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SUMMARY RECORD OF THE 22nd MEETING

Chairman: Mr. von KYAW (Federal Republic of Germany)

CONTENTS

AGENDA ITEM 83: PRESERVATION AND FURTHER DEVELOPMENT OF CULTURAL VALUES (continued)

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The meeting was called to order at 3.25 p.m.

PRESERVATION AND FURTHER DEVELOPMENT OF CULTURAL VALUES (A/31/111; A/C.3/31/L.8 and L.9) (continued)

1. Mr. PALACIOS (Mexico) said that he wished to comment on the report of the Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in document A/31/111. His delegation agreed that it was only by affirming its own cultural values that a people found its true identity. Every people should seek its own social, political and cultural approaches based on its history, traditions and way of life. That had been the idea behind the establishment of the Centre for Economic and Social Studies of the Third World, which had been opened at Mexico City on 14 September 1976. On that occasion, the President of Mexico had said that the Centre's aim was to weld together in a coherent whole both universal cultural experiences and the contributions made by peoples in their struggle for survival. The technologies and ways of life of third-world peoples had been ignored and sometimes disdained by persons with an ethnocentric and self-denigrating mentality, but they were profoundly significant cultural forms which could be used for further development.
2. The affirmation of national identity in the present-day world must not lead to self-centred isolation; on the contrary, it must lead to interdependence which should be reflected in exchanges that would be beneficial to all sectors of the international community, for although States were primarily concerned with the welfare of their peoples, their solidarity with other countries should lead to international co-operation. That responsibility was spelt out in article 9 of the Charter of Economic Rights and Duties of States (General Assembly resolution 3281 (XXIX)), which stated that all States had the responsibility to co-operate for the promotion of economic and social progress throughout the world.
3. Mexico was doing its best to help achieve that aim. In recent years it had encouraged cultural, scientific and technological exchanges with other peoples despite the slenderness of its own human and material resources; since 1970, it had signed 47 agreements on scientific and technical co-operation, including 17 with European countries, six with Asian countries, three with African countries and four with international organizations. Over the same period 23 cultural agreements had been signed, nine with European countries, six with Latin American countries, four with Asian countries and four with African countries. Those agreements provided not only for cultural exchanges but also for co-operation in diverse fields of educational development. Mexico had also co-operated in programmes for the mutual granting of fellowships, under which the largest numbers of Mexican fellowships had been granted to other Latin American countries and to African countries. Furthermore, in the last six years, 400 exhibitions of various kinds covering the pertinent aspects of Mexican arts, technology, archeology and handicrafts had been held outside Mexico, and 24 exhibitions of Mexican books had been organized abroad over the same period.

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(Mr. Palacios, Mexico)

4. Turning to the section of the report on information and cultural values (paras. 40-42), he stressed the importance of ensuring that all peoples had access to unbiased information. Mexico was aware that the mass information media played a most important role in the struggle of peoples for development and for the affirmation of their political and economic independence. The developing countries therefore needed effective media to publicize their real situation, their aspirations and their ideology, for, as the President of Mexico had said when visiting UNESCO in 1973, the deliberate use of communications media to create an economy of over-abundance, enslave the imagination and produce servile imitations ran counter to all efforts to achieve the liberation of man.

5. In connexion with paragraph 21 of the report, in the section entitled "For a new international order", he drew attention to a statement in which the Mexican Minister for Foreign Affairs, speaking at the current session of the General Assembly, had commented on the results of the Conference on Economic Co-operation among Developing Countries, held at Mexico City from 13 to 21 September 1976. The Minister had welcomed the great strides made towards collective economic autonomy, which, he had declared, would become an effective instrument for the achievement of the new international economic order (A/31/PV.16, pp. 33-35).

6. Miss CAO PINNA (Italy) welcomed the report presented by UNESCO (A/31/111). Her delegation fully shared the view, expressed by UNESCO in paragraphs 9 and 27 of the report, that in the present search for a new world order and in the light of the new vision of development, culture was one of the bench-marks for measuring the degree of true development of a society. It also shared UNESCO's views on cultural autonomy and the consequent plurality of patterns of development based on cultural diversity and on the need to respect them all. The ultimate goal of development was the full development of individuals and communities.

