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BABEL

Conceptual Problems of International Discourse

« Les paroles que nous prononçons ne sont pas celles qui sont entendues ».

— Jean Lacroix

Téhéran 1973

de la Croix-Rouge Internationale

voir page 234.

Au commencement était l'équivoque. La difficulté surgit dès le concept de langage. Le français distingue les langues et le langage, là où l'anglais emploie « language », mais pas absolument. Il y a la définition première du langage par le philosophe Lalande, qui voyait le progrès, intellectuel, moral et social dans l'accroissement des similitudes : « fonction d'expression verbale de la pensée, soit intérieure, soit extérieure ». En ce sens la poésie est un art du langage (Valéry). Mais les « querelles de langage » d'André Thérive, qui ont amusé notre jeunesse, étaient une dispute de mots. On a longtemps cru que les hommes de civilisations et de mentalités différentes n'étaient séparés que par le vocabulaire. Et dès lors que le rapprochement et la compréhension pouvaient trouver remède et satisfaction soit dans une interprétation et une traduction de haute qualité, soit dans l'universalisation de langues internationales vivantes, ou encore dans une interlangue auxiliaire selon le rêve espérantiste. La mythologie persane annonce l'âge d'or où il n'y aura plus qu'une langue. Mais on sait que les mythes sont nés d'une merveilleuse ignorance. La linguistique moderne, cette science humaine en plein essor, a montré dans le mythe de Babel la confusion des concepts bien plus que des mots. Un Américain, un Russe, un Chinois ne parlent pas du même univers. Cette différence des concepts n'est pas un mal en soi, au contraire. Elle traduit l'admirable variété des sociétés humaines et l'on doute que le paradis terrestre soit dans l'uniformité d'une Société réduite à la même pensée et à la même langue. Mais nous vivons le temps des solidarités mondiales et des relations internationales et transnationales. Et il faut se comprendre et se bien comprendre d'une communauté à une autre. C'est donc à l'identité progressive d'un certain nombre de concepts qu'il faut viser.

Se plaçant au point de vue du traducteur, le professeur Georges Mounin a proposé une solution pratique pour sauter le mur de l'incompréhension en partant des quatre fonctions fondamentales que les linguistes attribuent au langage : la communication, le raisonnement, la manifestation des états effectifs et la fonction esthétique. Il s'agit de communiquer progressivement, en multipliant les analogies de nations à nations, et de réduire ainsi par étapes le champ de l'intraduisible. Cette théorie pose le problème des universaux, des concepts universels.

Cet editorial introductif situe la raison et le cadre du colloque que notre Institut ouvre à Paris à propos du langage international et transnational. En parlant d'ouverture, nous entendons les premières mesures d'une étude dont nous ne nous cachons pas l'ampleur. Les lettres et le questionnaire que nous avons envoyés aux organisations internationales, gouvernementales et non gouvernementales, ainsi qu'à diverses personnes compétentes, nous sont revenus porteurs de vœux et de suggestions.

L'expérience de la fonction internationale des associations s'accorde à la pensée des maîtres de l'Université quant à la nécessité de clarifier sans délai une dangereuse confusion conceptuelle, qui s'étend jusqu'au domaine essentiel des droits de l'Homme. Les documents publiés dans ce numéro et dans le précédent de mars portent témoignage d'un grand problème de communication verbale mais aussi d'un grand concours de bonnes volontés pour le bien poser dans les bornes des besoins de la nouvelle société internationale ouverte aux idées et aux solidarités transnationales.

Robert Fenaux

Les deux substantifs qui composent le titre ci-dessus s'associent pour définir le problème le plus angoissant avec lequel se trouve confrontée l'humanité contemporaine et correspondent, d'autre part, tous deux à des notions à propos desquelles les équivoques fourmillent et, dans certains cas, sont délibérément suscitées et entretenues. Commençons par définir nous-même — sans équivoque — ce qu'il y a lieu à notre avis d'entendre par « conservation de l'environnement ».

La notion a, en effet, cherché laborieusement un nom de baptême qui la décrive avec justesse, elle qui, en 1948, s'appelait « protection de la Nature » et a vu une première fois en 1956 son patronyme mué, par décision internationale, en « conservation de la Nature et de ses Ressources » (1).

Le mot « environnement » n'apparut que récemment dans l'acception qui nous intéresse ici, de même que sa filleule la « nuisance ». Officiellement, il reçut sa consécration lorsque fut convoquée la Conférence des Nations Unies qui tint ses assises à Stockholm en juin 1972. Selon nous, environnement, tel qu'utilisé à Stockholm — tout l'ordre du jour de ces délibérations le prouve — correspond exactement à ce qu'avaient en vue les participants de l'Assemblée générale d'Edimbourg de l'U.I.P.N. lorsqu'ils adoptèrent la locution double : Nature et Ressources naturelles.

Nous sommes, en effet, fermement convaincu que lors qu'aujourd'hui on parle d'environnement, de détérioration de l'environnement, de lutte pour préserver ou restaurer l'environnement, etc. on a consciemment ou inconsciemment en vue la dualité fondamentale : le milieu naturel dont vivent les hommes (ressources) et le milieu naturel dans lequel ils vivent (Nature) (2). Une première remarque est ainsi d'entrée de jeu nécessaire : un caractère anthropocentrique paraît sous-jacent aux notions en cause. Certes, l'écologie préférerait une acception qui fût par principe plus large et utiliserait aussi bien le terme environnement pour désigner le milieu dont et dans lequel vit le lombric. Mais dans le cadre du présent commentaire, nous postulerons que la Conférence des Nations Unies sur l'Environnement était convoquée pour se préoccuper essentiellement sinon exclusivement de l'environnement humain, les relations entre les autres êtres n'étant alors considérées que dans leurs rapports directs ou indirects avec les intérêts, les aspirations, la qualité de vie, etc. de l'Homo sapiens. La deuxième remarque sur laquelle nous voudrions surtout insister correspond alors au caractère nettement dualiste évoqué déjà à plusieurs reprises ci-dessus : milieu dont vit l'homme (ressources) et milieu dans lequel il vit (cadre de vie et de travail). Et à propos de cette dualité, nous aimerions faire observer que si depuis quelques années l'opinion publique mondiale commence



à se sensibiliser à l'égard des - pro- ment, il aurait spontanément proposé :



blèmes d'environnement » — elle eût les pollutions de l'eau et de l'air, le

par Jean-Paul Harroy

Professeur à l'Université de Bruxelles

été sage de le faire depuis plusieurs décennies... —, c'est parce que divers facteurs : perfectionnements technologiques, développement économique et social, explosion démographique, etc., ont progressivement agi, à un rythme en inquiétante accélération, pour dégrader cet environnement, c'est-à-dire pour, d'une part, appauvrir les ressources (érosion, déforestation, déséquilibres hydrographiques, disparition des faunes sauvages) et, d'autre part, altérer, polluer, enlaidir, etc. le cadre de vie et de travail des hommes. Nous avons affirmé ci-dessus que — sans toutefois peut-être suffisamment insister pour bien dissiper les malentendus involontaires ou délibérés qui allaient se multiplier à ce propos — les organisateurs de la conférence de Stockholm avaient quant à eux parfaitement prévu les deux volets du diptyque : ressources et cadre, et avaient dédié une large fraction de leur programme à la « gestion des ressources naturelles du point de vue de l'environnement » à côté d'autres thèmes du type : « Détermination des polluants d'importance internationale et lutte contre ces polluants ».

Mais où apparaît alors une méprise que le présent texte s'attache à combattre vigoureusement, c'est que pour bien des utilisateurs contemporains du terme « environnement », l'impression prévaut que ce dernier terme ne recouvre vraiment que le second volet du diptyque, celui de l'altération du cadre, et donc que l'appauvrissement des ressources naturelles ne constitue pas un problème d'environnement. Plus d'un lecteur reconnaîtra probablement que dans son esprit il en était bien ainsi et que si des exemples lui avaient été demandés de dégradation récente de l'environne-

ment, l'enlaidissement du paysage ou l'intoxication du milieu par les produits chimiques, mais n'aurait pas tout de suite pensé à l'érosion, à la désertification, au déboisement, à l'extermination du gibier terrestre ou des baleines. Et c'est ainsi qu'à Stockholm comme en maintes autres réunions internationales, on a entendu cent fois depuis trois ans des délégués de pays du Tiers Monde préférer l'inexactitude pour ne pas dire l'énormité : - Chez nous, il n'y a pas de problèmes d'environnement ».

En réalité, leurs pays que la rapide et dramatique dégradation de leurs ressources naturelles va bientôt acculer à des famines de plus en plus tragiques et généralisées, connaissent des problèmes d'environnement infiniment plus graves que ceux, parmi lesquels domine la pollution, dont pâtissent les pays industrialisés, mais que ceux-ci pourront vraisemblablement maîtriser parce qu'ils en ont les moyens technologiques, financiers et institutionnels.

Une équivoque devrait donc absolument être levée : les pays intertropicaux ont des problèmes d'environnement et il est grand temps qu'ils le reconnaissent et se préoccupent de les affronter. En d'autres occasions (3), nous avons analysé pourquoi cette équivoque est souvent délibérément entretenue par des groupes privilégiés de ces Etats intertropicaux, dont les membres considèrent que le maintien de leurs privilèges requiert qu'une conspiration du silence reste savamment ourdie autour de cette dégradation quantitative incessante des ressources naturelles de leur environnement national. Nous n'y reviendrons donc plus aujourd'hui.

Considérons maintenant l'autre substantif de notre locution « conservation de l'environnement », à propos duquel des controverses surgissent également en maintes occasions.

L'idée fondamentale que l'on s'efforce de formuler ne laisse pourtant guère place au doute. On peut la définir en peu de mots : puisque l'homme contemporain a motif de se plaindre d'une double dégradation de son environnement : appauvrissement de ressources et altération du cadre de vie, dégradation fréquemment identifiée à une « rançon du progrès », il apparaît logique que des mesures soient prises pour contrecarrer ou corriger cette dégradation, pour « conserver » à l'Homme un environnement aussi anthropocentriquement bénéfique que possible. C'est alors l'utilisation du radical « conserver » qui s'avère en l'occurrence peu heureux.

Conserver évoque conservateur par opposition à progressiste, statisme plutôt que dynamisme. On se souviendra qu'en 1948, l'U.I.P.N. avait encore en vue la « protection » de la Nature, autre conception à implication surtout défensive, suggérant que des incidences soient empêchées plutôt que transformées. Et l'on a assuré, lors des discussions d'Edimbourg de 1956, qu'en anglais le mot « conservation » n'avait pas autant qu'en français semblable connotation négative, pour faire accep-

ter la mutation d'U.I.P.N. en U.I.C.N., avec, malheureusement, comme corollaire que le mot conservation fut quand même maintenu dans la version française du nouvel intitulé de l'Union, bien qu'il n'apportât guère de progrès par rapport au mot « protection » dont on avait voulu à juste titre se débarrasser. Et c'est ainsi que, faute d'avoir trouvé mieux (4), la langue française semble s'être jusqu'à nouvel ordre résignée à continuer à utiliser le terme passablement négatif de « conservation de l'environnement » alors qu'incontestablement le sens souhaité se rapproche davantage d'exploitation rationnelle, à rendement au moins constant, lorsqu'il est question de ressources naturelles et d'« aménagement » actif plutôt que de préservation passive, quand ce sont les équilibres naturels qui sont envisagés.

En conclusion finale, nous croyons donc pouvoir dégager de ce qui précède une double affirmation à propos de la locution « conservation de l'environnement ».

1°. s'il n'est pas possible — on a beaucoup cherché sans succès — de faire accepter un terme meilleur que « conservation », il doit être bien entendu, et sans cesse répété, que le mot doit être pris en français dans son sens

anglo-saxon recouvrant une implication de dynamisme, d'aménagement, d'utilisation rationnelle et non pas de simple mise en conservatoire; 2°. l'ambiguïté doit être inlassablement combattue, que d'aucuns entretiennent malicieusement, que l'environnement concerne uniquement le cadre de vie et exclut les ressources naturelles. Le Tiers Monde mourra de faim avant longtemps si ses dirigeants s'obstinent à répéter que dans leurs pays respectifs ils ne connaissent aucun problème d'environnement.

(1) L'U.I.P.N. fut fondée à Fontainebleau en 1948 : Union Internationale pour la protection de la Nature. A l'unanimité, à leur cinquième As-

semblée générale (Edimbourg, 1956), les membres de l'U.I.P.N. ont rebaptisé celle-ci en U.I.C.N. : Union Internationale pour la Conservation de la Nature et de ses Ressources (... or

Conservation of Nature and Natural Resources), dénomination qu'elle porte encore aujourd'hui.

(2) Des commentaires plus nuancés devraient aussi préciser cette acception du mot "Nature" que beaucoup réservent au milieu naturel resté suffisamment "sauvage" ou "vert", dans lequel les hommes peuvent vivre ou simplement venir se recueillir ou se reposer.

(3) Voir notamment : Les O.N.G. et la Faune dans le Monde, Associations Internationales, 1973 - n° 1, pp.7 et seq.

(4) Le Conseil de l'Europe, pour sa part, après avoir d'abord, en 1963, choisi "sauvegarde de la Nature et du paysage" à évolué ultérieurement vers "Comité Européen pour la sauvegarde de la Nature et des Ressources naturelles".



The COCTA Viewpoint

The terminological crisis

by Fred Riggs,

Social Science Research Institute,
University of Hawaii

International
discourse

To put our terminological crisis into better perspective, it is useful to recapitulate some of the ways in which our available supply of words has proven inadequate to meet the growing demand for terms to handle our proliferating supply of concepts. Let us consider some of these critical shortages in summary, fashion.

Structures and their Functions

Our growing awareness of the need to distinguish between social structures and the functions which they perform has actually reduced the supply of usable words while increasing the need for terms. The attention given to functional analysis during the last twenty years has presented us with a growing repertoire of functional categories, concepts used in the analysis of relationships between components and systems.

To illustrate, we have become aware of « inputs » and « outputs », of socialization, communication, aggregation, articulation, authorization, implementation, adjudication, and other aspects of political functions as a result of the work of Gabriel Almond and his associates. The words used for these concepts are familiar enough, which means that they had earlier meanings which may or may not be clearly distinguishable from the new functional concepts to which they have now become attached. Concurrently, words with mixed structural and functional connotations, that were attached to some of our most important social and governmental institutions, need to be dropped from scientific usage because their inescapable connotations blur our vision, making it difficult for us to distinguish clearly between social structures and the functions which they may, but need not always, perform.

This means, of course, that we are not only in need of terms for new functional concepts, concepts not previously well articulated, but we also need new, more sharply defined, terms for social structures to replace old terms whose functional connotations severely limit their usefulness for contemporary social analysis.

Variables

Our growing awareness of the importance of variables, especially limitless variables, imposes on us the need to find new terms for a host of scales or indexes that have so far not been recognized, although their polarities have frequently been treated as dichotomous entities. Often enough we have only one word for such variables, a word that designates one extreme on a scale. The opposite extreme tends to be identified by a negative prefix, and no terms are available for intermediate positions on the scale, or for the scale itself. The Parsonian pattern variables have been discussed at some length in this connection. Far more familiar concepts, however, suffer from the same terminological shortages. We imagine, for example, that we know what we mean by « centralized » but what is its polar opposite, « decentralized »? If we look for different words to contrast with centralization, we find « localized » and « dispersed ». Are they synonyms? If not, are we dealing with two dimensions of variation? In either case, what do we call a structure intermediate between centralized and decentralized? And what do we call the index or scale which has these polar extremes as boundary markers?

Our increasing sophistication in social measurement is continuously hampered by our inability to designate scales and to measure positions, more because of a lack of terminology than because of our inability to define these concepts. This may be seen rather strikingly if we look at the impact of computerization on statistical work. By using factor analysis it is possible to discover, as a result of covariance

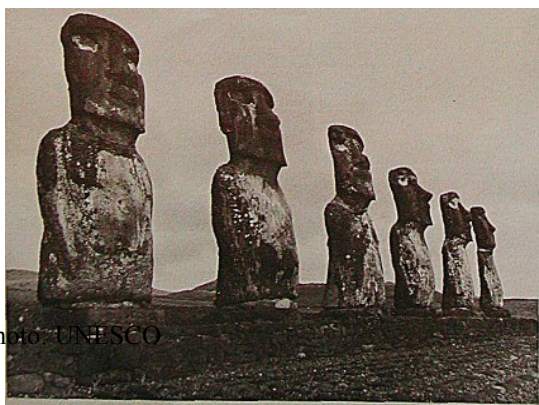


Photo: UNESCO

between several indicators, new « factors » which can be treated as more general measures of variation, with which each indicator coincides to some degree.

We might, for example, discover that calorie intake, infant mortality, and per capita income are closely related, and induce a general factor, « standard of living », defined in terms of these indicators. However, another combination of indicators, taken as the basis for analysis, could lead to a differently defined factor, but one which might also be called « standard of living ». In short, factor analysis enables us to generate a substantial number of similar factors, each operationally defined, yet slightly different from each other. Because it would be difficult to remember their meanings if each were given an arbitrary number, « factor 13 » or « factor 47 », like numbers in a Sears Roebuck catalog, the tendency has been to appropriate common words for each. The result, of course, is that the same word acquires new, but closely related, meanings so that it is almost impossible to distinguish one from another.

The computer, of course, is also responsible for the generation of an increasing number of new concepts, such as the names of programs. They are often assigned mystifying acronyms which sound like common words, — LOVE, ALERT, TIDE, BEAR, KWIC, etc. — but because they are spelled in capitals, it is not difficult to remember, or at least discover, what they stand for.

New Concepts

The emergence of new concepts is an important reason for recognizing and dealing with terminological shortages. However, if we make a systematic analysis of concepts, we soon discover that our folk vocabulary leaves many familiar concepts without terms. The point can be readily illustrated by comparing languages, since the way in which one language handles concepts often differs from other. English, for example, together with other Indo-European languages, requires us to distinguish between the singular and plural forms of most nouns, and between the male and female forms of singular pronouns. Thus we must say he or she, or man or woman, but we lack equivalents for the Chinese words, (a and jen which refer, without distinction of gender, to a third person the or she) and a human being (man or woman).

Despite our daily need for a term which would refer in this simple way to a person, regardless of sex, we remain handicapped by the lack of such a word. By contrast, the Chinese, not having been forced by the structure of their language to make these sex distinctions, became aware of their utility only after long contact with Europeans.

They still say (a for he or she but they have invented a new character for ta, meaning she, distinguished by a component symbolizing the female gender, instead of the normal component which can now be read as signifying maleness. We can see the same problem in the classification of birds in English alone. We have a folk term for bird, and common words for ducks, swans, and gulls, but there is no common word for « aquatic birds », or for the family of birds that includes terns as well as gulls, nor for various kinds of gulls even though they may be as markedly different from each other as gulls are from terns. For aquatic birds, the zoologists have given us the term Anseres; for the gull-tern family, Laridae; and for various types of gull we use descriptive adjectives, giving us the herring gull, black-backed gull, etc. Clearly there is an arbitrary character to the folk terms. For purposes of scientific analysis, one might want to refer to levels or combinations for which no common word exists, which is why the zoologists, of course, have invented neologisms for the systematic classification and identification of the concepts they need.

Social scientists face similar problems but have scarcely begun to fill the terminological gaps that a systematic analysis of relevant concepts would reveal. Let me offer an example. One of the key institutions of modern government is the elected assembly (legislature). Although assemblies are an ancient institution, whether we think of the Roman Senate or the British House of Lords, it is the invention and spread of the electoral principle that laid the basis for modern government, since it provided a means of shifting the basis of legitimacy in government from the supernatural sanctions of monarchy to the popular sovereignty which vests authority in secularized government.

However, the structure which was recognized traditionally, and for which our language gave us a word, was the assembly for parliament, congress, legislature, convention, soviet). None of these words typically embraces the electoral principle, which evolved its separate terminology. Thus we speak of « elections » and of « assemblies », but we have no word that unites both, although clearly there can be no elected assembly without elections. For certain purposes it may be important to recognize as a single component of a system something that, in turn, has several parts. We may, for example, want to recognize as a single component of modern governments a structure which includes both an elected assembly and an electoral system. We cannot achieve the same purposes by referring to « assembly and elections » in compound form, because their interdependence in the system may be an essential element. We may treat the

« assembly-plus-elections » as a single institution, not two, even though, for certain purposes, the two parts of the institution need to be examined separately. I have several times referred in previous works to this unified complex of interlinked elements — elections-plus-assembly — as a « constitutive system ». I am not trying here to say that this is the term that should be used, or even to advocate the importance of the concept. Rather, I wish only to point out that, for historical reasons, our folk terminology has given us words for the elements of a system without providing a term for the system as a whole. For lack of a term, we have not been clear about the concept, just as our folk terminology gave us nothing between bird and gull until the zoologists invented words like Anseres, thereby facilitating recognition of the concept. The process involved here is essentially not the production of new concepts, but the recognition of termless concepts which will surely occur whenever we advance toward the systematic classification of concepts.

Misleading Connotations

As we systematize our concepts we will also soon discover that many words retained in contemporary usage were invented long ago for concepts that have since lost their original meanings, yet in their modern applications they carry irrelevant or misleading connotations.

A good example is the term « king-ship » or « monarchy ». As originally defined, this concept embraced a rather simple system of government with essentially one key institution, namely a ruling family. Later, governments became more complex, adding bureaucracies, elected assemblies, political parties, specialized law courts, and the like. Yet the ancient institution of a hereditary ruler may have persisted. The original term monarchy has also been retained to refer to governments far different in structure and performance from those to which the word was originally applied. Yet most users are scarcely aware of the paradox. They continue to refer to governments as diverse as those of Great Britain, Iran, Ethiopia, Holland, and Yemen as « monarchies ». Clearly any useful content in this concept has been dissipated by this mode of anachronistic extension. To call an aviator a bird is no more far-fetched an extension of the original idea than to call the British government a monarchy, yet we feel a sense of strain when calling aviators birds which we do not feel when speaking of the British regime as monarchic. No doubt the persistence of hereditary ruling families in modern governments is a structural element that should be taken into account in any classification of contemporary polities, but since the relevance of this feature has been reduced, the primary defining

features of such a conceptual scheme should include bureaucracies, parties, assemblies (constitutive systems), courts of law, and other components that have become the decisive features of modern government but scarcely existed, even in embryo, when the concept of monarchy was first invented. Having designed such a conceptual scheme, I know that it can be done, but I also know that a great distance intervenes between the design of concepts and terms, and their general acceptance for utilization in scientific work.

Competing Terms

The problem of the diffusion or distribution of terms requires separate recognition. I do not mean simply that when someone proposes a concept and a corresponding term, it often takes a long time for the idea to win acceptance, though this is true enough. Perhaps even more frustration arises from the fact that the same idea often arises simultaneously in several places and is therefore assigned terms independently. The likelihood that the same expression will be chosen is, of course, remote. In each language community, country, or disciplinary cell, when a concept and term is invented, those who adopt it become its advocates and tend to resist strenuously the substitution of alternative terms that have been invented elsewhere. Familiar examples can be found in the different expressions used in England and America for the same things : e.g., lorries and trucks, trams and street-cars; lifts and elevators; drivers and chauffeurs; car-barns and garages, etc. These technological terms have their counterparts in the social sciences. What the British call « imperfect competition » may be what Americans call « monopolistic competition ». Surely the differences between what Frenchmen, Italians, or Germans may call a concept and what Americans or Englishmen may call the same thing, or the different concepts they may have in mind when they use cognate words, already pose severe obstacles to precision in international communication. The problem will surely grow in magnitude unless something is done about it. The connotations of words vary between cultural groups and countries even more sharply than their denotations. Consider, in this context, the diverse meanings attributed to the word « development». In addition to the various concepts attached to the word, there are differing connotations. In much of the world the term continues to have a positive value, to be regarded as a good thing, whatever it is. But in the United States it has recently begun to acquire negative overtones. Under the influence of current stress on the environment, ecology, and pollution, many people have begun to identify development with its unfortunate side-effects, namely the increase of smog,

oil and other wastes in our rivers and lakes, chemical insecticides, overbuilding and noise in our cities, excessive traffic on our highways, and other negative manifestations of economic growth and urbanization.

Conclusion

As a result, then, of the increasing number of concepts clamoring for recognition, partially as a result of advances in science — including social science — and in technology, but partially also as a result of our ability to perceive the need for independent recog-

nition of concepts that have long been with us, however implicitly, we face an acute terminological crisis. Our ability to generate and accept new words, or to make a more rational allocation of existing words, has lagged far behind our conceptual fecundity. Nor do the available instruments, notably the dictionaries, thesauruses and encyclopedias that are available to us provide the necessary basis for solving our problem. Having recognized the crisis, we need to start thinking afresh about what can be done about it.

(*) Extract from Fred Riggs, Concepts, Words, Terminology (Committee on Conceptual and Terminological Analysis, Working Paper 1), Hawaii, Social Science Research Institute, 1971.

by Giovanni Sartori

THE TOWER OF BABEL

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Over the years our mutual understanding and our lines of communications have not improved, but mightily deteriorated. We often fail to perceive this deterioration because we live with it: we become accustomed to what we are, and inevitably lack perspective about ourselves. Bluntly put, I sense — and fear — a Tower of Babel trend. And the suspicion is warranted.

The Loss of Etymological Anchorage

Social science scholars, especially Americans, no longer know Latin and Greek. This is an unprecedented event, since for some 25 centuries Western authors, even when they began writing in their respective national languages, did know Latin and Greek, and thereby anchored — unwittingly if not wittingly — their concepts to their Latin and /or Greek roots. The stabilizing and constraining force of this anchorage, of this *semantic viscosity*, can hardly be overstated. If one wonders what provided, for some 25 centuries, a « natural », common basis to the Western type line of thinking, the single major explanation probably lies in this etymological constraint.

The Loss of Historical Anchorage

The behavioral revolution, with its un-historical training and emphasis, equally worked to sever another kind of anchorage i.e., our understanding of the fact that meanings are not arbitrary stipulations but *reminders of historical experience and experimentation*. Most of our

political concepts were shaped and acquired their meaning out of a « survival of the fittest » process. Concepts such as power, authority, violence, coercion, law, constitution, liberty, etc., reflect experiences, behavioral patterns and perceptions resulting from *historical learning*; they are, so to speak, « existential reminders». For instance, when we assert « this is not coercion » (something less than or different from coercion) the *bien fondé* of the argument is that historical experience has assigned the word « coercion » to things (properties or characteristics) of much greater consequence than those which are declared coercive today. Thus political scientists and sociologists — let alone the layman — ignoring the authors of the past have freed themselves not only of the constraints of etymology, but equally of the learning process of history. The point is hardly that the traditional vocabulary of politics does not supply a word for what we mean today. No : even when the words are supplied they are historically misused, i.e., their historical rank ordering is disarranged and neglected.

The Loss of the Mainstream of Discourse

In addition to the foregoing, the world of words has become a *multi-purpose* instrument to a wholly unprecedented extent. We are straining and stretching our instrument — language — in manifold directions, and for purposes which are even at odds. Until a century ago *circa* there was a

common mainstream of discourse. The language of poetry permitted « poetic licenses »; but it was not until the exhaustion of the classic, and subsequently of the neoclassic, tradition that the language of poetry became a cryptic, *sui generis* language. Likewise, and at the other extreme, the language of philosophy had its own « licenses », and metaphysical philosophy provided tough reading (Leibnitz *Monadology* is a good example); yet it was not until the romantic revolution and the philosophy of German idealism (Fichte, Schelling and Hegel) that the language of philosophy went loose, if not wild.

Since then, the « diaspora » of language has steadily spread, and by now the centrifugation of what was a mainstream of discourse is quite fantastic. In principle, the « specialization » of language not only is inevitable — for it follows the equally inevitable process of intellectual division of labor — but should be appraised favorably. My complaint touches upon the fact that this process of specialization has gotten out of hand, and that its requirements and consequences escape adequate awareness and methodological control. Today the same words extend, with no clear underpinning, all the way from a highly speculative (supra-empirical or metaphysical) definition to operational definitions and measurability — a near astronomic distance. Words such as « structure » and « culture » are used in philosophy, ethnology, anthropology, psychology, sociology and political science in ways which are both chaotic and wasteful : for nobody knows much of what the next man does with them, but enough to end up with cross-disciplinary bastards.

Let me make quite clear that I am not in the « lost paradise » mood. I am personally in favor of the division of labor strategy, and am skeptical about the « unity of science » program. My point is thus simply to note that, having lost a universal mainstream of discourse, we cannot go on performing as if we still had one. For even our last anchorage — *common reinforcement* — is rapidly losing its hold. On this, as well as on the former scores, either we do something about it or we shall end as the Babel Tower builders did.

Novitism

While my case is built on the argument that we have lost our three major anchorages (semantic, historical, and common reinforcement), it is obvious enough that additional reasons add to the problem. Let me mention that we are also confronted with problems of scale — the near « massification » of the scholarly profession — and that the acceleration of history equally goes to reinforce what I call the frenzy of novitism. Until quite recently scholars did not

perceive themselves, as a rule, as having to be « new » and original at all costs. They understood their main task to consist of transmitting knowledge. Clearly, this is less and less the case. However, it is not easy to be « original ». And perhaps the easiest way of appearing so is to play *musical chairs* with words. One can indeed appear powerfully destructive of others, and mightily innovative for his own sake, simply by moving around (with the help of a handful of stipulative definitions) a string of words. One can easily demonstrate, e.g., that not Western societies, but only African societies, are truly « pluralistic », simply by stipulating ad hoc meanings for « consensus » on the one hand, and « conflict » on the other (cf. Kuper and Smith, eds., *Pluralism in Africa*, 1969). And one can, by the same token, as easily write a fat book to demonstrate the contrary — and then the contrary of the contrary. At the end of this series, all the contestants will probably be credited with innovative and provocative publications. And another series can be started.

The Freezing of Language

Let us assume that my proofs hold good, and that the « soft » social sciences are sinking, — if unwittingly — into a morass of incommunicability and unproductive verbalism. If so, it behooves us to give high value and priority to the search for remedies. The search for remedies is immediately confronted, however, with the objections that language is a living reality, and specifically that a science in the making cannot, and should not, be prematurely frozen with respect to its terminology and vocabulary. Even assuming that this objection carries some weight, it has a weird, untimely flavor. How can we worry about the premature *freezing* of language, when the actual problem is to *contain the proliferation of chaos* ? At any rate, I take this objection to be wholly misdirected. First of all nobody demands a « freezing » (wrong word !). What is in demand is an orderly procedure of enrichment and refinement upon stabilized foundations. The pertinent analogy is to all the classificatory sciences, such as mineralogy, botany, zoology and (in part) medicine. Which are almost entirely constructed upon Greek and Latin roots. These roots, and their possible combinations, have been, over the centuries, an endless source of invention and addition of new « object terms ». Indeed, it is the immobility of the primary linguistic units which has permitted the incessant creation and mobility of the composite units and of the overall composition. Take, for the sake of contrast, the philosophical tradition from the different scientific disciplines. One major difference is indisputable : *philosophy is non-cumulative*, at least in the sense

in which science is. The reason is that it suits the purpose of philosophical speculation to have a free hand with language. In a very fundamental sense, each philosopher starts anew. To be sure, he knows what other philosophers have said, and accounts for it. Yet he does not begin where his predecessor left off. He « re-begins ». So de we, in political science. But this does not make us philosophers. It shows, rather, that we are poor scientists, as yet incapable of capitalizing on each other.

The Cards and the Game

We should not confuse the dynamics of *language* and the dynamics of *science*. Let us assume that a science has developed its vocabulary to a point at which its stabilization — not its eternal immobility — is taken for granted. (Economics would be a good case in point.) All the evidence is to the effect that the stabilization of the basic vocabulary has not obstructed, but indeed has favored, the growth and the dynamics of the science. The relation of the linguistic instrument to scientific knowledge can be visualized — with due account of some differences — as how the cards relate to a card game. The game (with its near infinite possibilities) can be played only because the cards and the rules of their combination are given — indeed static. Not too dissimilarly, only a disciplined use of terms and of procedures of « composition » (and decomposition) permits the scientist to play his game. It strikes me, instead, that we are investing more and more of our energies simply in *reshuffling and altering the cards*. If so, we are not furthering science but sheer confusion. And it seems to me that we are dismantling, rather than rebuilding, whatever framework of cumulative or additive knowledge we have attained. Many of us have found an alibi in Kuhn : we are undergoing a « scientific revolution ». But Kuhn has been misread. Scientific revolutions are not necessarily « language revolutions » (only the passage from alchemy to chemistry really fits this image), but revolutions of paradigms* (in Kuhn's sense). Moreover scientific revolutions occur when the « normal science » has exhausted its lines of enquiry and faces unsolvable puzzles. My appraisal of the analogy is that we are not undergoing a *scientific* but a *verbal* revolution; that, as a consequence, we, have yet to enter the stage of a « normal science » type of incremental progress; and that if Kuhn is our alibi, our truer emblem might be Penelope's skein. For at this point we no longer know which game we are playing, and each morning we are given a new set of cards. The methodologist is generally viewed with impatience as the scholar who is endlessly entangled in preliminaries

and never gets to work. But perhaps the time has come to change this appraisal : for it is the methodologist who is now entitled to grow impatient at the sterility, and the pretense, of the work of undoing.

