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Fifth Session

VERBATIM RECORD OF THE SIXTEENTH MEETING
(Transcription from sound recording)

Lake Success, New York
Friday, 8 July 1949, at 2.30 p.m.

President: Mr. Roger GARREAU France

Note: The Official Record of this meeting, i.e. the summary record, will appear in provisional mimeographed form under the symbol T/SR.180 and will be subject to representatives' corrections. It will appear in final form in a printed volume.

The PRESIDENT (Interpretation from French): I declare open the sixteenth meeting of the fifth session of the Trusteeship Council.

EXAMINATION OF ANNUAL REPORTS:

TRUST TERRITORY OF THE PACIFIC ISLANDS, FIRST REPORT (T/329, T/350)

The PRESIDENT: (Interpretation from French): Today we shall consider the report presented by the Government of the United States on the administration of the Pacific Islands, which has been submitted to the Trusteeship Council in accordance with the resolution adopted by the Security Council in March, regarding strategic zones to be placed under Trusteeship.

The Council will recall that this strategic zone was the subject of discussion and consideration by the Security Council, which, in accordance with Article 83 of the Charter, decided to transmit to the Trusteeship Council the report on the social, economic and educational conditions of life of the peoples of that Territory.

Mr. SAYRE (United States of America): In opening the discussion of the first report submitted by my Government on the Trust Territory of the Pacific Islands, I should like to say just a word, if I may, as to the general nature of the problem before us.

The Trust Territory of the Pacific Islands, in physical and geographical characteristics, is unlike that of any other Trust Territory. The outstanding problem is one of the immense distances by sea. From Tohi Island in the extreme West of the Carolines to Mili Island in the extreme East of the Marshalls is a distance of some 2700 miles. The Trust Territory covers an area of some 3,000,000 square miles -- approximately as great as that of continental United States. In this vast archipelago lives a comparatively small population -- not more than 53,000 people -- but widely scattered among some 64 different island groups.

Problems of transport and communication assume, therefore, a unique importance. Upon assured means of transport for island imports of living necessities and exports of copra and other island products, standards of living directly depend. Without assured means of transport and communication

/schools cannot

schools cannot be established and coordinated and educational programmes maintained, adequate sanitary standards cannot be enforced and disease successfully fought, social progress will be imperiled and emergency needs cannot be properly met. In other words, political, economic, educational and social progress in this vast domain of scattered and far-flung islands is quite dependent upon adequate means of transportation and communication.

You see the physical nature of the task, then. It must be accomplished largely by means of ships and planes and berges and boats. In that sense it is essentially a maritime task, a sea job. It means the administration, not of a single land mass like Tanganyika, or Togoland or the Cameroons, but of a multitude of far-flung islands, some large, some tiny, some mountainous with rugged scenery and considerable land areas, some low coral atolls, some with several thousand inhabitants, and others with only a few dozen, some characterized by a very primitive culture, and others by a culture more advanced.

The immense distances separating these various island populations make naturally for sharp diversities in language, in ways of living, in patterns of thought. Island groups separated through the centuries by great distances from each other are bound to develop diverse individual characteristics and peculiarities. As a result, as a study of the report makes clearly apparent, it is almost impossible to make generalizations applicable alike to all these island peoples. Each island people is a problem unto itself. Each island must be studied and understood individually. Also, as a result, the present natural loyalties and understandings of the people are distinctly local in character.

Nevertheless, all these island peoples have one general and common characteristic. They are likable. In spite of the succession of foreign rulers who have invaded their homes -- Spanish, German, Japanese, and now American, each advancing new ideas of civilization -- the people remain kindly, tolerant, patient of foreign ways, not resentful, but responsive and friendly. During my visit with them last month, everywhere I found unmistakable friendliness, a sincere appreciation of American efforts and a ready response to the new vistas being opened up. I talked to the children in many of the schools and put questions to them; always I

/found them

found them alert and eager and not slow of intellect. In the Teacher Training School at Truk and in the medical and nurses' schools at Guam, I found again the same intellectual and friendly alertness. The people are to my mind of great promise.