7. She welcomed the fact that UNESCO and the other agencies of the United Nations system were now speaking the same language so far as the content and scope of development were concerned, a language on which the Commission for Social Development had been working for many years. It was now to be hoped that further progress would be made in implementing international programmes designed to provide co-operation to Governments in the field of development planning. The same hope was expressed by UNESCO in paragraph 73 of the report, which referred to the need to look at many programmes afresh in proper perspective.

8. The emphasis on the relationship between culture and development was not the only positive feature of the report. It also discussed at some length the conditions needed for the further development of cultural values: a social environment conducive to free creative activity, effective participation by the people in the determination and implementation of cultural policies, the free flow of information and the establishment of contacts and exchanges of ideas among various cultures, peoples and individuals as a means of enriching cultural values on a national, regional and world-wide scale.

9. Referring to paragraph 18 and other paragraphs of the report, in which the opportunities for enrichment provided by a wide range of information media and types of contact and exchanges between cultures were emphasized, she said that the request to UNESCO in the operative paragraph of draft resolution A/C.3/31/L.8 should be

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(Miss Cao Pinna, Italy)

interpreted in a broad sense, so that UNESCO's continued efforts and research would include a review of existing contacts and exchanges in the cultural field and place special emphasis on the importance of the free circulation of individuals and ideas for the reciprocal enrichment of national cultural values.

10. Miss GELBER (Canada) said that Canada's vital interest in the preservation and further development of cultural values sprang from its history and from the demographic mix of its population. The basic cultures established by the first European settlers, both French and English, had been enriched by the injection of the cultures of peoples who had come to Canada from many parts of the world, bringing with them the cultural values of many nationalities.

11. Canada was still a young nation, and during its first century the greater part of its energies had had to be devoted to taming an untamed land and ensuring the well-being of its people. Thus, little attention had been given to the development of the great cultural wealth inherent in Canada's diverse cultural groups. Towards the end of its first century as a nation, Canada had begun to give attention to the preservation and further development of its basic cultures and the rich variety of other cultures enriching the Canadian identity. As long ago as 1949, a Royal Commission, known as the Messey Commission, had been established to assess the condition of the arts and of cultural expression in Canada. On the recommendation of that Commission, the Canada Council had been established in 1957 to encourage artistic and cultural expression by all Canadians. The Canadian artistic community had already had available to it a national radio and television system and a national film board as media of expression in English and French, but the activities of the Canada Council had greatly expanded the possibilities for participation. In 1963, a Royal Commission on bilingualism and biculturalism, consisting of representatives not only of the two major cultures but also of the multicultural ethnic community which made up about one third of Canada's population, had been set up to investigate and report on the state of language and culture in Canada. Its subsequent report had provided the impetus required to institute policies to strengthen the means of preserving and further developing Canada's varied heritage, and the federal Government had initiated a series of programmes which provided for grants-in-aid administered through a federal multi-cultural programme.

12. What was the ultimate aim of those initiatives? Canada wished to create a society within which the many varied cultural communities had the fullest opportunity to develop and preserve the best of their traditions. It also hoped to blend the contributions of those ethnic communities so as to establish a truly Canadian identity, not as an end in itself but as a step towards an enriching participation in a larger community. Canada might not always be completely successful in meeting those ambitious goals, but it was confident that progress would be made with the help of the United Nations and its specialized agencies, particularly UNESCO.

13. Lastly, she drew attention to paragraphs 58 to 60 of the report. Although paragraphs 58 and 59 were useful in arousing interest in the legal implications of legislation designed to preserve the national heritage, they provided very little substantive analysis. The documents mentioned in paragraph 60 would be of interest to her delegation, which hoped that they would provide a basis for the study of the problem.

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14. Mr. BUTEIKO (Ukrainian Soviet Socialist Republic) recalled that his country's Minister for Foreign Affairs, in his recent statement in the plenary of the General Assembly (A/31/PV.16, p. 6), had emphasized that a better understanding among nations and respect for one another's culture and traditions were necessary for the creation of an atmosphere of mutual trust among States. Further cultural development depended upon international peace and security. Cultural wealth was easily destroyed in time of war, as had occurred during the Nazi invasion in the Second World War, when countless art treasures of the Ukrainian SSR had been destroyed or plundered.

15. His delegation shared the view expressed by the Director-General of UNESCO (A/31/111, para. 11) that recognition of the right to culture obliged public authorities to create the social and economic conditions which permitted the effective exercise of that right. That did not imply that bureaucracy should be encouraged in the cultural field. Cultural values depended on the free exercise of the creative talents of the people. The role of the State must be confined to providing all possible material, political and legal support.