Counteracting Chaos

If language is no longer stabilized by semantic viscosity, by historical testing, or by the reinforcement of unquestioned consensus, it would seem that our need is not to shy away from the « ideal » of a stabilized basic vocabulary but to give serious thought to how this ideal can be achieved.

Let me first make quite clear that I have in mind two *layers* of language : i) the primary units, or the basic elements, of a vocabulary, and ii) the coining of new words. Now, since we do lack words, I have no quarrel with neologisms. Quite to the contrary, I regret that we have lost our Greek and Latin roots before having exploited them as other disciplines have done. The difficulty with broadening our vocabulary is, precisely, that we lack primary units, or roots, for creating new words which would be easily and immediately understood. Hence my quarrel is not at the level of the expansion and articulation of language via neologisms but at the level at which we did own a decently stabilized basic vocabulary: for this is the vocabulary that we are destroying by an endless, and to my mind wholly unjustified, reshuffling of cards. Reverting to my question of how can we approach the « ideal » of establishing — and reestablishing — a common, primary connective root, it is quite obvious that this ideal cannot be approached by *fiat*. On the other hand we have here an unprecedented problem : so new, and so huge, that we are just beginning to grasp it. For the moment, we are still preaching in, and to, the desert. Hence I have no readymade solution to offer, aside from the suggestion that « novitism » (1.4) can be curbed, and the card reshuffling chaos counteracted, if only we became serious about *standards* : whether an author does submit himself to, and passes the test of, a given set of standards.

A first standard is too obvious to need explication : *new stipulations* must be not only declared but *justified*, and this implies that the stipulator is required to show that his proposal is prompted not by his ignorance (a very frequent case) but by his knowledge. Another standard relates to the *semantic field* (cf. S. Ullman, *Semantics*) touched upon by verbal « novitism ». If we alter the meaning of a key term, then a whole constellation *of neighboring terms needs reallocation and redefinition : for terms come in « strings ».

If this were a required test, my guess is that novitism would largely founder on this reef. After all, only Lasswell and

Kaplan (*Power and Society*) have deliberately launched themselves in such an enterprise — and even they have not always fared too well. A third kind of standard will be expounded at length sub 3 : the standards provided by *logical rules*. When we assert, e.g., « let us classify », the standard is that a classification should be a classification; whereas, in fact, most so-called classifications do not live up to their claim. Note that it cannot be sustained that classifications violate our intellectual freedom, or our desire for novelty. Since each classification is only the ordering obtained by its own criterion, there is no end, in principle, to the possibilities of reclassification, i.e., of establishing other classes under other criteria. Yet, each conceivable classification must meet at least two standards : its classes must be mutually exclusive and be, moreover, of empirical usefulness. *Hic Rhodus, hic salta*. Meeting only these two requirements is far more easily said than done, and would actually impose all the discipline we need.

In general we, might call the standard of logical analysis — as illustrated by the case of classifications — the *de what you claim to be doing* test. A test, or a burden, of which we have relieved ourselves far too easily.

The Paradigm-Model Juncture

Thus far I have recommended, in the main, discipline. The question now is : at which point, or juncture, is *freedom of creativity* to be recommended, and does indeed become necessary ? While I do not praise the freedom of unsettling the vocabulary, nor the freedom of disregarding logical rules, the acid test of our real creativity comes, I believe, at the *modeling stage*, or juncture, as construed by Anthony Judge (COCTA W.P. No. 3, p. 14, 16-20, and passim).

Other authors refer to very much the same thing by speaking of paradigm and « paradigmatic level », (cf. in Holt and Turner eds., *The Methodology of Comparative Research*, ch. 2). Provided that our political or social science paradigms are brought down to proportion (with respect to Kuhn's meaning) and thereby understood as « quasi-paradigms » or « micro-paradigms », I have no quarrel with this label either. Let me thus say, combining Kuhn and Judge, that the juncture at which we fruitfully and truly diverge is at the model-paradigm level.

A good illustration of how fundamental disagreements are to be imputed ' to, and derived from, alternative « model-paradigms » is provide by Connolly and Oppenheim (*The Language of Political Enquiry : Problems of Clarification*, unpublished manuscript, hereafter referred to as : Oppenheim manuscript). Their example is « interest » as conceived, respectively, in Nelson

Polsby and in C. Wright Mills (Pp 54 60). We find here two entirely different lines of argumentation, because Wright Mills argues within the frame of « conflict model » (as de Dahrendorf Bachrach and Kariel), whereas Polsby operates under the assumption of a « consensus model » (as developed by Durkheim, Parsons, Easton). Let it be noted that while the model-paradigm level of differentiation is the level at which inventiveness and creativity are indeed very much in demand, this is not the same as conceding that there is a point at which every man should be encouraged to go loose. By asking a novitist, « Please outline your paradigm », we are not making things easy for him. After all, there are not that many models, or paradigms, around. It seems to me, therefore, that the model-paradigm standard, or clause, obtains an optimal balance between the « normal science » which grows additively upon a stabilized vocabulary on the one hand, and « innovation in science » on the other hand. In short : if the test of originality is « another model », this is a more than sufficient standard and anchorage — and indeed the *discrimen* between real creativity and prestidigitation.

Extract from Giovanni Sartori. The Tower of Babel (Committee on conceptual and Terminological Analysis, Working Paper 5). Hawaii, Social Science Research Institute, 1973.

Committee on Conceptual and Terminological Analysis (COCTA) Working Papers

1. Fred Riggs. Concepts, Words, and Terminology. Hawaii, Social Science Research Institute, 1974. 66 p.
2. Henry Teune, A Meta-Language for the Analysis of Concepts. Hawaii, Social Science Research Institute, 1971. 15 p.
3. Anthony Judge. Relationship between Elements of Knowledge: use of a computer system to facilitate construction, comprehension and comparison of the concept thesauri of different schools of thought. Hawaii, Social Science Research Institute, 1971. 150 p. (Revised and abridged version produced in 1973, 68 p.)
4. Fred Riggs. Toward a Concept Inventory in the Social Sciences. Hawaii, Social Science Research Institute, 1973.
5. Giovanni Sartori. The Tower of Babel. Hawaii, Social Science Research Institute, 1973.

Other papers were produced in connection with the three sessions of COCTA during the 9th Congress of the International Political Science Association (Montreal, 1973).

TEXTS OR CONCEPTS: DOCUMENTATION OR KNOWLEDGE? (*)

The Documentation Problem

cept into a suitable sign which can be interpreted with equal ease by another

At a time when we are exposed to : a) a multitude of documents in every specialized field of knowledge; b) a multiplicity of often-unsuspected interconnections between the concerns of different specialties; and c) an increasing need to interrelate the knowledge of seemingly unrelated fields, we are having difficulty in : (i) producing documents cheaply; (ii) distributing them widely, rapidly and in sufficient languages; and (Hi) organizing the documentation centres and libraries to handle them. The complexity of the knowledge handling system in such that conceptual ambiguity is the rule rather than the exception. At the same time we are running short of the paper which permits us the luxury of our incredibly ineffective, document-oriented system. Perhaps the paper shortage will oblige us to handle and communicate concepts in new ways. This article is concerned with this possibility.

It is the stated goal of the UNISIST World Science Information System to facilitate the « unimpeded exchange of published or publishable scientific information and data among scientists in all countries ». Its concern is therefore with the extremely large number of documents and not with the relatively limited number of original *conceptual entities* formulated therein. Unfortunately, the UNISIST Study does not distinguish between documentation, information and knowledge (1). Briefly, documents pose a *physical* handling, transfer and filing problem (which may be eased by reproduction at a distance). Information consists of signs which can be read, transferred, manipulated and filed *electronically*. They function as symbols of units of human knowledge, but only during the short-duration process of being read for meaning. Knowledge transfer depends on the ability of the momentary psychological system « sign and reader » to generate an unambiguous, coherent and consistent meaning in the mind of the reader, and conversely to convert a distinct meaning or con-

reader. Information, in the form of signs, can be read without resulting in the transfer of knowledge and particularly of the knowledge intended (e.g. undecipherable hieroglyphic writing can be « read » without knowledge transfer). The Study does not recognize that the period covered by the proposed system is one in which, increasingly, it is almost impossible for the decision-maker or researcher to determine what information from which discipline is relevant (2). If he attempts to order all the relevant documents for even subscribes to the appropriate abstracting service), the purchase or transport costs will be prohibitive (except to a small elite). If he waits for all the relevant information, it will be too late for him to make a useful decision (3). If he gets all the relevant information in the form it currently takes, he will have neither the time, the training, nor the inclination to read it all, and if he reads and comprehends it all, he will not have the time or the ability to convey his understanding to those whose support he must obtain to carry a vote on the matter or, ultimately, to the man in the street.

« Consider this dilemma : while our technological abilities to generate and disseminate potentially useful data have increased manifold in the past few years, man's physical capacity to register and to process potentially informative data has probably increased very little, if indeed at all. The sheer volume of data that crosses the typical executive's desk today should serve to spotlight the inadequacies of the education and development of our acquisition strategies and practices. But no gain in ability could offset the widening gap between the exponentially-increasing quantity of data available for consumption and man's very limited capacity for acquiring and processing useful information ». (4).

It is questionable, in view of present trends, whether knowledge transfer can continue to be effectively accomplished primarily via document transfer. The United Nations is potentially the most significant institution in existence and is at a vital nexus of multidisciplinary, international knowledge transfer — which it currently accomplishes via documents (5). And yet it has a documentation problem (which in a sense is equivalent to that of many, if not most, other large organizations and disciplines) :

** This issue has been repeatedly recognized by the General Assembly, the Economic and Social Council, the Joint Inspection Unit and nearly a dozen other UN bodies as one which directly affects the functioning of the UN. Suffice it here to note that in 1970, the UN, both in New York and Geneva, produced nearly a million page documentation in all languages. The massive volume of documentation produced by the UN prompted a former President of the General Assembly, Mr Lester B. Pearson of Canada, to remark that « the United Nations is drowning in its own words and suffocating in its own documentation ». The Joint Inspection Unit stated recently in its report submitted to the present General Assembly session that the inspectors do not hesitate to say that the point of saturation has now been reached and indeed overstepped ». (6)*

The last quote in fact continues with the significant phrase « and that the law of diminishing returns is taking over... Beyond strictly financial considerations, therefore... the future usefulness of the Organization may well hinge on its ability and determination to set once and for all, and strictly enforce, a reasonable but drastically reduced ceiling to the volume of documentation its various bodies call for and its services produce » (7).

In search of knowledge, one is not exposed to alternative hierarchies of conceptual nexuses linked directly or indirectly to more distant nexuses from which relevant knowledge may be obtained. (There are no « heights » in documentation systems — the general is filed with the particular, cf. the treatment of documents with an interdisciplinary emphasis). The potential value of a knowledge-oriented information system as an active stimulus for creative social change and problem-solving may even be directly proportional to its ability to draw attention to the existence of established relationships of low probability (i.e. low entropy) between concept nexuses. This is not a criterion of document information systems where the emphasis is — for cost reasons — on facilitating access to those documents which are most probably relevant in terms of past demand frequency. Shuffling documents and signs might facilitate the transfer of meaning and

knowledge between those who could identify the representative of the group for whom a particular set of meanings could be consistently and unambiguously attached to the signs. But even within that group, advances in knowledge and reconceptualization have to be carefully related to the original set of meanings. However, making the documents and signs of that group available to other « outside » groups would only introduce « noise » and confusion. A *knowledge-oriented* information system would be needed to avoid such confusion and facilitate fruitful interaction between different schools of thought within the social sciences.

Knowledge-Representation

The ideal « information » system in a given academic field has been sketched out by the U.S. National Academy of Science Committee on Information in the Behavioural Sciences (under the

chairmanship of David Easton) as the « computer analogue of the available intelligent, and informed colleague ». There have been many reports on the improvement and integration of information systems and it would be futile, and inappropriate to comment on them here. There seems, however, to have been little mention of what might be termed a « knowledge-representation » system. In parallel columns below, an attempt is made to clarify the implications of this distinction by comparing the functioning of a hypothetical knowledge-oriented system, now technically feasible, with the current approach. The intention is not to imply that the former should replace the latter but rather that the former offers various means of avoiding some of the key problems faced by the latter — the two are however complementary. The distinction is basically between a synthesis or atomisation in the handling of information.

PRESENT

Document/Information System

1. Index tends to be based on *simple hierarchy* or alphabetic listing of subject, author and title, which can be handled on catalogue cards.
2. *Users want documents*; the index is a temporary inconvenience to gain access to the document.
3. Access to knowledge via documents means multiple *reproduction* and transfer of documents to 3 variety of libraries where they may or may not be used.
4. Documentation system is embarrassed when faced with obtaining « ephemeral » or « phantom » material which has not been made commercially available through the few standard channels.
5. *Out-of-date*, rejected, low quality, false, old documents are retained in the system and indexed with no index indication of their status.
6. Only the knowledge held in the documents physically available is accessible. The index only notes

FUTURE

Knowledge-representation System

1. « Index » constitutes a *complex network* giving a representation of entities and relationships and the dynamics of any points under debate, which can only be handled by multidimensional computer programming techniques.
2. Users want access to the « *network index* » which represents the needed items of knowledge and their relationships; documents are a temporary inconvenience only used if it is necessary to re-examine data and detailed arguments justifying the entities and relationships incorporated. (Document access is a secondary problem for which a documentation system may be used).
3. Access to knowledge is direct and does not require *reproduction* and transfer of documents. (Only one copy of the document justifying the amendment need exist on microfiche so that copies need only be prepared when the data and arguments must be re-examined in detail).
4. See 3.
5. *Out-of-date*, rejected, false, etc. entities or relationships may be eliminated from the system by listing them on paper for other « documents » with the bibliographical source from which they were obtained (i.e. they are available if required but do not clog the system).
6. All knowledge is on-line, although the supporting documents may not be physically accessible.

the documents held in the documentation centre in question.

7. *Alternative concepts* or contradictory evidence can be conveniently ignored in a document or textbook without too much risk — particularly where the counter argument comes from another discipline for a school of thought publishing in a different language).
8. *Interdisciplinary* links are ignored if the author has no interest in them.
9. Different styles of documents are produced on the same topic for research, education, public information, program management, policy making, etc., purposes. The same material is repeated, with some extensions and some omissions, for each audience. This leads to a « spastic » or « aphasic » response to new situations, by different portions of society.
10. The documentation system does not permit panoramic summary of any *permanent representation of knowledge* in a particular domain. Each verbal summary extant at a particular moment is under criticism and subject to reserve from different schools of thought within the discipline. In this important respect a document arising from a single group of authors can never contain the totality of views in a domain of knowledge. Only the non-concretized interaction between a succession of documents approximates to it. These invisible qualifiers on any document are a feature of the « collective mentality » of the members of the discipline. The knowledge of the discipline at any moment is very much, in (and between) the minds of its members rather than on paper or in a row of books.

The forum of academic debate is concretized as a scattering of journals and other documents. There is little interaction between the journals but the debate is somewhat summarized in a scattering of abstracts in which the contents index gives some indication of the interventions on related topics.

7. *Alternative concepts*, relationships or contradicting evidence are immediately forced on one's attention — even in the case of relationships linking to other disciplines.
8. *Interdisciplinary* links are already held in position whether the author wants to ignore them or not.
9. The entities and relationships entered on the basis of research insights are also used for other purposes. Instead of producing different documents and reprocessing the insights, different « filters » are used in presenting or displaying the entities and relationships to different audiences. In this way, each new research insight is immediately incorporated into each other form of knowledge-representation; each portion of society works from the same data base. (Problems registered by non-research bodies are immediately evident as a challenge to research). In this way if an element of knowledge represented cannot be understood, the user merely calls for a new method of representation (of the same knowledge) possibly using isomorphs for even analogies) from a domain with which he is familiar. (At any point he can move into a programmed learning mode and work from simpler representations).
10. Each entity, link and qualification is indicated in the knowledge representation system. In effect one « layer » of the « collective mentality » of a discipline is rendered visible. Each modification to knowledge in the domain can be entered on an hour-by-hour basis. The knowledge representation system constitutes a « thinking forum » in which the juxtaposition of relevant ideas from all sources is maximized. The researcher is exposed to a pattern of theoretical formulations in the process of being continually improved, and to which he can contribute. Concepts and relationships can be « registered » by postcard, but more dynamic possibilities are increasingly available. A dozen or more specialists in a particular field (the « invisible college » for that topic) can contribute simultaneously to work on ideas being written on one menapad via electronic dialogue support systems which help them to respond to each other's ideas (even if they are a continent apart) with a rapidity that allows each of them to maintain thinking momentum. Even in such a rapid debate the paternity of each emerging formulation is identified and registered.

11. *Thinking momentum* is constantly interrupted when access to new documents is required. (Long delays, 2-3 months, are normal; 50 months or more from initiation of research to appearance in abstracts).
 12. *Research* is conducted primarily using documents as a stimulus to creativity.
 13. Author has « *published* » when document is in circulation and « *available* »; index entries of little significance to author.
 14. Author's *status*, credibility, pride and interest are associated with visible documents on library shelves. The documentation problem is aggravated by the « *publish or perish* » code which governs much of academic life. Unless an academic produces a document he is « *invisible* » and loses status.
 15. Each new document must carry a lot of *verbal packaging* to provide a context within which innovative elements are introduced. There is no guarantee that the rephrasing (necessary for status and copyright reasons) of earlier arguments will constitute an improvement.
 16. The *key figures* in a discipline and the relationship between their spheres of influence are unclear.
 17. The *direction of research* is governed in part by shifting fashions of credibility and status. These are partly evident in print but are controlled by an ongoing informal dialogue centred upon the elders of the discipline who legitimate consideration of particular entities and relationships.
- (This mode of operation should be compared with some discussions between academics interested in the same topic in which progress is frustrated because if someone thinks of a good idea he wants to « *publish* » it (to gain credit) before contributing to the thinking momentum of his colleagues — this may take months).
11. *Thinking momentum* is maintained since the essence of any new domain of knowledge is always accessible — all the links and entities are there (delays are measured in seconds for data links and days for postal links).
 12. *Research* is conducted primarily using the knowledge-representation structure (i.e. the graphical representation) as a stimulus to creativity.
 13. Author has « *published* » when the appropriate knowledge structure in the « *index* » has been modified; incorporation in « *index* » (through a terminal) is of highest priority for the author.
 14. Author's *status*, credibility, pride and interest are associated with the visible entities and links in the graphic representation accessible to all. By switching emphasis to the specific entities and relationships which the academic has formulated, successfully, confirmed or criticized — his status is determined by the bonds and entities with which he is associated. Each of his contributions is « *visible* » until it is superseded and is not subject to the vagaries of the documentation system.
 15. The author need only enter the specific entities of relationships which constitute his innovation. (Since the academic's status is bound up with his specific modifications to the knowledge structure and not the verbalizations held in a document, the problem of adequate verbalization may be handled separately. Hopefully a limited number of skilled verbal presentations, from a minimum number of different perspectives and literary styles, could be constantly updated by professional writers using the best verbal arguments by any appropriate academic.
 16. The « *luminaries* » in a particular discipline are all visible together with the relationship between their spheres of influence.
 17. It is quite evident which issues are currently under debate and the manner in which the demise of a set of entities and relationships will weaken the status of a whole set of dependent elements. Ideally the system would also act as a continually updated voting board for each element, providing an opportunity for members of the profession to indicate their approval. A.J.

Notes

(*) An extract from A.J.N. Judge. Toward a concept inventory; suggestions for a computerized procedure. (Paper presented to a panel of the Committee on Conceptual and Terminological Analysis, International Political Science Association, 9th Congress, Montreal, 1973).

(1) See UNISIST Study Report on the feasibility

Unesco, 197, p. 1, p. 20, p. 103, p. 115, p. 118,

p. 152 (This point is examined in more detail

in COCTA Working Paper No. 3, P. 85).

(2) ... 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 he? It would be rare indeed if a representative of any one of these disciplines

ganizational problem would be very fruitful, if not the most fruitful... (R.L. Ackoff, Systems

(3) The author recently had to wait seven months

Foundations of Access to Knowledge. Syracuse University Press. 1968.

1968, p. 202.

(5) UNITAR/EUR 3/2, 1971, p. 2. Only recently the Secretary-General of the United Nations affirmed that the Organization's most important working tools were documents. Thus the main medium for conveying information consists of documents.

(6) UNITAR. The Interest of the United Nations Institute for Training and Research in the question of United Nations documentation. Geneva, UNITAR/Eur 3/1, 1971, p. 1.

UN Document A/7576, 25 July 1969, para. 2, shows that document production by New York HQ increased by 50 % from 1964 to 1967, to 600 million page units. This does not include production of the regional or Geneva offices or

specialized agencies. A recent UNITAR document (UNITAR / Eur / 3/ 2 notes that there will probably be one million journals in 30 years time. Currently it is estimated that about 2000 books

(i.e. 1 million pages) are printed every minute throughout each day.

(7) UN Document A/8319, 2 June 1971 for JIU/REP/ 71 / 4). But stemming the generation of new knowledge in developed countries, is about as feasible as lowering the birth rate in developing countries. To severely reduce one means

of storing and disseminating such knowledge, without seeking a more appropriate complementary medium, could only be counter-productive and unsatisfactory.

Any two cultures differ in the way they classify experience. Everyone with any familiarity with more than one realizes that this is true for the lower, more specific classificatory categories, and trivial examples are easily found. But we cannot assume that the higher, more general levels of the folk classifications of different cultures will coincide either: there is no reason to suppose that the total range of set of categories will match that of the «corresponding» set in another culture even though the ranges of the lower categories in the two sets are different.

Cross-cultural comparison of the logic of classification requires a great deal more knowledge of the varying logics of different domains in the same culture, as well as better ethnographies of different cultures.

It is probable that the number, kind, and « quality » of these logical axes (of relations between classificatory categories) are not the same in different cultures, and that the latter could be classed as richer or poorer according to the formal properties of the reference systems they appeal to in creating their classificatory structures. However even cultures less endowed in this respect operate with logics of several dimensions, of which the inventorying, analysis, and interpretation require a richness of ethnographic and general data which is too often lacking. (Lévi-Strauss)

Ethnoscience work so far has concentrated on the sorts of cognitive structure involved in selection classes: the interrelations of categories considered as sets of possible alternatives under varying environmental conditions. Little attention has yet been paid to the methods required for the investigation of the sort of structures involved in rules of combination, the temporal or spatial ordering of co-occurring categories from different selection classes.

The transcultural study of cognition is a thread running through the history of thought about mankind. It is concerned with phrasing in one way or another the question, do they and we think the same? Linguistic theory has never been far from the center of concern with the question, whatever the climate of opinion, from 19th century development of typologies of structure (W. von Humboldt, Schleicher, Steinthal, Brinton, Powell *et al.*), through special concern in this century with grammatical categories (Wundt, Durkheim and Mauss, Cassirer, the early Bloomfield, Sapir, *et al.*), to more complexly formulated concerns with interrelations of lexicon, structure and *Weltauschaltung* (such as the Trier and Weisgerber « fields », Whorf's « fashions of speaking », perhaps Radcliffe-Brown's « comparative epistemology », and the like), and, most recently, renewed attention to the implications of a general theory of cognition of folk taxonomies as such (Wallace, Atkins and Lévi-Strauss, drawing in part on the work of Conklin, Frake, Goodenough, and Lounsbury).

There seems no doubt, then, that linguistic theory will continue to play a role in the study of cognition and cognitive development; but, given the historical and contemporary variation in linguistic theory itself, there can be doubt as to what the scope and focus of that role will be...

It is difficult simultaneously to express great enthusiasm and profound dissatisfaction, but the two intertwine in my view of the role of linguistic theory. Linguistics *does* present favorable circumstances for investigating aspects of human cognition that are crucial to its proper understanding; yet when linguistics is pressed to warrant its claims and results outside the circle of linguistics itself, what would strike many behavioral scientists as no more than elementary cautions as to sampling, reliability, and validity seem almost wholly unattended to. Similarly for questions of the actual functioning and role of language in human life (wherein questions of semantic analysis are included by many). Just when matters get interesting, it often seems one must turn to philosophers, psychologists, sociologists, and anthropologists for analysis and empirical data. Indeed, many of what I would take to be the pressing problems for linguistic theory in cognitive study are ethnographic and psychological by usual definitions of linguistics (Jakobson being a noble exception).

(Extracts from A.K. Romney and R.G. D'Andrade (Eds.). *Transcultural Studies in Cognition*. *American Anthropologist*, New Series 66 (1964), no 3, pt. 2)

—The problems and possibilities arising from the use of several languages

Absence of a *lingua franca*

It would be optimistic to expect wide acceptance of any harmonized social science terminology if the latter is based on one language only. The UNISIST Study for a World Science Information System notes (pp. 72-73) that:

- English now accounts for about 40 % of the world literature, regularly yielding (as are French and German) to the rising group of « Eastern » languages, e.g. Slavic, Chinese and Japanese.
- No one can predict what the situation will be twenty or fifty years ahead, nor does anyone possess reliable data on the present use of foreign language materials in the scientific community.
- The position of English as a *lingua franca* of science is contested by « some governments either to consolidate a new country via a national language or in the belief that language can be artificially maintained as a vehicle of a culture.
- The chances of securing international acceptance of English as the standard language of science are, in present circumstances, very poor.

Language preferences

Apart from these aspects, there is the extremely serious problem that social scientists in one language group tend to either ignore foreign language material or find it « less relevant » to their particular concerns. This is particularly significant across the English, French, German divides. Concepts given in foreign languages may be difficult to comprehend if one is less than completely at home with the language in question. An unconscious hostility to concepts expressed in foreign languages may even build up.

A recent study of 1000 social science research information users in Great Britain has just been completed (1). It shows that 18 % of the sample read English only, 75 % read French, and 27 % read German. Of those who said they were able to read a foreign language, only one-third regularly scan literature in that language. There is even a *reluctance* to follow up articles in another language, (it was also noted that 22 % make no use of abstracts or

indexes, 35 % never use bibliographies, 22 % do not use library catalogues, and 48 % do not consult the librarian.)

Language group incompatibilities

There is also the possibility that a concept may first be expressed, or may only be expressible, in a given foreign language. It would be an advantage to be able to « register » it as such and worry about the translation afterwards. The author who has done much to emphasize the difficult-to-comprehend contrasts between meanings in the standard Indo-European languages and those in other language groups is Benjamin Lee Whorf. These contrasts are well-illustrated in the following extract from one of his papers (2).

« To sum up the matter, concepts of « time » and « matter » are not given in substantially the same form by experience to all men but depend upon the nature of the language or languages through the use of which they have been developed... Our own « time » differs markedly from Hopi « duration ». It is conceived as like a space of strictly limited dimensions, or sometimes as like a motion upon such a space, and employed as an intellectual tool accordingly. Hopi « duration » seems to be inconceivable in terms of space or motion, being the mode in which life differs from form, and consciousness in toto from the spatial elements of consciousness. Certain ideas born of our own time-concept, such as that of absolute simultaneity, would be either very difficult to express or impossible and devoid of meaning under the Hopi conception, and would be replaced by operational concepts. Our « matter » is the physical subtype of « substance » or « stuff » which is conceived as the formless extensional item that must be joined with form before there can be real existence. In Hopi there seems to be nothing corresponding to it; there are not formless extensional items; existence may or may not have form, but what it also has, with or without form, is intensity and duration, these being nonextensional and at bottom the same ».

The differences are not restricted to high level abstractions such as « time »

and « matter » but may permeate the whole perspective. The famous hypothesis associated with the work of von Humboldt, Sapir and formalized by Whorf suggests:

« that the commonly held belief that the cognitive processes of all human beings possess a common logical structure which operated prior to and independently of communication through language, is erroneous. It is Whorf's view that the linguistic patterns themselves determine what the individual perceives in this world and how he thinks about it. Since these patterns vary widely, the modes of thinking and perceiving in groups utilizing different linguistic systems will result in basically different world views » (3).

« We are thus introduced to a new principle of relativity which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar... We cut up and organize the spread and flow of events as we do largely because, through our mother tongue, we are parties of an agreement to do so, not because nature itself is segmented in exactly that way for all to see » (4).

Each language becomes a classification and organization of experience in its own right. As such each may be significantly different from the other and may structure the forms and categories by which the individual not only communicates but also analyzes nature, perceives or neglects particular phenomena or relationships, and constructs his model of the world (5). A striking example of the possible differences is given by Marshall Walker in discussing the social factors which affect scientific models:

« The language of the Wintu Indians of California seems to indicate a way of thinking quite different from our own. Imagine the surface of a table with a book lying on it. The remainder of the surface is bare. In English one describes the situation by saying, « The book is on the table ». In Wintu one says, « The table bumps ». The English phrase has already committed the

speaker to an entire analytical philosophy of the situation: (1) there are two objects : (2) there is a polarity such that one object is above the other; (3) there is an implication that the book is supported by the table. None of this analysis is present in the *Writu* sentence, which is purely topological. The scientist who wishes to be as objective as possible in his study of the external world will try to free himself from the possible constraints of his own language » (6).

Von Bertalanffy suggests that the Whorfian hypothesis may be extended. He argues that the categories of knowledge depend on biological and cultural factors. In particular, he argues that Aristotelean logic actually covers only the extremely small field of subject-predicate relations. The all-or-none concepts of traditional logic fall short of continuity concepts basic for mathematical analysis. He is with Whorf in hoping that other languages may permit basically different kinds of « science » which would represent other aspects of reality as well or even better than does the current scientific world picture (7).

The suggestion has been made, for example, that a language like Hopi might be better suited to verbalizing the concepts of modern physics than English. But some of the non-Indo-European languages may also have important and hitherto unknown concepts concerning the functioning of social processes — an area in which continuity is even more vital to understanding than in the natural sciences. Some languages may in fact constitute rich sources of concepts which could prove useful to the understanding of dynamic evolving social complexity. Little work seems to have been done on this possibility — most of the examples refer to contrasts of interest to the natural science perspective. In fact the field of comparative linguistics seems to be made up of « one shot » studies with very little comparison. Where comparisons are made it is at the formal rather than the conceptual level (8), so that with the exception of a few startling examples which augur for a fascinating variety of thinking styles, little information is available. It may be that few linguists are competent to write on the concepts of more than one or two non-Indo-European languages, so that no wide-ranging study or classification is possible, and no « handbook » is available. The absence of such a study only helps to conceal the many differences from the Indo-European perspective — the existence of such differences is certainly not widely recognized (9). The whole argument raises the possibility that the projects currently envisaged would not be sufficiently general and flexible to be able to « contain » the concepts of some other language

groups. The either/or distinction between « entities » and « relationships » may only amount to a magnificent exercise in handling Aristotelian « substance » and « attribute » as represented in Indo-European nouns and predicate adjectives. Is the concept of distinct, persisting « entities » common to all languages and can all concepts of « relationships » be adequately represented by graph-theoretic type areas?

David Bohm, a theoretical physicist interested in Piaget's and Gibson's work on the problems of perception, gives detailed arguments against permanence of « entities » and concludes (10):

« It is clear that both in common experience and in scientific investigations, the objects, entities, substances, etc., that we actually experience, perceive, or observe have always (thus far) shown themselves to be only relatively invariant in their properties, this relative invariance having often been mistaken for absolute permanence » (p. 14). « It is evident then that by considering entities and structures as relatively invariant, with an as-yet-unknown domain of invariance, we avoid making unnecessary and unprovable assumptions concerning their absolute invariance. Such a procedure has enormous advantages in research, because one of the concepts — not only in physics but also in the whole of science — has been the tendency to hold onto old concepts beyond their domain of validity » (p. 121-2).

Colin Cherry (11), a telecommunications engineer interested in the psychology of communication with developing countries, considers that relationships may not be meaningfully represented by graph-theoretic links and that other forms of representation might be preferable.

One response is in the work on linguistic universals. It is suggested that terms exist in all languages to designate objects which meet a condition of spatio-temporal contiguity. And, in general, that all languages are cut to the same pattern without there necessarily being any point by point correspondence between particular languages (12). It is recognized that work in this area is only at the early stages (13). It would seem important to avoid losing the richness of alternative perspectives by confining any future project (e.g. UNISIST) to one or two languages in one language group — particularly as the concepts which need to be inventoried are supposed to be in some way relevant to the cultures using such languages. That this is significant is indicated by the fact that 50% of the world's population currently uses non-Indo-European languages. This includes the Chinese, who are unlikely to rem-

ain a minor influence on world society. The argument that many learn an Indo-European « second » language is weak in that being present in classes at which such a second language is taught or used is no evidence that the language and its perspective « take » in the individual as most school leavers know. Even if they do take, it is questionable whether it is satisfactory to ignore the individual's problems of translating between the two conceptual systems.