The United States Administration in setting out upon the task at hand seeks no financial gain or advantage for itself or its nationals. Under the Trusteeship System -- and I am sure I voice the thought of all of us -- there is no room for colonial exploitation. The United States is seeking in every practicable way possible to assist the inhabitants in achieving through their own efforts a self-respecting position in the world and individual lives of increased personal dignity and broader individual opportunity.

During my recent trip to the Pacific Islands, I found in all the islands I visited faces turned toward the future and a prevailing atmosphere of hope. New things are astir. Directing and inspiring the work, under Admiral Redford, the High Commissioner, is Rear Admiral Leon S. Fiske, the Deputy High Commissioner of the Trust Territory, who, with his staff, is immediately responsible for the work. It makes me very happy that he has been able to come to Lake Success, as the special representative of the United States, to make clear the picture and answer questions about the Trust Territory. It gives me great pleasure to introduce Admiral Fiske to the members of the Council, and I suggest that as we now enter upon a discussion of the Trust Territory Admiral Fiske be invited to take a seat with us at the Council table.

At the invitation of the President, the special representative of the United States for the Trust Territory of the Pacific Islands, Rear Admiral Leon S. Fiske, took a seat at the Council table.

/The PRESIDENT

The PRESIDENT (Interpretation from French): I wish to welcome the special representative on behalf of the Trusteeship Council.

The Council has before it document T/359 which has the replies to the written questions which were submitted to the Administering Authority. I should like to call on Rear Admiral Fiske to give us some preliminary information on the Trust Territory.

Rear Admiral FISKE (Special Representative): It is a pleasure for me to meet with the members of the Trusteeship Council as the United States special representative for the Trust Territory of the Pacific Islands and to discuss with you some of the background and problems of the area.

Geographically, the islands present a series of incongruous figures. The total area contained within the perimeter of the islands is approximately the area of the United States -- nearly three million square miles, of which, however, only 687 square miles are land, the rest being the extensive stretches of Pacific Ocean separating the 96 distinct island groups. Of these 96 island units, 64 are inhabited; most of the rest are too small or lacking in resources to support a permanent population though they may be visited by neighbours from surrounding islands to gather coconuts, to fish, or to catch birds.

The islands constitute the major portion of Micronesia, literally, tiny islands. The name Micronesia distinguishes this area from Malaysia or Indonesia further west, Melanesia--black islands -- to the south, and Polynesia -- many islands -- to the east. These distinctions are based not only on geography, but also on racial, linguistic and ethnological factors.

The geology of the islands is most interesting. A vast submarine volcanic ridge stretches southward from Japan through the Bonins and Marianas, Yap, Palaus and the Southwest Islands to the western edge of New Guinea. A branch from this ridge extends through the Eastern Carolines. The highest peaks emerge from the ocean in the form of islands and island clusters. Along the east side of this ridge there are trenches with depths up to some 30,000 feet. On the west side of this ridge the depths range to 12,000 feet. The islands of the Trust Territory formed by this volcanic ridge are usually referred to as high islands, as contrasted to the islands of coral which are called low islands. The Marianas are high islands; the Carolines contain both high and low islands; the Marshalls are all low islands.

/The climate

The climate and weather of these islands are, in general, tropical and rainy, characterized by small seasonal changes of the various climatic factors. Both the temperature and barometric pressure are remarkably uniform throughout the year. The maximum temperature seldom ranges above ninety degrees or below seventy degrees. The relative humidity will vary from eighty-five percent to seventy-five percent. This humidity, plus the tropical temperature, combine to provide an area of heavy rainfall. Over 100 inches of rain per year is not uncommon.