16. On the basis of that principle, the Communist Party and Government of his country followed a policy directed towards creating favourable conditions for the cultural development of the people, affording the whole nation access to cultural wealth and giving full scope to the creative abilities of the workers. As a result, art had become a spiritual requirement and a means of educating the Ukrainian people in the spirit of humanism and international friendship; the artistic talents of the people were stimulated, and a taste for beauty was cultivated.

17. Legislation had been enacted for the protection of the historical and cultural treasures of the Republic, and a new law on the subject was currently under consideration. An important part was also played by the Ukrainian Society for the Protection of Historical and Cultural Treasures, a voluntary organization of workers with over 12 million individual and 24,000 collective members. Proper attention was given in the Ukrainian SSR to the dissemination of information on cultural values among the population, assisted by an extensive network of film and lecture bureaux, the publication of documentary material and guidebooks and the organization of exhibitions.

18. In addition to preserving the cultural treasures of the past and giving the whole population access to them, the State also promoted the development of the people's culture, which was socialist in content, national in form and international in spirit and character.

19. Ukrainian culture did not develop in isolation from the culture of other peoples. The Ukrainian SSR believed that mutual assistance and cultural exchange among peoples exerted a favourable influence on their growth. It accordingly developed and strengthened cultural ties with all the other republics of the Soviet Union and with foreign countries, especially within UNESCO.

20. Cultural contacts among States should be based on the principles of sovereign

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(Mr. Buteiko, Ukrainian SSR)

equality, respect for the traditions and achievements of countries and peoples and non-interference in the internal affairs of States. Those principles of cultural co-operation were embodied in the Helsinki Agreement. In his delegation's view, any departure from them would run counter to the norms of contemporary international law.

21. He announced his delegation's support for draft resolution A/C.3/31/L.8, the adoption of which would contribute to the preservation and further development of cultural values and cultural co-operation throughout the world and to the strengthening of mutual understanding and trust among peoples.

22. Mr. SOBHY (Egypt) said that Egypt was keenly interested in the exchange and preservation of cultural values, since it lay at the crossroads of many cultures. A mobile exhibition of Egyptian art had been organized in 1967, starting with the Tutankhamen Exhibition in Paris, and was still continuing. In organizing such exhibitions, the Egyptian Government had had two goals in mind: firstly, to show the world what Egyptian culture was and, secondly, to raise funds to finance the excavation and preservation of Egyptian works of art.

23. Egypt was in the best possible position to appreciate the work done by UNESCO, for it had benefited from the UNESCO operation to rescue the monuments of Abu Simbel from destruction when the high dam at Aswan had been built.

24. The report of the Director-General of UNESCO (A/C.3/31/111) contained very little information on the legal implications flowing from the existence of legislation for the protection of the national artistic heritage, including problems of exchange and the voluntary return of various cultural works, which UNESCO had been asked to study in paragraph 4 of General Assembly resolution 3148 (XXVIII). It also contained very little material on the general programme which UNESCO had been asked to undertake in paragraph 5 of that resolution. In the section on the protection of the cultural heritage (paras. 57-64), the Director-General described UNESCO's efforts to identify cultural property, and in paragraph 62 he made clear the need to generate wide recognition of the importance to the countries of origin of the restoration or return of cultural property. The question of ownership was thus indissolubly linked to that of origin. Egypt had always protested against the plunder of the art treasures of occupied territories, from which it had suffered severely. For instance, its cultural heritage in the area of Sinai, now occupied by Israel, was being threatened and plundered. There was also a brisk trade in stolen works of art, from which Egypt had also suffered, and the practice was still continuing. It was therefore necessary to emphasize the necessity of restoring works of art to their original owners. Egypt would submit a text to that effect for insertion in the draft resolution on the present item (A/C.3/31/L.8).

25. Mr. MONG (Papua New Guinea) said that his delegation attached great importance to the item under consideration. The culture of his country was embodied in legends, art forms and the traditional way of life of the people. Many of the people's religious practices were based on magic and the belief that ancestors and other spirits could intercede on behalf of their descendants and

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(Mr. Mong, Papua New Guinea)

devotees. Those spirits were often represented in carvings of dancing figures and of sometimes grotesque human and animal forms.