Problems of translation

It may astonish many people to know that contemporary linguistics has concluded that translation between languages is *theoretically* impossible. Chomsky notes (p. 202):

« In fact, although there is much reason to believe that languages are to a significant extent cast in the same mold, there is little reason to suppose that reasonable procedures (not involving extralinguistic information) of translation are in general possible ».

Georges Mounin, who notes the same conclusion, has summarized the theoretical difficulties prior to considering why, how, and within what limits the practical operation of translations is relatively possible (14). Some of the difficulties he notes argue against any attempt to force any future project into a unilingual mode.

- certain languages have highly developed terminologies in areas where there are few Indo-European equivalents (e.g. the Eskimos and « snow » (30 terms), the Argentine gauchos and « horse colouring » (200). There is little value in attempting a definitive translation when no exact equivalent exists.
- the situation becomes more complex when dealing with socio-cultural terms, e.g. how can « brother » and sister be translated into Maya when that language only has terms for « younger brother » or « older brother » (15) Much closer to the concerns of any social science project is the simple problem of translating « people's capitalism » into French (16).
- another excellent example, noted by Colin Cherry is that whilst there is no difficulty in translating the colour « red » into and from Russian, the associations in the two languages are very different. In English: blood red, red in tooth and claw, red with anger, red light district, etc. In Russian the translation of « red » is synonymous with « beautiful » and has associations equivalent to the English « golden » — hence « Red Square » and the « Red Army » should be meaningfully translated as the « Golden Square » and the « Golden Army ». How much has international tension been aggravated and reinforced by

this simple error ? Similarly, in Chinese, «red » is primarily associated with « joy », « prosperity », « luck » and « happiness »(*).

A.J.

(*) Extract from A.J.N. Judge, Toward a Concept inventory; suggestions for a computerized procedure (Paper presented to a panel of the Committee on Conceptual and Terminological Analysis, International Political Science Association, 9th Congress, Montreal, 1973).

(1) Maurice Line (Ed.) Information Requirements of Researchers in the Social Sciences. Bath University, 1971. 2 vols.

(2) B.L. Whorf. Language, Thought, and Reality. New York, Wiley. 1958. 278 p. (The relation of habitual thought and behaviour to language).

(3) F. Fearing. An examination of the conceptions of Benjamin Whorf in the light of theories of perception and cognition. In H. Hoijer (Ed.), Language in Culture. American Anthropologist. 56 (1954). Memoir 79. 47.

(4) B.L. Whorf. Collected Papers on Linguistics. Washington, Foreign Service Institute, Department of State. 1952.

(5) See Whorf, op. cit.

(6) Marshall Walker. The Nature of Scientific Thought. Prentice. Hall. 1963. p. 103. Bernaltiff's account of the Whorlian hypothesis in : The relativity of categories in : General Systems Theory. New York, Braziller, 1968.

(9) Marshall Walker (The Nature of Scientific Thought) notes (p. 102-4) : - The student of study. There is need for a course for undergraduates (not language majors) which is

(10) David Bohm. The Special Theory of Relativity. N.Y., Benjamin. 196.

(11) Colin Cherry. World Communication; (12) Noam Chomsky. Aspects of the Theory of Syntax. Cambridge. MIT. p. 29-30.

(13) See: J.H. Greenberg (ed.) Universals of Language. Cambridge. MIT. 1963.

(14) Georges Mounin, Les problèmes théorétiques de la traduction. Pâris. Gallimard, 1963.

(15) A special issue of the ETC (Institute of General Semantics), 15. 2. March 1958 is entirely devoted to interpretation and intercultural communication. It gives many examples of this sort of problem.

(16) Georges Mounin. op. cit., p. 67-68.

(*) The author is grateful to Mr. that Wo Tsan for this information.

To what extent have the positive associations of the colour in the two cultures influenced the marked success of socialism there, compared to that in Anglo-Saxon culture, where it has more negative associations ? Another very real example is the report that Coca Cola had difficulty selling their brown liquid in West Africa until its colour was changed to orange.

Arrangements consultatifs (statut consultatif)

Je ne crois pas heureuse la façon dont fut formulé l'article 71 de la Charte de l'O.N.U. en ce qui concerne l'installation de « relations consultatives » entre les deux secteurs de l'action internationale. Je propose le remplacement de l'expression actuelle par « *liens adéquats de coopération, précisés dans des accords bilatéraux* » (ou une formule semblable).

Les raisons de la modification suggérée sont les suivantes :

— Nous avons ici effectivement affaire à la consultation mais cette dernière ne couvre point l'ensemble de liens entre les secteurs: entrent aussi en ligne de comptes divers contacts, parfois formels et parfois de fait, se rapportant à l'octroi de subventions, de bourses, de locaux, à la transmission de certaines tâches en rapport avec la réalisation de programmes d'action préétablis, à l'élaboration des études etc. Il n'est donc pas juste de cumuler toutes ces formes multiples de coopération sous la dénomination globale de la « consultation »; la fourniture d'informations mérite l'attention !

— La création de rapports « consultatifs » ne se fait pas par voie contractuelle mais résulte exclusivement de la volonté unilatérale de l'organisation publique respective. C'est elle, et elle seule, qui procède seule au dosage de l'extension de ladite coopération. C'est elle, et elle seule, qui peut mettre fin aux rapports en question. Il ne s'agit donc point de dialogue, de concertation, l'initiative de l'association privée

— si initiative il y a — étant totalement restreinte et restant dans l'ombre. Cet état de choses a une série de répercussions regrettables : en particulier il crée des apparences d'une attitude

« protectrice » des organisations publiques par rapport aux associations privées, apparences qui souvent revêtent même la forme de supervision à caractère quasi-disciplinaire (cf. G.L. op. cit., 1964, p. 739). D'ailleurs d'après les règles en vigueur, entre en ligne de

Des Etats

comptes une « catégorisation » des associations bénéficiant du statut consultatif.

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tatif, et l'intégration dans une des catégories « supérieures » ne dépend que du libre arbitre de l'organisation publique. Tout cela a des conséquences néfastes d'ordre psychologique. L'esprit de coopération fait défaut. Il a pu être dit que « la notion du statut consultatif, inspirée du « lobby » américain a fait faillite » (avis de M. Goormaghtigh in « La nouvelle société ouverte » op. cit. p. 65).

— L'accent mis par les textes sur la formalisation du statut consultatif s'oppose dans un sens à l'établissement ou au renforcement de vrais rapports humains, relations d'homme à homme, fondées sur une confiance réciproque, dépourvues de formalités procédurières.

On oublie l'essence du phénomène consultatif ayant d'une part le caractère d'expertise et de l'autre celui de représentation d'intérêts, voire ces deux caractères à la fois. On sous-estime en pratique le premier aspect (expertise) et on dégrade parfois le second au rang d'une poursuite d'intérêts fragmentaires, sans tenir compte de l'intérêt général. On offre ainsi peu d'occasion pour que puisse se faire entendre l'opinion libre, de corps sociaux, ne dépendant pas du pouvoir national, mais étant « partenaires sociaux », pouvant apporter aux organisations publiques une aide des plus précieuses et dont la valeur va en croissant. Ce serait une faute grave de continuer à n'y voir que des « groupes de pression et rien que cela.

— On est donc loin d'assurer aux « consultants » le rôle correspondant même à celui qu'on attribue sur le plan national à l'aide consultative en général (cf. « La consultation dans l'administration contemporaine », 1973, pages 60 sq., ouvrage collectif). On sous-estime l'apport possible des associations privées même dans tous les cas où il s'agit de mettre en marche des actions d'envergure sur le plan international, pour lesquelles la participation des populations s'avère indispensable et qui dépassent certainement le cadre

des techniques administratives pratiquées par les bureaux. On arrive à réduire l'aide consultative à des actions sporadiques et à caractère individuel « sans susciter l'intérêt unanime des 300 ONG de l'ONU sauf au niveau de vagues généralités ou de déclarations d'une réelle platitude. ...Il est douteux que l'affaire vaille les frais de voyage considérables qu'elle implique » (cité de J. Meynaud, « Les groupes de pression internationaux », p. 256). Dans ces conditions tout l'arrangement « consultatif » devient soit un fiction, soit un alibi, sans utilité réelle pour les deux secteurs.

— Ce qui manque donc c'est l'esprit de coopération, fondée sur la nécessité — reconnue de part et d'autre — d'une collaboration continue, même si cette dernière complique la tâche bureaucratique de fonctionnaires internationaux et ne plait pas toujours aux gouvernements nationaux. Ce qui manque c'est la compréhension de part et d'autre de la dualité de secteurs sur le plan international et du rôle particulier que chacun d'eux a à jouer. La différence d'objectifs particuliers, poursuivis de part et d'autre aidant, l'inégalité de la situation financière y jouant un rôle certain, un vision globale fait défaut et cela réduit la consultation au rang de formalité. La nécessaire philosophie de coopération, comme base de départ, se trouve dans l'esprit des intéressés remplacée par la pathologie de consultation apparente.

— La coopération entre secteurs doit être reliée à l'évolution des idées sur la participation et aux comportements psychologiques nécessaires pour l'assurer. En tirant des conséquences des modes d'expression actuels dans le cadre des arrangements consultatifs, de leur portée réelle, de leurs fonctions ou disfonctions, il faut donc arriver à - associer - les deux secteurs dans un climat de réelle coopération réciproque et en essayant d'introduire — par ce canal — la société dans le vie des Etats, pour rétablir l'équilibre entre les « décideurs » et les porte-paroles de l'opinion publique.

— Si on veut « délabyrinther » l'Administration internationale, il ne suffit pas de créer un simple terrain de rencontres; il faut créer de conditions rendant possible la réalisation (peut-être progressive) d'une collaboration opérationnelle, en introduisant un pluralisme social dans une sphère actuellement réservée (chasse gardée) aux seuls Etats grâce à la survie d'une « féodalité institutionnelle » sur le plan international.

— A la reconnaissance des associations privées comme interlocuteurs valables sont liés : d'une part le nécessaire regroupement des associations internationales, afin de parer à l'éparpillement de forces sociales et assurer l'efficacité de la coopération; d'autre part l'indispensable élargissement évolutif du mouvement associationniste sur le tiers monde, pratiquement non représenté sur ce plan. Une série de postulats stratégiques et tactiques doivent être remplis pour assurer ce résultat.

— En nous limitant au domaine sémantique je propose l'introduction dans les textes de la notion de la « coopération » (au lieu de se contenter de l'actuelle notion du statut consultatif), en soulignant le caractère contractuel de cette coopération et en limitant son étendue aux « liens adéquats ». La généralité de cette expression — peut-être regrettable — tend à couvrir l'ensemble de rapports entrant ici en ligne de comptes et cesse d'être dangereuse grâce au caractère contractuel de ces relations. Sous l'angle terminologique cette modification paraît indiquée à tous les points de vue.

Organisation internationale intergouvernementale

A) ORGANISATION me semble dans ce contexte correspondre parfaitement à l'idée qu'on veut exprimer.

Nous avons en effet ici affaire à l'existence d'un « système social » (au sens de Parsons, « The Structure of social Action » 1949), système fondé sur trois types d'activités essentielles : réalisation (en commun) d'objectifs; maintien de la structure interne établie; adaptation à l'environnement externe » (à comparer avec la conception de C. Argyris, « Participation et organisation », trad, française 1970, p. 309).

Quel que soit le type particulier du groupement organisé, son degré réel d'institutionnalisation et les valeurs qu'on retrouve à sa base, on trouve dans l'action « organisée » les facteurs de conformation, de configuration et d'interrelation des composantes, de coordination de l'action afin d'essayer d'atteindre en commun une fin établie.

Sans accepter pour cela le degré d'intégration du modèle weberien (correspondant mal avec le milieu international et exigeant un ordonnancement hautement formalisé), on veut seulement marquer la tendance au « global », à réaliser grâce à une structure organique, structure qui (au sens de E.B. Haas, « Beyond the Nation-State : Functionalism and International organisation », 1964, p. 92) tendrait à rendre possible l'action pouvant transformer le système existant plutôt que se contenter d'assurer seulement sa survie. Ce facteur de structure — qu'on trouve dès le 15^{ème} siècle dans l'expression anglaise d'Organisation (Higden Rolls 1432-50, voir « The Oxford English Dictionary », Oxford, 1961) — constitue le lien entre les composantes, lien relativement stable et continu (il ne se modifie que lentement dans le temps et dans l'espace), facteur de coopération; on situe le processus d'action collective — à l'opposé des activités individuelles — dans un ensemble structuré, dans une composante finalisée, permettant de la déterminer par rapport à d'autres ensembles et constituant le cadre tangible (l'armature) du fonctionnement d'une telle entreprise (« organization performance » d'après C.L. Shartie, « Executive performance and leadership » 1956p.5)

Un tel groupement organisé des Etats, ou d'autres sujets de Droit international public, peut se caractériser par des articulations plus ou moins primitives,

— résultat direct de la nouveauté relative de tels essais, du (ait qu'il s'agit ici au fond d'une sorte de projection des actions de ces sujets sur un plan supérieur (inter-système), et de l'attachement des Etats à leur quasi-souveraineté. Fonctionnellement parlant, les attributions d'une telle organisation restent souvent modestes parce que très limitées, et plutôt secondaires quant à leur poids réel. Et plus ces attributions sont larges et ont un caractère plutôt général, plus la méfiance des composantes se reflète dans la pauvreté des structures. Mais tout cela n'empêche guère le maintien de cette terminologie comme paraissant en l'occurrence parfaitement adéquate. Il est caractéristique que même les opposants formulent l'exigence concernant l'existence d'un minimum d'organisation, c'est à dire précisément de ce lien unificateur sans lequel il n'y a pas d'organisation mais qui suffit en soi pour justifier son existence (et donc cette dénomination). Rien ne s'oppose évidemment à ce que cette organisation évolue par la suite dans le sens de renforcement de ses structures avec tendance à une plus grande intégration. C.W. Jenks (« The proper law of international organisation », 1962, p. XXXVII) dit à juste titre dans le même ordre d'idées :

« ... International organisation is still in its infancy. The developments of the last generation are merely the precursors of more effective forms of international organisation on a far more ambitious scale, and the law now being evolved by the rapid accumulation of precedent must therefore be sufficiently solid to support a more imposing superstructure than we can yet visualise... ».

Ainsi l'auteur maintient la terminologie traditionnelle et il faut, me semble-t-il, partager son approche : il serait dommage qu'une exagération de pureté sémantique, ou une autre motivation de ce genre, ferment la voie vers une évolution qui au fond est désirée par tout le monde et paraît parfaitement prometteuse.

B) INTERNATIONALE — cet adjectif semble de même correspondre à la situation de fait et est généralement admis de longue date. Je me prononce en faveur de son maintien. Aux arguments habituels s'ajoute celui que — comme cela est expliqué séparément — cet adjectif caractériserait désormais seulement les organisations groupant des Etats et non plus celles qui — sur le même plan — ont un caractère privé. Dans ce dernier secteur on remplacerait l'adjectif « in-

ternational » par « transnational » comme le propose Ph. G. Jessup (« Transnational law », 1956). Ainsi le caractère « international », mettant en valeur l'existence d'un écran des « nations » (pluralité « organisée »), resterait en usage là où effectivement est sa place. On a ici affaire à une coopération des Etats et d'eux seuls. Il est vrai qu'il serait possible de remplacer cet adjectif par « inter-étatique » ce qui correspondrait mieux à ce qui existe. En effet tout ce problème ne se pose pas sur un plan national mais étatique. Il y a des Etats multi-nationaux et ce sont eux, et eux seuls, qui sont représentés sur le plan inter-« national », et non pas les nations respectives. Les problèmes du fédéralisme et des minorités méritent d'être pris aussi en considération sous cet angle. Mais ce changement éventuel ne tiendrait pas compte de l'assimilation parfaite de la dénomination actuellement en usage, autant par les textes officiels que par les auteurs et par l'opinion publique. Une telle modification terminologique, justifiée dans un sens, risquerait donc de créer beaucoup plus de complication que d'amélioration. Il ne semble donc pas raisonnable, par pur pédantisme, bouleverser les habitudes fortement implantées.

Pour toutes ces raisons — et afin de ne pas suggérer des changements pour des changements — ma préférence va décidément au maintien de l'adjectif actuellement en usage.

C) INTERGOUVERNEMENTALE

Cet adjectif est à l'heure actuelle généralement admis et semble même assimilé par l'opinion publique, utilisé par les auteurs et dans le langage courant. Il paraît correspondre à l'idée de la participation des Etats, représentés par leurs autorités dirigeantes, à une action collective organisée, à caractère international. Il doit, tout particulièrement, marquer la différence entre l'existence d'un tel secteur public sur ce plan et celle d'un secteur parallèle privé (dénommé « non-gouvernemental » d'après l'article 71 de la Charte des O.N.U.). Comme permettant cette démarcation il est considéré comme utile.

A maintes reprises il a été critiqué dans la littérature. Le soussigné l'avait fait, au moins à deux reprises (dans « International Associations » No 12 / 1964 et 1 / 1965 et dans « Répertoire de Droit international », Dalloz, 1969, tome II, p. 579). Une partie importante de l'opinion scientifique contemporaine, pas seulement des juristes, constate que cette terminologie est logiquement déficiente. En effet, on pourrait admettre cet adjectif — en bonne logique — s'il ne s'agissait en l'occurrence que de la coopération entre les seuls Exécutifs (gouvernements) des Etats en cause (cf. C.W. Jenks in

. British Yearbook of International Law., No 22, 1945, p. 18 sq.). Or, il n'en est rien. « Les relations internationales s'établissent de plus en plus au niveau de divers étages de la structure interne des Etats » (Paul Reuter, « Institutions Internationales », 1937, p. 298). « Pour les retrouver au sein de cette structure, les saisir et comprendre on ne peut donc se contenter d'observer seulement l'étage suprême » de l'armature gouvernementale ou administrative étatique, à savoir du niveau ministériel (ou inter-ministériel), mais il faut descendre plus bas et en même temps savoir observer attentivement l'environnement du pouvoir où se retrouvent les divers groupes d'intérêts » (cité de G.L. in « Annales Universitatis Saraviensis » No 3-4/1961, p. 151). On fait donc ici — plutôt inconsciemment — une certaine confusion terminologique sur le plan du droit : confusion entre les parties en cause (ayant conclu la convention internationale constituant l'organisation déterminée) et leurs représentants légaux, entre l'acteur et le mandataire. En même temps on néglige l'ensemble de considérations sociologiques entrant ici en ligne de comptes et qu'on ne peut passer outre sans déformer la réalité sociale : « si on ne veut pas se contenter de seules apparences, il faut étendre les investigations sur le plan international pour se rendre compte, dans toute la mesure du possible, quelles forces sociales influencent en fait les relations internationales. » (idem). Les groupes « infra-étatiques », les sections ou filiales nationales de ONG, ont ainsi la possibilité de jouer un rôle actif à l'abri des structures étatiques. L'analyse sociologique conduit donc à remettre en question l'unité du concept étatique, sur laquelle les juristes mettaient exclusivement l'accent, et démontre les possibilités d'interventions offertes aux initiatives privées dans le domaine, autrefois strictement réservé aux gouvernants, des affaires internationales » (cité de M. Merle dans « La nouvelle société ouverte », UAI, 1972 No 18, p. 16). On ne peut donc se laisser aveugler par l'existence de l'écran gouvernemental. L'analyse plus poussée nous ferait dépasser même la notion de l'Etat. N'allant ici pas si loin, il faut en tout état de cause se prononcer catégoriquement contre la continuation du recours à l'adjectif « inter-gouvernemental » qui ne peut qu'induire en erreur en dépit de son bien-fondé apparent (ce sont les gouvernants des Etats respectifs qui agissent sur la scène internationale, mais non pas en leur nom propre).

On a proposé le remplacement de l'adjectif « inter-gouvernemental » par « inter-étatique » (ce dernier est admis en langue allemande : « zwischenstaatlich »). Ce serait une solution simple, mais peut-être trop simpliste. Il semble donc indiqué plutôt de retenir la conception qui met l'accent sur le carac-

tère « public » de l'organisation internationale en question. Chez plusieurs auteurs on trouve l'identification sémiotique sur ce plan de notions « inter-gouvernemental » et « public » (cf. p. ex. V.D. Pastuchov. « A guide to the practice of international conferences », 1945, p. 8: « intergovernmental or public Conference »). L'auteur autrichien K. Zemanek (« Das Vertragsrecht der internationalen Organisationen », 1957, p. 7) remplace tout le long de ses développements l'adjectif « inter-étatique » par « publique », et « non-gouvernementale » par « privée ». Dans sa thèse de, 1964 B.D. Stosic (Les ONG et l'O.N.U., p. 79) fait correspondre la notion de « privé » avec « non gouvernemental » (ce qui a contrario mène à l'identification du « public » avec l'« inter-gouvernemental »). Il serait aisé de citer maints auteurs représentant des points de vue analogues. En ajoutant aux notions, précédemment discutées, de « l'organisation » et « internationale », l'adjectif « publique » on fait valoir le caractère « officiel » de ces entités, avec tous les facteurs qui s'ensuivent (l'existence des éléments de contrainte y comprise; cf. l'auteur soussigné, op. cit., 1964, p. 737). En dépit de la généralité de cette notion il semble qu'elle rend la situation claire et offre la possibilité d'une délimitation exacte d'entités, actives sur le plan international. Il est vrai qu'une incertitude risque de se maintenir. S'agit-il de l'initiative « publique » ou seulement de la participation des organismes ayant ce caractère, voire de la formation de structures organisationnelles particulières ou des fins poursuivies ? Ces confusions existent actuellement et la modification proposée ne les écarte pas seule. Il faut donc y ajouter des interprétations qui ne manquent pas et exprimer ainsi la pensée d'une façon suffisamment nette. C'est la le résultat de la brièveté recherchée de la dénomination en question. L'interprétation devra prendre en considération la variété des cas d'espèce. Mais, généralement parlant, la qualification de « publique » s'appliquera globalement à l'ensemble de situations respectives. Il y a un lien étroit entre l'initiative, l'admission à participer, la création d'organes représentatifs et exécutifs, enfin (avant tout) les fins d'utilité publique et d'intérêt général. Ce qui reste à l'heure actuelle admis c'est l'existence d'une convention internationale comme acte constitutif de l'organisation et signe distinctif (en cas de doute) d'une organisation publique par rapport à celle qui ne l'est pas. Ainsi une confusion semble écartée. Ce qui reste douteux c'est la situation des organismes semi-publics, « mixtes », à composition hétéroclite; ce caractère particulier de tels organismes, de plus en plus nombreux, mérite d'être marqué dans leur dénomination globale. Un problème à part, méritant d'être clairement résolu, est celui d'organismes à

but lucratif (sociétés Internationales). Le sous signé s'est exprimé à leur sujet dans son étude sous-citée de 1961 (en particulier p. 155 et 157).

Organisation internationale non gouvernementale

A) ORGANISATION — ce substantif mérite d'être remplacé par « Association ».

En effet, ce qui est essentiel dans cet ordre d'idées ici (à l'opposé de l'Organisation internationale publique) c'est moins le problème de structure organisationnelle, du degré d'institutionnalisation, que l'approche « associationniste » déterminant un comportement « participationniste » (voir Albert Meister, « Vers une sociologie des associations », 1972, p. 11), en rapport avec le volontariat des participants. Cette approche est fondamentale puisqu'elle détermine un style particulier d'action, elle ouvre une « perspective sociologique nouvelle » (cf. « Geschäftsbericht » de Max Weber in « Verhandlungen des I. Deutschen Soziologentag, Frankfurt 1910) partant de la spontanéité (si pas toujours quant à la genèse de l'association, mais en tout cas de la « participation volontaire »). Il y a donc lieu de mettre l'accent sur cette coopération - bénévole », génératrice d'une mentalité spécifique qui — quelle que soit la voie choisie pour arriver au but : libérale ou « dirigiste » (dans la société socialiste ou socialisante), quel que soit le degré effectif de la « sociabilité » des participants — constitue le trait caractéristique de ce mécanisme social. Le groupement ainsi conçu a beau être uni-fonctionnel ou pluri-fonctionnel, — il reste un phénomène du pluralisme social, à caractère consensuel, reflet tangible d'une vision élargie de relations internationales. On y voit un facteur d'animation et du dynamisme, pouvant assurer un équilibre par rapport aux éléments technologiques des organisations internationales publiques, porteur d'une philosophie associationniste spécifique. C'est grâce à cela que la représentation sociale trouve sa place sur la scène internationale, que la dualité de secteurs (public et privé) oriente les relations entre les peuples, qu'on soutient et même sauvegarde la démocratie à ce niveau. Cet aspect des choses fut présenté par exemple par l'U.A.I. dès sa création, puisqu'elle eut recours à la notion de l'« association » dans le même ordre d'idées. Il est étonnant qu'on n'a pas imité cet exemple mais accepté la dénomination d'« organisation » qui — pleinement justifiée sur le plan du public — ne semble nullement adéquate dans le secteur privé. Cette solution permet d'éviter le recours aux adjectifs « bénévole » ou « volontaire » que j'avais suggéré en

son temps (cf. . La nouvelle société ouverte », U.A.I. No 18, 1973, p. 61) et qui fut critiqué par la confusion ainsi créée (peut-être) avec la notion de « finalité charitable ». Le côté « volontariste » est inclus dans la notion d'association qui correspond en outre parfaitement aux desiderata d'une « société ouverte », à ses mutations, contemporaines et prévisibles pour l'avenir, aux suggestions de divers auteurs. Le problème est suffisamment mûr pour être posé avec netteté : l'acceptation du substantif « association » crée une nouvelle délimitation terminologique par rapport aux « organisations » publiques, ce qui constitue un avantage supplémentaire et nullement négligeable. On revient aux anciennes suggestions de Nicolas Politis de 1923, comme le soussigné l'avait proposé dès 1955 (in « Associations internationales », 1955 p. 506). Il ne s'agit donc ici que de rectifier une pratique plus récente, sanctionnée (hélas) par l'article 71 de la Charte de l'O.N.U. et par les actes constitutifs ultérieurs dans le cadre de la famille de l'O.N.U.

B) INTERNATIONALE — je suggère le remplacement de cet adjectif par « transnationale ».

Je me réfère dans cet ordre d'idées aux développements de G.P. Speckaert (« Transnational ou international ? » in « Nouvelle société ouverte », op. cit., p. 25 sq.) et aux auteurs qu'il cite. Tout particulièrement je prends en considération les observations du prof. M. Prélôt (idem., page 27) prétendant que « le transnational traduit pour certains l'idéal de toute institution internationale se détachant de ses origines nationales pour en réaliser le dépassement ». De même le prof. Ph. C. Jessup (« Transnational law », 1956) souligne avec force la nécessité de l'emploi de cet adjectif là où ne s'interpose pas pour les intéressés un vrai écran étatique-national (exemple de Prélôt concernant l'Eglise). A ces auteurs il y a lieu d'ajouter H. et M. Sprout (« Foundations of International Politics », 1962, p. 75, 519 et passim) qui soulignent dans le même ordre d'idées le rôle « des mouvements sociaux de toute sorte en rapports, à travers les frontières nationales, et opérant simultanément dans plusieurs pays... la circulation des idées se faisant sans tenir compte de la géographie politique ». Comme le propose Speckaert il semble nécessaire de limiter l'expression « transnational » au remplacement des expressions « international non gouvernemental » sans élargir la première sur les organismes publics qui, eux, ont affaire en premier lieu au dépassement d'un véritable écran étatique-national qui ne se manifeste point quant aux organismes privés (sauf en ce qui concerne le côté juridique-statutaire qui ne fait pas l'objet de nos observations et qui fut déjà traité ailleurs, sans être résolu jusqu'à ce jour de façon satisfaisante). Ce changement d'adjectifs sert aussi

une meilleure délimitation des notions. a donc une importance d'ordre typologique. A tous les points de vue le recours à la notion de « transnational » semble donc s'imposer ici.

C) NON GOUVERNEMENTALE — je suggère le rejet catégorique de cette expression négative.

Les raisons de ce rejet furent développées ailleurs à plusieurs reprises. Aucun argument à peu près sérieux ne parle en faveur du maintien de l'expres-

sion actuellement en usage. Comme partout, mais ici tout particulièrement, le problème sémantique dépasse de beaucoup le domaine d'étiquettes terminologiques : la mauvaise terminologie, entrée dans les mœurs, empêche la compréhension de l'essence même des problèmes et de s'orienter l'opinion. Le caractère négatif de l'expression en usage induit, dans un sens, en erreur quant aux rôles respectifs de deux

secteurs d'actions internationales alimente cette sorte particulière de « mépris » pour l'associationisme (et. A. M. Rose, « Theory and Method in the Social Science », 1954, p. 351) et paraît à tous les points de vue particulièrement inadéquate.

On pourrait exprimer l'avis que — cet adjectif disparu — il ne demande point d'être remplacé. En effet, le substantif « association » devrait en principe suffire pour faire valoir le caractère privé des « associations transnationales ». Néanmoins, afin d'éviter tout

loin et d'ajouter, à sa place, l'adjectif « privé ». Je ne suis pas d'avis de D.C. Blaisdell (« Unofficial groups in international relations » in « Intern. Assoc. » 1959; p. 463) qui prétend que le recours à cet adjectif séparerait un phénomène social qui devrait rester uni. Au contraire, afin de maintenir l'équilibre (ou plutôt de la constituer, parce qu'à l'heure actuelle il fait fâcheusement défaut) il faut précisément

faire une différentiation entre le côté « officiel » et le côté « social » tout en soulignant le caractère fatalement complémentaire du second par rapport au premier. Il s'agit avant tout de clarté qu'on peu atteindre en diminuant la complexité et en rectifiant les inexactitudes sémantiques. L'adjectif « privé » renforce l'aspect « associationniste » de ce secteur parallèle qui mérite par ailleurs d'être juridiquement encadré sur le plan international. Le jeu de rapports continus et (enfin !) confiants des deux secteurs, la compréhension que l'élément social (« privé ») est représentatif des peuples, l'accent à mettre sur la nécessité de concertation dans tous les domaines sociaux-économiques. — devraient constituer le point de départ d'une évolution faisant valoir le poids des « partenaires sociaux », rapprochant l'action internationale des peuples eux-mêmes et permettant ainsi à tous les intéressés de s'enrichir réellement des mutuelles différences.

