum intellectuel » ouvert, non seulement aux spécialistes, mais aux penseurs, à ceux qui incarnent des préoccupations effectives et morales ? Pour cela il faudrait accorder une totale liberté d'expression aux penseurs, artistes, écrivains, porte-parole du tourment et de la conscience du monde. « Pour ma part, dit le Directeur-général, vous le savez, à regret d'ailleurs, dans le Projet de programme et de budget, je n'ai pas écouté ce chant des sirènes ! Je me suis mis volontairement de la cire dans les oreilles ! Et je me suis fait attacher au grand mât pour ne pas les rejoindre. Cependant, si vous vouliez qu'on aille vers elles, il n'est rien qui me cause plus de plaisir. Mais je vous dis par avance que ce mouvement vous entraînera vers des remous. »*  
(Extrait d'un résumé de la 12e Conférence Générale de l'Unesco, 1962).

agency. In this way the UN fragments the INGO movement so that INGOs are encouraged to organize their inter-INGO activities to reflect UN imposed programme divisions. INGOs either agree with these, in many cases inappropriately, politicised programme concepts or are considered « ineffective collaborators » because of their unwillingness to work with the UN Agency. At the same time each Agency says that INGOs should work together on certain (UN) programmes. This is however token encouragement only which is a disguise for the « divide and rule » policy. A common INGO stand on any issue could not be handled by UN structures as they are currently organized and therefore must be indirectly discouraged by exploiting INGO weaknesses.

The fundamental weakness is a reflection of that existing between UN Agencies themselves namely the inability and dislike of working together because of the difficulty of establishing common ground (in the face of a global crisis) or losing autonomy. The UN Agencies have rejected a structural revision as outlined by the compromise-based Jackson Report. They are disinclined to facilitate dialogue between INGOs polarized around each agency, let alone those outside the UN pall. There is no theoretical, sociological or legal framework for international non-governmental interaction — despite the de facto existence of such social processes recognized in the PR tokenism of the UN agencies. And Unesco, the responsible agency, shows no interest in establishing wide recognition of the significance of this phenomenon as a key to the

achievement of its programme objectives. The administrative problem is used to disguise the social phenomenon.

INGOs in contact with the UN are therefore imprisoned and paralyzed by the ideals and objectives that they hold in common with the UN — resulting in a strange form of token collaboration, supposedly unsatisfactory to both parties, through uncoordinated channels which cripple any ability to act. In this exposed position INGOs are now being « picked off » by Member States. If it had been deliberately planned it could hardly be done better.

#### Who is to blame ?

In the face of this sorry state of affairs who should be blamed ?

- INGOs? Perhaps for lack of effectiveness, lack of « internationality » as implied by the Unesco Director-General ? Perhaps for lack of coordination amongst themselves and an excessive desire to "associate themselves with the UN Agencies rather than with one another ? Perhaps for lack of ability to see that they have a common interest and require new mechanisms through which to express it?
- UNESCO ? Perhaps for its « manque d'ouverture au dialogue » and its lack of interest in collective consultation as noted by M. Tolen, Chairman of the NGO Standing Committee ? Perhaps for treating NGOs as an administrative problem rather than considering them as the Unesco-oriented fragment of the international sector of a whole social

#### If this be true...

« It is quite certain that unless we can regulate our behaviour much more satisfactorily than at present, then we are going to exterminate ourselves.... Yet if nothing else, each time a new baby is born there is a possibility of reprieve. Each child is a new being, a potential prophet, a new spiritual prince, a new spark of light precipitated into the outer darkness. Who are we to decide that it is hopeless ? ».

(R.D. Laing. *The Politics of Experience and the Bird of Paradise*. London, Penguin, p. 26).

#### ...then what of the potential significance of the creation of each new group in every sector of the social process ?

« The group, considered first of all from the point of view of the experience of its own members, is not a social object out there in space. It is the quite extraordinary being formed by each person's synthesis of the same multiplicity into We, and each person's synthesis of the multiplicity of syntheses. » (p. 72).

universe of organizations, groups, movements, etc. of all shapes, persuasions, degrees of autonomy, etc. which, as a social phenomenon, merit the closest theoretical and administrative attention on the part of Unesco — whether or not their programmes are in line with Unesco's objectives — as cooperating systems which could constitute a ready made set of building blocks for peace and the reduction of world tensions ? Perhaps for a certain lack of consistency, giving support (not necessarily financial) with one hand, and introducing obstacles to collaboration with the other ?

— Member States ? Perhaps for the typical governmental (disguised) contempt for anything nongovernmental ? Perhaps for the attempt to treat the individual as naked before the State, bereft of any organizational support or protection ? Perhaps for attacking other bodies for failing to do what they have not done in their own case ?

- Peace Researchers ? Perhaps for not recognizing that their weakness lies in the implementation of what they recognize should be done although they ignore precisely those pressure group mechanisms through which society and government may be made to respond to their insights ?

— Sociologists ? Perhaps for their traditional, emphasis on the isolated organization and the lack of focus on organizational networks ?

— International Relations Scholars ? Perhaps for the traditional political science tendency to legitimize the old nation-state system whilst ignoring the complex problems of interdependence between new types of political, social and economic units in a rapidly evolving society ? Perhaps for training the government delegates and administrators to

ignore what is not directly relevant to power politics ?

— Economists ? Perhaps for distorting « development » to mean economic development and ignoring any aspect of « social » development which does not contribute to economic ends ?

— International legal experts ? Perhaps for thoroughly convincing wide segments of society, including government, that organizations — particularly international organizations — did not « exist » until given legal status or recognized by government, thus blinding government to the social significance of any grouping of people in a democratic society and giving governments the impression that they could « wish away » unwanted organizations by ignoring them ?