26. Prior to contact with other cultures, Papua New Guinea had been rich in those art forms. Unfortunately, such carvings had been sought by museums all over the world, and primitive artifacts were to be found in many countries, including the United Kingdom, the Federal Republic of Germany, the United States of America, Australia, Japan and the Netherlands. The sculptures and carvings embodying the ancestors were usually portrayed in free-standing figures, in masks, on flat boards, in weapons, tools, canoes and the like, which were carved from wood with crude implements. Each piece had a deep religious significance and a name of its own and was believed to possess certain powers. All such works had always been deeply respected by the people of Papua New Guinea. Therefore the removal of those treasured artifacts and their exhibition in an artificial environment in museums for the delectation of tourists in foreign lands was a deeply shocking act which deprived Papua New Guinea of part of its unique Melanesian cultural identity. It was difficult for his country to promote further development of its treasured cultural values when its past culture had not been preserved but had been scattered to different parts of the Western world by three different colonizing powers, the United Kingdom, Germany and Australia. On behalf of the Government and people of Papua New Guinea, his delegation wished to request, through the representative of UNESCO, that an appeal should be made to the countries concerned to return his country's cultural treasures free of charge or at very low cost, since the collectors had paid little or nothing for the treasures they had carried off.

27. Papua New Guinea had just established diplomatic relations with those countries. It would therefore be an appropriate time for them to make such a gesture as a token of goodwill and friendship.

28. Mr. BENAVIDES (Peru) said that his delegation had given careful study to the Director-General's report (A/31/111) and welcomed its recommendations, which embodied the essential aspects of the international community's approach to social reality, international relations and development.

29. The problems dealt with in the report were especially relevant to his own multiracial and multicultural country, which had to face the challenge of cultural diversity and was strongly influenced by the values, lifestyles and standards of an ancient Andean culture. Peru's approach to that complex reality was largely consistent with the views contained in the report. It was attempting to create social and economic conditions which would enable the various elements of Peruvian society to exercise their right to cultural identity, in recognition of the fact that the process of development and social change, which was imperative for an underdeveloped country, had to take place within the total context of the country's cultural reality, as the only way to guarantee its consistent and systematic historical development.

30. It was important, however, that the countries of the third world should mould themselves according to their own cultural realities rather than submit to cultural standardization by allowing the industrial countries to foist alien lifestyles upon them. A historical process could not be imitated, and any attempt

(Mr. Benavides, Peru)

to do so would fail. The challenge was to reconcile legitimate aspirations to industrial development and progress with the need to preserve cultural identity. Those concepts were not mutually exclusive.

31. His delegation was extremely pleased with UNESCO's advocacy of a comprehensive approach to development and of respect for a plurality of development styles dictated by cultural diversity and the importance of preserving the individual values of each society. It welcomed UNESCO's important theoretical contributions in such areas as information and cultural values, education, artistic creativity, protection of the cultural heritage, and science and technology and agreed with the conclusions contained in paragraph 73 of the report to the effect that many programmes had sacrificed long-term efficacy in the interest of short-term efficacy.

32. Miss DJURIČKOVIĆ (Yugoslavia) said that the question of free cultural development was inseparably linked with the political, economic and cultural emancipation of individuals, nations and peoples. It was particularly important to incorporate the idea of preservation of cultural identity into the concept of development of the international community, especially the developing countries, because cultural progress constituted an essential dimension of over-all development.

33. Her country, as a multinational community, was well aware of the importance of recognizing, preserving and promoting cultural values as one of the essential factors ensuring the harmonious common life of its different peoples and nationalities within a multinational social community. Its cultural policy was based upon the right of all peoples freely to express their cultural identity and participate equally in the cultural life of the community. Yugoslavia's social system and federal political structure were so constituted as to enable the various nationalities to develop their educational and cultural policies independently in accordance with their own interests and responsibilities and on common ideological foundations. Its policy thus encouraged the flourishing of national cultures while promoting their mutual stimulation and enrichment.

34. As a country with rich experience in the field, Yugoslavia had hosted jointly with UNESCO a seminar on the "Realization of National Equality in Education and Upbringing", in the conviction that the development of relations between national groups, especially in multinational communities, was of growing interest in a world in which nations and nationalities or national minorities aspired to preserve and develop their individuality while simultaneously developing a network of mutual relations. National equality in education and upbringing was not only an inalienable democratic human right but also a significant factor contributing to the advancement of those relations and of the culture as a whole.