Pluralism, Integration, Participation, and Mobilization

concept misinformation in comparative politics(*)

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Given the fact that pluralism, integration, participation and mobilization are culture-bound concepts which may reflect — as far as we know at the outset — a distinctive Western experience, the methodological caveat here is that the reference area should make for the starting point of the investigation. So to speak, we are required to elaborate our culture-bound concepts in a « we-they » clockwise direction. It is proper, therefore, to start with the question: How do we understand pluralism, integration, participation and mobilization in their domestic, original context? At home « pluralism » does not apply to societal and/or political structure, nor to interplay between a plurality of actors. Pluralism came to be used, in the Western literature, to convey the idea that a pluralistic society is a society whose structural configuration is shaped by pluralistic beliefs, namely, that all kinds of autonomous subunits should develop at all levels, that interests are recognized in their legitimate diversity, and that dissent, not unanimity, represents the basis of civilization. Pluralism is indeed — as already noted — a highly abstract structural principle. Yet the term points to a particular social structure — not merely to a developed stage of differentiation and specialization — and does retain a wealth of characterizing connotations whenever we discuss, in the Western democracies, our internal policies and problems. « Integration » can be conceived as an endstate, as a process, or as a function performed by integrating agencies (parties, interest groups, etc.). In any case, in the Western politics integration is not applied to *whatever* kind of « putting

together», to *whatever* state of amalgamation. For instance, when American scholars discuss their own domestic problems, they have definite ideas of what is, and what is not, integration. They would deny that integration has anything to do with « enforcing uniformity ». They are likely to assume, instead, that integration both presupposes and generates a pluralistic society (as outlined above). And, surely, an integrative agency is required to obtain a maximum of coalescence and solidarity with a minimum of coercion.⁶² Similar points can be made with regard to participation and mobilization. Regardless of whether « participation » is used normatively (as pointing to a basic tenet of the democratic ideal) or descriptively (as reflecting a democratic experience), in either case in our domestic discussions participation is not any such kind of « taking part ». Thus the advocates of a participatory democracy are hardly satisfied by any kind of involvement in politics. To them participation means *self-motion*; it does not mean being manipulated or coerced into motion. And surely the original definite meaning of the term conveys the idea of a free citizen who acts and intervenes — if he so wishes — according to *his* best judgement. So conceived, participation is the very opposite, or the very reverse, of mobilization. Mobilization does not convey the idea of individual self-motion, but the idea of a malleable, passive collectivity which is being *put into motion* at the whim of persuasive — and more than persuasive — authorities. We say that individuals « participate », but we cannot say about the same individuals that they

« mobilize » — they *are mobilized*. It is quite clear, then, that pluralism, integration, participation and mobilization all have specific connotations which can be pinned down, and are in fact retained — no matter how implicitly — in our Western enquiries and controversies. However, in the context of global comparative politics the specificity of these notions gets lost: there is no end to pluralism; integration is applied indifferently to pluralistic and non-pluralistic settings; and participation and mobilization are turned into largely overlapping notions. There is no end to pluralism, for we are never told what is non-pluralism. Since pluralism exists somewhere, the assumption appears to be that « to a different degree » pluralism will be found to exist everywhere. However, a different degree of *what*? This is indeed the irony of using a degree language — intended when used appropriately to convey precision — for conveying elusiveness. Likewise the meaning of integration changes, and eventually evaporates, en route. Finally, and similarly, the distinction between participation and mobilization only holds at home. With most comparative oriented scholars mobilization comes to mean whatever process of social activation; and participation is currently applied by the discipline at large both to democratic and mobilizational techniques of political activation. At this stage of the argument I need not labor at explaining why and how we obtain these drastic losses of specificity. They result, as we know, from conceptual stretching, the clumsy attempt to arrive at universal concepts at the expense of precision, instead of at the

expense of implication (i.e., by reducing the number of qualifying attributes. What remains to be highlighted are the consequences of this state of affairs. Take, for instance, the formidable errors in interpretation and prediction which are suggested by the universal, unspecified application of « pluralism » and « integration ». If we say that African societies are not pluralistic but « tribalistic », the argument is likely to be that a situation of tribalistic fragmentation hardly provides the structural basis not only for integrative processes to occur, but also for bringing integrative agencies to the fore. Indeed my argument would be that the functional needs, or feedbacks, of a fragmented society are at odds with the functional feedbacks, or needs, of a pluralistic society. In Europe, for instance, medieval fragmentation generated monarchical absolutism. However, if pluralism is vaporized into an empty generality, then we are authorized to call African societies pluralistic, and the unfortunate implication may well be that we expect Africans to solve their problems as if they had to deal with Western-type societies.⁶²

« Mobilization » is also a worthwhile example in that it confronts us with a problem that has only been mentioned, so far, in passing. While pluralism, integration and participation are derived from our experience with democracy — i.e., from the context of the democratic polities — we also have a limited set of terms which originate from a totalitarian context. This is the case with the term mobilization, which derives from military terminology — especially the German total mobilization of World War 1 — and enters the vocabulary of politics via a military type of party (as Duverger calls it), and specifically via the experience of fascism and of nazism.⁶⁴ Nonetheless the term is currently applied to the democratic polities — and the means that we have drawn a « reversed extrapolation » (i.e., a counter-clockwise extrapolation). And since we often complain that our terminology is democracy-centered, my first complaint is that we fail to take advantage of the fact that we do have terms which escape the democratic bias. However, the inconvenience resulting from reversed extrapolations are seen best on a broader scale, and with particular reference to what I call the « boomerang effect » of the developing areas.⁶⁵

Western scholars travelling across Africa or South-East Asia discover that our categories hardly apply, which is hardly surprising. From this they conclude — and this is the boomerang effect — that the Western categories also should not be applied to the West. But this is a strange inference. Granted that global comparative politics requires a common denominator, it does not follow that we can escape Western parochialism by masquerading in non-Western clothes. For one thing, it

may well be that a number of ancient civilizations appear diffuse and amorphous to the Western observer precisely because he lacks the categories for coping with devious, « non-rational » structural patterns. On the other hand, and assuming that underdeveloped political societies may be far less structured than others, this is no reason for feeding back shapelessness where structural differentiation does exist. Hence, reversed extrapolations are a fallacy, and the problem of establishing a common denominator does not authorize us to feed primitivism and formlessness into non-primitive settings. If I may generalize from the above it appears that much of the ongoing work of the discipline is plagued with « meaningless togetherness », and thereby with dangerous equivocations and distortions. In particular, and especially important, under these conditions we are dangerously exposed to « begging the question », i.e., to assuming what we should be proving : the *petitio principii* fallacy. For instance, if « mobilization » is applied to a democratic polity the suggestion is that democracies mobilize more or less as totalitarian regimes do. Conversely, if « participation » is applied to a totalitarian system the suggestion is that democratic participation also occurs, to some extent at least, in nondemocratic settings. Now this may well be the case. But the case cannot be proven by *transferring the same denomination* from one context to another. For this amounts to pure and simple terminological camouflage : things are declared alike by making them *verbally* identical.

All in all, then, it can hardly be held that our « losses of specificity » are compensated by gains in inclusiveness. I would rather say that our gains in travelling capacity, or in universal inclusiveness, are verbal (and deceptive) while our « gains in obfuscation » are very substantial.

I cannot discuss this further. As La Palombara vividly puts it, « so many of our generalizations about the political process move with apparent randomness from the micro to the macro-analytic levels » — the result being « messiness caused by confusion as to the level of analysis ».⁶⁶ Following this line of complaint I have argued that confusion as to the level of analysis brings about these unfortunate results : 1) at the higher levels, macroscopic errors of interpretation, explanation and prediction; 2) at the lower levels, a great deal of wasteful data misgathering; 3) at all levels, confusion of meaning and lack of poignancy in our concepts. We lack words. But conceptual stretching and poor logic have largely impoverished the analytical articulation and the discriminating power of the words that we use. And my feeling is that only too often major differences are being disregarded on the flimsy basis of trivial secondary similarities. It would

hardly make sense to say that men and fishes are alike in that both share a « capacity for swimming ». Yet much of what we are saying in global comparative politics does not make much more sense.

Let me stress in conclusion, that according to my scheme of analysis all of this is unnecessary. Awareness of the need for highly abstract, all-embracing categories does not mean that we need increase the amount of these categories which could in fact be reduced. Moreover, if we know where we stand in relation to the « property space » of the analysis that we are pursuing — not only conceptual stretching is ruled out, but also faulty analogies and the begging-the-question fallacy can be disposed of.

62) Since we are discussing here macro-problems and macro-theory I need not follow the concepts under investigation all the way down the ladder of abstraction. I should not let pass unnoticed, however, that « integration » also belongs to the vocabulary of sociology and psychology, thereby lending itself to very fine level level distinctions. See e.g., W.S. Landecker, « Types of integration and their Measurements », in The

Language of Social Research, op. cit., pp. 19-27.

63) The point could be extended at great length.

eg., I would assume that only in a truly pluralistic society (i.e., qualified by the characteristics conveyed by the Western use of term) may differentiation result in, and join forces with, integration. But much of the literature on political development seems to miss this essential condition.

64) Shils and Deutsch relate the notion also to Mannheim's « fundamental democratization »

(see esp. K.W. Deutsch « Social Mobilization and Political Development », this Review. 55, September 1961, p. 494). But while Mannheim may well have provided the bridge across which

« mobilization » entered the vocabulary of de-

mocracy, the fact remains that the term was

commonly used in the early thirties, in Italy

and in Germany, as reflecting a distinctly totalitarian experience.

65) The boomerangeffect is also responsible, in part, for the disappearance of politics (supra, note 5)

66) Comparative Politics (October 1968), p. 72.

(*) Extract from the author's article : Concept Misinformation in Comparative Politics. The American Political Science Review, 64, December 1970, No 4, pages 1033-1053 (extract from pages 1050-1052).

Introduction

It is healthy to be reminded of the lack of homogeneity in international discourse. In particular it seemed to be a useful exercise to assemble together some data on the world's main languages, terminologies, and what, for want of a better word, may be called mind-sets.

Languages of the world

Somewhat surprisingly, up to date information on the number of languages spoken, their interrelationship, and the number of speakers of each language is not easily available (One would have thought that these would be regularly reported in the Unesco Statistical Yearbook). The exact number of languages is not known, mainly because there is disagreement among linguists over what constitutes a language and what constitutes a dialect. The figure of 2,700 to 3,000 languages is however frequently encountered.

There is also much difficulty in breaking the languages down into interrelated groups. A portion of linguistic debate is concerned with allocating particular languages to new parts of the currently favoured classification scheme. There are many differences of opinion on subgroupings. For this reason, it would seem, there is a tendency on the part of linguists to avoid presenting comprehensive listings. Information on the number of speakers of each language is equally elusive. The table (on pages 222-223) is therefore a compromise among a number of different sources (1). It should be considered indicative only. An attempt has been made to include all languages with over one million speakers. One first important conclusion is the number of languages spoken by less than one million people (over 2,500).

The number of speakers of a particular language is frequently a matter of national or cultural prestige to the degree that one questions the objectivity of comparative statistics (2). One reason for discrepancy is putting « second language » speakers together with « first language » speakers. It is difficult to locate information on the conceptual restrictions imposed by a particular language, since most studies are word-oriented. Since each language provides a conceptual framework, an understanding of the strengths and weaknesses of different frameworks could be extremely enriching for international discourse.

Terminologies

The exercise of collecting data on languages suggested that it might be equally useful to present information on the variety of terminological systems

currently in use. The argument here is that each discipline, which is the subject of education, has its own special vocabulary and conceptual framework. Communication between disciplines is a matter of considerable difficulty. There is no profession of interdisciplinary translators as there is for languages — nor is there any interdisciplinary * Esperanto ». It seemed useful therefore to see whether any answer could be given to such questions as « how many people speak sociology ? » However, as with languages, there are those who speak the jargon fluently, others who make use of some of it, and finally there are those who can understand it but do not speak it. Clearly this type of information is very hard to obtain. However, by making a number of assumptions, it is possible to obtain an indication of how many speakers of each jargon there might be. While the assumptions may be weak, no other course is currently open to us. Readers must judge for themselves from the table (see page 224-225, whether the information presented raises useful questions. As with the languages, there is a problem of distinguishing between terminological « languages » and « dialects ». Many of the languages/dialects, used by highly specialized groups could not of course be detected by the method used here. One can speculate that there may be as many as several thousand.

Since a listing of this type has apparently not been attempted before, some procedural notes are in order. Some readers may prefer to continue at the next heading and omit the following paragraphs,

UDC List.

2. It was assumed that the speakers of each jargon must have received a third level or university education. A useful method of

distinguishing between the degree of fluency was to base it on the achievements at this level: Unesco distinguishes three stages at the third level.

A. Diplomas and certificates lower than the first degree (generally less than 3 years)

B. Diplomas and certificates equivalent to a first degree (generally 4-5 years)

C. Diplomas and certificates equivalent to a higher degree (including master's and doctorates).

It was decided to consider the Cs as fluent, primary users; the As - and Bs together as secondary users with a partial knowledge; those enrolling but not qualifying as having a limited understanding of the jargon in question.

3. The Unesco Statistical Yearbook gives - number of students reaching the above levels each year, for recent years, for the majority of countries. (The question of the international comparability of diplomas is explicitly set aside in presenting this information)

— data for the majority of countries, for recent years, on enrollments, students and graduates broken down by the following disciplines: humanities education, fine arts, law, social sciences, natural sciences, engineering, medical sciences, agriculture.

4. The Unesco discipline breakdown was not detailed enough, so a means was required to obtain data on the achievement with respect to more specialized jargons. The assumption was made that data available at a more detailed level in the USA could be used as a means of establishing the relative number of speakers within any of the Unesco groupings. This assumption is especially weak in the case of the highly advanced technology jargons (e.g. computer design).

5. The Unesco data only indicated the recent graduates. Up to date estimates of the total number of graduates in each country seem to be unavailable. A means was therefore required of establishing a relationship between the number of current graduates and the total number of graduates.

Again the assumption was made that data available for the USA could be used if a correction for the relative development of the USA was made. It was assumed that the relative GNPs could be used for this purpose.

The source used for the USA data were : American Scientific Man power Report 1970. Washington, National Science Foundation; and W.T. Furniss (Ed.) American Universities and Colleges. Washington. American Council on Education. 1973, p. 19 and p. 1773-4.

The NSF reports on active scientists of whom an estimated 64 % answered a questionnaire.

The second source indicates how many people graduated since 1930 (an assumed arbitrary cut-off date).

6. A limited degree of cross-checking was possible by comparing totals for disciplinary groups obtained by extrapolating from USA to work data, and by extrapolating back Unesco current data from 1970 to 1930 (on the assumption of 10% average decrease per year, indicated in the U.N. World Social Situation Report for 1970, which was assumed to hold for the whole period). The use of USA data did not cross-check sufficiently in the case of medical sciences and law (not adequately covered in the NSF report) so the Unesco data only were used. In addition, for medicine, contrary to Unesco practice, doctorates were treated as type C rather than B.
7. An assumption had to be made about the average number of years at each stage in order to correct the Unesco enrollment figures for re-enrollments.
8. The disciplinary breakdowns were different in the different sources. Adjustments had to be made for this. For this reason, the totals ways correspond with the real total of the items included below. This however conforms with NSF practice, since some items may be an other category.

by international professional bodies. The primary users are essentially the «professionals » in each jargon area whereas the secondary users are the « technicians » or « appliers ». The special weakness of the data presented on the secondary and tertiary levels is that it does not allow for people who have acquired the ability to use the jargon, either through practical work experience (e.g. a lawyer's clerk) or through private reading on the mass media. In addition, an attempt should be made to correct the two lower levels by data on employees in occupations using a particular jargon. The ILO data in the Yearbook of Labour Statistics is however unfortunately presented by industrial sector and not by discipline and does not distinguish between the different grades of employee (professional, technician, operative) (3). However there may be some validity in the assumption that only people who have been exposed to a jargon in formal education acquire more than a limited understanding of it, which would maintain the validity of the data on the second level of users. Another weakness, which is difficult to correct, is that educational courses tend to spread to cover a variety of disciplines, although Unesco data would only cover the major discipline for

which the student registered. Thus particularly within a major grouping like the « social sciences », students of any of the sub-groupings would acquire a « limited understanding » if not the ability to make a « partial use », of the terminologies of other sub-groupings. The data on developing countries (Africa, Latin-America, Asia, excluding Israel, Turkey and Japan) is of course especially subject to the reserves concerning the equivalence of diplomas. The graduates from India, Pakistan, Egypt, Brazil and South Africa considerably inflate the developing country figures.

Mind-Sets

In this last section we touch upon areas which are much less understood. They concern the pre-logical biases or dispositions which govern an individual's for a culture's preference for particular types of information or concepts. A striking concrete example of one aspect of this is the American preference for grid organization of roads, with systematic numbering along each road, compared to the Japanese area/time concept whereby buildings are numbered in date order of their construction in a given area. More obviously,

Comments

There are clearly many defects and weaknesses in the above approach but, at least in the case of primary users, it does provide a systematic presentation of data which could be corrected

Figure 1 Comparison of different methods of communicating concepts

Method	Advantages	Disadvantages
Gesture	direct and to the point; dramatic impact	no abstraction possible
Speech	personalized, subtle, poetic, imageful, analogy-full, adjusted to audience	no permanent record, meanings and models shift from phrase to phrase
Writing	permanent record; words weighed and compared in context; document forms an intelligible whole	meaning of words undefined or differ between documents) definitions become concretized and language dependent; complexity of abstractions limited by syntax of language; problem of jargon
Image	provides context in physical terms; involving, highly complex, high information content, high interrelationship	superficial and unstructured loss of intuitive appreciation of the concepts involved; impenetrable without lengthy initiation; system of notation becomes more complex than the concepts described; impersonal
Maths	handles very complex abstractions and relations and a multiplicity of dimensions	over-simplification; exaggeration of some features at expense of others; processes only displayed statically
Diagram (exhibit charts)	structured to make a specific point	
Artistic mobiles	complex, new and unpredictable relationships	experience primarily incommunicable
Diagram (flow charts/ graphs)	portray all detectable inter-relationships in precise manner; panoramic view of system	visually complex to the point of impenetrability; processes still conveyed statically; difficult to modify
Interactive graphics (alphascope)	precise messages; responsive; contents can be oriented to suit user	no structured overview; bounded by language mode of program; processes conveyed as a sequence of isolated messages for as a game experience)
Psychedelic environment	very subtle and complex imagery and relationships; process oriented; integration of visual and audio; psychologically involving	no scientific content; no significant invariants; experience primarily incommunicable
Interactive graphics (structured Image)	greater user selectivity and control on content and form of presentation; complex abstractions held on display; processes displayed as flows; dynamic; enhanced creativity; 2-4 dimensions.	highly structured without the subtle relationships characteristic of arts; user still centred « outside the structure looking in »

there is the difference between those who wish to read about a topic before deciding whether to listen to a verbal presentation, and those who wish to listen to the presentation before deciding whether to read the documentation. There seems to be very little information on these individual and cultural preferences. We do not know what range of preferences is involved, so it is not even possible to present indicative data.

As an indication of this range, however, two dimensions are considered below. The first covers a variety of forms of information presentation; the second covers a set of pre-logical biases. It may be that the intersections of these two sets cover a major portion of the range of orientations of interest to international discourse. A tentative list of the variety of forms of information organization and presentation would include the following (in no particular order):

- A. Mime, gesture, ritual, drama, ceremonial dance.
- B. Speech : monologue, dialogue, discussion, poetry, song.
- C. Sound : signals, music.
- D. Symbols, monuments.
- E. Writing : characters, cursive script, ideogrammatic characters.
- F. Images (in two dimensions) : artistic, religious, publicity, photographs.
- G. Images (dynamic in two dimensions) : display panels, psychedelic lighting, film/TV.
- H. Logically, interconnected symbols : equations, notations.
- I. Graphs (static and in two dimensions), charts.
- J. Graphs (dynamic in two dimensions) : oscilloscope displays, instrument plots.
- K. Graphs (static in three dimensions).
- L. Graphs (dynamic in simulated three dimensions) : computer graphics displays.
- M. Maps, plans, flow-charts, circuit diagrams.
- N. Structures (static in three dimensions) : sculpture, models, maquettes.
- O. Structures (dynamic in three dimensions) : mobiles, working models.
- P. Computer outputs (non-interactive) line print-out or display.
- Q. Computer output (interactive) : line printout or display.
- R. Computer graphics (dynamic in simulated three dimensions) in colour.
- S. Simulators. (4)

The felt need for information on a particular topic, the preference for any of the above forms of information presentation, and (in the case of those selected) the preference for the nature and organization of the information presented, may each depend upon the individual's for culture's position respect to each of the following pre-logical axes of bias elaborated by W.T. Jones (5):

- A. Order/Disorder axis, which consists of the range of attitudes lying between a strong preference for fluidity, muddle and chaos and a strong preference for system, clarity, and conceptual analysis.
- B. Static /Dynamic axis, in which, at one pole, there is a preference for the changeless and eternal and, at the other pole, a preference for movement and for explanation in genetic terms.
- C. Continuity/Discreteness axis, which consists of the range of attitudes between a preference for wholeness and completeness and a preference for diversity.
- D. Inner/Outer axis, which consists of the range of attitudes between a demand to « get inside » the objects of one's experience and a tendency to "be satisfied with an external view of them.
- E. Sharp-focus /Soft-focus axis, in which the contrast is between a preference for clear and distinct experiences and a preference for threshold experiences.
- F. This-world / Other-world axis, in which readiness to believe that the spatio-temporal world is self-explanatory is contrasted with a refusal to believe it is self-explanatory (and a contentment with the here-and-now is opposed to a preference for the other-in-time and the other-in-space).
- G. Spontaneity/Process axis, in which at one extreme there is a strong preference for chance and novelty and at the other extreme, an equally strong disposition to believe in duly established procedure.

Professor Jones makes the point that the influence of such biases structure the conception of explanation that predominates in a society; that is, they define, not the particular explanations, but the kinds of explanations that are felt to be satisfactory. « As such, they characterize not merely the physical theory that a society develops but also much of the legal, political, and social behaviour of that society » (p. 13).

Conclusion

The above sections have attempted to survey some of the « conceptual cages » in which different sectors of human society are imprisoned, mostly without choice and often with much self-satisfaction. These cages constitute barriers to international, interdisciplinary and intercultural discourse. The question is whether the solution to the problem (if it is really a problem) is to get as many people as possible to subscribe to a particular approach, namely to get them all into one cage, or whether there is not some other means of benefiting from the perspectives through the windows of all the cages.

(1) The figures were obtained from Whitakers Almanac 1974; the presentation is strictly a compromise based on other sources.

(2) For example French language sources cite

100 m, compared to the 85m given in the table where the English figure is probably inflated.

(3) Of particular interest is the U.S. Department of Labour coding system for the classification of all occupations. This distinguishes occupations by 7 possible relationships to data, 9 to people, and 9 to things.

(4) "An earlier version of this list, together with the detailed advantages and disadvantages of each mode, was first presented by the author in Working Paper N° 3 of the IPSA Committee on Conceptual and Terminological Analysis entitled : Relationships between elements of knowledge. Hawaii/Brussels, 1971.

(5) W.T. Jones, The Romantic Syndrome: toward a new method in cultural anthropology and history of ideas. The Hague Martinus Nijhoff, 1981.

(continued from page 227)

Nations Report on the World Social Situation with special reference to the problem of balanced economic and social development (ECN.5 / 346 / Rev. 1). United Nations publication, Sales No. : 61.IV.4, and in André Pliester, Equilibre entre développement économique et développement social, Conseil international des sciences sociales, Paris, 1962. The latter work, based in part on regional papers commissioned by the International Council of Social Sciences, contains an extensive bibliography.

(2) Planning principles and techniques have been described and progress towards their application discussed in a number of reports of the Economic Commission for Latin America and Social Planning. See «Progress in Planning in Latin America » (Economic Bulletin for Latin America, Vol. VIII (1963), 80, 129-146); Part III of the Economic Survey of Latin America 1964 (E. / CN.12 / 711 / Rev. 1) ; and Carlos Malik, Planning Systems and Their Enforcement in Latin America (ST/ECCL/ Conf. 20 / L. 13). Recent studies of sectoral programming techniques are cited at appropriate points below.

(3) Pliester (op. cit.) points out that this interpretation of the social arose largely to fill the gap left by a deliberate narrowing of the interests of economists in the 19th century, and that as economists now widen their interests to include problems of employment, poverty, income distribution, education, etc., the content of the social, interpreted as a residual, shrinks.

(4) « For the purposes of the present survey, it would be futile to engage in elaborate distinctions between « social » and « economic » on the basis of avowed and unavowed motives of national policy-makers. The measures here treated are those regarded as « social » by the United Nations and the specialized agencies; in general, they are measures that are directly rather than indirectly related to human welfare. International Survey of Programmes of Social Development (E / CN.5/301 / Rev. 1), United Nations publication, Sales No. 55.IV.8.

(5) See International Definition and Measurement of Levels of Living: an Interim Guide (E / CM. 12 / 270 / Rev. 1). United Nations publication, Sales No. 61.IV.7. One of the projects of the United Nations Research Institute for Social Development in Geneva calls for the construction of a unitary index of the level of living, defined as the level of satisfaction of wants assured by the (low of goods and services received by the population in a unit of time. This project should result in a more orderly grouping of components and indicators, but it seems questionable whether a unitary index will ever be applicable to the realities of countries with incomplete statistics and wide discrepancies in the incomes, values and consumption patterns of different population strata.

PRINCIPAL LANGUAGES AND

Language or Group	Speakers	Language or Group	Speakers	Language
	Dev ed Dev ing		ed Dev ing Dev	
A. Indo-European	(1934 m)	— Latvian / Lettish	2 m	
1.1 Indo-Aryan		1.9.2. Slave languages	2.2.	
1.1.1. Indian		— Russian	220 m	
— Hindi /Urdu /Panjabi/	200 m	— Ukrainian/Ruthenian	2.3.	
Pahari		— Bielorrussian (White Russian)	10 m	4. ²
— Bengali	116 m	— Polish	35 m	5.
— Marathi	48 m	— Slovak	4 m	6. Ai
— Konkani	2 m	— Czech	11 m	
— Gujarati	29 m	— Slovene	2 m	E. Dravii
— Oriya	22 m	— Serbo-Croatian	18 m	—
— Assamese	12 m	— Macedonian	1 m	—
— Lahnda	26 m	— Bulgarian	9 m	— M
— Sindhi	9 m	1.10. Basque	— K	
— Rajasthani	20 m	1.11. Esperanto	1 m	— Ti
— Bhili	4 m			
— Bihari/Bhojpuri/		B. Hamito-Semitic languages	(163 m)	G. Langi
Maithili/Magahi	21 m	1. Semitic	East,	
— Nepali	10 m	— Hebrew	3 m	1. Si
— Kumaoni/Garhwali	1 m	— Arabic	117 m	1.1.
— Sinhalese	10 m	— Ethiopie	1.2.	
1.1.2. Dardic/Pisacha		— Amharic	9 m	1.3.
languages		— Tigrinya	4 m	1.4.
— Kashmiri	3 m	2. Berber	1.5.	
1.2. Iranian		3. Cushitic languages	—	
— Persian	23 m	— Somali	5 m	—
— Kurdish	6 m	— Galla	7 m	—
— Baluchi	2 m	4. Chadic	—	
— Pashto/Pashtu	14 m	— Hausa	18 m	—
— Pamir (Shughni etc.)		— Angas	—	
— Yaghnobi		— Kotoko dialects	—	1.6.
— Ossetic	4 m	— Bata dialects	—	2. A
1.3. Armenian	3 m			
1.4. Albanian	10 m	C. Caucasian languages	(4 m)	—
1.5. Greek		— Georgian languages	3 m	3. M
1.6. Romance languages		— West Caucasian lang.		
— Italian	60 m	— East Caucasian lang.		
— Rumanian	21 m		4. M	
— French	85 m (*)	D. Ural-Altic languages;	—	
— Provençal	6 m	Eurasian & Northern	—	
— Spanish	202 m	Asian languages	(256 m)	
— Portuguese	116 m	1. Finno-Uoric or	H. Langi	
— Catalan	5 m	Uralian lang.	5 m	and F
— Galician	2 m	— Finnish	1 m	1. Ai
1.7. Celtic languages		— Estonian	—	p
— Breton /Cornish		— Lappish	1 m	1.1
— Gaelic (Irish /Scottish)		— Mordvin	13 m	—
— Welsh		— Hungarian /Magyar	—	M
1.8. Germanic languages		— Samoyedic lang.		
1.8.1. Scandinavian	17,5 m	2. Altaic languages		
— Icelandic	—	2.1. Turkic languages		
— Faroese	4 m	— Uighur	4 m	! "S
— Norwegian	10 m	— Chuvash /Bolgat group	2 m	
— Swedish	5 m	— Turkish /Osmanli	38 m	
— Danish		— Azerbaijani	8 m	
1.8.2. West Germanic		— Kashgai/Ainaly/Baharlu	4E	
— German	100 m	— Turkmen	2 m	
— Yiddish	3 m	— Kipchak-Koman	9 m	9
— Dutch /Flemish	18 m	— Uzbek /Chaqatai	2 m	—
— Afrikaans	5 m	— Kirghiz	5 m	—
— English	345 m	— Kazakh	1 m	—
1.9. Baltic & Slave languages		— Bashkir	6 m	1-2.
1.9.1. Baltic languages		— Tatar		
— Lithuanian	3 m			

GES AND LANGUAGE GROUPS*

Language or Group	Speakers	*(in millions) Language or Group	Speakers
ing Dev	Dev ed ing		Dev ed ing
2.2. Mongolian lang./Khalka	1 m	1.3. Micronesian lang.	
2.3. Tungus lang.	—	1.4. Melanesian lang.	—
3. Paleosiberian lang.	—	2. Papuan languages	—
4. Korean	50 m	3- Australian languages	—
5. Japanese	108 m	I. Languages of Negro-Africa	(115 m)
6. Ainu	—	1. Niger-Kordofanian family	
E. Dravidian languages	(67 m)	1.1. Kordofanian /Sudan Group	
— Telugu	31 m	1.2. Niger-Congo & Bantu	
— Tamil	17 m	— Akan/Twi-Fante	4 m
— Malayalam	—	— Fulani	2 m
— Kanarese	—	— Wo lof	2 m
— Tulu	1 m	— Ijaw	1 m
G. Languages of South		— Mande languages	1 m
East Asia	(902 m)	— Gur lang. /Mossi	3 m
1. Sino-Tibetan lang.		— Kamba	1 m
7 m 1.1. Burmese Lolo	22 m	— Kikuyu	2 m
1.2. Tibetan	7 m	— Kituba	2 m
9 m 1.3. Bodo/Tangsa/Kachin	—	— Kongo	1 m
4 m 1.4. Naga/Chin	—	— Luba-Lulua	3 m
1.5. Chinese	628 m	— Luhya/Luhia	1 m
— Mandarin	46 m	— Luo	1 m
5 m — Cantonese	—	— Ewe	2 m
7 m — Wu	41 m	— Yoruba	11 m
— Min	38 m	— Ibo/Igobo	9 m
8 m — Hakka	20 m	— Edo	1 m
— Yi	3 m	— Tiv	1 m
— 1.6. that /Lao	29 m	— Efik/Ibibio	2 m
— 2. Annamese group		— Bamba	1 m
— — Vietnamese	36 m	— Ganda/Luganda	3 m
— Muong		— Mbundu	3 m
3. Mon-Khmer lang.		— Lingala/Ngala	2 m
— — Burmese/Mon	22 m	— Makua	2 m
— Cambodian/Khmer	6 m	— Malinke-Bambara-Dyula	5 m
4. Munda lang.		— Nyamwezi-Sukuma	2 m
— Santali	4 m	— Nyanja	2 m
— Khasi	—	— Rundi	3 m
— Mundari	—	— Rwanda	6 m
H. Languages of Australasia		— Sango	1 m
and Polynesia	(204 m)	— Sapedi /Sotho	2 m
1. Austronesian or Malayo-		— Sotho	2 m
Polynesian lang.	(110 m)	— Swahili	16 m
1.1. Malaya languages		— Tswana	2 m
— Malay-Indonesian	90 m	— Xhosa	4 m
— Tagalog	20 m	— Shona	4 m
— Malagasy	8 m	— Zulu	4 m
— Batak	2 m	2. Nilo-Saharan group	
— Sundanese	14 m	— Songhai	—
— Javanese	43 m	— Kanuri/Teda/Zaghawa	2 m
— Balinese	3 m	— Maban	—
— Bikol	2 m	— Furian	—
— Samar-Leyte	1 m	— Chari-Nile	—
— Panay-Hiligaynon	4 m	— Coman	—
— Rundi	2 m	3. Khoisan languages	
— Cebrano	3 m	J. American languages	
— Dayak	1 m	North American lang.	
— Ilocano	4 m	2. South & Cent. American	7 m
— Madurese	7 m	— Guarani	2 m
1 2. Polynesian lang.	1 m	— Quecha	5 m

TENTATIVE LISTING OF DISC

(in thousands of sp

	Primary users		Secondary users		Tertiary users	
	Full knowledge		Partial use		Limited understanding	
	ed	ing	ed	ing	ed	ing
	Dev	Dev	Dev	Dev	Dev	Dev
	29	3	236	51	1,120	208
SOCIAL SCIENCES						
Sociology	(2)	(0.1)	(13)	(3)	(62)	(12)
	(3)	(0.2)	(24)	(5)	(112)	(21)
— Rural-urban	(8)	(0.7)	(64)	(14)	(302)	(56)
— Social psychology	(11)	(1)	(92)	(20)	(438)	(81)
— Social organization	(4)	(0.4)	(35)	(7)	(165)	(31)
— Social problems	10	1	83	18	396	73
Statists	134	64	604	518	3,510	239
Psychology	(34)	(17)	(155)	(133)	(80)	(69)
— Clinical psychology	(13)	(6)	(59)	(51)	(34)	(23)
— Counselling psychology	(14)	(7)	(62)	(53)	(36)	(24)
	(14)	(7)	(63)	(54)	(36)	(24)
— Physiological psychology	(8)	(4)	(38)	(33)	(22)	(14)
— Developmental psychology	(8)	(4)	(39)	(33)	(22)	(15)
— Organizational psychology	(3)	(1)	(13)	(11)	(7)	(5)
— Psychometrics	27	3	221	48	1,050	195
Political science	(20)	(2)	(165)	(36)	780	(145)
— Internal politics	(4)	(0.4)	(34)	(7)	(16)	(30)
	51	5	421	91	1,900	371
Economics	(15)	(0)	(121)	(26)	(57)	(107)
— General	(6)	(0.5)	(46)	(10)	(218)	(40)
— Finance/Banking	(3)	(0.2)	(21)	(5)	(101)	(19)
— International	(9)	(0.9)	(76)	(17)	(363)	(67)
	(3)	(0.3)	(28)	(6)	(131)	(24)
	67	17	552	212	2,340	1,160
Law/Jurisprudence	6	(0.5)	46	10	218	37
Public Administration	(3)	(0.3)	(29)	(6)	(134)	(23)
— General administration	(2)	(0.2)	(17)	(4)	(70)	(14)
— Public policy	5	0.5	42	9	201	34
Social Welfare	7	0.7	59	13	282	48
Home Economics	768	126	3,380	1,055	20,500	461
Education	(325)	(53)	(1,430)	(446)	(8,660)	(195)
— Primary	(256)	(42)	(1,135)	(364)	(6,880)	(159)
— Secondary	(186)	(31)	(816)	(255)	(4,950)	(112)
— University	5	0.5	45	10	212	36
Anthropology	(1)	(0.5)	(6)	(5)	(33)	(22)
— Biological/Physiological	(0.4)	(0.04)	(4)	(0.8)	(17)	(3)
— Cultural/Social, Ethnology	(4)	(0.3)	(31)	(7)	(147)	(25)
— Linguistic anth	(0.2)	(0.02)	(2)	(0.3)	(8)	(10)
Linguistics/Phonetics	7	0.7	59	13	281	48
MATH & NATURAL SCIENCES	(100)	(25)	(330)	(146)	(4,400)	(918)
Mathematics						
— Algebra						
— Functional Analysis	9	2	30	13	405	(83)
— Geometry	14	4	47	21	626	(130)
— Logic	3	0.7	9	4	118	(25)
— Number Theory	2	0.5	6	3	64	(17)
— Numerical Analysis	1	0.4	5	2	65	(14)
— Operations Research	4	1	12	5	16	(33)
— Probability	14	4	47	21	405	(83)
— Topology	3	0.7	9	4	117	(24)
— Astrophysics	4	1	15	6		(41)
— Planetology	(7)	(2)	(23)	(10)	(301)	(63)
Earth Sciences	7	2	22	9	286	(60)
— Geodesy/Surveying	1	0.3	3	1	44	(9)
— Geology	(61)	(16)	(202)	(69)	(2,700)	(560)
— Geochemistry /Mineralogy	0.5	0.1	2	0.6	20	(4)
— Geophysics	31	8	104	46	1,375	(268)
— Oceanography	3	0.7	9	4	121	(25)
— Hydrology	5	1	17	7	228	(47)
— Meteorology/Climatology	4	1	13	6	176	(37)
— Palaeontology	2	0.6	8	3	109	(24)
— Geography	12	3	40	18	535	(111)
Physics and Mechanics	3	0.8	11	5	146	(30)
	9	1	756	166	3,590	(614)
— Optics	(139)	35	460	202	6,120	(1,275)
— Thermodynamics /Tremal physics	4	1	14	6	184	(38)
	9	2	30	13	397	(82)
	3	0.7	10	4	135	(28)