Each of these social groups has played its part in the drama. Each has sufficient built in momentum to ensure that it will continue to act in the same way for many years to come. The important point however is that it is not any particular part of society which can carry all the blame. Each is too concerned with its own affairs to consider itself guilty of any omission with respect to society as a whole, or, in view of its ignorance outside its domain, to be found guilty by its peers. It is the interaction between the various forms of irresponsibility and ignorance which is forcing the breakdown of relations between governmental and nongovernmental bodies — hopefully, from a governmental point of view, to be replaced by a direct (and easily controllable) relationship between the individual and governmental agencies through increased « youth participation ». New concepts and organizational techniques are sorely needed. This is taken up in the next issue.

A.J.

*Résumé français de l'article (p. 28) :*

#### **LA TOUR D'IVOIRE: UNE NOUVELLE STRATEGIE ONUSIENNE:**

*—et le glas sonne pour le statut consultatif des ONG*

*Cette section résume quelques divers incidents dans les relations entre le système des Nations Unies et les organisations internationales non-gouvernementales, notamment la suppression de toute mention des ONG dans la Stratégie Internationale du Développement pour la Deuxième*

*Décennie des Nations Unies pour le Développement, et la résolution adoptée par la 16ème Conférence Générale de l'Unesco qui met en cause toute ONG ayant une section nationale en Afrique du Sud. De nombreuses citations sont données en français.*

### Style nouveau

Sous le titre « La grande chance des étudiants d'aujourd'hui », le numéro de septembre-octobre du Journal officiel de l'Association médicale mondiale présente au lecteur plusieurs personnalités qui participent activement à la préparation de la 4e Conférence mondiale sur l'enseignement de la médecine qui aura lieu à Copenhague au cours de l'été 1972. « Les membres de la vieille génération qui, il y a des années, ont carrément tourné dos aux changements sociaux et n'ont pas, depuis lors, jugé bon de les regarder à nouveau, se plaignent souvent bien haut de ce que les jeunes d'aujourd'hui sont trop gâtés et, plus particulièrement, de ce que les étudiants sont des ingrats car bien qu'ils aient vraiment beaucoup plus de chance que leurs parents, ils protestent plus. Il n'entre pas dans les fonctions du Journal Médical Mondial de chercher à savoir si l'étudiant moderne est, en moyenne, plus heureux que ses prédécesseurs, ni si une obligation financière envers la société doit étouffer les protestations. Mais notre rôle est de souligner un point sur lequel l'étudiant d'aujourd'hui a plus de chance que ses prédécesseurs : ses professeurs ne sont pas satisfaits du tout de leurs méthodes d'enseignement. L'époque n'est plus, ou ne sera

bientôt plus, où lorsqu'un homme était nommé professeur ou chargé de cours, ses méthodes devenaient automatiquement sacrées. Les médecins ne sont plus considérés comme des prêtres et les professeurs aussi perdent leur auréole. Ils sont même de plus en plus nombreux à ajouter des enzymes au ferment qui lèvent dans tant d'universités. »

Il semble bien que, quand nous arriverons à Copenhague en 1972, nous aurons solidement préparé la Conférence mondiale et qu'il nous sera possible de lui donner un style nouveau, les idées étant mises en commun et les thèses étudiées, au lieu que les participants s'asseyent au pied des sages qui énoncent leur version personnelle de l'évangile traditionnel, dans le plus pur style des écoles de médecine du XIXe siècle ».

### Le Tourisme de Congrès

L'Association internationale des experts scientifiques du Tourisme (AIEST) a choisi ce thème pour son récent congrès, tenu du 6 au 13 septembre dernier au Palais des Congrès de La Haye.

Dans ses résolutions, le Congrès a tenu à « mettre spécialement en relief l'intérêt exceptionnel que présentent de plus en plus les congrès, non seulement comme éléments de coordination et de progrès technique et scientifique, mais sur-

tout comme facteurs de symbiose entre les temps du travail et ceux du loisir et comme occasions de contacts humains directs et personnalisés pour les congressistes ».

Il souligna « la nécessité d'études préalables rigoureuses, avant d'entreprendre la réalisation d'équipements spécifiques d'envergure (type Palais des Congrès) ou de compléter des installations existantes (d'hôtellerie ou de centre de vacances notamment) en vue d'allonger la durée d'utilisation de celles-ci par l'accueil de petits et de moyens congrès ». Il formula le vœu « de voir des experts et des instituts de recherche touristique approfondir en collaboration avec tous organismes promoteurs intéressés, des études déjà amorcées pour une meilleure connaissance des incidences de tous ordres et notamment économiques du Tourisme de Congrès ».

### Strict deadlines

The Vth World Congress of Psychiatry will be held in Mexico City from 28 th November to 4th December, 1971, in the Unidad de Congresos del Centro Médeco Nacional. Its organisation has been entrusted to a Committee appointed by the Asociación Psiquiátrica Mexicana and the Sociedad Mexicana de Neurología Psiquiátrica. There will be six morning sessions from 9 a.m. to 12.30 p.m.

and five afternoon sessions from 2 p.m. to 6.30 p.m. There will be four types of scientific meetings; principal sessions, symposia, free communications and scientific films. In addition to the above meetings, there will be exhibitions on psycho-pathological art, the history of psychiatry in the Americas and the welfare services provided for the mentally ill in Mexico.