The total indigenous population of the Trust Territory is approximately 52,000 people, primarily located on the seven principal island units of Saipan, Palau, Yap, Truk, Ponape, Kusaio and Majuro. In most of the island groups the people are relatively non-gregarious, and are scattered in small settlements along the coast and to some extent in the interior of the islands, thus making visits from field officers to these individual people an arduous and time-consuming task. It has been difficult to determine the exact population. However, under United States administrative vital statistics are being kept and figures are being revised constantly. The density of the population does not present a serious problem at present, except on a few small islands. The shortage of arable land is particularly acute in parts of the Eastern Carolines. For example, Pingelap has 685 people on a land area of a little over two-thirds of a square mile and Kapingamarangi has 511 people on one-half square mile. The importance of this problem is intensified by the fact that traditional and by force of circumstances, the inhabitants are dependent to a great extent for their food upon agricultural products produced locally. This land problem is one that will shortly have to be faced by the administering agency, especially in view of the high survival and birth rate now in existence. Transferring parts of the population to less densely settled areas may well have to be considered in the forthcoming years. Fortunately Ponape, Truk, the Palau and Marianas will accommodate tens of thousands of additional inhabitants in a good agricultural environment.

The people of these islands, separated as they are by vast distances and often living in inaccessible areas, have developed a number of local differences in physical characteristics, language and customs. At least eight distinct cultural groups have developed, each with its own language. Several of these contain sub-divisions which differ so widely it is a question whether some of them should not be considered as separate groups. Those eight are the Chamorros in the Northern Marianas, the Palauans, the Yapese, the Trukese, the Ponapeans, the Polynesians in Kapingamarangi and Hukmoro, the Kuseians, and the Marshallese. While there is visiting

back and forth and several colonies of people from one group exist in areas predominately populated by another, each group tends strongly to preserve its own identity to an extent closely approximating a national sentiment. These separate groupings must be constantly born in mind in considering the problems of the Territory. It is not as yet in any sense a cultural or social unit. Physically the average Micronesian is of medium stature -- five feet four inches to five feet five inches for the males -- with brown skin, straight to wavy hair, relatively little face and body hair, and rather high cheek bones. People in the western and central districts -- Palaus, Ponape and Truk -- tend to have Mongoloid type characteristics. By contrast, those in the Marshalls to the east appear to resemble their Polynesian neighbours with longer and narrower hands and faces and narrower noses and lips. Of these various combinations which characterize the various island groups, there are many examples of intermediate mixtures.

The entire population of the islands are thought by scientists to have descended from canoe-voyaging immigrants who came from the marginal islands in Malaysia, possibly before the Christian era. Some may have made purposeful voyages of exploration, others were probably carried eastward throughout southern Micronesia. This Malaysian origin is clearly shown by the racial inheritance, language affiliations and customs. It is also apparent from the useful plants and animals which the voyagers undoubtedly brought with them. The time of these migrations is obscure and even the islanders themselves have no clear knowledge of such migrations in their oral histories. Their myths and legends generally picture the people as originating in the areas they now occupy.

It takes very little imagination to picture the confused scene which existed in these islands upon their occupation by the United States. The conflicting and often diametrically opposed philosophies of the Spaniards, the Germans and the Japanese had been imposed on the native life in comparatively rapid succession. With each change of administration came new laws, new restrictions and a different code of administrative principles; these changes and the effects of the war left the native mind confused, without loyalties and certainly without ambition or initiative. It is easy to understand that, with these frequent uprootings of the accepted and the replanting of the newer, untried philosophies, skepticism was the order of the day. With the inhabitants in this state of mind, ideas of industry, agriculture, transportation and other sources of income were undeveloped and neglected. The people began to depend on foreign nationals who assumed control of the basic industries, and when the Orientals were repatriated and lifted from the economic scene, it left a vacuum which the inhabitants were not prepared to fill.

The Trust Territory is a land of anomalies and incongruities. Virtually any generalization concerning the peoples and conditions in the area has exceptions. A few people are highly educated. A few have surprising accumulations of wealth. Many have absorbed varying degrees of modern civilization. Predominantly, however, both the social and economic life of most of the inhabitants is organized on a clan lineage, or extended family basis, each such group being largely self-sufficient, living close to nature and free of the complexities introduced by the industrial revolution. Under these conditions, the profit motive which stimulates action under a system of free enterprise, is looked upon with suspicion and disfavour and has very little effect.