OF DISCIPLINE « SPEAKERS »
nds of speakers)

	Primary users		Secondary users		Tertiary users	
	Full knowledge		Partial use		Limited understanding	
	ed	ing	ed	ing	ed	ing
	Dev	Devi	Dev	Dev	Dev	Dev
	5	1	15	7	206	(43)
	3	0.8	11	5		(30)
— Mechanics	18		58	26	777	(161)
— Nuclear physics	6	2	21	9	282	(9)
	22	6	74	33	999	(206)
— Solid physics /Crystallography	4	1	14	6	183	(36)
— Molecular physics	10	2	33	15	440	(92)
	(236)	60	732	345	10,420	(2,170)
Chemistry	27	7	90	40	1,200	(250)
— Agricultural	33	8	109	48	1,455	(303)
	15	4	SO	22	662	(158)
— Food science	6	1	20	9	270	(56)
	11	3	36	16	482	(100)
— Organic	41	10	134	59	1,790	(374)
— Macromolecular	26	7	88	39	1,117	(244)
— Physical	25	6	84	37	1,115	(232)
	32	8	106	47	1,455	(295)
BIOLOGICAL SCIENCES						
Biology	6	1	21	9	276	(57)
— Genetics	15	4	50	22	670	(139)
— Microbiology	3	0.7	10	4	137	(29)
	8	2	27	12	364	(76)
— Botany	10	2	33	14	430	(91)
— Zoology	11	3	35	15	467	(97)
— Ecology	9	2	29	13		(30)
— Entomology	5	1	17	8	232	(48)
	3	0.9	12	5	158	(33)
— Vitology	44	16	342	174	5,170	462
Agricultural sciences	5	2	37	19	555	50
— Soil science/Pedology	8	3	60	30	905	81
— Forestry	6	2	46	23	695	62
— Agronomy		1	29	15	435	39
	7	2	52	26	782	70
— Marine husbandry	5	2	42	21	635	57
— Plant pathology	5	2	36	19	552	49
	3	1	27	14	405	36
— Veterinary medicine						
ENGINEERING						
— Mechanical	(286)	(13)	(2,010)	(485)	(19,500)	(4,050)
	30	2	211	51	2,055	426
	59	4	415	100	4,020	(835)
— Aerospace	41	2	288	69	2,795	(581)
— Civil/Structural	12	8	87	21	845	(175)
— Metallurgical	27	2	188	45	1,830	(380)
— Computer/Information sciences	7	0.4	47	11	455	(94)
	29	2	206	50	2,000	(416)
— Computer/design	1	0.9	9	2	92	19
	2	0.1	13	3	122	25
— Computer Processing	12	0.7	85	21	830	172
— Business processing	8	0.5	56	14	548	114
	10	0.6	72	17	702	146
MEDICAL SCIENCES	1,008	(366)	(40)	(36)	(8,290)	(3,500)
ORGANIZATION AND OPERATION						
Management/Policy		3	278			
		0.05				
FINE ARTS	34		61		1,310	225
Planning (urban, etc)						
Arts	101	19	462	158	2,690	1,885
Music	9	2	41	14	238	169
Theatre/Drama/Speech	19	3	85	29	492	349
	26	5	116	40	672	550
HUMANITIES	(550)	(256)	(2,480)	(2,120)	(14,450)	(965)
Philosophy	105	49	472	404	2,750	163
Religion/Theology		17	162	138	944	63
Journalism	65	30	292	250	1,705	114
Library science	1	0.1	13	3		10
Literature/Languages	3		129	110	750	50
	205	97	938	801	5,460	365

I. Introduction

Over the past two decades several currents of theory, opinion, and governmental practice have come together in a widening stream of support for the proposition that the progress of the countries now at low income levels requires « planning ». Acceptance of formal planning in the countries already at high income levels has been more hesitant, but even the countries in this group that do not consider such planning relevant to their own needs have come to urge it upon their poorer neighbours. The central — or at least the most readily formulated — objective of such planning has been the securing of higher rates of increase in the production of goods and services, progress being assessed through the composite indicator of per capita national income. The techniques of planning for this objective have been worked out mainly by economists seeking to allocate scarce resources so as to maximize production, and the planning bodies that have tried to apply the techniques have been in the hands of economists, statisticians and engineers. From the beginning, however, it was evident that planning could not disregard the demands for immediate expenditures relating to human welfare made by the more articulate and organized sectors of the public, supported by the rising bids for popular support of rival aspirants to political leadership and the widening influence of social standards endorsed by the inter-governmental organizations. Experience soon indicated, moreover, that achievement of the economic objective of self-sustaining growth in per capita production would require that noneconomic factors be taken into account. Thus, the terms « social development », « social planning », « social aspects of economic development », « balanced economic and social development » and the like began to become current. The necessity for incorporation of the « social » into comprehensive planning became a commonplace in the resolutions of inter-governmental bodies. International meetings on one variation or another of this topic have brought forth a formidable bulk of documentation, and even the conclusions of meetings on quite specialized social programmes commonly acknowledge the desirability of integration into wider plans (1). Courses in social planning are organized, experts in social development go forth to advise countries, social divisions of national planning offices are created, and social programmes lie side by side with economic in numerous published plans.

A close look at the present situation, however, reveals a remarkably wide gap between aspirations and realities. Neither the conceptual nor the practical problems of the incorporation of the « social » into comprehensive

« SOCIAL DEVELOPMENT »

A survey of problems in

planning have as yet received satisfactory solutions. It cannot be safely affirmed that in any of the countries now striving for rapid development allocations to social programmes, new social legislation, or creation of new social agencies are controlled by unified conceptions of interrelationships and priorities. At the same time, one finds a good deal of evidence that these countries are being offered more advice on planning than they can assimilate or evaluate, including elaborate quantitative techniques whose practicability has not been tested anywhere, and a considerable number of promotional schemes for separate lines of social action or alternative approaches to social action, all put forward as « plans » deserving the highest priority. It would seem that a good many of the proponents of social planning have not digested the elementary principle that planning involves choice among alternatives, and the rejection or postponement of some forms of action which, though desirable in themselves, cannot be reconciled with others that deserve a higher priority. In fact, the popularity of the term « planning » has encouraged its extension to questions that might more properly be considered « policies » of « values », agreement on which should precede the stage of « planning ». More solid progress has been made toward workable techniques for programming within the separate « social sectors », although even in this more limited sphere the practical application of the techniques now at hand is progressing only slowly, it is arguable that the more ambitious claims for social planning and the anxiety of social specialists to attach themselves to this popular cause may in some instances be diverting their attention from more immediate possibilities for improvement in the internal efficiency of the programmes with which they are directly concerned. The present paper does not pretend to summarize the voluminous literature on planning and programming techniques, nor to offer recipes for successful planning (2). It attempts a panoramic view of the present status of the

movement to incorporate the social into planning, as it has taken shape in the international agencies and as it is being applied to the realities of Latin America, and suggests certain prerequisites for progress in this endeavour. It takes for granted that the shortcomings and exaggerated claims that will be examined do not obviate the need for a continuing search for effective solutions.

A brief look at three questions is first needed:

1. The meanings and limitations of the term « social » and its derivatives;
2. The multiple parentage of « social development » and « social planning » and the consequent differences in approach;
3. The prerequisites for effective planning that can be deduced from present trends in the Latin American countries.

Interpretation of the term « social » In its broadest sense, the term « social » means « pertaining to society » or « collective ». In this sense, economics is a « social science », all aspects of development are parts of a global « social process », and all facilities for general use by members of the society, from schools to sewers or from railways to race tracks, can be considered investments in « social infrastructure ». Such an interpretation is taken for granted in a number of recent statements on development policy and planning, and points the way toward the indispensable unified conception of development to which the present paper will return in its conclusions. When the term « social » is coupled with « economic », however, the user commonly has in mind one of two narrower interpretations, or both of them together. « Social » may refer to the human welfare aspects of development : to the rising levels of living and more equitable distribution of material and cultural goods that are expected to accompany or follow the increases in production brought about by « economic development » (3). Alternatively, « social » may refer to the structure of society, and « social development » to the changes in stratification and mobility, the widening

Conceptual and practical

Latin America (*)

participation in the national community, that are either prerequisites for economic development or concomitants thereof. These two latter interpretations of the social imply different — although not incompatible — approaches to incorporation of the social into planning, and are put forward by persons with differing backgrounds — the former mainly by social administrators, the latter mainly by sociologists. With these two approaches a number of terms have come into international usage without acquiring precise definitions; the use of these terms seems to be unavoidable, but the looseness with which they are commonly used and the mental images they carry with them hardly contribute to the cause of clear thinking. « Social situation », « social field », and « social sector » imply, more often than not, that the user has in mind the human welfare interpretation of the social. * Social prerequisites », « social factors », and « social obstacles » are more likely to be associated with the « structural » interpretation while « social aspects » can be found prefixed to almost any topic being discussed under either interpretation. The « social situation » appeared in United Nations usage as a counterpart to the more easily envisaged « economic situation », and although the « world social situation » has been the subject of a series of reports, these have relied upon pragmatic criteria for their coverage. (4). Their topics have been determined partly by the organizational structure of the agencies in the United Nations family, and partly by the content of the parallel conception of - level of living ». The latter term has been the subject of considerable international discussion and has received an agreed-upon definition, but has remained a conglomeration of « components » measurable in part by separate « indicators », both the components and the indicators remaining resistant to all attempts at integration or synthesis. (5) In practice, the United Nations reports have covered, in addition to these components and to the programme areas of the international agencies, a number of topics to

which the economists would stake a claim : employment, income and expenditure, consumption, etc. The terms « social field » and « social sector » have been used still more loosely. At times the users seem to envisage a definite number of social fields, large and small, that lie side by side, that can be merged into one big social field and fenced off from an « economic field » as a preliminary to deciding how much money is to be used to manure one field or the other. Or the image may be evoked of a social pie divided into « social sectors ». An examination of the topics that are commonly identified as fields or sectors raises the question whether the big social field can be considered even a convenient abstraction. The more comprehensive the attempt to distinguish all the social fields or sectors the more anomalies appear : the fields overlap one another, stand in quite different relationships to human welfare, call for quite different kinds and combinations of public and private action. Some are subject to well-defined techniques of sectoral programming; that others might conceivably be subjected to such programming for the « sector » is hardly conceivable. Some of the social fields are growing economic crops and vice versa; discussions have been heard as to whether one or another topic is a social field with economic aspects or an economic field with social aspects. (The cultivators of the social fields now and then show traits that are to be met with also among real peasants; they engage in litigation over boundaries and try to incorporate portions of other fields within their own.) The formulation < balanced economic and social development » has become associated with the imagery of economic and social « fields » ; its use is likely to carry with it the presupposition that there are two distinct kinds of development that can or should be balanced. The terms « social prerequisites », « social factors » and the like have their own inadequacies. The user is likely to envisage a developmental process that is centrally economic, but that will run more smoothly if social lubricants are added to the machinery or social grit

' is flushed out of it. Under such an interpretation, social specialists complain, they are likely to be called in only at a secondary stage, to propose additives or tactical modifications for economic plans constructed without their full participation.

ECLA, Economic Bulletin for Latin America

(*) This extract, part of a paper submitted as document E / LACCY / BP / L.4 to the Latin American Conference on Children and Youth in National Development (Santiago, Chile, 28 November to 11 December 1965), represents one stage in a continuing programme of studies of problems of social development under-taken by the Social Affairs Division of the Economic Commission for Latin America. Subsequent parts are expected to enter into such topics as: social structures of Latin America and applicability of popular participation, in the formulation and execution of policies and plans; - regionalization - and localization of social programmes; approaches to urban development and rural development and problems of their integration; research and statistics in relation to social policy and programming; problems of communication between social scientists, policy-makers and the public.

Other papers deriving from this programme of studies include: Popular Participation and Principles of Development in Relation to the Acceleration of Economic and Social Development - (Economic Bulletin for Latin America, Vol. IX (1964), pp. 225-256) and Social Service in Latin America : Functions and Relationships to Development.

(1) The meetings organized by agencies in the United Nations family alone, excluding meetings on planning in general and meetings restricted to a single social sector, include : Working Group of Experts on Social Aspects of Economic Development in Latin America (Mexico City, 1960); Working Group of Experts on Social Development Planning (Bangkok, 1963); Working Party on Economic and Social Development of the Economic Commission for Africa (Addis Ababa, 1962); European Expert Group on the Problems and Methods of Social Planning (Dubrovnik, 1963); Expert Working Group on Social Prerequisites to Economic Growth (Nicosia, 1963); European Seminar on the Problems and Methods of Social Planning, Kalvik, Finland, 1964. The Report of this last seminar (SOA / ESWP / 1964 / 4) indicates clearly that interpretations of « social planning » - and views on the usefulness of the conception itself continue to differ widely, even among specialists from countries with the most elaborate and well established system of public social action. In addition to the documents stemming from these meetings, discussions and summaries of current thought concerning social development may be found in the United (Continued on page 221)

CENTRE INTERNATIONAL

Monsieur Pierre Messmer, Premier Ministre, à peine réinvesti de sa mission de chef du gouvernement, « officiellement inauguré, le 28 février 1974, le Palais des Congrès du CIP, sous la présidence d'honneur de Monsieur Georges Pompidou. A cette soirée de gala, les 3.500 personnalités venues des quatre coins du monde suivirent sur le grand écran de l'auditorium la visite détaillée du Palais que fit Monsieur Pierre Messmer, accueilli par Monsieur Paul Laubard, Président de la Chambre de Commerce et d'Industrie de Paris, Monsieur Arrighi de Casanova son directeur général et guidé par Monsieur Christian Bernardini, directeur général du CIP. De la régie télévision du Palais, Léon Zitronne commentait les images en couleurs des caméras de Roger Bénamou. A la suite de Monsieur Paul Laubard qui rendit hommage à tous ceux qui s'étaient associés à la compagnie consulaire pour

réaliser ce centre de communication et de rencontres, et de Monsieur Dominati, Président du Conseil de Paris, le Premier Ministre a pris la parole en soulignant la volonté du gouvernement « d'améliorer la fonction commerciale et financière de la capitale ». Il a rappelé que la vocation d'accueil international de Paris passait « par un effort d'urbanisme équilibré en faisant une place plus grande à la qualité de la vie ». « Par le nombre de ses utilisateurs, par la multiplication des contacts qu'il engendrera, le Centre International de Paris sera l'un des éléments déterminants de l'économie touristique et commerciale parisienne ». « Avec d'autres projets en cours, le centre de commerce international, la rénovation de la cité financière, il s'intègre dans un mouvement tendant à consolider la place de Paris dans la Communauté Economique Européenne.

INAUGURATION DU

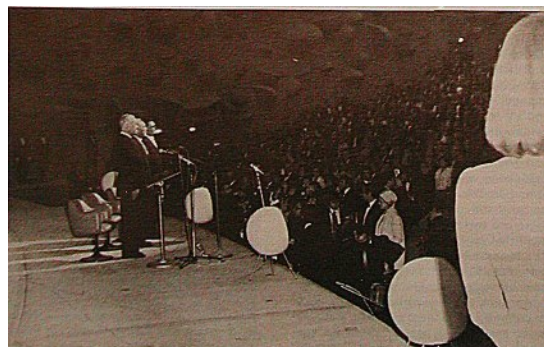
Puis les discours officiels laissèrent la place au spectacle : les « Indianos » danseurs argentins venus du Lido, « Voilà Paris », spectacle Haute Couture Haute Fourrure mis en scène par Norbert Schmitt et Bernard Trux, la Grande Polonaise pour six pianos et un tambour à la mémoire de Chopin par Tony Aubin et sous la direction de l'auteur et enfin « l'Hymne à la joie » de la 9e Symphonie de Beethoven par l'Orchestre de Paris sous la direction de Sir Georg Solti.

Après le spectacle, les invités furent entraînés vers les buffets par les violonistes de Páli Géstroz. Une vraie fête foraine avec lutteurs et manèges les attendait dans les halls d'exposition. Enfin, à minuit s'ouvrit dans le grand foyer un bal de 14 juillet avec lampions et guirlandes où l'on dansa au son des flonflons. Ce gala n'était que le prélude à une série de manifestations exceptionnelles : 1er mars : pendant que les 600 invités étrangers en provenance des Etats-Unis, du Japon, d'Amérique du Sud, d'Afrique, de Scandinavie et d'Europe de l'Est et de l'Ouest étaient reçus à l'Hôtel de Ville, puis à la Chambre de Commerce, le PALAIS DES CONGRES OUVRAIT SES PORTES.

Les principales émissions de radio et de télévision sont parties ce jour-là du CIP : actualités, interviews de Monsieur Paul Laubard, programme musical, variétés, se succédèrent de 9 heures à minuit. Parallèlement deux manifestations à caractère international se déroulaient dans le Palais :

UNE JOURNEE AFRICAINE

Le Comité Directeur de la Conférence Permanente des compagnies consulaires africaines, malgaches et françaises, qui réunit 12 états francophones, s'est tenu sous la présidence de Monsieur Paul Laubard et en présence de Monsieur Arrighi de Casanova, Directeur Général de la Chambre de Commerce et d'Industrie de Paris, pour élire son nouveau président, Monsieur Issa Diop, Président de la Chambre de Commerce et d'Industrie de Dakar. La conférence de presse qui suivit a permis au Président Diop de préciser l'action de cette Assemblée et notamment certains projets concernant les rapports avec la France : la création d'une maison de



ONAL DE PARIS

PALAIS DES CONGRES

l'Afrique et de Madagascar à Paris et d'un Office de promotion des produits alimentaires agricoles en provenance d'Afrique à Rungis.

Une table ronde, organisée par Air France, sur le **TOURISME ETRANGER VERS PARIS ET LA FRANCE**, en présence de Monsieur Dannaud, Commissaire au Tourisme, permit aux invités d'admirer un spectacle multivisions sur Paris et sa région. Cette projection fut suivie d'un débat télévisé, entre personnalités étrangères et françaises sur le thème « Paris vu par le monde ». La courtoisie des uns, la bonne volonté évidente des autres, assaisonnée de l'humour de C. Millau (co-auteur du célèbre Gault et Millau) ont témoigné du désir de faire évoluer le problème de l'accueil en France, bien que l'animateur Michel Péricard, eût prévenu l'assistance ; « un débat n'est pas fait pour épuiser les questions, même s'il épuise les spectateurs ».

Cette seconde journée s'acheva par un Gala de Variétés organisé par la 3e chaîne TV couleurs notamment avec Mort Schumann, Julien Clerc et les « Machuambos ».

2 mars : « JOURNEE DE LA CINEMATHEQUE FRANÇAISE »

Cette troisième journée entièrement vouée au cinéma, était une gageure que seul le personnage shakespearien d'Henri Langlois pouvait tenir : inviter 35 cinémathèques à venir à Paris montrer leurs chefs-d'œuvre et leurs trésors ; composer un montage de huit heures en spectacle non stop sur le thème « Paris à travers le cinéma, de Méliès à nos jours » ; offrir des projections sur des thèmes aussi variés que les « chefs-d'œuvre du court métrage », des films de la Seconde Guerre Mondiale, et les films 16 mm des Cinéastes de demain.

Les visiteurs nombreux, tous âges mêlés — public très jeune habitué de la cinémathèque, jupes longues et chapeaux fleuris, public plus âgé à la recherche de leurs souvenirs — entraient et sortaient, s'entassaient pour admirer Paris au début du siècle ou siffler un jeune cinéaste qui avait cru que l'audace remplace le talent.

Une ambiance de kermesse, qui contrastait étrangement avec le ton officiel et



les tenues de gala du premier jour, un public décontracté, plein de gentillesse et de bonne humeur.

3mars:«JOURNEEINTERNATIONALE DU FILM MEDICAL »

Dernière des quatre journées d'inauguration, la Journée Internationale du Film Médical a été réservée à l'ensemble des Corps de Santé : plusieurs milliers de médecins, dentistes, pharmaciens et kinésithérapeutes, ainsi que de nombreuses personnalités du monde médical et de l'industrie pharmaceutique. Sur le thème «CINQUANTE ANS DE FILMS AU SERVICE DES MEDECINS » ont été projetés à la fois dans les différentes salles du CIP, les « Incunables du Cinéma Médical », une anthologie des meilleurs films médicaux réalisés dans le monde depuis les origines du cinéma (une exclusivité pour cette journée unique), ainsi qu'une sélection de films médicaux et chirurgicaux, réunis par spécialistes (cardiologie, dermatologie, gynécologie, etc).

Simultanément, les invités pouvaient participer à des conférences, des discussions et des colloques avec le concours des plus grands noms de la médecine. Grands con-

sommateurs de congrès — une trentaine de congrès médicaux sont déjà prévus au CIP — il était normal qu'une journée fût consacrée aux médecins. De 10 h. à 19 h., on estime qu'environ 15.000 d'entre-eux se sont rendus ce jour-là à l'invitation de Monsieur Paul Laubard. Après ces quatre jours de fête, le Palais des Congrès n'a pas refermé ses portes. Les organisateurs du XVIIe Festival International du Son ont pris possession des lieux et les 200 exposants s'installent sur les 20.000 m² mis à leur disposition : du 11 au 17 mars ils attendent 100.000 visiteurs français et étrangers. Dès le 15 mars ce sont les Ballets Beriozka qui animeront jusqu'au 22 avril la scène du Grand Auditorium. Ainsi s'exprime la double vocation du CIP, congrès et spectacles.



Pour vous renseigner :
Centre International de Paris
Place de la Porte Maillot - 75017 Paris
Tél. 747.22.22 / 747.27.27

On different occasions I have been reminded of the decisive importance our presuppositions have for the significance of our results in studying a field like Islam. By presuppositions, I mean the substratum of philosophical and methodological, and more generally, cultural, allegiance that makes us stand in a particular tradition and that causes us to belong to a particular sociocultural unit — nation, state, creed. In other words, the terms of reference which we (consciously and probably much more often, unconsciously) use in order to understand things : to relate things new and unknown to things we know.

The occasion, now to be related, was complicated. I intend to handle this complexity so as to show how one basic difficulty may assume many different appearances simultaneously. In doing so it may, for one thing, complicate a meeting of minds to a considerable extent. What I have in mind is the Islamic Colloquium, organized by the Punjab University, Lahore, and sponsored by the Pakistan government, which was held around the beginning of 1958.

This conference constituted a novel event in the history of Islamology and, if I am not mistaken, to a certain extent it also was a novel thing in the history of Islam. Approximately 175 persons of high scholarly standing had gathered from over 30 countries. Amongst them were Muslims and non-Muslims alike.

They met in the presence of some 400 spectators, whose numbers, were multiplied by an unknown factor on account of the attendance of press and radio agents. What they were to discuss were actual, and vital, issues of modern Muslim existence. What they were, implicitly expected to do in the given situation, was to state their scholarly, well-founded views as to how these issues can be prevented from being handicaps for Muslim existence nowa-days. No more facts need be listed to make it abundantly clear that this conference, both for its coming together and for its potential effects, was a highly important event. I wish to stress this point before I start discussing certain of its rather special aspects, which are relevant to the subject matter of this paper. The reader should be aware that whatever I shall have to say in connection with this colloquium will in the last resort underline its importance.

In particular, it will demonstrate its vital importance for the issue here under review, viz. that of communication across religious and cultural dividing lines.

Let us set out from the aim of this conference. This was not really clear to me till after the event. As things' went, I may have been exceptionally lucky in so far as I was given an authoritative statement, from what must be regarded as the best source, on the pur-

pose of this conference. Those who had been brought together were there on account of their being, so to speak,

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authorities on Islam or on certain constitutive parts of Islam. They came, so it was hoped and expected, to state well-founded views, as indicated above. The possibility that these views might be divergent, had been duly taken into account. Of course, the idea had not been to hope for such a typically Western development as, *du choc des opinions jaillit la vérité*. Those concerned felt rather that they would collect the divergent statements of opinion, for subsequent reference. The awareness that the participants did not constitute a homogeneous, single-minded gathering, existed as soon as the first people arrived. This in itself was natural, and as such it hardly deserves to be mentioned. What makes it interesting is the way in which the dominant characteristic took shape. The first point to which I wish to draw the reader's attention is this. The awareness as ' to the existing incoherence coincided, at a certain point, with the awareness that the participants did not merely act in a strictly private capacity. As was in keeping with at least one of the traditions involved, their views were to be manifestly authoritative. To this purpose, scholarly status was apparently too vague a denominator. This at least is how one could try to understand that we found ourselves indicated as « delegates ». There was something bigger than ourselves behind each of us. What this bigger reality was, came as a surprise to those who had been looking at things in the manner indicated above. Here, all of a sudden, an idea had linked 'in to the web of ideas being formed, although it came from a completely ' different atmosphere.

Classification Labels

Leaving this aside now, what is relevant to our present purpose is the manifest need to superimpose upon participants certain impersonal, supra-individual classification labels, as a means both of enhancing their authoritative status and — very important — of effectively identifying them in the dishomogeneous conditions that were expected to prevail. That to this purpose such a remarkable, out-of-place looking, criterion should have been accepted as the effective means of classification should be noted with interest. It shows how complex the situation was in which the organizers found themselves. Yet it is the need for classification that interests us here rather than the incidental means applied to satisfy this need.

As things developed, the ensuing classification system appeared inadequate to serve the mental needs of the gathering. Differentiation over too many categories overshoots its mark very soon.

Particularly in this case, where the basic issue in need of being made explicit was such a vital, existential one. Only sweeping, fundamental divisions could be satisfactory as symbolizations of the basic character of the issue involved. And sweeping divisions will, of course, rely on the minimum of categories; they will tend to split the gathering in two — as the only satisfactory means for participants and onlookers alike to realize that in this big meeting there is something fundamental making for disunity and for mental and intellectual disharmony. I am rationalizing now a bit, in dangerously psychological-looking

PRESUPPOSITIONS IN ENCOUNTERS

terms, but what I mean will become clearer in what follows. What I wish to make alive to the reader is the need to understand how 'in the course of the meeting, a whole series of classification groups could spring up, and be used as dichotomies, which the participants of the conference might be distinguished.

In other words, the basic dishomogeneity was only recognized in terms of contrast — direct contrast, to be sure.

In its turn, dichotomy was rationalized in the normal indirect manner of labelling two categories in which it is implied that the contrast exists. Now this labelling is what one could observe; the rest was naturally a partly conscious, mostly unconscious process of the kind that would require to be studied in terms of social psychology first and foremost. It raises another point that I should like to add here. This dichotomy labelling was at times explicit, and occasionally failed or nearly missed coming into the open.

Before I start listing some of these pairs of classificatory terms, two more general observations must be made.

Negative Categories

One is that more often than not a pair of classificatory terms did not achieve a completed, finished status of rationalization. More often than not, a kind of half-way house was used, merely indicating a negative contrast of binary kind rather than completing a pair of opposite terms. Against category X one could then only trace category non-X.

What usually was not achieved, was the complete formalization of the picture, contrasting category X against

category Y, in such a way that the distinct features of either category would place it clearly in a relationship of negative contrast to the other. Failing this completion, the non-X category is bound to remain characterized by a purely negative denominator. It is thus hypothetical rather than existential.

The dangerous thing is that nevertheless it is real. Occasionally, the unification of individuals into a negatively determined category is just as effective or even more so than bringing them together around a positive determinant.

What makes it bad is the fundamentally 'ambivalent function a negatively determined social unit is bound to have when it comes into contact with other units.

On the one hand, it is by definition bound to reject all relationships, to cut all ties a priori, to react in a profoundly and consistently negative manner to other units. On the other hand, whatever relevant features it has are fundamentally accidental, and borrowed from the units to which it is negatively contrasted.

To put the same into more lifelike terms, on the one hand a negatively determined category, whenever it starts exerting a formative impact (and thus goes beyond its functions of classification) is bound to make for exceptionally strong cohesion, as its cohesive device is of the simplest kind possible — negation of a certain thing that for this very reason becomes irrelevant.

In other words, pure and consistent nihilism. On the other hand, this nihilism is offensive, expansionist and terribly vitalistic by nature. In the balance between the two units, it is bound to be the stronger of the two. At the same time it excludes a priori a stable balance,

because it has nothing of its own that might act as a stabilizer. Potentially stabilizing elements that might be borrowed from elsewhere lose potential at the very moment of being borrowed, as they are provided with the negative contrast. Thus, a negatively determined unit is bound to act as a self-perpetuating destabilizer. The most characteristic example of this phenomenon, to my knowledge, is nationalism of the kind embodied, since the transfer of sovereignty to Indonesia (not previously !) by President Sukarno.

But the same thing occurred at the Colloquium, and must also occur under any conditions resembling those of the Colloquium. (I need not stress that the colloquium conditions resembled very strongly the normal world conditions of to-day). The negatively determined category, as soon as it began to have a formative impact, appeared to be a strong destructive force. But mostly, it did not develop into something potentially self-perpetuating. This was due to lack of formative power; — and this is the only hopeful aspect of this dangerous trend (*). Thus the fact that so much of the classification was conducted in self-defeating terms, saved the conference from freezing into two hostile camps.

Failure of Classification

The other general observation is implied in the first. No classification of the participants was so successful as to freeze the conference into camps.

In other words, none of the rationalizations used to make the underlying disharmony explicit, succeeded in superimposing. The other element in the meeting, the rather formless, dishomogeneous, fluctuating characteristic, did not succumb under classifications pressure to these artificially formative. In the interplay between the two counter-acting forces, the freezing dichotomy did not win. Probably because in this case it was not the main force : it reflected, in an inadequate manner, a hidden issue. Besides, it was not an isolated force. As stated, the basic issue assumed various appearances. Various dichotomies came to the fore.

In short, in so far as a certain clarification of mutual positions might have been useful in fulfilment of an *ad hoc* need, this need remained unfulfilled.

The positions remained unclear until the very end of the conference. This was perhaps better than the possible alternative, namely pseudo-clarification and fixation on the basis of inadequate and irrelevant criteria.

Implications of Classification

We may now proceed to list some of

the pairs of classificatory indications that occurred. At the same time, I shall try to analyse the implications of each pair of labels, to those handling them for their understanding of the conference's purposes. I wish to point out that their understanding of the conference's purposes is a function of their understanding of the relationships between the groups or categories to which certain participants were supposed to belong. In other words, what is ultimately at stake in these distinctions is the way in which certain people look at international and interreligious relations in the « one world » of to-day.

On many occasions the central issue was rationalized into either of two alternating pairs of distinct terms. They were used to indicate roughly the same categories, the same potential groups of participants (that never really materialized). One set is, Western versus non-Western; the other is, non-Muslim versus Muslim. In either case, the terms were more frequently used on the part of people belonging, according to their own expression, to the non-Western or the Muslim category. (As it happened, these participants were the most active in the debate). In either case, the construct served as a starting point for two apparently divergent activities. On the one hand, the distinct terms were accepted by way of bridge-heads. They were felt to offer something hard and fast on either side that could be made to serve as a starting point from which to bridge a gap. The avowed aim was to improve mutual understanding of views expressed. (I wish to add, for the sake of developing my argument, that in the formation of this aim no consideration was given to the motivation for these views). On the other hand, simultaneously, the terms in the process of rationalizing a vague disharmony, gave a certain basis for the contrast. They asserted one's otherness ; they fixed and asserted positions of disagreement, of apprehension.