All members of Psychiatric Societies affiliated with the World Psychiatric Association and its Individual Members may present communications. Participation in the principal sessions and symposia will be by invitation only. No paper will be accepted unless its author has complied with the registration requirements of the Congress. The official languages of the Congress are Spanish, English, French and German. There will be simultaneous interpretation into each of these languages in the principal sessions. In the symposia there will be simultaneous interpretation into English, French and Spanish, and in the presentation of free communications there will be interpretation into one language.

Congress fees are US \$60.00 for full members (US \$50.00 for individual members of W.P.A.) and US \$40.00 for accompanying members, if registration is paid before 30th June, 1971. After 30th June, 1971 there will be an extra charge of US \$10.00 for full members and US \$5.00 for accompanying members. The final date for the registration of papers or scientific films is 31st January, 1971. Special forms are provided. An abstract of the paper not exceeding 250 words should be sent before

the 30th April, 1971. This applies to all papers. The papers themselves must be sent before 31st August, 1971. - A book containing abstracts of the papers will be delivered to the participants on the opening day of the Congress.



### Les Interprètes

«...n'appartiennent plus — ou à peine — à cette faune étrange des grandes vedettes de la Société des Nations ou du début des Nations Unies. Ils ne font plus très souvent — hélas me disent-ils — l'interprétation « consécutive » (par la prise de notes, sans appareils ou même de mémoire...) sauf dans les rencontres d'hommes d'Etat, aux banquets ou à la télévision. Ce sont les procès de Nuremberg qui marqua le tournant, l'introduction de la simultanée ou les bi- ou tri-lingues de grandes familles « multi-nationales » qui formèrent les premiers, les précurseurs de la présente génération qui groupe quelques 750 interprètes dans le monde.

Ce sont des gens bien organisés à présent — à formations académiques très diverses (avec ou sans école d'interprétation) — qui potassent les documents — s'il y en a — la veille ou l'avant-veille du congrès et établissent des glossaires impressionnants au long d'une carrière qui les mène dans tous les pays, à la cadence de quelques 50 conférences par an.

Les « nôtres », à Genève, nous connaissent depuis quelques années. Ce sont notamment Mmes Berkhouwer-Martel, van Edme Boas et Leenheer-Braid et MM. Markesis et Methorst, dont le dernier, primus inter pares, fera fonction de chef d'équipe. En principe leur travail est resté identique à celui des « vedettes » du passé; le discours doit être dépouillé, digéré par leur cerveau et converti dans le style

— oh ! combien différent — de l'autre langue. Intuition, télépathie ou travail d'ordinateur ? Toujours est-il qu'ils s'identifient surtout avec l'orateur — un peu avec le pauvre auditeur (peut-être grec ou Scandinave) qui désire entendre — ils le savent — un débit agréable régulier et bien articulé. Concentration, tension nerveuse ? Certes — celle du chirurgien en train d'opérer — c'est un des charmes de ce sport étrange. Un autre, si l'on y parvient : l'indispensable esprit d'équipe et de camaraderie avec les collègues, parfois 2, parfois 4, parfois 20.

Si une bétise leur échappe parfois, c'est l'exception qui confirme la règle de la fidélité et de la discrétion absolues; celle, célebre, du « frozen semen » qu'au cours du Congrès de la Fertilité/Stérilité l'interprète italo-français, excédé par la chaleur et la fatigue, traduit par « marins congelés ». Ou l'autre, à la conférence des Pouvoirs Locaux, ou un éminent interprète franco-allemand traduit « nous, maires d'Europe » par « wir, Mutter Europas ».

A ces moments tragiques les délégués sont aussi épuisés que les interprètes dans leurs cabines parfois mal ventilées — heureusement les organisateurs de congrès modernes n'admet-

tent plus, ni les séances au-delà de six heures du soir, ni la lecture trop rapide de textes préparés d'avance. Nous finirons par comprendre et par maîtriser l'art de la communication humaine ».

(Bulletin de la Fédération Internationale pharmaceutique)



# Vienne

Le Xe Congrès international des sciences généalogique et héraldique s'est tenu dans les locaux de l'Université de Vienne. Il était placé sous le haut patronage de S. Exc. le Dr h.c. Franz Jonas, Président fédéral de la République d'Autriche. Organisé par l'Heraldisch - Genealogische Gesellschaft ADLER, le congrès était présidé par le Prof. Hanns JAGERSUNSTENAU, conservateur en chef des Archives de la ville de Vienne et président du « Adler »; le secrétariat général était assuré par le Doz. Dr Franz GALL, directeur des Archives de l'Université, directeur des publications du « Adler ». Trois cent vingt congressistes, représentant 33 pays, étaient inscrits au Congrès; en y ajou-

tant les épouses (pour lesquelles un programme spécial avait été prévu suivant l'usage), on peut affirmer que ce Xe congrès a réuni le nombre record de 450 à 500 participants. Pour les neuf sections du congrès (trois de généalogie, deux d'héraldique, sigillographie, vexillogie, iconographie et insi-gnologie), le programme scientifique prévoyait 110 exposés, dont les neuf dixièmes ont effectivement été faits, ce qui est énorme et sans doute un peu trop, car les conférences se donnant dans six salles à la fois, bien des participants se sont trouvés littéralement écartelés et ont dû à regret se priver d'assister à certaines communications pour ne pas en manquer une autre.



Rompant avec la tradition, le congrès n'a pas comporté de travail en commissions et aucune résolution n'a été votée; les organisateurs ont estimé, avec raison, que nombre de motions des congrès précédents n'ayant pas encore été suivies de réalisation, il était inutile d'en proposer de nouvelles. Il appartiendra aux organisateurs du XIe congrès, à Liège en 1972, de faire

tes ces recommandations passées.

