

CONCLUSION

From these four examples of race relations which we have considered certain conclusions may be drawn relevant to the thesis propounded on an earlier page. All four situations are the direct or indirect outcome of white colonization. In very few cases have such colonies been established out of philanthropic motives. Priests and missionaries, it is true, have gone to America, India, Africa, and the Pacific to spread the gospel; but the majority of Europeans who moved to lands overseas between the fifteenth and the twentieth centuries went to earn a living, to trade, to make profits. The way of life of these migrants was strongly opposed to the cultural systems which they encountered; therefore, the native inhabitants had to be suppressed whenever they obstructed, or threatened to obstruct, the European purpose. This suppression was frequently carried out in the early days with relative rapidity and with but few scruples on the ground that the native people constituted an "out-group" from the point of view of Christianity.

But religious arguments gradually lost their importance, and it became necessary to seek some other reason more compatible with the scientific and rational spirit of the times. This was found in the notion that coloured races were mentally retarded, childlike, and incapable of looking after themselves in a modern, economically specialized age; hence they were the "white man's burden". The white man is responsible for the welfare of the coloured races; therefore he has the right to order and control their affairs as he deems fit. If he considers that contact with his own civilization is inimical to them, then, racial segregation and exclusion from western education and skills is the right as well as the logical policy.

This kind of reasoning is best illustrated by South Africa, but the British experience also shows how rationalization of the exploitation of India and other colonial territories has shaped the attitude of the man in the street. It is obvious that the British sense of racial superiority is inherited mainly from the days when Britain was the world's mightiest political

and military power. Rationalization is necessary in such cases because of the wide gap, which frequently occurs in race relations, between ideology and practice. Peoples like the British, the North Americans, and the South Africans, who have a traditional attachment to Christianity, democracy, and egalitarianism, are also those who have made the sharpest distinction between races; hence the rationalizing tendency. It avoids serious moral and intellectual conflict amongst members of the prejudiced group by providing them with an explanation of what is incongruous. The belief, for example, that racial separation is ordained by God makes it possible for the believer to exclude people of another colour from his church without giving up his faith in the Fatherhood of God.

The examples of Brazil and Hawaii, however, suggest a somewhat different explanation from the exploitation one. In Brazil, the Portuguese never erected any barriers between themselves and the coloured population. Intermixture and intermarriage made it impossible for the whites to retain an exclusive monopoly of power and privilege as a racially distinctive group. Moreover, the Portuguese remained industrially undeveloped compared with the colonizing peoples of northern Europe, and the growth of capitalism was retarded by the attitude of the Roman Catholic Church. Perhaps the part played positively by the Church in encouraging and supporting the institution of the family was even more significant. The fact that the family was maintained as a solid unit, fulfilling its patriarchal functions and obligations, inhibited distinctions which would have interfered with the loyalty of its members to each other.

In Hawaii, effective white control was only secured at a comparatively late date. The initial circumstances of racial contact created a liberal attitude towards intermarriage which was also compatible with the nature of later immigration into the islands. In addition, the rise among the non-white population of a number of relatively influential and economically important cultural groups, differing but little in their racial traits, has prevented the development of any simple basis for discrimination.

The conclusion of this essay is that the phenomenon of race relations is part of a special era in human history, that it arose out of the earlier European attempt to exploit overseas territories, and that it later became an integral part of colonialism, as an economic and imperial policy. In fact, a

study of western politics during the nineteenth century reveals a very close connexion between racial myths and national and imperial ambition. Racial attitudes and antagonisms can be described, therefore, as functions of the wider organization of western society, and as the product of those social movements which have been shaping its development for the past five hundred or six hundred years.