Let it be added that in particular the simultaneity of both tendencies has occasionally caused complete ambivalence to prevail. More than once a speaker started out on an attempt to clarify his views to « the other category », only to shift positions unconsciously and to eventually arrive at an impasse of contrasting argument and potential conflict. In other words under these conditions any attempt to promote mutual understanding was in danger of annihilation. These two tendencies basically derive from the same source. They are both the logical consequence of the very procedure of classifying the basic disharmony in terms of one major distinction between two categories. The ambivalence, or rather, complementarity of positions that dominated the conference, was the natural corollary of the common, basic trend of thought leading people towards division into categories. Even if the categories

did not have cohesion as groups, factions or parties, their manner of dealing with one another became very manifest indeed.

Negative Determinants

I should like to draw the reader's attention here to one aspect of this matter in particular, which frightens me as soon as I try to envisage its importance for a wider context than that of this conference. What we find here is a relation of negative contrast between potential social groups. (I am leaving out for the moment the fact that these potential groups actually reflect existing groups. We shall have to deal with this aspect of the matter at the end of this paper). One of these potential groups is negatively determined, that is to say a contrario against another, with nothing of its own as a positive characteristic. Now it is only in this negatively determined potential social group that one can maintain tenets of the kind discussed in the first part of this paper with logical validity, viz. that Islam is no field for studies by non-Muslims. Or, in more general terms, that communication between those with a religious-cultural pattern of life and outsiders is fundamentally impossible. The simple reason is that this tenet is the logical basis for vindication of the non-X characteristic as an effective determinant.

Now what frightens me is this. We have begun to live in what is technically and economically one world. Differences between ways of life are thus considerably more important now than they used to be. To stress them in terms of X versus non-X dichotomies is a procedure whose simplicity makes it particularly eligible for use in the modern context. Therefore, a corollary of increasing integration of world conditions seems to be the dangerous possibility that cross-cultural communications will be envisaged in terms of their impossibility rather than their possibility. In fact, the ultimate in this unattractive proposition that, in the meeting between category X and category non-X, it is the latter which predominates.

Now my point is this. Wherever a situation occurs in which cross-cultural communication is primarily seen in terms of its impossibility, due to the impact of a negatively determined category that is a party to the given cross-cultural encounter, we are in for a temporary, if not potentially permanent, stalemate. A more common name for this kind of stalemate is, cold war. The door is then completely closed, but through heavily iron-grilled windows a constant stream of misinterpretation (logically the only possible kind of exchange) flows to and fro. During the Lahore Colloquium, such a stalemate occurred occasionally, for brief intervals, only to be overcome by a

renewed stress on the possibility of cross-cultural relations. This stress usually was brought about by letting the positively determined party to the encounter try a fresh approach. Not that this solved the problem of communication, but at least it did affirm its logical possibility.

Communication and Co-existence

I was reminded, time and again, of how the Damocles sword of this stalemate as a logically irrefutable position, is hanging over us in an increasing number of international, interracial and intergroup relations. And I have started wondering whether the time has not come that we should realize that what is behind coexistence, behind the issue of unity and variety of civilizations, behind the issue of so-called conflicting creeds even, is basically, first and foremost the issue of communication. Communication, to be precise, across divides that are part fictitious part real. They are fictitious insofar as they are the product of our innate need to grasp the whole of reality as we live in it, by abstractly applying rational distinctions. They are also real, insofar as they can be said to have a kind of existence of their own. In this, two complementary elements can be traced. They exist, on the verge between the concrete and the abstract, so to speak prior to our rational act of recognizing them. From another angle, they serve as a kind of garnish applied to reality as such on the part of human reason. We shall have to return to this point at the end of this paper. Suffice to say here that, to my mind, by accepting the consideration of relations between sociocultural units one-sidedly in terms of rationalizing and oversimplifying dichotomies, we make ourselves the potentially defenceless victims of a most fatal kind of non-understanding that is bound to set in whenever the dichotomy assumes the X versus non-X type.

Other Categories

I now should like to mention another pair of contrasting terms, in which the criterion applied brings the basic issue to the fore in what seems to be a completely different manner. Occasionally there were clashes or near-clashes between persons counting themselves as belonging to categories that did not receive names, and that can perhaps not easily be given names. Yet they are clear enough. As things developed, most of the arguing went on as between fundamentalist versus modernist Muslims. The non-Muslims were certainly not exempt from coming under this classification. According to their inclinations and scholarly affiliations, they were bound to fall in with the argument on one side or the other. The distinct criterion here is how one

considers Islam as an institutionalized pattern of life, established in the past, with respect to present conditions. (It

vaguely, in order to properly render what seems to be experienced by those engaged in the issue). On either side, the distinction leads to a fixation and rationalization of a given existential position (experienced, first and foremost, as a position within Islam). This rationalizing fixation engenders (in non-Muslim eyes) two things simultaneously, or rather one thing with two complementary aspects, viz. an ideal of life and an alibi for not coming up to the ideal mark. Finally I have to mention a rationalization of yet another kind. It came to the fore only once, with remarkable success. Whether this was due to the outstanding qualities of the address concerned or to the peculiar conditions under which it was given, or to its own merits, remains to be seen. The distinction ran as between those studying the phenomena concerned in terms of sociology and those doing the same within the framework of non-sociological terms of reference. As usual, no clear definition was given of « sociological ». What it seemed to boil down to was a non-believer's approach, in sophisticated and rather abstract terms, hovering between description and analysis. It appeared to envisage the existential tension between what the non-believer distinguishes as institutional ideal on the one hand and daily practice on the other, in a manner stressing (a special aspect of) the latter. It seemed to regard this for its own sake rather than as a time and place conditioned function of the former. It might thus incidentally tend to conceive of the relation between the two in terms of discrepancy, if anything. As the discussions developed, the terms sociological and non-sociological tended to link up with the two pairs Western and non-Western, and non-Muslim and Muslim. They seemed to come forward, in a special position of defence, at a moment when the conference's trend, dominated by the dichotomy Western and non-Western, threatened to land the gathering in what somebody called « la chasse des orientalistes ». As such it worked very well indeed.

Conclusions

In conclusion I wish to take my point of issue from the encounter between persons who, in this encounter situation, turn out to stand for different sets of presuppositions. My focus will be the communication aspect, which as we have seen shows a complementarity between possibility and impossibility. As stated above, I attach a certain value to the choice of this particular focus, I feel that to approach the same thing in terms of, say, unity and variety in Human civilization, is bound to lead

into a dead alley, for a very simple reason. It sets out from a logical mistake in treating entities belonging to different levels of abstraction as if they were of the same order. In the same way I feel that an approach linked up with such notions as a substratum beneath the differences, that would then be the locus for communication (simply by being the common « element »), or alternatively that of an all-embracing set of ideal notions common to all mankind, puts the cart before the horse. It sets out from philosophical constructs of the *a priori* kind. By postulating notions that could not gain significance unless they were the outcomes (indépendant of our classification abstraction !) of factual investigations, it spoils its own chances. Again, I feel that the quasi-sophisticated resignation that tends to see a conference like the one discussed above in the light of « we shall have to end up by agreeing to disagree », is mistaken. Apart from the dubious logical character of this « *bon mot* », it sets out from a falsification. What is at stake is not whether we shall agree, but first and foremost whether we shall understand one another for what we are. In other words, whether, apart from (mis)representing « the other » in my own terms of reference, I shall also be able to see him as he sees himself, in the context of his own terms of reference; and whether, on top of this, I shall be able to link these two views up in a methodologically foolproof manner. In brief, whether I shall be able to account, in the encounter with my fellow human beings as well as in the encounter created, in my study, by my research work, for the apparent plurality of possible approaches to my « subject ». If there is to be agreement, it will always turn out to be a function of my achievement in these respects. In the light of the two occasions discussed above, we seem to find the following. Due to the existential characteristics of the (rationalizing) manner in which we objectify an encounter of which we are part (as a party or as an observer), it tends to shape up as between two individuals standing for two different sets of presuppositions. In this objectification we are existentially bound to handle these sets of presuppositions in a *pars pro toto* manner. We indicate a person's set of presuppositions in what is basically an *ad hoc* way, by pointing to one or a few elements of the identity into which he, as an incidental person, and his « background », as a less time- and place-bound phenomenon, merge. The *ad hoc* element is of the highest importance for our point of view. The point is that, which elements will come to the fore depends, firstly, upon the co-ordinates of the encounter situation, and within these, upon what seem to be purely incidental events.

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First, its very variability makes the encounter as such a purely hazardous event, as long as the parties to the encounter go by incidental elements in their respective presuppositions that come to the fore in rationalizing the terms of reference of their meeting. Communication is a function of the way in which the differing presuppositions are manipulated in the meeting itself. If left on its own, or rather to the impulses of those concerned, it may shape up in any manner, and lead anywhere. Which of course is roughly the same as saying that it will probably lead nowhere, — or, to be more precise, it may lead to misrepresentation and to talking at cross purposes. An encounter must be to some purpose, so that its co-ordinates become clear. The presuppositions of those engaged in it must be marshalled in such a way as to make the encounter possible and to give it the direction it is meant to have. In other words, an existential reciprocity is involved here that should not be overlooked.

Secondly, the potential fixation of an encounter either in an X — Y scheme or in an X — non-X scheme, is decisive for the question which one of the two complementary aspects of communication, viz. possibility or impossibility, will ultimately become predominant. In other words, the rationalization(s) used to fix mutual positions in the meeting, even if only used *ad hoc*, tend(s) to decide on the degree of difficulty in communication. Or, to borrow Wiener's approach, they will decide on the degree of « entropy » to which communication will be subject. Apart from these two points we should perhaps mark a third, though it is logically implied in these two. The absolute element involved in the encounter with a religious-cultural system of institutions like Islam tends to have an impact on any rationalizations that may be used to objectify the encounter as between those who are parties to it. This impact tends towards a fixation in the X — non-X scheme rather than in the X—Y scheme. In view of all this, the present needs for Islamology in our « one world » stand out clearly. We must get rid of any ethnocentric elements in our own approach for which we have not duly accounted. We must persistently remain aware of our own presuppositions in our Islamic studies. We must consider our studies as an encounter first and foremost, even rather than as an attempt at understanding, let alone interpretation. We must consider this encounter as part of an attempt to make the world a better place to live in — for all,

(*) Indeed, the real danger in this trend is that cynical manipulators, seeing their chance of

handle this trend so as to make it apparently self-perpetuating, by building into it a nucleus of action (their own control) that counterbalances its self-defeating tendency. Comp. m. Djalas. The New Class. from the author's book Cross-cultural Studies. The

Hague, Mouton. 1963. (portion of chapter 8).

LE GRAND RENDEZ-VOUS DE LA CROIX-ROUGE INTERNATIONALE

Téhéran, Novembre 1973

Réalisations et perspective:

Avant-propos

La Croix-Rouge est une organisation à la fois simple et complexe: chacun comprend — ou croit comprendre — sa nature et ses objectifs. En revanche, sa structure et son fonctionnement, notamment à l'échelon international, sont en général méconnus. Pour saisir l'importance des décisions prises lors des réunions de Téhéran et singulièrement lors de la XXII^{ème} Conférence internationale de la Croix-Rouge, il semble nécessaire de clarifier cette apparente complexité de la structure de la Croix-Rouge, due essentiellement à sa mission une et diverse et à ses relations étroites avec les autorités gouvernementales, sur le plan national d'abord et plus encore à l'échelon international.

A cet effet, le lecteur voudra bien se référer à l'article consacré à la Ligue des Sociétés de la Croix-Rouge et paru dans le n° 6-7 (juin-juillet 1973) de cette revue (pages 344 à 346).

La revue «Le Monde diplomatique» (février 1974), dans un article intitulé «Les difficultés de la Croix-Rouge » donne un excellent éclairage, à la fois historique et actuel de cette complexité :

« Voilà plus de cent dix ans que quatre citoyens genevois se joignirent à Henry Dunant pour créer le Comité international de la Croix-Rouge (C.I.C.R.). Sous ses auspices, le Gouvernement suisse convoqua en 1864 une conférence internationale qui adopta un traité prévoyant l'amélioration du sort des blessés sur le champ de bataille.

Cette convention fut suivie de celles de 1906, de 1929 et de 1949. En 1919, un banquier américain, Davison, estima qu'il était nécessaire de créer un organisme chargé de coordonner l'action des diverses Croix-Rouges nationales. C'est ainsi que fut établie la Ligue des Sociétés de la Croix-Rouge, dont le siège est à Genève. Ainsi la Ligue est un organe international de coordination, alors que le C.I.C.R. est une association suisse de droit privé ».

Pour plus de clarté, on pourrait ajouter que la Ligue déploie ses activités multiples, principalement en temps de paix, alors que le C.I.C.R. joue pleinement son rôle comme intermédiaire neutre et comme garant de l'application des Conventions de Genève. Les Sociétés nationales constituent le troisième volet de la Croix-Rouge internationale.

A Téhéran, de très nombreuses réunions se sont tenues successivement, et dans un ordre logique :

1. le Conseil des Gouverneurs de la Ligue, c'est-à-dire l'Assemblée générale des 120 Sociétés nationales de la Croix-Rouge, du Croissant-Rouge et du Lion-et-Soleil-Rouge;
2. le Conseil des Délégués, comprenant les représentants du C.I.C.R., de la Ligue et de toutes les Sociétés nationales;
3. la Conférence internationale de la Croix-Rouge, groupant les représentants des Sociétés nationales, des gouvernements parties aux Conventions de Genève de 1949, du C.I.C.R. et de la Ligue;
4. la Commission permanente de la Croix-Rouge internationale (composée de 5 membres élus par la Conférence internationale de la Croix-Rouge, de 2 représentants du C.I.R.C. et de 2 représentants de la Ligue), qui constitue l'organe de coordination de la Croix-Rouge internationale entre deux Conférences.



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Pour être complet, signalons que le Conseil des Gouverneurs de la Ligue siège tous les 2 ans, alors que la Conférence Internationale de la Croix-Rouge se réunit en principe tous les 4 ans.

Il est impossible, dans cet article, de donner un rapport complet de ces réunions de Téhéran et encore moins de citer toutes les résolutions adoptées. Nous nous bornerons à quelques réflexions majeures sur les résultats acquis, en tentant de montrer les perspectives d'avenir qui en découlent pour la Croix-Rouge et pour l'humanité. Nous citerons quelques passages des principaux discours prononcés et qui démontreront dans quel esprit ces réunions se sont déroulées.

Peut-être convient-il de rappeler que ces assises se sont tenues dans un moment de grave tension internationale : les débats en ont sans doute été marqués, sans pour autant que le dignité et l'élévation de ces derniers en aient été affectées. L'accueil et la générosité des plus hautes autorités iraniennes, ainsi que la remarquable organisation des réunions par la Société du Lion et Soleil Rouge de l'Iran ont également largement contribué au succès final du rendez-vous de Téhéran.

Conseil des gouverneurs de la Ligue

La 32ème session du Conseil des Gouverneurs de la Ligue des Sociétés de la Croix-Rouge qui s'est tenue du 2 au 6 novembre 1973, sous la présidence de M. José Barroso (Mexique), groupait plus de 500 délégués de 92 Sociétés nationales de la Croix-Rouge, du Croissant-Rouge et du Lion-et-Soleil-Rouge.

De nombreux rapports présentés par le Secrétaire Général de la Ligue, par les Comités consultatifs et les groupes de travail, ainsi que par la Commission permanente des finances ont fait l'objet d'une étude attentive et ont provoqué l'adoption de 40 résolutions. Voici les points les plus importants mentionnés dans ces résolutions :

1. *Admission au sein de la Fédération de 5 nouvelles Sociétés nationales*, celles du Bahrein, du Bangladesh, de Fidji, de Mauritanie et de Singapour.
2. *Approbation des plans et budgets pour 1974 et 1975*, en sensible augmentation, compte tenu des tâches à accomplir, notamment dans le domaine des secours, dans le Programme de Développement et dans les activités de la Croix-Rouge en matière de transfusion sanguine.
3. *Amélioration de la formation du Personnel en vue des Actions internationales de Secours*. A ce propos, il faut rappeler ici l'étroite collaboration qui se développe sans cesse avec le Coordinateur des Nations Unies pour les secours en cas de catastrophes (UNDRO) et de nombreuses organisations internationales non gouvernementales (ONGs).
4. *Renforcement, de l'action de la Section de Développement Social, des Soins Infirmiers et de la Transfusion sanguine.*
5. *Nouvelles initiatives en vue du renforcement du Programme de Développement*, notamment par la recherche d'une collaboration accrue et d'une coordination plus efficace, avec les autorités gouvernementales et privées, tant à

l'échelon du pays qu'au niveau international : association des Sociétés nationales de la Croix-Rouge à la préparation et à rétablissement de « programmes nationaux » ; recherche d'un appui réel et d'une collaboration étroite de la part du Programme des Nations Unies pour le Développement et des Institutions Spécialisées (OMS, OIT, UNESCO, FAO, PAM, UNICEF).

6. *Intérêt accru de la Croix-Rouge pour la Protection et l'amélioration de l'Environnement*. Rôle impor-

tant des Sociétés nationales à cet égard. Le Secrétaire Général de la Ligue, M. Hendrik Beer, a exercé une action déterminante dans ce domaine pour encourager l'ensemble des ONGs à collaborer avec le nouvel Office des Nations Unies pour l'Environnement (UNEP). M. Maurice Strong, Directeur Exécutif de l'UNEP a fait appel à M. Béer, en qualité de conseiller spécial pour les relations entre son office et les ONGs.

7. *Action de la Croix-Rouge dans la lutte contre le racisme et la discrimination raciale*. Le Groupe de travail chargé de ce problème et constitué après le Conseil des Gouverneurs (Mexico, novembre 1971) a présenté son rapport et un plan d'action, qui a été soumis — pour approbation finale — au Conseil des Délégués.
8. *Renforcement du rôle et des activités humanitaires des Sociétés nationales de la Croix-Rouge et de leur Fédération en temps de conflit armé*. Un hommage a été rendu au C.I.C.R. pour le magnifique travail accompli pour l'élaboration de deux projets de protocoles additionnels aux Conventions de Genève et suggestions tendant à

A l'issue de la séance inaugurale, le 8 novembre, S.M.I., le Shahinshah accueille les représentants des gouvernements ainsi que les délégués des Sociétés nationales, du Comité international de la Croix-Rouge et de la Ligue des Sociétés de la Croix-Rouge. On le voit à gauche, saluant M. Henrik Béer, Secrétaire général de la Ligue des Sociétés de la Croix-Rouge (au premier plan) et M. José Barroso, Président de la Ligue (2ème à partir de la droite), puis le Dr. E. Martin, président du CICR et Lady Limerick, présidente de la Commission permanente.



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renforcer dans ces protocoles le rôle des Sociétés nationales, 9. La Croix-Rouge, facteur de paix dans le monde. La Ligue était représentée au Congrès mondial des forces de paix (Moscou, octobre 1973) par Sir Geoffrey Newman-Morris, président de la Croix-Rouge australienne, et par M. T. Dale, président de la Croix-Rouge de Norvège, alors que le C.I.C.R. était représenté par l'un de ses vice-présidents, M. Harald Huber. M. Dale a présenté un rapport détaillé sur ce congrès. Le Conseil des Gouverneurs a recommandé de convoquer dans un proche avenir une Conférence de la Croix-Rouge consacrée à l'étude du rôle et des activités de celle-ci en faveur de la paix.

10. Réélection du Président, M. José Barroso pour une période de 4 ans et élection de 9 Vice-Présidents, représentant les Sociétés nationales des pays suivants : Etats-Unis d'Amérique, Ethiopie, France, Finlande, Inde, Pays-Bas, République démocratique allemande, Suisse et URSS.

Conseil des délégués

Ce Conseil, qui groupe des représentants du C.I.C.R., de la Ligue et de toutes les Sociétés nationales, s'est réuni le 7 novembre 1973, sous la pré-

sidence du Dr. Eric Martin, Président du C.I.C.R.

Après avoir entendu les rapports sur les Fonds de l'Impératrice Shoken et de l'Impératrice Augusta (en faveur d'activités méritoires des Sociétés nationales) et sur la Médaille Florence Nightingale (accorde à des infirmières pour services exceptionnels), puis le rapport sur le financement du C.I.C.R., le Conseil des Délégués a adopté la résolution sur le racisme et la discrimination raciale, qui avait fait l'objet d'un débat approfondi lors du Conseil des Gouverneurs. Cette résolution comporte notamment l'adoption d'un plan d'action, que les Sociétés nationales, la Ligue et le C.I.C.R. sont invités à mettre en application, en se conformant aux principes mentionnés dans ce plan.

La question du contrôle des Statuts des Sociétés nationales a été étudiée et un projet de résolution, suggéré par la Commission permanente, a été transmis à la Conférence internationale.

M. Pierre Boissier, membre du C.I.C.R. exposa les réalisations de l'Institut Henry-Dunant, dont il est le directeur, dans les domaines de la recherche, de la formation et des publications. Il convient de noter que l'Institut Henry-Dunant est dû à l'initiative conjointe de la Croix-Rouge suisse, du C.I.C.R. et de la Ligue. Enfin, la Médaille Henry-Dunant, la plus haute distinction de la Croix-

Rouge, a été remise au Dr. Pavle Gregoric, Président de la Croix-Rouge de Yougoslavie (1947-1967) et à M. John A. MacAulay (Canada), Président de la Ligue des Sociétés de la Croix-Rouge (1959-1965).

XXIIème Conférence Internationale de la Croix-Rouge (*)

Du 8 au 15 novembre 1973 s'est tenue à Téhéran, dans les locaux du Parlement, la XXIIème Conférence internationale de la Croix-Rouge à laquelle participaient quelque 700 délégués représentant 78 Gouvernements, le C.I.C.R., la Ligue et 98 Sociétés nationales ainsi que les observateurs d'une vingtaine d'organisations internationales, gouvernementales et non gouvernementales.

La cérémonie d'ouverture se tint au « Roudaki Hall ». Leurs Majestés Impériales le Chahinshah Aryamehr et Chahbanou Farah, ainsi que Son Altesse Impériale la princesse Chams Pahlavi, présidente de la Société du Lion-et-Soleil-Rouge, furent saluées par Lady Limerick, présidente de la Commission permanente, le Dr. Eric Martin, président du C.I.C.R., M. José Barroso, président de la Ligue, et par S. Exc. Amir Abbas Hoveyda, premier ministre, entouré de MM. Assadollah Alam, ministre de la Cour Impériale, Hormoz Gharib, chef du

Les délégués visitent l'entrepôt du Lion-et-Soleil-Rouge de l'Iran où sont stockés les approvisionnements de secours en cas de désastres.





Sa Majesté Impériale le Shahinsha (debout à gauche) s'adresse aux délégués lors de la séance inaugurale, le 8 novembre. On voit assise au premier plan à gauche. Sa Majesté Impériale le Shahbanou et à droite. Son Altesse Impériale la Princesse Shans. Haute Présidente du Lion-et-Soleil-Rouge de l'Iran.



Séance plénière du Conseil des Gouverneurs

protocole et Djafar Sharif-Emami, président du Sénat. Plusieurs discours furent prononcés à cette occasion, dont voici quelques extraits ;

S.M.I. le Chahinchah Aryamehr

...Si les immenses richesses de notre civilisation étaient mises au service de nobles intérêts et de la prospérité de la société, si la logique et le bon sens régissaient nos opinions et nos décisions, si les énormes capitaux investis pour la destruction étaient consacrés à des causes constructives, il est évident que notre monde arriverait aisément à juguler les réels fléaux que constituent l'ignorance, la pauvreté, la famine, les maladies, et à créer une société au sein de laquelle tous les peuples pourraient mieux se comprendre et vivre en paix.

Cela peut paraître utopique, mais nous devons tous espérer — malgré la néfaste tendance à l'égoïsme, au fanatisme et à la partialité — que le jour est proche où la conscience et les principes moraux prévaudront sur les forces du mal, et où la coopération se substituera à l'affrontement. Dans cet

rentes organisations internationales au service du droit et des principes humanitaires de la paix et de l'amitié universelles, et particulièrement cette organisation éprouvée qu'est la Croix-Rouge, intensifient leurs activités, d'une part en recherchant de nouveaux moyens pour réaliser leurs objectifs

et, d'autre part, en adaptant leurs règlements aux conditions, aux besoins et aux exigences toujours grandissants de notre époque. N'oublions pas qu'une des fonctions de la Croix-Rouge, organisation internationale neutre et jouissant d'un prestige immense, consiste à assurer le rapprochement des peuples à partir de ces principes. Cette noble mission entraîne évidemment des responsabilités qu'elle doit assumer en toute connaissance de cause...

...Il me paraît également utile d'attirer votre attention sur le rôle que la jeunesse peut jouer dans les activités de la Croix-Rouge, du Croissant-Rouge et du Lion-et-Soleil-Rouge, et sur la nécessité d'utiliser plus efficacement sa force et son dynamisme. Nos jeunes, qui auront demain des responsabilités civiques, devraient avoir une part plus large dans les activités de ces organisations. L'expérience qu'ils en retireront, la connaissance profonde des problèmes auxquels l'humanité doit faire face et une conscience plus vive de leurs devoirs envers autrui, ne pourront que les mieux préparer à leurs responsabilités futures...

Lady Limerick, présidente de la Commission permanente de la Croix-Rouge internationale.

...Oui, peut prévoir ce qui nous attend ? Une chose est certaine, c'est que l'avenir ne sera pas une projection directe du passé et que notre organisation, la Croix-Rouge, devra faire preu-

ve d'assez de souplesse pour faire face à toute nouvelle responsabilité que lui imposerait son rôle humanitaire. C'est la raison pour laquelle nous avons entrepris une importante étude visant à réévaluer le rôle de la Croix-Rouge et à déterminer dans quelle mesure elle peut s'adapter à une situation en constante et rapide évolution. Cette évolution peut nous amener à prendre nos décisions en fonction de critères différents et à les exécuter en modifiant nos méthodes traditionnelles. Nous devons nous souvenir que l'habitude est un bon guide mais un mauvais maître. Ce qui importe, c'est de demeurer fidèles à nos principes et de leur obéir.

... Le progrès scientifique ne suffit pas. En effet, il peut servir aussi bien à la destruction qu'au bien-être de l'homme. S'il peut améliorer notre état de santé, il peut aussi engendrer des bombes plus puissantes et plus destructrices. Parlons clairement : le problème n'est pas seulement économique, il est aussi humanitaire. Nous devons absolument associer nos idéaux humanitaires à nos réalisations techniques. En d'autres termes, nous devons apprendre à manier l'ordinateur avec modération et humanité. Pouvons-nous ignorer ces problèmes mondiaux, nous qui, appartenons à une organisation dont les buts sont notamment d'améliorer la santé de l'homme, de prévenir la maladie et de soulager les souffrances ? Les rouages administratifs des États sont souvent impuissants. Il leur man-

que l'imagination et la compréhension qui caractérisent l'action personnelle, indépendante et bénévole qui est celle de nos Sociétés de la Croix-Rouge...

Dr. Eric Martin, président du Comité international de la Croix-Rouge.

... En 538 avant Jésus-Christ, un grand monarque de ce pays, Cyrus, promut-ga un édit dont voici quelques phrases : « Ma grande armée a conquis la Babylonie. J'ai donné l'ordre que mes soldats ne fassent de mal à aucun habitant de ce pays, qu'ils vivent tous en liberté, qu'ils aient le droit de pratiquer la religion qu'ils veulent. J'ai exigé qu'aucune maison ne soit détruite, qu'aucun cœur ne soit blessé, que tous soient libres de choisir leurs dieux... »

Cet appel émouvant, venant du fond des siècles, doit être évoqué au moment où nous ouvrons notre Conférence. Il préfigure les principes de la Croix-Rouge, auxquels nous devons rester fidèles. Il met en accusation le monde, où règnent la violence et l'arbitraire.

Je désire souhaiter la bienvenue aux représentants des Croix-Rouges natio-



nales et particulièrement à ceux des Sociétés nouvellement reconnues. Je fais des vœux pour que dans leurs pays respectifs, avec indépendance et efficacité, elles travaillent à l'œuvre commune. Chaque nouvelle Croix-Rouge est un espoir de paix...

... Le C.I.C.R. porte un intérêt primordial aux projets de Protocoles additionnels aux Conventions de Genève. Ces projets vous seront soumis avant d'être discutés à la Conférence diplomatique que le Gouvernement suisse a convoquée pour le début de l'année 1974 à Genève. Ils traitent principalement de la -protection de la population civile contre les effets de la guerre et de la sauvegarde des victimes des conflits non internationaux. Il ne s'agit pas de reviser les Conventions, mais de les compléter, de les ajuster aux exigences de l'époque. Conservant toute leur valeur, les Conventions de Genève, loyalement appliquées, offrent aux victimes une protection efficace.

Nous devons nous adresser au monde, mais en premier lieu à ceux qui le gouvernent, pour qu'ils aient les yeux fixés sur ces règles essentielles, qui réclament le respect de l'homme et demandent que les victimes des conflits soient secourues en toutes circonstances. Il faut diffuser ces Conventions à l'école, à l'université, à l'armée, dans toute la population, pour que ce grand effort humanitaire soit connu partout où les hommes s'affrontent.

La Conférence de Téhéran s'ouvre dans une atmosphère qui nous pèse. Nous entendons le bruit des armes et le plainte des blessés. Nous pensons à ceux qui souffrent, à ceux qui sont prisonniers, aux familles dispersées, à tous ceux pour qui la Croix-Rouge est le seul espoir...

M. J. Barroso, président du Conseil des Gouverneurs de la Ligue des Sociétés de la Croix-Rouge.

... Nous pensons que l'activité permanente de la Croix-Rouge constitue un appel instant à tous les hommes afin que, par leur dévouement envers leurs semblables, ils retrouvent le chemin perdu de la solidarité humaine. Il n'est pas possible de rester impassible devant le spectacle de millions d'êtres qui naissent chaque année dans un monde où ils ne pourront pas satisfaire leurs besoins les plus élémentaires de nourriture, d'habillement et d'entretien décents et où à maintes reprises la pitié, la compassion et la consolation leur seront refusées au nom d'intérêts indignes créés par les circonstances et complètement étrangers au sens de l'humain.



Ce violent contraste entre cette réalité et la mission dont s'acquitte la Croix-Rouge nous incite à nous engager, quelles que soient les circonstances, à favoriser, au sein de nos pays respectifs comme sur le plan des relations internationales, un équilibre stable qui protège tes valeurs indispensables à la vie. Peu importe combien de fois nos paroles seront étouffées par le bruit de la mitraille ou par les plaintes de ceux qui sont privés, par l'égoïsme d'autres, de l'aide dont ils ont besoin pour vivre. Notre devoir est clair et précis : sauver la vie, alléger la souffrance, apporter de l'aide. C'est là une semence qui germe et donne des fruits de compréhension et de bonne entente entre les hommes. Il est possible que certains ne saisissent pas l'importance des activités de notre organisation, pensant que tes bonnes actions se perdent sur tes autels d'intérêts plus immédiats et plus puissants par leur contexte politique, social et économique. C'est pourquoi j'estime qu'au cours de cette Conférence, nous devons arriver à ce que nos actes soient conformes à nos principes et à nos devoirs, en dépit de leurs incidences politiques. Nous devons faire comprendre à tous les gouvernements du monde qu'il n'y a pas plus grande cruauté que d'utiliser les tragédies humaines pour obtenir des avantages politiques.

A la suite de chaque intervention de la Croix-Rouge, il y a dans le monde un peu plus de confiance entre les

hommes, un peu moins de haine et de rancune, un peu plus de tranquillité et d'amour, un peu moins de violence et d'injustice...

M. Djafar Sharif-Emami, président du Sénat et vice-président du Lion-et-Soleil-Rouge, a été élu président de la Conférence; M. A. Madjidi, Secrétaire général de la Société nationale et Ministre d'Etat, étant désigné comme Secrétaire général.

Avant de se scinder en 3 commissions, la Conférence a entendu par la voix de M. Faruk Berkol la lecture d'un message de M. Kurt Waldheim, Secrétaire général des Nations Unies :

« The invaluable work of the Red Cross throughout the world is universally recognized and appreciated and it gives me great pleasure as Secretary General of the United Nations to send you my warm good wishes on the occasion of the Twenty-second international Conference. The world is passing through a period of difficulty



but there is no need for us to be despondent nor to lose faith in the high purposes and ideals of the United Nations and the Red Cross. We have not yet reached a situation where the United Nations can devote its full resources to the advancement of mankind in an atmosphere of universal peace and when the Red Cross can concentrate upon the limitation of human suffering from natural disasters, but while we work towards our objective of lasting peace the United Nations and the Red Cross work together in the spirit of international service to alleviate human suffering from all causes. At this moment in particular, when our attention is focused upon the tragic situation in the Middle East, I should like to convey to you my profound admiration for the devoted work of the Red Cross in that area and for its close cooperation with the United Nations. This cooperation which has been of such importance in past years will, I am confident, steadily increase. I send to you and to all who work for the Red Cross my sincere gratitude for your endeavours and my best wishes for the future ».