35. Her delegation felt that the objectives of the UNESCO programmes referred to in paragraph 46 of the report were of substantive significance. In that connexion, she stressed the special importance that her country attached to the adoption of special measures in order to ensure the full enjoyment of cultural rights of

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(Miss Djuričković, Yugoslavia)

national, ethnic and other minorities, including the right to use their own languages in schools and in the mass communication media, as the only way of preserving their national and cultural identity. Furthermore, the right to national and cultural identity should in no case depend upon the size of the minority group.

36. Her delegation also felt that UNESCO should devote more attention in its future programmes to the preservation and development of the cultural values of migrant workers, who, although not considered a minority in the traditional sense, also encountered problems similar to those of such minorities; a similar approach was needed to enable them to enjoy equal rights while taking cultural differences into consideration. She further hoped that the Committee itself would devote more attention to the cultural sphere in its future work.

37. Mr. RUHAYAM (Libyan Arab Republic) said that his country fully supported the preservation of the cultural values of all peoples. Distinctive cultures could adjust to each other in a manner compatible with the kind of equal cultural exchange which would contribute to international understanding, and hence to peace and security. The cultures of the Moslem peoples, for example, had historically blended and interacted with other cultures while maintaining their own distinctive features. In that connexion he fully endorsed the Director-General's comment in paragraph 25 of his report that the idea of cultural identity did not mean withdrawal and isolation.

38. His country felt that the scientifically advanced countries should help the less developed ones to preserve and develop their cultures; it denounced all attempts to change such cultures, as the racists were doing in southern Africa and Palestine. It attached particular importance to the restoration of ancient artifacts and scrolls to their countries of origin. Many valuable objects had been stolen from their rightful owners, and the international community must support efforts to ensure their restitution. His delegation welcomed UNESCO's endeavours in that connexion, especially the work of the experts referred to in paragraph 62 of the report, and hoped that they would continue. Cultural colonialism had to be replaced by cultural exchange and the free selection of elements from other cultures on the basis of compatibility, justice and equality.

39. Mr. SHINYA (Sri Lanka) said that he fully agreed with the previous speakers on the importance of the restitution of works of art to the countries from which they had been removed. Most third world countries had been victims of such removal, and many of their art treasures were now in the museums and private collections of other countries. The rightful owners of those treasures were the peoples and Governments of the countries from which they had been removed, and their restitution would constitute a fine gesture of goodwill. There was no question of economic value involved, since most of the items concerned were priceless and not likely to be sold in any case.

40. In that connexion, he drew the Committee's attention to the pertinent resolutions adopted at the Fifth Conference of Heads of State or Government of Non-Aligned Countries at Colombo in 1976 calling for measures to ensure the restitution of works of art to the countries from which they had been expropriated.

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41. Mr. DOBROSIELSKI (Poland), speaking on behalf of the sponsors of draft resolution A/C.3/31/L.8, announced that they had accepted the amendment in document A/C.3/31/L.9 and that the draft resolution had been further revised and would be circulated in document A/C.3/31/L.8/Rev.1 at the following meeting.

42. While some of the sponsors felt that certain other questions should have been introduced into the draft resolution, they all felt that it could be adopted unanimously as it now stood.

AGENDA ITEM 70: ADVERSE CONSEQUENCES FOR THE ENJOYMENT OF HUMAN RIGHTS OF POLITICAL, MILITARY, ECONOMIC AND OTHER FORMS OF ASSISTANCE GIVEN TO COLONIAL AND RACIST REGIMES IN SOUTHERN AFRICA (A/31/221) (continued)

43. Mr. PINTO-CUELHO (Venezuela) welcomed the study submitted by Mr. Ahmed Khalifa, Special Rapporteur, in document E/CN.4/Sub.2/371, on the question under consideration and hoped that the final report could be completed before the following session.

44. The report confirmed what was already well known - that the violation of human rights in southern Africa continued as a result of the economic, political and military assistance given to the racist régimes. In his delegation's view, given the economic benefits accruing to the Powers which assisted the South African and Southern Rhodesian régimes, it was unrealistic to expect that racial discrimination would soon be brought to an end and the principle of self-determination fully applied in those territories. Given also the political and military interest of those Powers in maintaining their assistance, the misery of the African people in that region might well be prolonged, even if slightly alleviated under pressure from world opinion.

45. Those Powers, seeking to retain their sources of cheap labour and raw materials, their political influence and their military bases, had never looked to the future with vision. Yet, although they had always sought to impede the progress of peoples, they had never succeeded.