# Manille

Plus de 1.600 participants tous tous œuvrant dans le domaine du Service, de l'Action, de la Protection et du Développement social, et à quelques niveaux que ce soit, se sont réunis du 6 au 12 septembre à Manille, à l'occasion de la XVe Conférence Internationale de l'Action Sociale. Ils venaient des 5 continents et représentaient 66 pays (dont une centaine seulement d'européens).

Le Président de cette XVe Conférence Internationale était le Professeur Charles I. Schottland, Acting President de la Brandeis University, Etats-Unis. La Conférence traitait du thème de la Décennie du Développement, cherchant à faire le point sur un passé récent (1960-70), tandis que certains groupes de travail s'intéressaient plus particulièrement à la Décennie à venir (1970-80).

Les participants se répartissaient pour travailler soit dans les Commissions ou les Groupes d'Etudes sur le même sujet, toute la semaine, soit pour participer aux débats de Table Ronde où sujets et orateurs étaient chaque fois différents, soit dans des groupes d'échanges et de rencontres (une seule réunion par sujet).

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LE MOUVEMENT MONDIAL DES TRAVAILLEURS CHRETIENS. *Le mouvement mondial des travailleurs chrétiens.* Bruxelles, le M.M.T.C., s.d., 17 x 21 cm, 58 p., photos.

INTER-AMERICAN COMMISSION OF WOMEN. *Report presented to the Twenty-Second session of the United Nations Commission on the Status of Women.* (United Nations, New York, January 27 - February 12, 1969.) Washington, Pan America Union, General Secretariat of the Organization of American States, 1969, 27 x 21 cm, viii + 59 p. Price : \$ 0,25.

- ORGANISATION INTERNATIONALE DES EMPLOYEURS. *Rapport Annuel du Comité Exécutif. Activités de l'OLE, en 1969. Conseil général, Londres 1er juin 1970.* Genève, l'O.I.E., 1970, 29 x 21 cm, Document n° 1970/G.17, 15 p. + annexes, photos.
- CONFERENCE MONDIALE DE L'ENERGIE. *Rapport annuel 1969.* Londres, Bureau Central de la Conférence Mondiale de l'Energie, 1970, 29,5 x 22 cm, 49 p.
- ORGANISATION DES NATIONS UNIES POUR L'EDUCATION, LA SCIENCE ET LA CULTURE. *Etude internationale sur les tendances principales de la recherche dans le domaine des sciences sociales et humaines.* (Deuxième partie : sciences historiques, sciences juridiques, disciplines philosophiques, étude des expressions artistiques et littéraires. Rapport final de la réunion de consultants, tenue à la Maison de l'Unesco, à Paris, du 9 au 13 juin 1969.) Paris, l'Unesco, 1969, 27 x 21 cm, SHC/MD/7, 9 p. + annexes.
- LIGUE EUROPEENNE DE COOPERATION ECONOMIQUE. *Rapport du Secrétaire Général sur l'activité de la L.E.C.E. en 1969.* Bruxelles, la L.E.C.E., 1970, 20,5 x 13 cm, 32 p.
- MINISTERE DES AFFAIRES ETRANGERES. *Relations culturelles, scientifiques et techniques.* Paris, le Ministère des Affaires Etrangères, 1968-1969, 27 x 21 cm, 126 p., tabl., illustr.
- WORLD CONFEDERATION OF LABOUR. *The W.C.L. : Unity in diversity.* Brussels, the W.C.L., 1970, 19,5 x 13,5 cm, n° 3-4/1970, 123 p., illustr.
- INTERNATIONAL BUREAU OF FISCAL DOCUMENTATION. *Annual Report 1969.* Amsterdam, the International Bureau of Fiscal Documentation, 1970, 20,5 x 13,5 cm, 46 p.
- ORGANISATION OF EMPLOYERS' FEDERATIONS AND EMPLOYERS IN DEVELOPING COUNTRIES. *Annual Report and accounts 1969-1970.* London, the O.E.F., s.d., 30 x 21 cm, 15 p.
- COMMISSION ELECTROTECHNIQUE INTERNATIONALE / INTERNATIONAL ELECTROTECHNICAL COMMISSION. *Recommandations de C.I.S.P.R. I Recommendations of the C.I.S.P.R.* Genève, le Bureau Central de la Commission Electrotechnique Internationale, 1969, 29,5 x 21 cm, Publication 7 - Deuxième édition, 79 p., tabl., graph. Prix : F.S. 60.
- CONSEIL INTERNATIONAL DE L'ACTION SOCIALE. *Compte rendu de la XIV<sup>e</sup> conférence internationale de l'action sociale. Otaniemi, Finlande, 1968.* Paris, Office régional pour l'Europe et le Bassin Méditerranéen du Conseil International, de l'Action Sociale, 1969, 24 x 16 cm, La politique sociale et les droits de l'homme, 335 p.
- Lieut. Gen. Jésus M. VARGAS. *S.E.A.T.O. Report 1968-69.* Bangkok, the South-East Asia Treaty Organization 1969, 25 x 18 cm, 40 p., photos.
- UNION MONDIALE DES ORGANISMES POUR LA SAUVEGARDE DE L'ENFANCE ET DE L'ADOLESCENCE. *L'aide psycho-sociale à la famille en vue de l'adaptation des enfants et des jeunes dans les milieux en évolution rapide.* (Recueil des actes de la quatrième Conférence internationale - Tunis, du 31 mars au 6 avril 1969.) Paris, l'U.M.O.S.E.A., 1969, 21 x 13,5 cm, 200 p., liste des participants. Prix : F.F. 20. Existe en éditions française et anglaise.
- ACADEMIE INTERNATIONALE DE MEDECINE AERONAUTIQUE ET SPATIALE / INTERNATIONAL ACADEMY OF AVIATION AND SPACE MEDICINE. *XVIII<sup>e</sup> Congrès International, Amsterdam 15-18 septembre 1969.* Amsterdam, A.I.M.A.S., 1969, 22,5 x 14,5 cm, 45 p., liste des membres, graph., photos.
- INTERDISCIPLINARY TOPICS IN GERONTOLOGY. *Research, Training and Practice in Clinical Medicine of Aging.* (Report of an International Colloquium held at Semmering (Austria), lune 23-25, 1966.) Basel, München, New York, S. Karger, 1970, 24 x 17 cm, Vol. 5, x + 94 p. Price : F.S. 29.
- UNION INTERNATIONALE POUR LA CONSERVATION DE LA NATURE ET DE SES RESSOURCES. *Rapport annuel 1968.* Morges (Suisse), U.I.C.N., s.d., 29,5 x 21 cm, 15 p.
- CAMPAGNE MONDIALE CONTRE LA FAIM. *Rapport de la quatrième conférence de la Campagne Mondiale contre la faim. Rome, 3-7 novembre 1969.* Rome, la F.A.O., 1970, 27 x 21 cm, FFHC/C4/69/13, 37 p. + 6 annexes. Existe en langue anglaise.
- THE COLOMBO PLAN. *Seventeenth Annual Report of the Consultative Committee.* Victoria, British Columbia, Canada, The Colombo Plan for Co-operative Economic Development in South and South-East Asia, 1969, 25 x 16 cm, xiii + 516 p., tabl.
- ORGANISATION DE COORDINATION POUR LA LUTTE CONTRE LES ENDEMIES EN AFRIQUE CENTRALE. *Rapport final de la cinquième conférence technique de l'O.C.E.A.C.* (Yaounde du 4 au 7 mars 1970.) L'O.C.E.A.C., s.d., 26 x 20,5 cm, tome I, 316 p., tabl.; tome II, pp. 317 à 612, tabl., graph.
- COMMUNAUTE EUROPEENNE DU CHARBON ET DE L'ACIER. COMMUNAUTE EUROPEENNE DE L'ENERGIE ATOMIQUE. Commission. *Troisième rapport général sur l'activité des Communautés, 1969.* Bruxelles-Luxembourg, C.E.C.A. - C.E.E. - C.E.E.A., 1970, 23 x 15 cm, 533 p. Prix : F.F. 22,50; F.B. 200.
- MAXWELL Elizabeth H. *Experiments in International Education.* Conference of Internationally minded Schools. Published with the assistance of Unesco, s.d., 21 x 13,5 cm, 28 p.
- FUNDACION GETULIO VARGAS. *Informe General - 1967.* Brésil, Escuela Interamericana de Administración Publica, s.d., 28 x 22 cm, graph., photos.