Commission générale

Sous la présidence de Sir Geoffrey Newman-Morris (Australie), la Com-

mission générale a accepté un rapport sur les suites données aux résolutions de la XXIème Conférence internationale de la Croix-Rouge, de même que le rapport présenté par le C.I.C.R. sur ses activités depuis 1969 et introduit par la lecture d'un remarquable message de M. Roger Gallopin, président du Conseil Exécutif, exposant l'ampleur et la complexité des problèmes que le C.I.C.R. a à résoudre dans un monde en constante évolution. Une résolution a été adoptée pour appuyer l'attitude du C.I.C.R., affirmant la nécessité d'appliquer les Conventions en toutes circonstances, sans les subordonner à des conditions ou à des exigences qui leur sont étrangères.

A la suite d'une longue discussion sur l'action du C.I.C.R., en particulier au Chili et au Moyen-Orient, deux résolutions furent votées : l'une faisant appel aux Parties intéressées dans le conflit au Moyen-Orient, pour qu'elles reconnaissent leurs obligations découlant de la IVème Convention; l'autre relative au traitement des prisonniers de guerre.

Une autre résolution, adoptée à l'unanimité, insiste sur la nécessité de rendre compte du sort des disparus et des tués au cours des conflits armés. Présentant le rapport de la Ligue des Sociétés de la Croix-Rouge pour la période 1969 à 1973, M. Henrik Bæer releva qu'au cours de ces trois dernières années, la Ligue avait lancé, tous les quinze jours en moyenne, un appel de secours à l'occasion d'une catastrophe. Il a également mentionné le développement des programmes des Sociétés nationales (prévention des accidents, transfusion sanguine, protection de l'environnement, services sociaux, services à la communauté, programmes de jeunesse).

M. Olof Stroh présenta un rapport sur les activités du Groupe opérationnel pour l'Indochine (IOG) dont il est directeur. Il mit l'accent sur les projets du Groupe et souligna qu'ils avaient été établis en consultation avec les Sociétés nationales et les autorités des pays qui bénéficient d'une aide. Le coût total du programme prévu s'élève à 110 millions de francs suisses. Il y a actuellement un déficit de 60 millions de francs suisses et la moitié de cette somme est immédiatement nécessaire pour des projets d'assistance d'urgence.

La Commission a approuvé ce rapport, en a félicité les auteurs et a jugé que ce document devait être présenté en séance plénière.

M. Kai Warras, président du Comité conjoint pour la réévaluation du rôle de la Croix-Rouge, et M. D.D. Tansley, directeur de cette Etude, ont soumis à la Commission un rapport relatif à l'état d'avancement des travaux. Une partie de l'Etude est déjà en cours et l'on a vivement encouragé les Sociétés nationales à (aire con-

naître leurs vues sur le fond du problème.

Le secrétaire général de la Ligue a informé les délégués que 48 Sociétés nationales avaient présenté des rapports d'activité, dont il a souligné le grand intérêt.

Puis Lady Limerick, après avoir présenté le rapport de la Commission permanente qu'elle préside, présenta un projet de résolution relatif à la révision des statuts des Sociétés nationales, qui permet au C.I.C.R. et à la Ligue d'intervenir si des changements incompatibles avec les principes de la Croix-Rouge sont introduits par ces Sociétés, projet qui, amendé, fut accepté à l'unanimité.

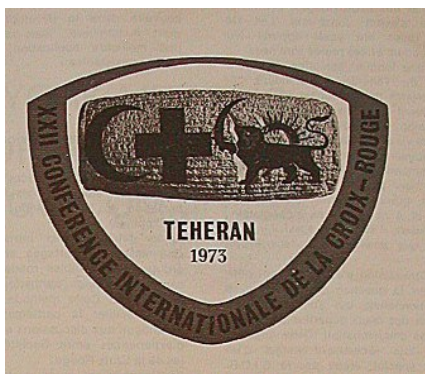
Un projet de résolution régissant les principes et règles lors des actions de secours de la Croix-Rouge en cas de désastre fut aussi adopté à l'unanimité. M. Faruk N. Berkol, coordonnateur des Nations Unies pour les secours en cas de catastrophes, rendit compte des événements qui ont conduit à créer, en 1971, l'Office du Coordonnateur des Nations Unies pour les secours en cas de catastrophes. Puis il évoqua la coopération étroite qui s'est établie, dès le début, entre son Office et la Croix-Rouge, et s'est maintenue au cours de situations d'urgence, ces deux organismes étant tous deux nécessaires aujourd'hui sur le plan mondial et se complétant heureusement l'un l'autre. Quant à MM. Rogers, représentant de l'Organisation météorologique mondiale, et Marks, représentant de l'Organisation météorologique mondiale, ils exposèrent également la collaboration qui se poursuit entre leurs organisations et la Croix-Rouge. M. Warras a ensuite brièvement passé en revue les différents aspects du problème des opérations de secours dans les conflits armés. Dans le cadre des buts et méthodes

des opérations de secours, la Croix-Rouge de Norvège présenta un rapport Sur le Séminaire international consacré aux secours à la population civile en temps de conflit armé, séminaire qui s'est déroulé à Gol (Norvège) en août 1972, ainsi qu'une résolution qui, légèrement modifiée, fut acceptée. A propos de la promotion de l'image de la Croix-Rouge par les grands moyens modernes d'information, ainsi que sur le problème de la Croix-Rouge facteur de paix dans le monde, deux résolutions furent adoptées à l'unanimité.

Commission du Droit International Humanitaire

La Commission a appelé à sa présidence M. Jean Pictet, vice-président du C.I.C.R.

Les travaux de cette Commission prenaient une importance particulière, puisqu'elle avait à connaître des deux "projets de Protocoles additionnels aux Conventions de Genève qui seront pris comme base de discussion par la Conférence diplomatique appelée à leur donner leur forme définitive et que le Gouvernement suisse a convoquée pour le 20 février 1974... Les résultats atteints n'ont pas déçu l'espoir que l'on avait placés en elle. Sur les points principaux, l'entente s'est bientôt faite et l'esprit de concorde, qui dominait les débats, a permis d'adopter les résolutions à la quasi unanimité. On sait que, depuis 1968, le C.I.C.R., et toute la Croix-Rouge avec lui, s'est engagé activement dans une nouvelle étape de cette œuvre séculaire qui tend à développer et à réaffirmer le droit humanitaire. La XXIIe Conférence internationale, à sa session d'Istanbul, en 1969, dans une résolution unanime, avait demandé au C.I.C.R. d'élaborer des règles de droit, avec le concours d'experts. Ces experts sont venus nombreux, des Gouverne-



ments et des Croix-Rouges, et ont (ait) preuve d'esprit constructif. Les Nations Unies ont aussi apporté leur contribution. Et ces règles sont nées. Dans une longue résolution, la Conférence de Téhéran a considéré que « les projets de Protocoles additionnels constituent une excellente base de discussion pour la Conférence diplomatique » et invité instamment tous les Gouvernements à y participer, leur demandant de « faire tout ce qui est en leur pouvoir pour obtenir rapidement, grâce à leur esprit de coopération et à la faveur de négociations fructueuses, l'adoption aussi large et rapide que possible des deux Protocoles ».

...La Commission s'est également penchée sur la question des armes, dites conventionnelles, qui sont de nature à causer des maux superflus ou à frapper sans discrimination. Cette question a fait tout récemment l'objet d'un rapport spécial, établi par le C.I.C.R. à la suite des travaux d'un groupe d'experts, rapport qui décrit ces armes et leurs effets. Dans ce domaine, une résolution demande à la Conférence diplomatique de commencer, lors de sa session de l'année prochaine, à examiner la question de l'interdiction ou de la limitation de telles armes et invite le C.I.C.R. à convoquer, en 1974, une conférence d'experts gouvernementaux chargée d'en approfondir l'étude.

L'ordre du jour de la Commission comportait un autre point, qui y figure traditionnellement, soit la mise en œuvre et la diffusion des Conventions de Genève. Ces Conventions ont sauvé des milliers, des millions de vies. Elles peuvent en sauver autant et plus encore, mais pour cela il faut qu'elles soient connues de ceux qui auront à les appliquer. Trop longtemps négligée, la diffusion des Conventions a (ait, ces dernières années, de réels progrès dans bon nombre de pays. Il est vital que cet exemple soit partout suivi et que cet enseignement se généralise et se répande, à commencer par les militaires et la jeunesse.

Le Président de la Commission a conclu en soulignant qu'un grand pas a été accompli à Téhéran sur le plan juridique. « Certes, bien des divergences subsistent, a-t-il ajouté, mais rien n'est impossible si chaque Partie montre de la bonne volonté et accepte de faire un pas à la rencontre des autres. Le droit humanitaire est un des rares terrains où tous les hommes peuvent se rencontrer, quelles que soient leurs convictions, et parler le même langage... Les Gouvernements portent maintenant une lourde responsabilité quant aux décisions et aux engagements qu'ils auront à prendre. Qu'ils les assument devant le monde, qui attend beaucoup d'eux... On a souvent parlé de souveraineté. N'oublions pas que la souveraineté suprême c'est celle du droit, auquel les Etats sont soumis autant que les particuliers... Espérons

que Téhéran va marquer une aube nouvelle dans le développement du droit humanitaire, mais aussi dans une meilleure application des Conventions existantes ».

Commission des Services à la Communauté

La Commission des services à la Communauté a élu son président en la personne de M. Fernando E.V. Sison (Philippines).

Après deux exposés introductifs, la Commission se partagea en plusieurs groupes, des « tables rondes » et des séances plénières permettant de faire la synthèse. Cette méthode de travail devait faciliter la participation active de chacun aux discussions et l'échange d'expériences entre Sociétés nationales de la Croix-Rouge. La Commission, après avoir pris acte du Rapport sur les suites données aux Résolutions de la XXII^e Conférence internationale de la Croix-Rouge, a examiné particulièrement les points suivants :

- Contribution de la Croix-Rouge aux plans nationaux de développement. Mise en œuvre des services à la communauté : santé (transfusion sanguine incluse), travail social, jeunesse;
- La Croix-Rouge et les problèmes de l'environnement.

Les exposés et les débats ont porté sur les quatre thèmes suivants :

1. Déterminer les besoins de la communauté.
2. Etablir des critères susceptibles d'être utilisés par les Sociétés nationales dans la sélection des services qu'elles peuvent rendre à la communauté.
3. Participation des jeunes à la planification, la mise en œuvre et l'évaluation des services à la communauté.
4. Assurer aux Sociétés nationales le financement adéquat de leurs services, ainsi que du personnel qualifié.

Un exposé introductif fut présenté par le Dr. Taba, directeur régional de l'OMS pour le Moyen-Orient, qui rappela que les préoccupations de l'OMS rejoignent celles de la Croix-Rouge, premier organisme non gouvernemental à avoir coopéré avec l'OMS dès 1948, notamment dans le domaine de la prévention et de l'amélioration de l'environnement humain. Il souligna également l'importance de cette collaboration dans le domaine des secours lors de conflits ou en cas de catastrophes naturelles. Certaines Sociétés nationales de la Croix-Rouge ont bénéficié du concours de l'OMS pour développer des centres de transfusion sanguine et la fabrication des dérivés du sang...

Trois résolutions ont été adoptées par la Commission. La première demande que les Sociétés nationales soient associées à la planification et à l'élaboration des programmes nationaux à tous les niveaux et qu'on tienne compte de l'expérience de la Croix-Rouge lors de l'établissement des plans nationaux de développement. La seconde a trait à la protection et l'amélioration de l'environnement et à l'action des Sociétés de la Croix-Rouge, du Croissant-Rouge et du Lion-et-Soleil-Rouge dans ce domaine. La troisième enfin est relative à la transfusion sanguine et au principe du don de sang gratuit. Les travaux de la Commission des services à la communauté témoignent du fait que les Sociétés nationales, outre leurs tâches traditionnelles dans le domaine médico-social, sont conscientes de leur rôle novateur qui les amène à collaborer avec tous les groupes d'âge de la population et à participer

- en accord avec le gouvernement
- au développement de leur pays.

Au cours des séances plénières, les rapports des trois commissions ont été approuvés, ainsi que 19 résolutions.

En conclusion, les réunions de Téhéran ont constitué pour la Croix-Rouge une étape importante, non seulement pour son propre avenir, mais également pour tous ceux auxquels elle continuera à apporter aide, réconfort et espérance. Dans cet effort et cette volonté, elle n'est pas isolée : indépendamment du soutien et de l'enthousiasme de ses volontaires et de ses dirigeants, elle peut compter sur la collaboration de nombreuses organisations internationales gouvernementales et non-gouvernementales,

(*) Pour plus de détails, voir la Revue internationale de la Croix-Rouge, publiée par le CICR (numéros de Décembre 1973 et de janvier 1974) dont sont extraits les passages essentiels.

THE NEW YORK MEETING OF THE ECOSOC NGO COMMITTEE

by Charles S. Ascher

The Committee on Non-Governmental Organizations of the U.N. Economic and Social Council held its annual meeting at U.N. headquarters during the week of 4 February, 1974. The thirteen member states represented on the Committee were Bolivia, Egypt, France, German Democratic Republic, India, Japan, Liberia, Netherlands, Trinidad and Tobago, USSR, UK, USA. Mrs Jean E. George (Trinidad and Tobago) was elected chairman.

Mr. Henricus Gajentaan (Netherlands) was elected vice-chairman-cum-rapporteur. Mrs. George gave excellent leadership, keeping the Committee on its agenda in a quiet, contained manner that stimulated consensus. Like most of the delegates, she had not previously taken part in the Committee's work. Some years ago, pursuant to a plea for economy, the Committee dispensed with summary records, so that it was difficult for a new delegate to acquaint himself with the practices and previous decisions of the Committee. Several delegates voiced their regret that they were not familiar with the Committee's methods of work. But when there are concurrent sessions of the Commission on Human Rights and the Commission on the Status of Women, member states with smaller delegations find difficulty in assigning a senior member of the staff to the work of the NGO Committee. The spirit of the Session, the easy interplay between delegates and spokesmen for NGO's, was refreshing. Only a few years ago, NGO representatives were treated as defendants in the criminal dock, charged without substantiation of conspiracy by delegates from developing countries, with no opportunity to reply. There was now a genuine concern to make working relations with NGO's more effective. It has been too simplistic to assume that the role of NGO's was to mobilize public opinion in support of U.N. programs. There was now better recognition that NGO's out

of their large experience could provide helpful input into the framing of programs of U.N. agencies. The usual first item on the agenda paper was to deal with some twenty-five requests from NGO's to be admitted to consultative status and six requests for « reclassification » to a « higher » of three categories of status set forth in the revised rules established for the governance of the Committee by ECOSOC in 1968, Resolution E/1296. These categories were carried over from the earlier mandate of ECOSOC. At the time of the revision, the delegate of USA argued for the abolition of these symbols of status : the NGO's should be a classless society. It was the delegation of USSR that insisted on their maintenance. Category I was for NGO's of broad membership in most regions of the world, concerned with the whole program of ECOSOC. The great world trade unions seemed to be the prototypes. At the current session, the Committee included the International Council of Voluntary Agencies as the twentieth NGO in Category I. Their privileges are to submit written statements of 2,000 words (Category II's limit is 500 words, not strictly enforced). They may with permission address ECOSOC directly instead of through the NGO Committee. With its surcharged agenda and enlarged membership, ECOSOC does not enjoy addresses by NGO's. And NGO's in Category I may propose items for the agenda paper of ECOSOC. This privilege has not been used. It is important to bear in mind that the purpose of Article 71 was to create a formal mechanism whereby NGO's could help U.N. One NGO's first action was to demand \$ 600,000 a year from U.N. because it could spend the money more effectively than government bureaucrats. Several NGO's at the current session said frankly that with consultative status or elevation to a

higher category they could attract more members to their NGO. The Committee spent an inordinate length of time debating the category in which to place an NGO — as long as forty-five minutes for one NGO which had failed to state in its application which category it desired. A pattern emerged of support for acceptance or reclassification by some or all of UK, USA, India, Liberia, Netherlands, France, objection by USSR and GDR. In several instances an USSR-GDR motion to reject or defer was voted down. Then a favorable vote of 8 to 2 resulted. In other instances, USSR « in a spirit of compromise » accepted a consensus in order to avoid a vote, but stated for the record that it would have abstained if there had been a vote. If, as appears likely, ECOSOC will shortly reconsider its own procedures and those of its committees, the question might be raised afresh whether these categories of status might not be dropped. U.N. needs all the help that it can get from any NGO.

The Committee was concerned that an NGO should not be represented twice, once in its own right, again through an umbrella NGO, like the World Council of (Protestant) Churches. The Baptist and Lutheran NGO's were admitted to Category II because they were not members of the World Council. Another problem was the church-sponsored NGO's that carried on extensive welfare and relief programs in developing countries. Should they be categorized as religious or humanitarian NGO's ? Mr. Bradford Morse, Under-Secretary-General for Political and General Assembly Affairs, designated by the Secretary General as his liaison officer with NGO's, in his talk to the Committee noted that voluntary NGO's were a new phenomenon, not fully understood by governments, which were often not aware even of the large international transfers of funds that took place through NGO's. Resolutions

of the General Assembly and ECOSOC increasingly called for NGO participation. The regional Economic Commissions were being pressed to cooperate more fully with NGOs. He suggested the wide areas of concern in which the U.N. Secretariat should make more effective use of NGOs : food, population, pollution, status of women. He emphasized that the NGO Committee was charged to recommend steps whereby the whole U.N. system could gain by coordinated relations with NGOs : it was the channel for ECOSOC-NGO relations.

Mr. Genichi Akatani, Assistant Secretary General, Office of Public Information, stressed the strong relationships between his Office and the NGOs. One of his efforts was to strengthen these relationships in the field. Mr. Lars J. Lund of the U.N. Development Programme spoke of the reliance of UNDP on NGOs.

The NGO dialogue with the United Nations began with a statement by Mrs. Rosalind Harris, president of the Conference of NGOs in Consultative Status. She stressed the need for a continuous outflow of information to NGOs scattered all over the world and for strengthening NGO relations with the U.N. regional commissions. She urged early consultation with NGOs in the framing of U.N. programs, noting the commendable start of UNDP in this direction. She urged that the Committee continue its dialogue in Geneva, in the margin of the summer session of ECOSOC. These meetings had been truly useful. Mme. Alice Paquier (World Y.W.C.A., Geneva) explained the activities of an ad hoc committee of NGOs in Geneva, with committees at work on the Second U.N. Development Decade, disarmament, human rights, racism, women's rights. Mr. Homer A. Jack spoke of the work of the NGO Disarmament Committee in New York. Mr. Arthur Goldschmidt spoke as co-chairman of the NGO Committee on Development in New York. It had set up working groups to prepare NGO input to the U.N. Conference / Exposition in Vancouver in 1976, the World Food Conference, Rome, 1974, and to explore new initiatives in international development, such as Brazilian proposals for collective economic security and a Mexican proposal for a Charter of Economic Rights and Duties of States. These statements were well received and elicited some comments from delegates. It remains to be seen how many of the suggestions reach Ministries of Foreign Affairs. Important decisions about the future work of the Committee could not be made at this time in view of the information that ECOSOC was revising its own rules of procedure. Most ECOSOC bodies meet every two years. If ECOSOC decided on such a procedure for the NGO Committee, could the « dialogues » continue annually, in the years in which

there was no formal session ? Membership on the Committee was now limited to states members of ECOSOC. Should eligibility be broadened ? Mr. Charles S. Ascher, representing the International Union of Local Authorities and other NGOs, noted the General Assembly resolution of December, 1973, to convene a special session of the Assembly at a « high political level » prior to the General Assembly session of September, 1975, to explore ways of strengthening trade and development,

to reconsider the format relationships of U.N. and its Specialized Agencies toward achieving better coordination. He noted the increased pressure on NGOs to be active on matters arising in the General Assembly, not ECOSOC : apartheid, disarmament, independence of colonies. Yet NGOs had no formal relations with the General Assembly, no voice there. Perhaps these constitutional questions could be considered at this Special Session of the General Assembly.

UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL COMMITTEE ON NON-GOVERNMENTAL ORGANIZATIONS—ANNUAL MEETING, 4-8february, 1974

RECOMMENDATIONS TO ECOSOC ON APPLICATIONS FOR ADMISSION TO CONSULTATIVE STATUS OR RECLASSIFICATION UNDER ARTICLE 71 OF THE U.N. CHARTER AND RESOLUTION E/1296.

CATEGORY I. International Council of Voluntary Agencies (Reclassified)

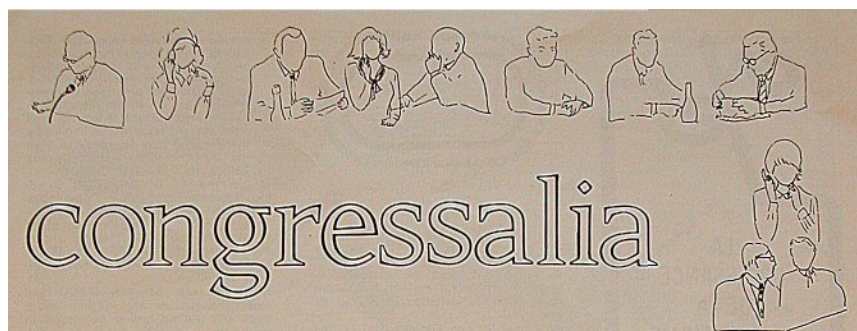
CATEGORY II. Airport Associations Coordinating Council

American Field Service, Inc.
Baptist World Alliance
Church World Service
Commonwealth Human Ecology Council (Reclassified)
International Council of Monuments and Sites
International Council of Societies of Industrial Design (Reclassified)
Lutheran World Federation (Reclassified)
Muslim World League
Society for International Development (Reclassified)
Vienna Institute for Development (Reclassified)

ROSTER. Council of European National Youth Committees

Center for InterAmerican Relations
Chemical and General Workers Union
Environmental Coalition for North America
Foundation for the Establishment of an International Criminal Court
International Association for Bridge and Structural Engineering
International Playground Association
International Association of Chiefs of Police
International Movement Science and Service for a Just and Free World
International Public Relations Association
International Peace Academy
Latin American Official Workers Confederation
Minority Rights Group
Movement against Racism and Anti-Semitism and for Peace
National Indian Brotherhood (Canada)
National Parks and Conservation Association
Pan-American Development Foundation
World Alliance of Reformed Churches

REJECTED. Regional Committee for Electrical Integration



The Economic Aspects of Congresses

History

The history of international congresses, after mentioning a first international medical assembly held in Rome in 1681, really begins in the 19th century. After the Congress of Vienna, two or three congresses or conferences took place annually in the world from 1838 to 1860. Beginning in 1900, a hundred or so congresses were held annually, and in 1910 two hundred per year took place. At present the number of congresses, conferences, symposia organized or sponsored by international organizations is about 3000, not including all the purely administrative and working group meetings.

Geographical distribution

For the year 1972, of the 3000 international meetings announced in the Annual International Congress Calendar published by the UAI, 68 % took place in Europe, 19 % in America, 7.2% in Asia, 3.2% in Africa, and 2.6 % in Australasia. The six cities which have been the capitals of international associations in 1972 (Paris, Brussels, London, Geneva, New York, and Washington) are, except two, the ones who have hosted the largest number of international meetings : i.e., London, Geneva, Brussels, Vienna, and Rome.

Seasonal distribution

The months of May and September are the ones with the largest number of congresses.

Number of Participants

One can evaluate that the number of persons participating in the 3000 meetings held annually, amounts to 2 million (ie 600-700) participants per meeting. One can also estimate that 3 /4 of the participants come from countries other than the host country — which means that congress partic-

ipants constitute a very important part of the customers of transport companies, travel agencies and hotels. A very detailed survey on the information available for the years 1969 to 1972 has revealed that : 82 % of the congresses have less than 1000 participants 9.5 % of the congresses have from 1001 to 2000 participants 4.5 % of the congresses have from 2001 to 3000 participants 3 % of the congresses have from 3001 to 7000 participants 1 % of the congresses have more than 7000 participants.

Registration fees of congresses

The main income from congresses is the registration fees paid by the participants, and it varies from US \$ 10 to 300 per person.

Personal expenses of participants

Other than travel expenses and registration fees, the accommodations, restaurant meals and shopping are the main expenses of congress participants. In the case of European congresses, the expenses vary following one of the three categories of participants as follows :

- 1) participants from the host country
- 2) participants from other European countries
- 3) non European participants.

A survey undertaken in 1965 at the occasion of a medical congress organized in Copenhagen has indicated that the first category was spending an average of US \$ 117. per "delegate" : 27 % in the city, 63 % on registration fees, and 10 % on travelling. The second category spent US \$ 227 per delegate : 40 % in the city, 20 % for registration fees, and 20 % on travelling.

The third category spent an average of US \$ 772 per person : 30 % in the city, 5 % for registration fee, and 65 % on travelling.

For this congress, of 4 working days

(of six days of sojourn) the total expenses due for the 450 delegates, including 50 Danes 200 Europeans and 200 non-Europeans — principally Americans — was of 400,000 US \$. US \$ 130,000 of this was paid immediately by the participants to the local economy, and to this amount must be added a great part of the registration fee (congress budget) and also part of the travel expenses.

A recent survey on the percentages of the main categories of expenses made by congress participants in 18 congress cities has shown that the expenses can be divided as follows : Hotels 34 % restaurants 25 % Local transportation 5 % entertainment 8 % shopping 15 % miscellaneous 13 %

Working languages

An analyses made by UAI on the number of languages used in 315 congresses shows the use of 18 written languages and 19 spoken languages. As written language english has been used in 298 congresses, french in 266, german in 157, Spanish in 61, russian in 16, italian in 13, Portuguese in 9, Swedish in 8, esperanto in 6, dutch in 6.etc...

For 310 congresses having indicate the number of their working languages, 62 has only used one language, 69 two languages, 129 three languages and 8 five languages.

The consecutive translation has been used in 22.7 % of congresses, simultaneous translation in 71.4 %; 5.9 has used both systems.

The participants

The same survey has shown that about 3/4 of the participants have said that the place/city where the -congress is being organized influenced their decision in taking part in the congress; also 3/4 of the participants have stipulated that their decision is influenced by the period of the year during which the meeting is taking place.



The IAPCO members held their meeting in Israel from 4 to 10th February 1974.

As in previous years, the smallest congress in the world met in a different country at the invitation of one of its members.

This year it was Gideon RIVLIN and Elhanan DVIR from KENES Organiser of Congresses and Special Events Ltd., who hosted their colleagues. They prepared a programme in which working sessions and tourism were happily integrated.

The first days of the meeting devoted to the working sessions took place in the Tel Aviv Hilton; the specialists of congress organisation discussed during these sessions the following subjects :

- « Application of computers in congress organisation »
- « Liability and responsibility of the congress organiser »
- « Organised congresses from the organising committees point of view »
- « Vocational training » —during this session IAPCO members decided to organise in February 1975, in the Scanticon Management and Conference Centre, Aarhus, Denmark, a

course on congress knowledge This course will be open to the executives of international and national organisations, congress department of official tourist bodies and large companies, who are or will be responsible for the management of international meetings. All information regarding this meeting may be obtained from the IAPCO Secretariat, 1 rue aux Laines, 1000 Brussels, Belgium

Mr. Wayne E. BURMEISTER Director, Conference Service Department American Medical Association, Chicago, attended the meeting as guest speaker. He gave an interesting talk on the activities of AMA and of the PCMA — Professional Convention Management Association.

Such contacts between IAPCO and other associations are in their initial steps but will be further developed in the future.

After these three days of work, the general impression of all the participants was that the association was developing very well and that due to the very strict criteria applicable for membership, the discussions among members always remain at a very professional level.

After the working sessions, three days were devoted to professional visits of conference buildings in Israel and to tourism in the most beautiful scenery. During the above visits, it was obvious to everybody that Israel was making the necessary effort to return the country to peacetime conditions despite its recent troubles. Everywhere the hospitality was tremendous and participants received a very warm welcome. The next IAPCO meeting will take place in Copenhagen, Denmark, in February 1975.



Montreux, la charmante ville balnéaire de la Suisse romande, a été le cadre de l'Assemblée générale statutaire de la Fédération Européenne des Villes de Congrès (F.E.V.C.), le 12 février dernier. L'Assemblée, qui s'est déroulée dans une excellente ambiance de travail, en présence de nombreux délégués représentant 38 villes de 11 pays européens, s'est donné un nouveau Comité directeur présidé par un Liégeois, M. André Schreurs, Directeur du Palais des Congrès de Liège et délégué de la Belgique au Conseil d'administration de la Fédération.

Les deux vice-présidents sont l'un néerlandais, l'autre anglais, il s'agit de MM. Karel Steensma, Directeur du Palais des Congrès de La Haye et Geoffrey Smith, Directeur du Convention Bureau de Londres. Le secrétaire est M. Jean-Louis Panchaud, Directeur du département « Tourisme-Congrès » de l'Office du Tourisme et des Congrès de Lausanne et le trésorier: M. Emile Lorailère. Directeur du Comité d'Organisation des Manifestations économiques et touristiques (C.O.M.E.T.) de Rouen. D'autre part, l'Assemblée a constitué deux Commissions de travail qui vont se charger d'étudier deux des axes principaux de la politique de l'Association :

- l'action promotionnelle de la Fédération (de nombreuses propositions ont été formulées);
 - l'échange de renseignements sur les congrès entre les villes-membres (une rationalisation est en cours).
- M. Antonio de Zulueta (San Sébastien), Secrétaire général de l'Association des Villes de Congrès espagnoles, a bien voulu accepter la présidence de la première commission.

New International Meetings Announced

This calendar is a monthly supplement to information listed
in the Annual International Congress Calendar.