If this analysis is correct, it means that there is nothing permanent about the race problem. Human society is essentially dynamic, and there are already signs that several of the countries primarily involved are taking up a fresh attitude. For example, the British conception of the welfare state is being extended to Britain's colonial possessions in terms of large annual grants and interest-free loans for local development. The British have also promised their colonial peoples the right of self-government: one West African territory, the Gold Coast, has already advanced far along that road, and others close behind her. The French, whose principal colonial possessions are also in Africa, have similarly instituted important constitutional and legal reforms. The status of French citizen is now applicable to all Africans. This means that a Moslem, or a pagan, are accorded the same public liberties. They also enjoy certain political rights, very similar to, and sometimes even identical with, those of a French citizen. Penal law for major offences is the same for all and is no longer administered by special courts for non-Europeans different from those reserved for Europeans, although due consideration is given to religious and traditional customs. In a wholly different sphere of race relations, in the United States, there has been a steady growth in liberal opinion. Laws forbidding discrimination in industry have been passed in a number of states, and some cities also have local laws. Segregation has been declared illegal on inter-State forms of transportation, and recent judgements in the courts make it increasingly difficult for the Southern States to keep Negroes from attending white institutions of higher education. A large number of Southern cities now employ Negroes in the public services, including the police; and the Negro is beginning to play an effective part in politics. One of the obstacles—which has recently been removed—was the restriction of primary elections in the South to whites. The South is still firm on social segregation, but a substantial proportion of white Southerners thoroughly condemn all practices of violence, and a large number favour

the Negro having full political and economic opportunities.

Taking the long view, therefore, we can look forward with some confidence to the day race and colour distinctions will have ceased to plague mankind. Indeed, to future generations it may seem unbelievable that a slight difference in the chemical composition of their skins should have caused men to hate, despise, revile, and persecute each other. But, in the meantime, the danger remains—and it is a very grave one, and may become a major issue in world affairs. There are already signs that the fears and tensions which underlie South African race consciousness are spreading to the central and eastern part of the African continent, and are threatening to transform a previously cultural division of peoples into a narrowly racial one.

A fundamental aspect of the problem is the enormous disparity in relative prosperity between western peoples and the rest of the world. North Americans, and most Europeans, have a standard of life which is many times higher in material comforts and social security than that of most Asians and Africans. There is also, in large part, the same kind of psychological gap as obtained between rich and poor at the time of the agrarian and industrial revolutions. Writers like J. L. and Barbara Hammond have described the attitude of the ruling class towards the English labourer in terms which could be duplicated in several modern situations of race. The English common people were conceived solely as hewers of wood and drawers of water. They should receive only vocational and industrial education, and they should not be encouraged or permitted to obtain employment outside their menial station in life.¹ The analogy, moreover, does not stop here. Just as the workers of England organized themselves as a body and broke the tyranny of the employer and landlord class, so colonial peoples today are in revolt against what they regard as the oppression of alien rule. The new factor is that the underprivileged are now of different ethnic or racial stock from the privileged, and the struggle has in most cases assumed a nationalist or racial complexion, rather than a class one. India, Indonesia, and more recently, colonial peoples in Africa, all exemplify in various ways, and to a varying extent, these new social movements. Politically and psychologically relevant, moreover, is the fact that a major world power—Soviet Russia—claims that it has no colour

¹ For further discussion of this point, see Cox, *op. cit.* pp. 338 *et seq.*

problem. The constitution of the U.S.S.R. guarantees its citizens equal rights, no matter what their race may be, and, according to the Russians, there is no such thing as racial segregation among them: neither in education nor in anything else is any difference made between races and colours.

Seen in this kind of perspective, the future of race relations is bound up with the whole re-organization of world affairs and is a world responsibility. Something much more imaginative and realistic than armaments is needed to meet the practical and psychological requirements. The race problem is no longer a matter to be settled by parochial politics. What happens to people of colour in South Africa or in the United States is felt by non-Europeans nearly everywhere as their personal concern. It should be equally the concern, therefore, of the white peoples of other nations, and particularly those with coloured citizens or subjects of their own.

What is needed, primarily, is an international effort to liberalize racial attitudes. This must not stop short at admonition: racial harmony is not, unfortunately, a simple matter of goodwill. Fundamental political and economic issues are also involved. A nation like South Africa, for example, is confronted not only with the psychological problem of prevailing racial attitudes, but with the vast costs of urbanization, of coping with a disintegrated tribal society, and the urgent need for rural rehabilitation. In other words, many of the immediate difficulties to be overcome have nothing whatever to do with what people think about race.