46. The study highlighted the sale of arms to South Africa and the possibility that that country might soon possess nuclear weapons. It was strange that while certain Powers had put pressure on countries that had not yet done so to sign or ratify the Treaty on the Non-Proliferation of Nuclear Weapons and accept a system of safeguards, they had not had any success with countries like South Africa.

47. The discriminatory treatment of the black population of South Africa, which also applied inter alia to wage levels and to working and living conditions, was inhuman and could be maintained only by force. Mr. Vorster, who claimed that apartheid was based on a desire to avoid racial friction, implied that the principle of racial integration was unfounded, using a racist argument to justify racist conduct.

48. The problems of Southern Rhodesia, South Africa and Namibia were interdependent: when the defences were breached in one country, they would be

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(Mr. Pinto-Cuelho, Venezuela)

weakened in the others. He felt that success was merely a question of time. His delegation hoped that the full enjoyment of human rights would be attained in southern Africa without recourse to violence. However, that would depend largely on the historical wisdom of the Powers which were helping the racist régimes. Unfortunately, such hopes were not always supported by the facts of the situation. Mr. Vorster continued to exclude the possibility that the majority of the people of South Africa would be permitted to participate fully in shaping their political destiny. Yet history taught that such exclusion from the political process was one of the primary reasons for the liberation struggle.

49. Miss ILIĆ (Yugoslavia), welcoming the preliminary study submitted in document E/CN.4/Sub.2/371, emphasized that, through their assistance to the racist régimes in southern Africa, certain industrial States were supporting the abhorrent apartheid system, which represented the complete negation of all human rights and freedoms and the plundering of the mineral and human resources of that region.

50. The findings of the Special Rapporteur confirmed that the colonial system was a consequence of the capitalist drive for profits based on the exploitation of the wealth and cheap labour of colonial countries, a system which was at the very core of apartheid.

51. The Special Rapporteur's well-documented study also revealed that the racist régimes in southern Africa were in fact strengthened by ever-increasing foreign investments, transfer of technological know-how, substantial long-term loans, intensification of trade and particularly the recruitment of mercenaries and military co-operation. Sales of arms and transfer of military know-how, coupled with large investments and loans for the development of military potential, had greatly assisted the South African régime in building a military stronghold. The military build-up was unquestionably intended primarily for suppressing the struggle to abolish apartheid and to attain self-determination and independence. But the very same arms were also being used to attack neighbouring independent African States. Thus, the whole situation presented a danger to peace and security, especially in view of the growing possibility that South Africa might become a nuclear Power.

52. Her delegation regarded the question of foreign investments in southern Africa as a crucial issue to which the Special Rapporteur and the Committee should devote special attention. The arguments advanced by certain States to the effect that increased foreign investments in southern Africa contributed to the well-being of the majority of the population would have some value if the people of those countries were independent and if the national wealth and profits derived from such investments were distributed by the majority and for its own benefit. Otherwise, those investments only supported the continuation of apartheid. Since the profits were expatriated, the majority of the population remained poor, and overworked and were deprived of all human rights and all legal means to change their status. In such a situation, their only course was to fight for a radical change of the system, for the right to be masters of their own future and of the future of their country.

53. Huge profits based on the exploitation of abundant natural resources and cheap labour had strengthened the alliance between foreign capital and the racist

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(Miss Ilić, Yugoslavia)

régimes. It was therefore difficult to understand the position of certain Western States which still failed to recognize the urgent need to find ways and means to break up or prevent such alliances, to discontinue relations with the racist régimes and to end all assistance to them. Her delegation was convinced that foreign capital and assistance, provided that they were given with a view to promoting genuine development and respect for national interest, would also be welcomed by the new Governments and peoples of Azania, Namibia and Zimbabwe when they became independent.

54. Yugoslavia, as one of the non-aligned countries, fully endorsed the position of the Fifth Conference of Heads of State or Government of Non-Aligned Countries, held at Colombo earlier in 1976, which had pledged firm support for the complete elimination of colonialism, apartheid and racial discrimination in southern Africa.

55. Her delegation awaited with keen interest the completion of the study by the Special Rapporteur and the recommendations of the Sub-Commission on Prevention of Discrimination and Protection of Minorities. Both should be further considered by the General Assembly at its thirty-second session with all the urgency and attention they deserved.

The meeting rose at 5.25 p.m.