INTERNATIONAL WHEAT COUNCIL / CONSEIL INTERNATIONAL DU BLE / CONSEJO INTERNACIONAL DEL TRIGO. *Review of the world grains situation 1 Examen de la situation mondiale des céréales / Examen de la situación mundial de les céréales 1968-69.* London, the I.W.C., 1970, 28 x 21 cm, 83 p., tabl., graph.

Kathleen JONES and Aileen TILLOTSON. *The adult population of epileptic colonies.* (Report on a patient-census carried out in the eleven Homes and Colonies for epileptic patients in Great Britain based on the population as at 13th June, 1962.) London, British Epilepsy Association and International Bureau for Epilepsy, s.d., 22 x 14 cm, Coll. Social Studies in Epilepsy n° 3, 36 p.

EUROPEAN COUNCIL FOR EDUCATION BY CORRESPONDENCE. *Studies in education by correspondence. A dictionary of terms.* Bruxelles, the C.E.C., 1969 30 x 21 cm, 11 p.

EUROPEAN COUNCIL FOR EDUCATION BY CORRESPONDENCE. *Studies in education by correspondence. A Bibliography edited by Borje Holmberg.* Bruxelles, the C.E.C., 1968, 29 x 20,5 cm, 72 p.

UNION INTERNATIONALE DES TELECOMMUNICATIONS. *Journée mondiale des télécommunications 17 mai 1969.* Genève, l'U.I.T., 1969, 20,5 x 14,5 cm, fasc. n° 5, 105 p., photos. Prix : F.S. 2.

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# New International Meeting Announced

Information listed in this section supplements details in the Annual International Congress Calendar (published as the December 1970 issue of the magazine)

1971 Jan 22-24 Luxembourg (Luxembourg)  
Int Confederation of Accordionists. Winter congress.  
*J J Black, Somerset House, Cranleigh, Surrey, UK.*

1971 Jan 25-29 Manila (Philippines)  
Pacific Area Travel Association. 20th annual conference.  
*228 Grant Avenue, San Francisco, California 94108, USA.*

1971 Jan 25-30 Kampala (Uganda)  
East African Medical Research Council. Conference : Environmental factors in health and disease in Africa. P : 200.  
*Makerere Medical School, Makerere University, P O Box 7072, Kampala, Uganda.*

1971 Jan Colombo (Ceylon)  
Colombo Plan Council for Technical Co-operation in South and South-East Asia. Meeting.  
*12 Melbourne Avenue, Colombo 4, Ceylon.*

1971 Jan-Feb Tunis (Tunisia)  
United Nations, Economic Commission for Africa. North African Sub-regional expert meeting on the development of Tourism.  
*P O Box 3001, Addis Ababa, Ethiopia.*