Again, the "coloured countries" are handicapped by illiteracy and malnutrition, and by general poverty and under-production. Part of the task of remedying this is already being performed by Unesco and those related organizations which are conducting health and literacy campaigns, distributing educational and cultural literature, and so on. The United States has a plan for economic aid to "backward" territories, and MSA exists to provide them with finance and technical assistance. The colonial powers have their schemes for general development. But a very great deal more will have to be done; not only to "iron out" existing economic inequalities, but to convince the coloured peoples of the sincerity of European and white society. There is no use disguising the fact that this will call for sacrifice as well as understanding on the part of European communities. It will

mean foregoing some of the privileges hitherto regarded as essential to the continuation of their special cultural and racial heritage.

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Dear Sir,

HARRIS, E.E. :

White Civilisation: How it is threatened
and how it can be preserved in South
Africa.

The above publication as you will appreciate is of interest to us and I should be obliged if you could despatch one copy of it to us at your earliest convenience.

Yours faithfully,

Norman S. Field
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The Secretary,
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2nd April, 1953.

The Director-General,
U. N. E. S. C. O.,
19, Avenue Kleber,
PARIS 16, France.

Dear Sir,

I have just received your recent publication entitled :
"Race and Society" by Kenneth L. Little, and feel that I must
write in certain criticisms of the section dealing with South
Africa.

The general heading of the series in which this
booklet appears is "The Race Question in Modern Science", and the
implication is that the contents of the series will be scientific,
i.e. objective and accurate in fact, whatever the individual inter-
pretation of that fact may be. I am sure you will agree that it
is incumbent upon U.N.E.S.C.O. to be accurate, to check and re-check
its figures and facts and to attempt to be impartial and judicial
in its summing up if it is to maintain respect and authority for
itself and its works.

I realise that any attempt to digest the racial
situation in South Africa in eight pages is to attempt a considerable
feat, but the feat should not be attempted if there is not a greater
expectation of success than this booklet reveals. The task of
those working for greater racial harmony in South Africa is not made
any easier by inaccurate presentation made with all the world
authority and backing of U.N.E.S.C.O.

A. May I make the following points :

a). I note that on page 20 , line 10 to line 20 is a
direct quotation from page 109 of the Handbook and is
not acknowledged. I have not had time to check the
article fully against the Handbook. Hellmann is
spelt with 2 "n's", Afrikaner with two not three "a's",
and the Act is the Wage Act, not Wages Act.

b). Compression

b). Compression has given rise to implication of doubtful validity in a number of places, but it would require much more time than I have to go into these in detail.

B. In the Chapter on Labour in the Handbook which Mr. Little has obviously used, the following statement is made, "Neither the Industrial Conciliation Act nor the Wage Act permits differential rates to be laid down on the grounds of race. Consequently, where Non-Europeans, in practice principally the Cape Coloured, are employed as artisans, they are subject to the same statutory minimum rates as Europeans". Figures given in this paragraph indicate that the position may have changed with regard to relative positions of African and Cape Coloured since the Handbook was published in 1949 : I refer to the remark about Cape Coloured in the quotation given here.

c). On page 20, the writer states that "Recent legislation enacted under the present Government's policy of 'apartheid' decrees that Non-Europeans are to be residentially segregated from Europeans and separate areas are also to be provided for the various Non-European groups." The Group Areas Act has indeed been passed for this purpose, but the implication is that it is only now that legislative or other action has been taken to ensure this in the future. South Africa has had a pattern of such segregation over many years. The Act, which one condemns, seeks no disentangle existing mixed areas and ensure a complete residential segregation for the future. But to attribute this policy to recent enactments only, is misleading.

d). On page 21, it is stated that "a number of Universities" open their doors to Non-Europeans and that a separate University has been established for Non-Europeans in Durban, Cape Town and Witwatersrand Universities open their doors equally to Europeans and Non-Europeans. Natal University has a system of parallel classes with the same professors and lecturers for each section. Natal also has Wentworth College, a medical school intended for the training of Non-European doctors, and Fort Hare is the Non-European University College which is affiliated to Rhodes University. The University of South Africa examines for external degrees for which individuals of any race may work.

e). On the same page, it is stated that, generally, all public buildings and shops have tradesmen's entrances to be used by Non-Europeans. This is untrue. Europeans and Non-Europeans enter by the same entrance and are served at the same counters.

f). In Cape Town, the bus service for Cape Town and greater Cape Town is used by all racial groups without discrimination

/ as

as to seating. Apartheid has been introduced in the local train services.