The Japanese added confusion to the normal easy tenor of the native existence by transplanting large numbers of inhabitants from their home islands to other areas. This was true of the Chamorros, about 250 of whom were moved from Saipan to Yap to act as labour supervisors and became an intermediate group working between the Japanese administrators and the less advanced Yapose. These displaced persons have recently voluntarily re-settled on Tinian, an island adjacent to Saipan.

Educational problems were legion. Japanese was the lingua franca of the islands. No textbooks existed in the native tongues. Under the Japanese, native instructors were not allowed to teach -- they were merely glorified monitors -- thus there were no trained staffs with which to reactivate an educational programme. In addition, the schools and equipment had in most instances been destroyed by the war. Hence, the United States has been faced with building an educational programme from the bottom up, including the restoration of school buildings, the training of teachers, and the printing and distribution of books and teaching aids. A curriculum had to be devised to fit the needs of the people and instructions issued to set the whole new educational system in motion.

During the Japanese regime, native agriculture suffered setbacks from which the inhabitants have not yet fully recovered. The Japanese took over the operation and management of the best lands and employed the Micronesians as labourers. Aside from copra production, agriculture was never an extensive source of income, but during the years prior to the war, the efforts of the local inhabitants degenerated into purely "subsistence farming".

/The breadfruit

The breadfruit and banana trees, which required little attention, fortunately provided the bulk of the diet. The problems of rehabilitating devastated and neglected Japanese plantations, of reviving interest on the part of the inhabitants in commercial agricultural pursuits, of experiments in agronomy and plant selection have all been recognized and experienced personnel procured to provide the answers. In this connexion it should be noted that a very intensive biological control programme has been operating for approximately two years. This investigation into the control of injurious pests and insects by the importation of natural enemies was prompted by the very extensive damage done to the coconut trees by the coconut beetles. Wasps were brought by airplane from Zanzibar and the Malaysian peninsula in the hope that they would destroy the beetle grubs. A small beetle has been imported to counteract a scale which damages the breadfruit trees.

Another pest of the area is the Giant African Snail. This voracious destroyer introduced by the Japanese has damaged many of the crops upon which the local inhabitants depend. Breadfruit, papayas, vegetables of all kinds, in fact nearly all green foliage, fall to the appetite of this pest. It is a prolific breeder. Chemical measures of control have not proved entirely satisfactory due to the heavy rainfall. The importation of a small carnivorous snail, thought to be capable of controlling the African Snail, has been under study in Honolulu to determine whether it would accomplish the desired results without in turn becoming a pest. Controlled tests are being undertaken this summer.

All of these pests and many more, including mosquitoes and flies, are a problem which is constantly being attacked by quarantine officials, entomologists and field scientists.

Another urgent problem faced by the Civil Administrators is the obviously important one of transportation. Before the war, the islanders enjoyed a great deal of freedom of movement through the media of their own outrigger sailing and paddle canoes. After the war, the islands were isolated because nearly all of their canoes had been destroyed. The Administration is meeting the problem by furnishing surplus navy boat hulls to the inhabitants at a very nominal cost and assisting them to repair the boats and get them into operation. The canoe-building industry has been revived and it is hoped that, with some assistance from the Administration, the islanders will eventually be able to transport the bulk of the copra, supplies, handicraft and passengers now being carried in Navy bottoms within the Territory.

Public health has received major attention from the Administration. The inhabitants were found to be afflicted with many diseases. Yaws, intestinal parasites, skin infections and diseases, leprosy and tuberculosis had made deep inroads into the general health level. With Navy doctors and corpsmen and indigenous nurses and laboratory technicians working often 15 to 18 hours a day, providing the islanders with every inducement to report for treatment and seeking out those who did not, the general health level is vastly improved. The incidence of yaws has been reduced from an estimated 90% to approximately 5%. A leprosarium has been established and a general health survey covering every inhabited island is now in progress, particularly to check on the exact extent of tuberculosis which is of great concern to the Administration.

In the report submitted to the United Nations, the Administering Authority has attempted to present a full and frank account of the conditions in the Trust Territory of the Pacific Islands and to answer the Provisional Questionnaire in a straightforward manner. We invite questions on any matters not entirely clear.