1971 Jan-Feb Yaounde (Cameroon)  
United Nations, Economic Commission for Africa. Meeting for the establishment of training centre in aerial surveys.  
*P O Box 3001, Addis Ababa, Ethiopia.*

1971 Feb 1-6  
United Nations, Economic Commission for Africa. 2nd meeting of the Technical Committee of Experts.  
*P O Box 3007, Addis Ababa, Ethiopia.*

1971 Feb 1-15 Addis Ababa (Ethiopia)  
United Nations, Economic Commission for Africa. Symposium on trade and export promotion.  
*P O Box 3001, Addis Ababa, Ethiopia.*

1971 Feb 8-13  
United Nations, Economic Commission for Africa. 10th session of the Commission and 1st conference of ministers.  
*P O Box 3001, Addis Ababa, Ethiopia.*

1971 Feb 12-13 Brussels (Belgium)  
Int Federation for Documentation. Meeting of council.  
*7 Hofweg, The Hague, Netherlands.*

1971 Feb 14-21 San Jose (Costa Rica)  
Central American Research Institute for Industry. 3rd conference of Central American geologists. P : 200, Ex.  
*Apartado 6153, San José, Costa Rica.*

1971 Feb 23-24 Wellington (New Zealand)  
Int Council for Scientific Management. Management committee.  
*1-3 rue de Varembe, 12 11 Geneva 20, Switzerland.*

1971 Feb 25 Wellington (New Zealand)  
Asian Association of Management Organizations of Int Council for Scientific Management. Executive committee.  
*c/o HKMA, United Chinese Bank Building, 12th Floor, 31-37 Des Voeux Road, Central, Hong Kong.*

1971 Feb-Mar Abidjan (Ivory Coast)  
United Nations, Economic Commission for Africa. Conference of African Inter-Governmental Organizations.  
*P O Box 3001, Addis Ababa, Ethiopia.*

1971 Mar 30 Liège (Belgium)  
Association des ingénieurs de Montéfiore. Journées int d'étude sur l'electrothermie au service de technologie avancée.  
*rue St Gilles 31, 4000 Liège, Belgium.*

1971 Mar 15-19 Washington (USA)  
North Pacific Fur Seal Commission. 14th annual meeting.  
*P : 25.  
c/o National Marine Fisheries Service, U.S. Department of the Interior, Washington D C 20240, USA.*

1971 Mar 29-31 Rome (Italy)  
18th Int scientific congress on electronics.  
*Rassegna Internazionale Elettronica, Nuclear e Telediocinematografica, Via Crescenzo 9, 00193 Rome, Italy.*

1971 Mar 22-26 Paris (France)  
19e Journées int de kinésithérapie.  
*Cercle d'Etudes Kinésithérapiques, B P 128, 75-Paris 17e, France.*

1971 Mar 22-27 Dakar (Senegal); Abidjan (Ivory Coast)  
World Association for Public Opinion Research/UNESCO. Congress : Public opinion and market research as instruments in national development. P : 100.  
*Dr Michel Hoffmann, MARCOMER, 44 rue la Boétie, 75-Paris 8e, France.*

1971 Mar Bangui (C African Rep)  
United Nations, Economic Commission for Africa. Meeting on Trade and Travel Promotion in East and Central African sub - regions.  
*P O Box 3001, Addis Ababa, Ethiopia.*



1971 Mar Cairo (UAR)  
Afro-Asian Organisation for Economic Co-operation / Egyptian Chamber of Tobacco and Cigarette Industry. 1st Afro-Asian tobacco industry and trade conference.

*AFRASEC Special PO Bag, Cairo Chamber of Commerce Building, Midan El Falaki, Cairo, UAR.*

1971 Mar Kinshasa (Congo)  
United Nations, Economic Commission for Africa. Meeting of heads of organization and management services on school and institutes of public administration.  
P O Box 3001, Addis Ababa, Ethiopia.

1971 Spring Lake Garda (Italy)  
European Packaging Federation. Congress : Environmental pollution - packaging waste disposal, a world problem.

*1 Vere street, London W1, UK.*

1971 Spring Torremolinos (Spain)  
Catholic Int Union for Social Service. Seminar : Subir les changements ou les prévenir.  
*rue de la Poste-111, 1030 Brussels, Belgium.*

1971 Apr 5-8 Ljubljana (Yugoslavia)  
European Society for Ballistocardiography and Cardiovascular Dynamics. 8th congress. P : 150 Ex.  
*Dr Gojmir Juznic, Institute of Physiology, Faculty of Medicine, Ljubljana 5, Zaloska 4, Yugoslavia.*

1971 Apr 5-15 Abidjan (Ivory Coast)  
United Nations, Economic Commission for Africa. Seminar on correspondence education in Africa.  
P O Box 3001, Addis Ababa, Ethiopia.

1971 Apr 19-21 Princeton (N J, USA)  
Int Association of Meteorology and Atmospheric Physics.  
Int symposium on four-dimensional data assimilation for GARP.

*Dr J Smagorinsky, ESSA Fluid Dynamics Laboratory, Princeton University, Princeton, New Jersey, USA.*

1971 Apr 23-26 Brussels (Belgium)  
Association of Secretaries General of Parliaments. Conference (under auspices of. Inter-Parliamentary Union). P : 40-50.

*K A Bradshaw, House of Commons, London SW1, UK.*

1971 Apr 26-May 3 Djakarta (Indonesia)  
Int Alliance of Women/PERWARI. Seminar on the participation of women in civic life. P : 54.