- g). Non-European policemen patrol European areas, but do not arrest Europeans.
 - h). On page 22, it should be noted that Cape Africans were put on a communal franchise in 1936 and Africans in other Provinces given representation in the Senate.
 - i). The Cape Coloured voters are not yet on a communal franchise in the Cape, a recent Appeal Court decision having held that the legislation enacting this is ultra vires the South Africa Act. Cape Coloured voters continue on the common roll for this coming election. The rest of this paragraph is not accurate :
- C. The present position is :
- i. In the Lower House - 3 European representatives of Africans elected by individual vote by Africans in the Cape. No Indian representation. No special Cape Coloured representation.
 - ii. In the Upper House - 4 Senators representing Africans of the 4 provinces elected by a system of electoral colleges. 4 Senators nominated for their special knowledge of Non-European interests. No elected Indian representation. No elected special Coloured representation.
- j). The present Government has practically trebled the vote for Native education in its 4½ year period of office. The principle of compulsory education for Cape Coloured has been accepted in the Cape where most of them live, and is being implemented.
 - k). The irrational approach to questions of colour may be particularly Afrikaner, but, in Natal, it is particularly English-speaking in relation to the Indian population there.

As I have said, the publication of inaccurate information, particularly when there is a possibility of checking it, or having it vetted by those in a position to know, does not help those who work in a difficult field and who have looked to U.N.E.S.C.O. for an objective and scientific approach. While one may agree with many of Mr. Little's observations, I feel that the whole article is vitiated and reads more as a propaganda pamphlet than as a scientific treatise.

U.N.E.S.C.O. receives the publications of this Institute.
I suggested that your Department officials might consult them, - e.g.
our annual "Survey of Race Relations" for the past four years.

Yours faithfully,
THE S.A. INSTITUTE OF RACE RELATIONS (INC.)

QW/RBW.

Quintin Whyte.
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Dear Mr. Whyte,

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An invitation to participate in the seminar has been sent to the South African Government.

Sincerely yours,

E. N. Petersen
E. N. PETERSEN

Head, Public Libraries Development.

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UNESCO INTERNATIONAL SEMINAR ON THE
DEVELOPMENT OF PUBLIC LIBRARIES IN AFRICA

Throughout Africa people are being helped by mass education programmes to emerge from illiteracy and ignorance. They have taken the first big step, and now they need continued access to suitable publications, stimulation of their reading interests, and expert reading guidance to sharpen their new skill into an effective instrument of self-education. The help they need can best be provided by free public library systems with mobile units, working in close co-operation with local educational organizations. Such public libraries have already reached a relatively high state of development in various countries and have there shown that they are among the most effective and most widely used of all agencies of popular education and culture. Without the library service they need, the people in Africa who are learning to read will tend to slide back into illiteracy and lose all the ground gained with so much effort.

PURPOSE OF THE SEMINAR

To study the principal public library problems in Africa and to draft plans and proposals for the development of public library services in that continent, particularly in connexion with mass education.

TIME AND PLACE

The seminar will be held in the new buildings of the University College, Ibadan, Nigeria, 27 July - 21 August 1953. (Seminar members should arrive at Ibadan 24 - 26 July to be ready to begin work 27 July.)

PARTICIPATION

The following Member States of Unesco are invited to send participants to the Seminar:

Provisional quotas

Belgium	4
Egypt	5
France	9
Italy	2
Liberia	2
Libya	2
Spain	2
Union of South Africa	4
United Kingdom	12

(The above quotas are based on population figures for African states and territories. Places for two participants are allotted for the first unit of five million people and a place for one participant for each succeeding unit of five million.)

The following non-Member States of Unesco are invited to send observers, two for each country:

- Ethiopia
- Portugal

The Seminar will be limited to 30 participants, plus observers. Selection of participants and observers will in general be made by the governments taking part in the Seminar.* However, Unesco may invite in their individual capacity certain experts whose contribution would be particularly valuable. A few international organizations may also be invited to send observers.