14th edition

1974 Apr 14-23 Int symposium on the concepts in physical education and sport sciences. P: 150.	Netanya (Israel)	Paris (France) European Confederation of Agriculture. Symposium : Mécanisation. P : 20 C 7. CEA. Case Postale 87. CH-5200 Brugg. Switzerland.
Dr D Alduli, Scientific Director, Wingate Institute of Physical Education and Sports, Post Office Wingate, near Netanya, Israel.		1974 Apr 26 European Broadcasting Union. Meeting of animators and group discussion leaders on the themes of the 13th meeting of the working party for school and educational programmes. (YB n° 598) EBU, 1 rue de Varenbè, 12 11 Geneva 20. Switzerland.
1974 Apr 16-May 18 Latin American Confederation of Religious Orders. Seminario con provinciales de congregaciones religiosas. (YB n° 2869) Apartado 90710, Calle 78 n° 12-16. Bogota, Colombia.	Lima (Peru)	1974 Apr 26-27 Société Suisse de Physique. Session de Printemps 1974. M. Guenin, 32 Bd d'Yvoy, CH-1211 Geneva 4, Switzerland.
1974 Apr 17 FAO. Inter-Agency consultative board. (YB n° 971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.	Paris (France)	1974 Apr 26-27 4th int conference on experimental meson spectroscopy. P : 200. B Cairns, Physics Department, North Eastern University, Boston, MA 02115.
1974 Apr 17-19 Council of Europe. 3e conférence européenne des Facultés de Droit : L'adaptation des études de droit à la société moderne. (YB n° 435) Conseil de l'Europe, Direction des Affaires Juridiques, Palais de l'Europe, 67006 Strasbourg-Cedex, France.	Strasbourg (France)	1974 Apr 27-29 Int Association for Religious Freedom. Conference Europe : Not as the Fathers... (YB n° 1205) 40 Laan Copes Van Cattenburch. The Hague, Netherlands.
1974 Apr 18 Meetings on neutrons and biology.	Harwell (UK)	1974 Apr 28-May 17 Salzburg seminar in American Studies, Session 154 : The control of environmental pollution. The Salzburg Seminar. Schloss Leopoldskron, Box 129, A-5010 Salzburg, Austria.
Dr B T M Willis. Materials Physics Division, AERE. Harwell, Didcot, Berks. UK.		1974 Apr 29-30 FAO. Intergovernmental Group on Cocoa. Sub-Group on Statistics. 35th session. (YB n° 971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.
1974 Apr 18-20 FAO. Administrative Committee on Coordination. (YB n° 971) FAO. Chief. Conference Programming Section. Viale delle Terme di Caracalla, 00100 Rome, Italy.	Paris (France)	1974 Apr 29-May 3 UNCTAD, Consultation on Phosphates, 2nd. session. Palais des Nations, 1211 Geneva 10, Switzerland.
1974 Apr 19 European Federation of Office Machines Importers. General meeting. (YB n° 742) Dr Gerd Braune, D-6000 Frankfurt/Main, Bockenheimer Landstr. 79, Germany, Fed. Rep.	Amsterdam (Netherlands)	1974 Apr 29-May 3 Int meeting on studies of lattice distortion and local atomic arrangements by X-Ray, neutron and electron diffraction. Mr P Borsch, KFA Jülich, Postfach 365, 517 Jülich; 1, Germany.
1974 Apr 19-21 World Union of Catholic Teachers. Annual council meeting. (YB n° 3593) UMEC, Piazza San Calisto 16, 00153 Rome, Italy.	Rome (Italy)	1974 Apr 30-May 1 FAO. Government consultation on a int convention for the control of the spread of major communicable fish diseases. (YB n° 971) FAO. Chief. Conference Programming Section. Viale delle Terme di Caracalla, 00100 Rome, Italy.
1974 Apr 22-24 Int Federation of Tourist Centres. Congress. Prof Walger Minars, Fremdenverkehrsverband f Wien, Stadion gasse 6-8, 1016 Vienne, Austria.	Antwerp and Liege (Belgium)	1974 Apr Int Secretariat for Volunteer Service. Conference : Volunteer assistance in the seventies. (YB n° 2441) 10-12 Chemin de Surville, 1213 Geneva-Petit Lancy, Switzerland.
1974 Apr 22-24 3rd European symposium on polymer spectroscopy. Institute of Physics. 47 Belgrave Square, London SW1X BOX, UK.	Uxbridge (UK)	1974 Apr Int Co-operative Alliance. Seminar : Role on insurance in cooperative enterprise. (YB n° 1710) Mr D J Nyanjom, ICA Regional Director for East and Central Africa, POB 946, Moshi, Tanzania.
1974 Apr 22-25 American Physical Society. Meeting.	Washington (USA)	1974 Apr-May Int Co-operative Alliance. Seminar: Modern methods in techniques in management. (YB n° 1710) Mr D J Nyanjom, ICA Regional Director for East and Central Africa, POB 946, Moshi, Tanzania.
W W Havens, Jr. American Physical Society, 345 E 45th Street, New York, NY 10017, USA.		1974 May 1-3 Int Federation for Documentation. Council meeting. 7 Hofweg. The Hague 2001, Netherlands.
1974 Apr 22-26 Int Fire and security conference and exhibition. V Green Publications Ltd., 44 Bedford Row, London WC1R 4BR, UK.	London (UK)	1974 May 1-4 Colloquium « Protides of the biological fluids ». Simon Stevin institute, Jerusalemstraat 34, 8000 Bruges, Belgium.
1974 Apr 22-26 UN/FAO. Intergovernmental Committee on the World Food Programme. 25th session. (YB n° 3375/971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Roma, Italy.	Rome (Italy)	1974 May 2-10 FAO. European Fisheries Advisory Commission. 8th session, and related symposium. (YB n° 971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.
1974 Apr 23-26 UNCTAD. Consultation on manganese ore. 2nd session. (YB n° 3381) Palais des Nations. 12 11 Geneva 10, Switzerland.	Geneva (Switzerland)	
1974 Apr 23-30 FAO. Near East Commission on Agricultural Statistics. 7th session. (YB n° 971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.	Beirut (Lebanon)	
1974 Apr 23-30 FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Roma, Italy.	Beirut (Lebanon)	
1974 Apr 24-26 15 Kongress der int. Bürgermeister - Union.	Berlin (west)	
Int Bürgermeister. Union, Deutsche Gesellschaft, 7 Stuttgart 50, Bad Cannstatt, Im Geiger 64. Germany Fed Rep.		

1974 May 3-10 Lima (Peru)
World Association for Christian Communication / ACLD / Int Catholic
Association for Radio and Television. Latin American meeting, population
consultation. (YB n° 3461/1450)
WACC, 7 St James Street. London SW1, UK.

1974 May 3-5 Chalon-sur-Saône (France)
Council of the Professional Photographers of Europe. 1st seminar for adver-
tising and fashion photographers. P : 30. (YB n° 456)
Maison Européenne de la Photographie. 28 Quai des Messageries, F-1100
Chalon-sur-Saône, France.

1974 May 6-10 Rome (Italy)
FAO, Intergovernmental Group on Tea. Sub-Group of Experts. 7th session. (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 May 6-10 Uppsala (Sweden)
Nordic Pharmaceutical meeting. P : 300.
Swedish Tourist Traffic Association, Box 7306, S- 103 85 Stockholm, 7, Sweden.

1974 May 6-11 Beirut (Lebanon)
FAO, Animal Production and Health Commission in the Near East. 3rd session. (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 May 6-Jul 12 Geneva (Switzerland)
UN, Int Law Commission. Session. (YB n° 3375)
Palais des Nations. 1211 Geneva 10, Switzerland.

1974 May 7-9 London (UK)
2nd Int postal engineering conference.
The Institute of Mechanical Engineers, 1 Birdcage Walk, London SW1H 9JJ, UK.

1974 May 7-10 Rome (Italy)
FAO, Intergovernmental Group on Hard Fibres. 7th session. (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 May 8-10 Gaithersburg (Md, USA)
Symposium on mechanical failures : Definition of the problem.
H C Burnett, 8264 Materials Building, National Bureau of Standards, Washing-
ton, DC 20234, USA.

1974 May 8-12 Chalon-sur-Saône (France)
Council of The Professional Photographers of Europe. 6th Europhot portrait
seminar. P : 35. (YB n° 456)
Maison Européenne de la Photographie, 28 Quai des Messageries, F-71100

1974 May 9-11 Hersching (Germany, Fed Rep)
European Confederation of Agriculture. Symposium : Jeunesse rurale. P : 30. (YB n° 686)
C : 11.
CEA, case Postale 87, CH-5200 Brugg, Switzerland.

1974 May 11-17 Trente (Italy)
Int Union of Alpinist Associations/ Int Union for Conservation of Nature and
Natural Resources. Symposium : Alpines protection. P : 250. C : 7. (YB n° 2684-2654)
UIAA, 29-31 rue des Délices, 1211 Geneva 11, Switzerland.

1974 May 12-16 Honolulu (Hawaii, USA)
Professional Air Traffic Controllers Organization. Convention. P : 1200.
Charles R Campbell, 1058 Kainui Drive, Kailua, Oahu, Hawaii.

1974 May 12-17 Chicago (USA)
American Society for Microbiology. Daimond Jubilee meeting. P : 9000. Book
Mrs Emmy Jacobus, Academia Book Exhibits, 4036 Poplar Street, Fairfax,
Virginia 22030. USA.

1974 May 12-17 Miami (Flo, USA)
Conference on industrial hygiene and exhibition.
Mr E L Schall, American Industrial Hygiene Association, 210 Haddon, West-
ment, NJ 18108, USA.

1974 May 13-15 Aix en Provence (France)
Colloque Int : « Vers des institutions supranationales régissant les Océans. »
Fédéralistes Mondiaux, 26 rue du 4 septembre, 75001 Paris, France.

1974 May 13-15 Berlin (West)
Int Tagung der Euro-Economie
Eure-Economie, 1 Berlin 30, Rankestr 23.

1974 May 13-15 Teheran (Iran)
Int Union of Local Authorities. Executive Committee meeting. (YB n° 2736)
J H C Molenaar, 45 Wassenaarseweg, The Hague, Netherlands.

1974 May 13-17 Durban (South Africa)
3rd South African building research congress : Research for better-building.
c/o FIBA, Square Marie-Louise 49, 1040 Brussels, Belgium.

1974 May 14-16 Gothenburg (Sweden)
« Ferry Service » and « Polar Navigation » conferences in connection with
the maritime exhibition. P: 400

			1974 May 19-24 22nd annual conference on mass spectroscopy and allied topics.	Philadelphia (Penn,USA)
	c/o Swedish Tourist Traffic Association, Box 7306, S - 103 85 Stockholm 7, Sweden		Mr H J Svec, Department of Chemistry, Iowa State University Ames, Iowa 50010. USA.	
1974 May 14-19		Rome (Italy)		
FAO, Committee on Forest Development in the Tropics. 3rd session (YB n° 971)			1974 May 20-22 European Economic Community, Séminaire : Los centrales d'Information documentaire: Que peuvent attendre les services de documentation ? Domaines couverts, gamme de prestations délais, coûts, critères d'appréciation. (YB n° 665)	Luxembourg (Luxembourg)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.				
1974 May 15-17		Algiers (Algeria)	Bureau Marcel van DUCK, Ingénieurs-Conseils en Méthodes de Direction Avenue Louise 409, 1050 Brussels, Belgium.	
FAO, Commission of the Desert Locust Controlling in N.W. Africa. Executive committee. 2nd session. (YB n° 971)			1974 May 20-22 Int Union of Local Authorities/IIMT. Seminar on research and development for local authorities. 45 Wassenaarseweg, The Hague, Netherlands.	Milan (Italy) (YB n° 2736)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.			1974 May AICH. Int cape horniers club, convention, P : 700. C/o Swedish Tourist Traffic Association, Box 7306, S-103 85 Stockholm 7 Sweden.	Stockholm (Sweden)
1974 May 15-17 Int Organization for Standardization, TC 97 - Computers and Information Processing, Meeting, 1 rue de Varembe, 1211 Geneva 20, Switzerland.		Geneva (Switzerland) (YB n° 2314)	1974 May 20-22 European Confederation of Agriculture. Réunion : Importation, exportation	Vienna (Austria)
1974 May 15-17 1st plasma engineering and science conference.		Knoxville (Tenn, USA)	CEA. Case Postale 87, CH-5200 Brugg, Switzerland.	(YB N° 688)
Prof I Alexeff. Electrical Engineering Department, Ferris Hall, The University of Tenn., Knoxville, Tenn. 37916. USA.			1974 May 20-23 FAO, Commission for Controlling Desert Locust in North-west Africa. 3rd session (YB n° 971)	Algiers (Algeria)
			FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.	
1974 May 15-17 8th European gastromcamera symposium. AISC, Assistenza Internazionale servizi di congresso, Via G B Martini, 5, 00 98 Rome, Italy.		Rome (Italy)	1974 May 20-29 Lutheran World Federation. Meeting, P : 100. 150 route de Ferney, 1211 Geneva 20, Switzerland.	Lund (Sweden) (YB n° 2937)
1974 May 15-20 FAO, Programme Committee. 25th session. (YB n° 971)		Rome (Italy)	1974 May 22-29 FAO, Committee on Forestry. 2nd session. (YB n° 971)	Rome (Italy)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 001000 Rome, Italy.			FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.	
1974 May 16-19 Int Association for Religious Freedom. Executive Committee meeting. 40 Laan Copes Van Cattenburch, The Hague, Netherlands.		Cluj (Rumania) (YB n° 1205)	1974 May 23-25 Int Master Engravers congress. P: 200.	Malmö (Sweden)
1974 May 16-20 session. (YB n° 971)		Rome (Italy)	c/o Swedish Tourist Traffic Association, Box 7306, S-103 85 Stockholm 7. Sweden.	
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.			1974 May 23-28 Conference : New methods in molecular spectroscopy. German Bunsen Society for Physical Chemistry, Carl Bosch-Haus, Varrenstrapp-strasse, 40-42, D-6 Frankfurt/Main.	Kassel (Germany, Fed Rep)
1974 May 17-18 North Atlantic Assembly. Meeting of the five commissions. Place du Petit Sablon, 3,1000 Brussels, Belgium.		Brussels (Belgium) (YB n° 3004)		
1974 May 19 North Atlantic Assembly. Permanent Commission, meeting. Place du Petit Sablon, 3,1000 Brussels, Belgium.		Brussels (Belgium) (YB n° 3004)		

1974 May 25-31 Cracow (Poland)
Association of Attenders and Alumni of The Hague Academy of Int Law. 61h
congress of int law: Int protection of cultural heritage (YB n° 119)
c/o S E Nahlik, ul Lobsoska 16/2, 31140 Cracow, Poland.

1974 May 27-29 Louvain la Neuve (Belgium)

Colloquio sur « La physique nucléaire autor des cyclotrons de des tenderns »
J. Vervier, Institut de Physique Corpusculaire, 2 chemin du Cyclotron, UCL,
B-1348 Louvain la Neuve.

1974 May 27-31 Berlin (West)
Int meeting on high energy electron.
Brown Boveri 8 Cte. AG, 1 Berlin 30, Landgrafenstr 15.

1974 May 27-Jun 4 Athens (Greece)
FAO, Intergovernmental Group on Citrus Fruit. 6th session, (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla
00100 Rome, Italy.

1974 May 27-Jun 11 Geneva (Switzerland)
Int Narcotics Control Board. Closed sessions : Int drug control. P : 11.
(YB n° 2279)
Palais des Nations, Geneva, Switzerland.

1974 May 28-29 Zurich (Switzerland)
Int Federation of Commercial, Clerical and Technical Employees, Euro-Fiet
Trade Section for Insurance and Social Insurance Employees. Conference.
(YB n° 1892)
15 avenue de Balexert. 1211 Geneva-Chatelaine, Switzerland.

1974 May 28-30 Munich (Germany, Fed Rep)
Office for Research and Expérimente. 4e colloque « Programmes techniques
de calculatrices : gestion des trains ». (YB n° 3015)
Oudenoord 8, Utrecht, Netherlands.

1974 May 29-Jun 1 Helsinki (Finland)
Société Européenne de Radiologie Pédiatrique. 11 e congrès.
Dr C Faure, Service Central de Radiologie Hôpital des Enfants Malades
149 rue de Sèvres, 75730 Paris, Cedex 15, France.

1974 May 30-31 Zurich (Switzerland)
Int Federation of Commercial Clerical and Technical Employees, Euro-Fiet
Trade Section of Bank Employées. 1st conference.
(YB n° 1892)
15 avenue de Balexert, 1211 Geneva-Chatelaine, Switzerland

1974 Jun 3-7 Washington (USA)
FAO, Codex Committee on Processed Fruits and Vegetables. 11th session.
(YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 Jun 4-10 Leipzig (Germany, Dem. rep.)
5th Int colloquium on multiparticle Hydro-Dynamics (Production processes
at high energy). P : 70 (inc).
G Rantk, Karl-Marx-Universitat, Sektion Physik. Karl-Marx-Platz 2, DDR - 701
Leipzig.

1974 Jun 5-7 La Baule (France)
Centre Français de la Corrosion. Colloque int . Corrosion marine- moyens
de protection -.
Centre Français de la Corrosion. 28 rue St Dominique. 75007 Paris. France.

1974 Jun 5-8 Juan Les Pins (France)
1ère conférence Européenne de la technologie de groupe.
Group Technology International, Royton House, 14-17 George Road, Birmingham
B 15 IPO, UK.

1974 Jun 6-3 Saint-Gall (Switzerland)
Int Railway Film Bureau. Annual meeting.
(YB n° 2396)
88 rue Saint Lazard, 75 Paris 9e, France.

1974 Jun 6-26 Salzburg (Austria)
Salzburg seminar in American Studies, session 155: The American theatre.
The Salzburg Seminar. Schloss Leopoldskron, Box 129, A-5010 Salzburg,
Austria.

1974 Jun 10-11 Karlsruhe (Germany, Fed Rep)
Conference on process computer.
VDI-VDE Gesellsch. für Mess- und Regelungstechnik POB 1139, 4000 Düssel-
dorf 1, Germany, Fed. Rep.

1974 Jun 10-11 (Norway)
European Confederation of Agriculture. Comité Paysans Montagnards. Réunion.
Reunion.
(YB n° 686)
CEA, Case Postale 87, CH-5200 Brougg, Switzerland.

1974 Jun 10-12 Boston «USA»
American Neurological Association/Association of British Neurologists.
Joint meeting. P : 3000. Ex : Books, journals
Mrs. Emmy Jacobus, Academia Book Exhibits, 4036 Poplar Street. Fairfax,
Virginia 22030. US.

1974 Jun 10-14 Versailles
(France)
Journées de technologie du vide.
Mme Fauvel. 19 rue du Bernard, 75004 Paris, France.

1974 Jun 13-14 Washington (USA)
FAO, Codex Committee on Food Hygiène, 11th session. (YB n° 971)

FAO, Chief, Coherence Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 Jun 10-28 Geneva (Switzerland)
UNDP, Governing Council, 18th session. (YB n° 3382)
Palais des Nations, 121 Genève 10, Switzerland.

1974 Jun 11-13 Gatlinburg (USA)
American Society for Testing and Materials. Int symposium on the effects of radiation on structural materials.

Miss J. Wheeler, ASTM, 1916 Race St., Philadelphia, Pa 9103, USA.

1974 Jun 11-14 Buenos Aires (Argentina)
Int Astronomical Union /Committee on Space Research, symposium on Extreme UV, X and Gamma-Radiation. P: 150. (YB n° 1382/323)
Prof K.A. Anderson, Space Sciences Laboratory, University of California, Berkeley, Calif 94720, USA.

1974 Jun 12-15 Gothenburg (Sweden)
Society for Research into Hydrocephalus and Spina Biliida. 18th annual meeting. P: 150
Sweden.

1974 Jun 12-15 Uppsala (Sweden)
Scandinavian Orthopaedic Association, 37th congress. P: 500. (YB n° 3194)
Prof Tor Hulten, University of Uppsala, Uppsala, Sweden.

1974 Jun 12-24 (Indonesia)
Int Co-operative Alliance, Conference of principals and selected teachers of coop training centres in South East Asia region. (YB n° 1710)
Mr P E Weetanian, ICA Regional Director for South-East Asia, POB 3312, New Delhi, 14, India.

1974 Jun 14-17 Uppsala (Sweden)
European Association of Station Managers National Friendships. Convention.
P: 370.
c/o Swedish Tourist Traffic Association, Box 7306, S-103 85 Stockholm 7, Sweden.

1974 Jun 15 Rome (Italy)
FAO, European Commission on Agriculture, Executive Committee, 54th session.
(YB n° 971)
FAO, Chief,

Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 Jun 17-19 Malmo (Sweden)
Int physicians symposium P:200
c/o Swedish Tourist Traffic Association, Box 7306, S-103 85 Stockholm 7, Sweden.

1974 Jun 17-21 Noordwijkerhout (Netherlands)
8th symposium on technology.
FOM - Instituut voor Plasmafysica, Rijnhuizen. POB 7, Juthphaas, Netherlands.

1974 Jun 17-24 Rome (Italy)
FAO, European Commission on Agriculture, 19th session. (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla,
00100 Rome, Italy.

1974 Jun 18 Addis Ababa (Ethiopia)
FAO, Industry Cooperative Programme, Executive Committee, 33rd session. (YB n° 971)
FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla
00100 Rome, Italy.

1974 Jun 18-20 New York (USA)
Computer systems design conference and exhibition.
Industrial and Scientific Conference Management, Inc., 222 west Adams Street, Chicago, Ill. 60606, USA.

1974 Jun 19-21 Toulouse (France)
Journées d'Etudes sur les calculateurs numériques embarqués et leurs applications.
Laboratoire d'Automatique et d'Analyse des Systèmes du CNRS, 7 avenue du Colonel Roche, BP 4036, 31055 Toulouse-Cedex, France.

1974 Jun 29-Aug 29 Caracas (Venezuela)
United Nations, 3rd conference on the law of the sea (YB n° 3375)
UN, New York, USA.

1974 Jun 21 Rome (Italy)
FAO, European Commission on Agriculture, Executive Committee, 55th-session.
FAO, Chief, Conference Programming section, Viale delle Terme di Caracalla
00100 Rome, ITALY.

1974 Jun 22-23 Chantilly (France)
Conference of Int Catholic Organisations, Comité de Cooperation. Congrès: Présence Catholique dans la vie internationale officielle. (YB n° 406)
c/o UMEC, Piazza San Calisto 16, 00153 Rome, Italy.
1974 Jun 23-29 St. Wolfgang (Australia)
European Bureau for Adult Education. Conference: 20 years after the Mondsee-seminar. P:30.C: 10. (YB n° 601)
Nieuweweg 4, P O Box 367, Amersfoort, The Hague, Netherlands.

1974 Jun 23-27 American Nuclear Society. 20th annual meeting. O J Ou Temple. Executive Secretary. American Nuclear Society, 244 East Ogden Avenue. Hinsdale, 1 60652, USA.	Philadelphia (Pa. USA)	1974 Jun American Physical Society. General meeting. W W Havens, Jr, American Physical Society, 335 East 45th Street, New York, NY 100 17, USA. 1974 Jun-Jul (1 week) UNITAR. Annual meeting of directors of institutes within the United Nations family. (YB n°3387)	Salt Lake City (USA)
1974 Jun 24-26 2nd symposium on mass spectrometry and biochemistry and medicine. Inst di Ricerche Farmacologiche "Mario Negri", Via Entrea 62, 20157, Milan Italy.	Milan (Italy)		
1974 Jun 24-27 FAO. Coordinating Committee for Africa. 1st session. FAO. Chief. Conference Programming Section. Viale delle Terme di Caracalla, 00100 Rome, Italy.	Rome (Italy)	Palais des nations, 1211 Geneva 10, Switzerland 1974 Jul 20-27 Vienna. (Austria.) Int Freundschaftsliga, 1st assembly 1974. P: 150. Freundenverkehrsverband für Wien Kongressförderung Kinderspitalgasse 5 A-1095 Vienna, Austria.	
1974 Jun 24-28 Scandinavian Association of Church Musicians. Congress. P : 350. c/o Swedish Tourist Traffic Association, Boc 7306, S- 103 85 Stockholm 7, Sweden.	Lund (Sweden)	1974 Jul 23-24 Int Union of Pure and Applied Chemistry, Food section. Symposium : Mycotoxins in food. P : 100. (YB n° 2767) Prof Teodor Juszkiewicz, Veterinary Institute, Partyzantow str 57 24-100 Pulawy, Poland.	Pulawy (Poland)
1974 Jun 26-27 FAO. Codex Committee on Food Labelling, 9th session. (YB n° 971) FAO, Chief, Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy..	Rome (Italy)	1974 Jul 25-31 Pax Romana. SIESC. Assemblée générale : Education à la paix (YB n° 3085) 1 route de Jura, BP 453, 1701 Fribourg, Switzerland.	Vienna (Austria.)
1974 Jun 28 FAO, Codex Alimentarius Commission. Executive Committee, 20th session. (YB n° 971) FAO. Chief. Conference Programming Section, Viale delle Terme di Caracalla, 00100 Rome, Italy.	Rome (Italy)	1974 Jul 29 Aug 6 United Nations Conference on Trade and Development. Intergovernmental	Geneva (Switzerland)
1974 Jun 29 - Jul 6 Int Metalworkers' Federation. Congress. P : 400. Ivar Noren. 54 bis route des Acacias, 1227 Geneva, Switzerland.	Stockholm (Sweden) (YB n° 2257)	Palais des Nations, 1311 Geneva 10, Switzerland.	(YB n° 3381)
1974 Jun Int Co-operative Alliance. Seminar : Modern methods and techniques in co-operative education and training. (YB n° 1710) Mr D J Nyanjom, ICA Regional Director for East and Central Africa, FOB 946, Moshi, Tanzania.	Moshi (Tanzania)	1974 Jul Int Union of Architects. Reunion : Formation, exercice, relations internationales. (YB n° 2689) 1 rue d'Ulm, 75005 Paris, France.	Canberra (Australia)
1974 Jun FAO/Int Atomic Energy Agency/European Association for Research on Plant Breeding. Meeting: Mutation et polyploides. (YB n° 971 / 1383/566) EUCARPIA, P 0 Box 128, Wageningen, Netherlands.	Novosibirsk (USSR or Poland)	1974 Aug 1-4 Watch Tower, Bible and Tract Society. Congress, rue d'Argile, 60, B-1950 Kraainem, Belgium.	Charleroi (Belgium)
		1974 Aug 1-4 Int Federation of Beekeepers' Associations. Symposium : Beekeeping in the cold climate countries. P : 150. C: 15. (YB n° 1867) Organization Committee s/o Sume, Vanokatu 6 B 80, 33500 Tampere, Finland.	Helsinki (Finland)

1874 Aug 3-7 London (UK)
Forum Européen de Laics. Assemblée Générale : Aspects pastoraux des migrations de travailleurs en Europe.
c/o O.I.C.J.J. Masquelin, avenue Molière 248, B-1060, Brussels, Belgium.

1974 Aug 3-9 Bergamo (Italy)
Nationless **Worldwide** Association, Congress. (YB n° 2970)
Esperanto EUR. College San Marco, Via Statuto 21, 2-1100 Bergamo, Italy.

1974 Aug 5-8 Miami <Fla, USA>
Boy Scouts World Bureau. Regional Inter-American meeting. (YB n° 194)
CP 78, 12 11 Geneva 4, Switzerland.

1974 Aug **16-24** Beirut (Lebanon)
Boy Scouts World Bureau. Arab region meeting. (YB n° 194)
CP 78, 12 11 Geneva 4, Switzerland.

1974 Aug 19-23 Montpellier (France)
Centre National de la Recherche Scientifique. Colloque int : L'écologie des leishmanoses. (uniquement sur invitation)
Mr J A Rioux, Prof, Faculté de Médecine de Montpellier. Laboratoire d'Ecologie médicale et de Pathologie parasitaire, Montpellier, France.

1974 Aug 19-30 Bucharest (Rumania)
Unesco, N.G.O. Forum Population tribune 1974 (YB n° 3383)
Place de Fontenoy, 75 Paris 7e, France.

1974 Aug 23-25 Odense (Denmark)
Département of Otolaryngology/Odense University Hospital and Institute of Anatomy/ University of Odense, Denmark. Int meeting of rhinology and a post-graduate course : Rhinoplasty.
P Stoksted, MD, E.N.T. Depart, Odense University Hospital, DK-5000 Odense,

1974 Aug 25-29 Prague (Czechoslovakia)
Institute of Macromolecular Chemistry of the Czechoslovak Academy of Sciences / Int Union of Pure and Applied Chemistry. 14th Prague micro-Ing K Dusek, DrSc. Heyrovského 2, Prague 6, Czechoslovakia.

1974 Aug 25-31 Prague (Czechoslovakia)
European meeting of statisticians and the 7th Prague conference on information theory, statistical decision functions and random processes.

Institute of Information Theory and Automation of the CSAV, Dr 0 Seft, CSc, Vysehradská 49, Prague 2, Czechoslovakia.

1974 Aug 27-30 Brussels (Belgium)
Int Council of Sport and Physical Education. The Research Committee/ Int Society of Biomechanics/ Ministers of National Education/ Ministers of Public

Mrs M Plasch, Secretariat, Avenue Paul Héger 28, 1050 Brussels, Belgium.

1974 Aug 28-30 Gif-sur-Yvette (France)

Centre National de la Recherche Scientifique. Colloque int: Les cycles endocellulaires et leur blocage chez quelques protistes (Euglena, Chlamydomonas, Chlorelles), (uniquement sur invitation).

Mme M Lefort-Iran, Directeur du Laboratoire de Cytophysiologie de la Photosynthèse. CNRS, 15 quai Anatole France, 75700 Paris, France.

1974 Aug 29-Sep 4 Munich (Germany, Fed Rep)
Int Society of City and Regional Planners. Congress : Urban planning and political decision. (YB n° 2534)
ISOCARP, Babijnestraat 46, Delft, Netherlands.

1974 Aug 30-Sep 8 Reykjavik (Iceland)
Boy Scouts World Bureau, European countries. Meeting. (YB n° 194)
CP 78, 12 11 Geneva 4, Switzerland.

1974 Sep 1-8 Mariánské Lázně (Czechoslovakia)
Institute of Macromolecular Chemistry of the Czechoslovak Academy of Sciences/ Int Union of Pure and Applied Chemistry. 4th discussion conference on macromolecules : Heterogeneity in polymers. (YB n° 2767)
Ing Sedláček, DrSc. Heyrovského 2, Prague 6, Czechoslovakia.

1974 Sep 1-6 Dublin (Ireland)
Int Catholic Association for Radio and Television. General assembly : La radio au service de l'homme.

Dr J Schneuwly, rue de Romont 5, Case Postale 211, Fribourg, Switzerland.

1974 Sep 2-6 Liege (Belgium)
Association des Sociétés de Chimie Européennes. 4e symposium sur la dynamique moléculaire des complexes en solution.
Prof P Laszlo, Institut de Chimie Université de Liège au Sart-Tilman 4000 Liège, Belgium.

1974 Sep 2-6 Petten (Netherlands)
2nd Int symposium on neutron capture gamma-ray spectroscopy and related topics.
K Abraham, Physics Department, Reactor Centrum Nederland, Westerdijkweg 3, Petten, Netherlands.

1974 Sep 2-7 Milan (Italy)
Int Society for Fat Research. Congress : Chemistry, biochemistry, surface chemistry, flavours, analytical methods, foods and lipids. technology, clinical chemistry, human pathology. P : 1000. Ex (YB n°2484)

Milan, Italy.

1974 Sep 3-13 Int Civil Aviation Organization. Statistical panel. ICAO, Int Aviation Building, 1080 University Street, Montreal 1011, P.Q. Canada.	Montreal (Canada) (YB n° 1505)	1974 Sep 8-14 Int Academy of Heraldry. 12th congrès int des sciences généalogique of héraldique. M Constantin Dichtel, D 8000 Munich 10, Winzerstrasse 68 (Stadtarchiv).	Munich (Germany, Fed Rep) (YB n° 1129)
1974 Sep 4-6 4th European conference on thermophysical properties of solids at high temperature.	Orléans (France) B Pirou, Centre de Recherches sur la Physique des Hautes Températures, ONRS, F-45045 Orléans, France.	1974 Sep 9-13 UN, Economic Commission for Europe. Committee on Housing, Building and Planning, 35th session. (YB n° 3377) ECE, Environment and Housing Division. Palais des Nations, 12 11 Geneva 10. Switzerland.	Geneva (Switzerland)
1974 Sep 5-7 American Physical Society. Meeting of the division of particles and fields. A Wattenberg, Physics Department, University of Illinois, Urbana, 111 61801, USA.	Williamsburg (Va, USA)	1974 Sep 9-12 American Management Association. Conference on information systems. Ex. Clapp & Poliak, Inc., 245 Park Avenue, New York, NY 10017, USA.	New York (USA)
1974 Sep 8-14 European Federation of Chemical Engineering/ Society of Chemical Industry Société de Chimie Industrielle / Institution of Chemical Engineers. Int solvent extraction conference. Society of Chemical Industry, 14 Belgrade Square, London SW1Z 8PS, UK.	(France) (YB n° 725)	1974 Sep 10-15 Int Society for Research on Civilization Diseases and Environment / Union Mondiale pour la Protection de la Vie. Congrès : Maladies de la civilisation, eau énergie, environnement. Weimershof 26, Luxembourg, GD Luxembourg.	Luxembourg-Kirchberg (Luxembourg) (YB n° 2503)

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LA SCIENCE DES CONGRES INTERNATIONAUX.

- Théorie et pratique de l'organisation des congrès internationaux FB 100,— FF 11,— FS 9,—
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- Programmation d'une réunion internationale, tableau mural bilingue (120 x 80 cm.)
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FB 50,— FF 6,— FS 5,—
- Compte rendu du 3e Congrès des Organismes et Techniciens de Congrès internationaux. Rome 1962. Les Moyens audiovisuels. Les Expositions associées. Les Relations publiques
FB 200,— FF 23,— FS 18,—
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- L'organisation des réunions médicales internationales, par le Conseil des Organisations internationales des Sciences médicales
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- Les organisations internationales face à l'aspect budgétaire et économique de leurs congrès. Compte rendu du 5e Congrès International sur l'Organisation des Congrès, Barcelone 1970
FB 350,— FF 40,— FS 32,—

- Guide pratique des services linguistiques (traduction, comptes rendus analytiques, édition) à l'exclusion de l'interprétation, par l'Association internationale des traducteurs de conférences
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- Comment participer aux réunions internationales : 82 conseils. Petite brochure de 12 pages, format poche pour tous les participants de congrès internationaux. Français, anglais, allemand et espagnol
Par 50 exemplaires : FB 150,— FF 17,— FS 13,—
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- Bibliographie sélective sur l'organisation internationale (1885-1964) par G.P. Speckaert, 2e édition, 1965. 350 titres relatifs à l'organisation internationale en général et 730 titres relatifs à 214 organisations différentes.
- Répertoire des Périodiques publiés par les organisations Internationales, 3e édition, complète les informations de l'Annuaire des Organisations Internationales - 1734 périodiques décrits dont 1475 publiés par 1.071 organisations internationales non gouvernementales (sciences, médecine, éducation, jeunesse, arts, religion, technologie, économie, etc...).
- Bibliographie des ouvrages et documents reçus par l'UAI, trimestriellement dans « Associations Internationales ».
- Bibliographie des comptes rendus des réunions internationales
tenues en 1957 (1963)
tenues en 1958 (1964)
tenues en 1959 (1966) 3 volumes
- Yearbook of International Congress Proceedings, 1re édition (épuisée) (congrès tenus de 1960 à 1967).
- Yearbook of International Congress Proceedings, 2e édition (congrès tenus de 1962 à 1969).

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