*42 Denison House, Vauxhall Bridge Rd, London SW1, UK*

1971 Apr 27-28 Liège (Belgium)  
Institut National des conserves de légumes. Symposium int.  
*,78 rue du Long Chêne, 1970 Wezembeek-Oppem, Belgium.*

1971 Apr-May Manila (Philippines)  
Colombo Plan Council for Technical Co-operation in South and South-East Asia/Government of the Philippines. 4th regional colloquium : Delegates from the 24 member countries of the Colombo Plan and observers from APO, Commonwealth Secretariat, ECAPE, IAESTE, ILO, UNESCO and UNIDO.

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1971 May 3-7. Athens (Greece)  
Int Federation of Air Traffic Controllers Associations /Air  
traffic Controllers Association of Greece. Annual conference  
P : 300. Ex.  
Air Traffic Controllers Association of Greece, 45  
Voulis Str, Athens, Greece.

1971 May 4-5 The Hague (Netherlands)  
Int Federation for Documentation. Meeting of Council.  
7 Hofweg, The Hague, Netherlands.

1971 May 4-7 The Hague (Netherlands)  
Int Academy of Management. Meeting of the European  
chapter.  
7-3 rue de Varembe, 12 11 Geneva 20, Switzerland.

1971 May 10-12 Liège (Belgium)  
Association des ingénieurs de Montéfiore. Congrès int sur  
les réseaux de distribution d'électricité.  
. 37 rue St Gilles, 4000 Liège, Belgium.

1971 May 15-20 Sevrés (France)  
Int Bureau of Weights and Measures. Comité consultatif  
pour les étalons de mesure des rayonnements ionisants  
(section 4 : étalons d'énergie). P : 20-25.

Pavillon de Breteuil, 92 Sèvres, France.

1971 May 17-18 Dublin (Ireland)  
Standing Conference of Rectors and Vice-Chancellors of the  
European Universities. European rectors conference, 22nd  
session.  
University, 1211 Geneva 4, Switzerland.

1971 Jun 1-4 Copenhagen (Denmark)  
4th Int conference on temporary work. P : 150.  
DIS Congress Service, 36 Skindergade, 1159 Copen-  
hagen K, Denmark.

1971 Jun 3-5 Liège (Belgium)  
Congrès de l'association des physiologistes.  
Prof Lecomte, Institut Léon Frédéric, Place De/cour 17,  
4000 Liège, Belgium.

1971 Jun 21 Brussels (Belgium)  
Int Council for Scientific Management, European Regional  
Committee (CECIOS). Executive Committee.  
Genferstr 11, 8002 Zurich, Switzerland.

1971 Jun 22-24 Salzburg (Austria)  
European Federation of Finance House Associations. 11th  
annual conference ; Finance houses and the consumer.  
Eurofinas, avenue de Tervueren 267, 1150 Brussels,  
Belgium.

1971 Jun 25-28 London (UK)  
Int Alliance of Women. Board meeting. P : 30.  
42 Denison House, 296 Vauxhall Bridge Rd, London  
SW1, UK.

1971 Jun Colombo (Ceylon)  
Colombo Plan Council for Technical Co-operation in South  
and South-East Asia. Policy session.  
12 Melbourne Avenue, Colombo 4, Ceylon.

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1971 Jun Mogadiscio (Somalie)  
United Nations, Economic Commission for Africa. Meeting  
on trade and travel promotion in East and Central African  
sub-regions.

P O Box 3001, Addis Ababa, Ethiopia.

1971 Jun Mogadiscio (Somalie)  
United Nations, Economic Commission for Africa. 7th  
summit conference of East and Central African Heads of  
State and Government.

P O Box 3001, Addis Ababa, Ethiopia.

1971 Jul 1 Colombo (Ceylon)  
Colombo Plan Council for Technical Co-operation in South  
and South-East Asia. 20th anniversary. Celebration in na-  
tional capitals of the 24 Member countries of the Plan.  
12 Melbourne Avenue, Colombo 4, Ceylon.

1971 Jul 5-10 Copenhagen (Denmark)  
Int conference on relativity and gravitation. P : 200.

DIS Congress Service, 36 Skindergade, 1159 Copen-  
hagen K, Denmark.

1971 Jul 6-8 Sevres (France)  
Int Bureau of Weights and Measures. Comité consultatif de  
thermométrie. P : 20-25.

Pavillon de Breteuil, 92 Sèvres, France.

1971 Jul 20-24 Copenhagen (Denmark)  
Scandinavian pharmacological congress. P : 800.

DIS Congress Service, 36 Skindergade, 1159 Copen-  
hagen K, Denmark.

1971 Jul 26-29 OSLO (Norway)  
Int Federation of Teachers' Associations. 40th congress.

Robert Michel, 9 Ch des Sauges, 1025 St Sulpice,  
Switzerland.

1971 Jul 26-Aug 1 Bangkok (Thailand)  
Southeast Asian Society of Soil Engineering /Asian Institute  
of Technology. 4th Asian regional conference on soil me-  
chanics and foundation engineering. P: 350. Ex.

SEASSE, C/o AIT, P O Box 2754, Bangkok, Thailand.

1971 Jul 27-31 Kansas City (Mo, USA)  
Int Association of Laryngectomees. Annual meeting. P : 450.  
219 E 42nd, New York, N Y 10017, USA.

1971 Aug 10-20 " Washington (USA)  
Int Statistical Institute. 38th session.

2 Oostduinlaan, The Hague, Netherlands.

1971 Aug 17-27 Tokyo (Japan)  
Int Association of Hydrogeologists. Asian regional congress.  
P:100.

Japanese Association of Ground Water Hydrology, 153  
Hisamotocho, Kawasaki, Japan.