Seminar members should be librarians, preferably with professional training, who have present or potential responsibility for the development of public library services in some part of Africa; and educators, particularly those with experience in African mass education programmes and an interest in public libraries. It is suggested that governments choose as participants, with very few exceptions, people who are actually working in Africa. The effectiveness of the Seminar and of the action which will follow it depends largely upon the abilities and influence of the participants. It is therefore of great importance that outstanding men and women be selected.

It is expected that some countries will not use their allotments. Any country desiring extra places should submit additional names for possible acceptance in case the total quota of 30 places for participants is not filled.

The following information on each participant and observer nominated should be sent to the Director-General of Unesco, 19, avenue Kléber, Paris (16e), France, by 15 May 1953: name, address, official position, sex and official Seminar language spoken (French, English or both).

FINANCIAL ARRANGEMENTS

All participants will be provided with free board and room from noon 24 July to noon 23 August. Free board and room will also be provided from 17 July, for participants who, because of plane or ship schedules, are obliged to arrive prior to 24 July to be in Ibadan in time for the opening of the Seminar on 27 July.

Governments of participating States are expected to pay for travel to Ibadan and return and incidental expenses of participants.

Governments and international organizations sending observers to the Seminar will be responsible for payment for their board and room as well as their travel. Unesco will, however, reserve accommodation for observers.

LANGUAGES

French and English will be the official languages of the Seminar, and all members must be capable of carrying on discussion in one or both of these languages. Interpreters will be provided for meetings as required.

SEMINAR DIRECTOR

The Seminar will be directed by Miss Yvonne Oddon, Librarian of the Musée de l'Homme, Paris. Miss Oddon's wide international experience has included a year as Unesco consultant at the Fundamental Education project in the Marbial Valley, Haiti, and work as a group leader at the Unesco Seminar on the Rôle of Libraries in Adult Education, held in Malmö, Sweden, in 1950. At that Seminar Miss Oddon's group studied the problem of establishing public library services in under-developed regions.

THE GENERAL PLAN OF THE WORK OF THE SEMINAR

The work of the Seminar will be carried out in plenary sessions and in meetings of three working groups. Each group will do intensive work in one subject, and will, if required, divide into committees for detailed examination of sub-topics. Groups will be asked to prepare reports which will point out problems and suggest solutions, and to make recommendations for the consideration of the whole Seminar.

SUBJECTS TO BE CONSIDERED BY THE SEMINAR

Subjects provisionally suggested for discussion by the working groups are given below. In considering these topics, the groups will give attention to the different conditions and needs of the various parts of Africa. A more detailed breakdown of subjects, and working papers for each group, will be sent to participants and observers before the Seminar opens.

I. Organizing Public Library Services on a Regional or National Scale

This group will first consider such broad topics as the definition of the term "public library", the need for public libraries in Africa, their rôle in educational programmes, basic library surveys and the formulation of

* Since the meeting is planned as an educational experience it is intended that members should participate as individuals and not as official delegates of their governments.

plans for large-scale public library development. The group will then study and discuss the main practical problems to be solved in establishing and operating central public library agencies (regional or national) and extending their services by means of mobile units, deposit stations and branches.

II. Provision, Selection and Use of Publications and Audio-visual Materials in African Public Libraries

This group will first consider the kinds of information about the region to be served which the librarian needs in assembling material; ways of determining the suitability of books and audio-visual material; sources of material; what the librarian should know about the production of easy-to-read publications, films and filmstrips; and co-operation with the specialists in mass education programmes. After a brief discussion of the methods of organizing material for library use, the group will consider the problem of adapting tested public library techniques for ensuring maximum use of the collection of books, films, etc. by the people for whom the material is intended.

III. Professional Training for Public Library Service

This group will consider the need for professionally trained librarians in public library service; and the ways in which training can be given when there is no library school - by seminars, conferences, fellowships, internships, in-service training, etc. The group will then explore the main problems in establishing library schools: affiliation with an educational institution, finance, staff, students, curriculum, etc. It is expected that this group will formulate fairly detailed suggestions regarding variations in the conventional curriculum required by African conditions.

MATERIALS TO BE PROVIDED BY SEMINAR MEMBERS

Participants and observers are requested to prepare and bring to the Seminar three copies of a brief paper on the state and main problems of public library development in their country or territory (in Africa). The document should be typed in English or French. It will be appreciated if invited countries which decide not to participate in the Seminar will nevertheless also prepare reports and submit them to Unesco before the meeting.

Participants and observers are also asked to bring or send to the Seminar publications, photographs and other exhibit material on public library activities in Africa. If shipped, this material should be sent to UNESCO, c/o Mr. W. A. Husband, Registrar, University College, Ibadan, Nigeria, and despatched in time for arrival by 1 July 1953. A brief description of material sent should be forwarded to Unesco, Paris. No responsibility for shipping costs can be assumed by Unesco.

GOLD COAST INVITATION

Seminar members are invited to stop in the Gold Coast for two or three days immediately before the Seminar to see the excellent public library services for mass education operated by the Gold Coast Library Board in Accra and throughout the territory. Reservations may be made 30 days in advance through Miss E. J. A. Evans, Chief Librarian, Gold Coast Library Board, King George V Memorial Hall, P. O. Box 663, Accra, Gold Coast, who will be in charge of arrangements in the Gold Coast. (Participants and observers will be responsible for paying for their board and room while in the Gold Coast. This will cost approximately 30-40 shillings a day for each person.)

TRAVEL

Seminar members will, in most cases, enter Nigeria either at Lagos or Kano. Both cities are connected with Ibadan by plane service. When buying their tickets, members should book passage through to Ibadan and should request their travel agency to reserve accommodation for them in Lagos or Kano if a stop-over is necessary.

INSURANCE

Unesco accepts no responsibility for accidents or illness occurring to participants or observers during the meeting or while they are en route to and from their homes. Members are responsible for obtaining any insurance which they consider necessary.

FOLLOW UP

By participants

It is hoped that governments will assist participants in making the results of the Seminar known, and will put its recommendations into effect.

By Unesco

1. Unesco will assist in the publication of selected materials produced by the Seminar.
2. Unesco will help delegates in working out their own public library development programmes after return to their countries, through the provision of relevant materials and guidance as required.
3. Unesco will continue to promote development of public libraries in Africa through such projects as are authorized by the Unesco General Conference.

FOR FURTHER INFORMATION

Librarians and educators interested in attending the Seminar should immediately get in touch with their Unesco National Commission or Co-operating Body, Ministry or Department of Education.

GOLD COAST INVITATION

Participants are invited to attend the Seminar at the Gold Coast for two or three days immediately before the Seminar to see the facilities and public library services for mass education operated by the Gold Coast Library Board in Accra and throughout the territory. Reservations may be made 30 days in advance through Miss S. A. Evans, Chief Librarian, Gold Coast Library Board, King George V Memorial Hall, P. O. Box 551, Accra, Gold Coast, who will be in charge of arrangements in the Gold Coast. Participants and observers will be responsible for paying for their board and room while in the Gold Coast. The cost will be approximately 30-40 shillings a day for each person.

TRAVEL: A travel agent should be approached at least 10 days in advance to book passage to and from the Gold Coast. When booking their tickets, participants should request their travel agency to reserve accommodation for them in Lagos or Kano if it is necessary.

INSURANCE

Participants should be responsible for their own insurance during the Seminar. It is recommended that participants should take out insurance for their personal belongings and for their health.

FOLLOW UP

It is hoped that governments will assist participants in making the results of the Seminar known and will put the recommendations into effect.

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9th July 1952

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The S. A. Institute of Race Relations,
Miss M. Horrell,
19, Stiemens Street,
Braamfontein/Johannesburg.

Dear Madam,

We have just to-day received your letter dated 20th May and are wondering what has caused this considerable delay, as we note from the stamp date that it was posted on the 21st.

In reply we wish to inform you that your order on various U. N.- publications has been noted. Stock are expected fairly soon, when your order will be executed immediately.

Thanking you,

Yours faithfully,

for VAN SCHAIK'S BOOKSTORE (PTY.) LTD.

QW/CL

February 6th, 1952.

A/B/S/11

The Director-General,
U.N.E.S.C.O.,
Avenue Kleber,
PARIS.