1971 Aug 19-23 Elsinore (Denmark)  
Scandinavian name research congress. P : 125.

DIS Congress Service, 36 Skindergade, 1159 Copen-  
hagen, Denmark.

1971 Aug 22-27 Amsterdam (Netherlands)  
Int Council of Group Psychotherapy. 6th Int congress for psychodrama and sociodrama.  
CIO Holland Organizing Centre, 16 Lange Voorhout, The Hague, Netherlands.

1971 Sep 1-3 SEVRES (France)  
Int Bureau of Weights and Measures. Comité concultif de photométrie. P : 20-25.  
Pavillon de Breteuil, 92 Sèvres, France.

1971 Sep 2-10 Paris (France)  
Association of Secretaries General of Parliaments. Conference (under auspices of Inter-Parliamentary Union) P : 40-50.  
K A Bradshaw, House, of Commons, London SW 1, UK.

1971 Sep 3-6 Montreux (Switzerland)  
World Union for Protection of Life. Annual assembly.  
Bernerstrasse 61, 3000 Hannover-Kirchrode, Germany Fed Rep.

1971 Sep 5-12 Turin (Italy)  
Int conference of women engineers and scientists. 3rd conference : Planning for Progress, Women's professional and family duties.  
Corso Vinsaglio 14, 10121 Torino, Italy.

1971 Sep 6-7 Buenos Aires (Argentina)  
Latin American Group of the Int Union of Testing and Research Laboratories for Materials and Structures. 6th meeting.  
Latin American Group of RILEM, Libertad 1235, 3er piso, Buenos Aires, Argentina.

1971 Sep 6-8 Copenhagen (Denmark)  
7th Int congress of wholesale markets. P : 200.  
DIS Congress Service, 36 Skindergade, 1159 Copenhagen K, Denmark.



1971 Sep 6-10 Barcelona (Spain)  
Econometric Society. Conference.  
Box 1264, Yale Station, New Haven, Conn 06520, USA.

1971 Sep 7-17 (Netherlands)  
European Conference of Postal and Telecommunications Administrations. Extraordinary meeting of the telecommunications commission.  
Kortenaerkade 12, The Hague, Netherlands.

1971 Sep 8-11 Buenos Aires (Argentina)  
Int Union of Testing and Research Laboratories for Materials and Structures. 25th meeting of the permanent committee.  
RILEM, 12 rue Brandon, 75 Paris 15e, France.

1971 Sep 8-12 Montreux (Switzerland)  
Académie scientifique int pour la protection de la vie, l'environnement et la biopolitique. Assembly.  
Bernerstrasse 67, 3000 Hannover-Kirchrode, Germany Fed Rep.

1971 Sep 8-12 Copenhagen (Denmark)  
Int women's congress. P : 2000.  
DIS Congress Service, 36 Skindergade, 1159 Copenhagen K, Denmark.

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The Directory lists 1,734 periodicals. 1,475 are published by 1,071 international nongovernmental organizations (sciences, medicine, education, youth, health, arts, religion, law, technology, international relations, economics, etc.). 259 are published by 125 intergovernmental organizations. The total number of periodicals listed, taking into account different language editions is 2,401.

The organization of this Directory facilitates easy cross reference to or from the complementary information in the Yearbook of International Organizations or the bibliographical Yearbook of International Congress Proceedings.

The Directory was produced in collaboration with the International Federation for Documentation (FID). (20 x 15 cm., XII + 240 pages. FID no. 449, UAI no. 212 keyword and title indexes).

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N.B. The last two editions were quickly sold out.

## Bibliographies on International Organizations

Bibliographies of proceedings of international meetings held from :

1962-1969 : **Yearbook of International Congress Proceedings (No 219)**

2nd edition, 1970 (see opposite)

1960-1967 : **Yearbook of International Congress Proceedings (No 211)**

1st edition, 1969 (out of print)

Abstracts of Proceedings of international meetings held in :

1959 : **Bibliography of Proceedings of International Meetings (No 196)**

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2nd edition, 1965, \$ 4.00, £ 1.25, BF 150

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## CONGRESS SCIENCE

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Congress Organizers' Manual, by Lucien R. Duchesne, Administrative Director of International Chamber of Commerce. 100 p., Price : US \$ 4; 24 /-; BF 150. (French, n° 167).
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- 198 — Proceedings of the 3rd Congress of International Congress Organizers and Technicians, Rome 12-15 November 1962 — Audio-Visual Equipment — Associated Exhibitions — Public relations, 115 p. illus., Price : US \$ 4; £ 1.20; BF 150. (French n° 184)
- 200 — Practical Guide for Users of Conference Interpreting Services, by the International Association of Conference Interpreters. 24 p., illus., Price : US \$ 1; £ 0.40; BF 50. (French n° 197)
- 207 — The Various Types of International Arrangement of Rooms, Equipment and Services, by G.P. Speeckaert, 76 p., illus.. Price : US \$ 4; £ 1.20; BF 150. (French n° 199)
- 208 — 4th International Congress on Congress Organization, Copenhagen, 1966. Proceedings : Types of international meetings and material arrangement for them. 84 p., illus., Price : US \$ 4; £ 1.20 BF 150. (French, n° 206)
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The following section is made up of 6 indexes to the organizations entries : geographical index of organizations, listing addresses of organizations by continent, country and town

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collection of statistics on international organizations and their meetings  
special section on multinational corporations listing the first 600 and including the results of the latest survey of potential « multinational » corporations  
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