Franchise Rights.

Dear Sir,

At a recent meeting of my Executive Committee, the question of franchise rights for Africans was discussed. I enclose for your information a statement issued by the Institute in 1950. Obviously this is only a statement of general principle and my Executive Committee are now anxious to study the position with regard to franchise rights in other parts of the world, particularly where there are "undeveloped" peoples or peoples who have but recently accepted the principles of "Western Democracy".

We hope to make a study of any such information, collate it and write it up for publication in South Africa. From the information obtained, we would also be helped to formulate our own practical proposals with regard to political rights for Africans in the Union and Southern Rhodesia.

We shall be very grateful indeed to have all the possible information as soon as possible.

Yours faithfully,

Quintin Whyte,
DIRECTOR.

S.A. INSTITUTE OF RACE RELATIONS (INC)
P.O. BOX 97.
JOHANNESBURG.
SOUTH AFRICA.

February 6th, 1952.

Madame Alva Myrdal,
Director
Department of Social Sciences,
19, Avenue Kleber,
PARIS.

A/B/5/1

Dear Madame Myrdal,

I thank you very much for your letter S.S.271.7000
dated November 30th, 1951.

I have delayed in replying to it, until my Executive
Committee had a meeting, as it did in January.

My Committee discussed the proposal for the conference
suggested in my letter of October 16th, 1951, in light of the information
you gave, it was decided that in view of your 1953 Conference, we should
not take any further steps. We shall however, be grateful if you will keep
us informed of developments, and we will be only too glad to help in any way
we can. The suggested subject of your proposed Conference, would be of
considerable interest to us in South Africa, and I am sure that the experience
of the Union would be of value for the rest of Africa.

May I say how glad we have been to have had your pamphlets
on Race, for which there is a considerable demand.

I do wish you could persuade your husband to come to South
Africa, if only for a short lecture tour of our Universities.

The Institute would I am sure find someone to finance the
visit.

With many thanks,

Quintin Whyte.
DIRECTOR.



UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION
ORGANISATION DES NATIONS UNIES POUR L'ÉDUCATION, LA SCIENCE ET LA CULTURE

Téléphone : KLÉber 52-00 - Télégr. UNESCO PARIS
BALzac 24-02
19, AVENUE KLÉBER - PARIS XVI*

In your reply, please refer to :
En répondant, veuillez rappeler :

N° ML/657

M. W. Kyle

72e A/B/5/1

17 JAN 1952

Dear Sir,

As in the past two years, it is intended this year to publish a supplement to the main volume of "Study Abroad, International Handbook of Fellowships, Scholarships and Educational Exchange" which will contain information on opportunities for study and travel abroad during vacation periods. This will include information on study courses, seminars, study tours, youth camps, etc., of approximately one to 12 weeks' duration, to be held in 1952. We should be grateful, therefore, if you would send us details of any such events which you may be organizing this year and which would be of particular interest to people from abroad wishing to make an educational visit to your country, or to persons from your country wishing to travel and study abroad. We should like to know the place of study, dates, subjects of study and fees.

As we hope to publish the Vacation Study Supplement to Volume IV of "Study Abroad" towards the end of March, I should be grateful if you would forward the information requested before 15 February 1952. Any material for publication which reaches us after that date will be included in a supplementary list of vacation study opportunities to be published in May.

Yours very truly,

William D. Carter

William D. Carter
Head, Service of Exchange of Persons

21 JAN 1952

1) Mr. Whyte

TELEPHONE : KLEBER 52-00 - TELEGR. : UNESCO PARIS



UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANISATION

ORGANISATION DES NATIONS UNIES POUR L'ÉDUCATION, LA SCIENCE ET LA CULTURE

19, Avenue Kléber, PARIS 16.

In your reply, please refer to:
En répondant, veuillez rappeler :

N^o SS.271.700

1, Mr.
2, UNESCO
3, FORD

30 November 1951

Dear Mr. Whyte,

The Director-General has instructed me to acknowledge receipt of your letter of 16 October, since the matter it deals with is of direct concern to the Department of Social Sciences, which carries on, among other activities, a continued programme against race prejudice and in favour of better inter-racial understanding and contacts.

I therefore realise fully what large organizational responsibilities and financial difficulties the convening of such a conference as you suggested would entail. Unesco might indeed feel it to come within the scope of its activities, if it were not, as you rightly surmised, already committed, in terms of programme and budget, for the forthcoming years. Moreover, we ourselves are convening a conference, the subject of which is very closely related to the field of interest of your own prospected conference, although of a regional character. Aiming at examining the social impact of modern technology in countries in process of industrialization, special stress will be given to the synchronization of economic with social and cultural development, as well as with the promotion of human rights. Such a conference is scheduled to take place in South Asia at the end of 1952, and a similar one in Africa in 1953.

May I also mention the fact, of which you are probably aware, that Dr. Audrey Richards, Director of the East African Institute of Social Research, in Kampala, Uganda, has been interested in this field and rather frequently holds conferences for research specialists, though on a smaller scale.

Your idea of approaching the Ford Foundation might be worth a trial, but, again, Unesco cannot take the responsibility of doing this. The application directly from you will conform with procedures which are becoming quite common.

Mr. Quintin Whyte,
S. A. Institute of Race Relations (Inc.),
P. O. Box 97,
Johannesburg,
South Africa.

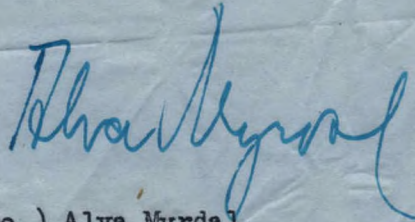
Continued/...

12 DEC 1951

Dr. Alfred Métraux, who is in charge of Race problems in the Department, and is at present away from headquarters on a mission, will, after his return, be made aware of your letter. He may have additional comments to make and perhaps also some suggestion as to another organization which might be in a position to sponsor, or contribute to, the convening of your conference.

The Department of Social Sciences will always be glad to be informed of your activities.

Sincerely yours,



(Mrs.) Alva Myrdal
Director
Department of Social Sciences.

S.A. INSTITUTE OF RACE RELATIONS (INC.),

Dr. Bodet
PARIS

16th October, 1951

P.O. BOX 97,

JOHANNESBURG.

black and white relations in Africa. This was also rejected by my
Committee. SOUTH AFRICA. I have not attempted to suggest any outline of such a Conference
Conference on a theme such as "Social and Cultural Adjustment to changing
16th October, 1951.
and place the policies of the various territories in a clearer
perspective.

The Director-General,

This Institute, which has been responsible for many conferences, has had contact with the
Rue Klaber, PARIS. Howev
FRANCE. I have not attempted to suggest any outline of such a Conference
It was suggested that U.N.E.S.C.O. might itself be prepared to
Dear Dr. Bodet, sponsor the calling of such a conference.

The Institute of Race Relations may not be known to you personally, but
members of your staff have been in contact with us over a number of years,
and last year my wife and I made contact with Mr. Bowers and Mr. Fernig of
your section on Fundamental Education. They will be able to inform you of
the origin, constitution, approaches and methods of my organization.
U.N.E.S.C.O. does receive our publications.

While the interest of the Institute is largely confined to Southern
Africa, including Southern Rhodesia and the British High Commission
Territories, it is inevitable that our work is conditioned by events taking
place in other parts of Africa, and it is of course highly desirable for
the Institute to be aware of what is happening in the rest of the Continent.
Our President, Mr. J. D. Rheinallt Jones, over the past three years, has been
in various parts of Africa, and after his last visit he expressed great
concern at the widening gulf developing between white and black in these
various territories (largely British Central and East Africa).

I do not wish to go into the reasons for this; they are very well
known to you. What, however, has emerged from our discussions on Africa
has been the urgent necessity to narrow the gulf between black and white.
There has been, on the one hand, a suggestion that the various British
Territories should get together and hammer out a common "Native Policy".
My Executive Committee considered the suggestion, but in view of the very
conflicting opinions which have come to light on the question of the closer
association of certain British Territories, this idea was rejected. It was
also suggested that a Conference of non-official, non-governmental persons
of various territories, including British, French and Portuguese, should meet
in an attempt to clarify by round-table discussion the issues involved in

/black.....

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