The PRESIDENT (Interpretation from French): I thank the special representative for his very interesting statement which is an excellent introduction to the examination of the report we have before us.

We shall proceed with the examination of this report, following the general outline which has been followed in document T/359 where we have the answers to the written questions which have been put to the Administering Authority. We shall proceed Chapter by Chapter: Political Advancement, Economic Advancement, Social Advancement and Educational Advancement.

When we have examined these four main Chapters we shall proceed as we did previously to a general discussion on the report as a whole. We shall therefore take first of all the general conditions of Political Advancement. I ask the members of the Council to put their questions to the special representative.

/Mr. KHALIDY

Mr. KHALIDY (Iraq): I hope I shall have an opportunity to compliment the United States delegation on its very frank and straightforward answers, but I shall limit myself to asking for one or two elucidations at the present time.

In reply to question 13 on page 7 of document T/359, the special representative states: "The principal difference between military government and civil administration is in the approach to and method of handling the indigenous personnel." I should like the special representative to explain this difference a little more specifically if possible. Is this overlapping of military and civil functions working out satisfactorily?

In asking this question, I have in mind that the Administering Authority itself seems to think that a completely civil administration would be preferable. The annual report shows, on page 3, that the President put the Territory under the Navy Department only on an interim basis until such time as a civil department or agency should be designated.

Rear Admiral FISKE (Special Representative): The Government of the Trust Territory set up under the Charter and the Trusteeship agreement with the United States is a civil government. Its powers derive from the Charter and Trusteeship agreement through the President and the Secretary of the Navy, who is a civilian, to the administering officers in the field. It happened that, for practical reasons, when the Trust Territory Government was set up to take over from the military government, naval officers in the field were in the best position to undertake this job during the transition period.

The Naval Establishment of the United States supports the civil government through detailing of personnel, the provision of ships and planes, and assistance in the procurement of supplies. As the representative of Iraq has mentioned, the President assigned this task to the Navy as an interim proposition. The future administration has been and is now being considered by the Administering Authority.

Mr. KHALIDY (Iraq): My second question was: when was the ^{of responsibility} transfer from the Navy Department to a civilian agency contemplated; but I think the answer to this question has already been given by implication since the special representative says it is being considered now. I think I will pass over this question.

/My last question

My last question is as follows. The answers to a number of questions on page 6 of document T/359 indicate that the proposed organic act for the Territory has now been withdrawn from the United States Congress and a revised draft is now under consideration. It is also very gratifying to note that the Administering Authority would be pleased to consider suggestions from the Trusteeship Council, but we do not know what sort of legislation the Administering Authority has in mind. Can the special representative enlighten us on this matter?

Rear Admiral FISKE (Special Representative): I regret that I am unable to do so as this legislation is just now being considered by the executive department of the Administering Authority.

Mr. NORIEGA (Mexico)(Interpretation from Spanish): My delegation wishes to take advantage of this occasion to congratulate the United States delegation on the clarity and the method with which the report has been drawn up. We are very happy to note also the explanations which are contained in document T/359. These explanations are given in reply to a series of questions submitted to the Administering Authority. More especially, my delegation notes with satisfaction the considerable impetus which the Administering Authority has given to the educational development of the Trust Territory as shown by the figures in the budget.

It^{is}/particularly important to note also the work which has taken place in the scientific field and, more especially, the direction in which this work is being carried on. It is intended to remedy the deficient physical situation and to improve the health of the indigenous population.

It may be a bit premature to put this question to the special representative but, nevertheless, my delegation would like to know the following. Question 5 on page 4 of document T/359 asks: "Is there any evidence of nationalistic movements among the indigenous inhabitants?" When it put this question, the Mexican delegation realized full well that, in view of the state of cultural advancement of the inhabitants of the Trust Territory and in view of their division into distinct groups, it could not be supposed that there would be a national sentiment such as we know in our own countries.

/The reply of the

The reply of the Administering Authority on this point, moreover, clearly indicates the distinction between these various cultural groups with their own tendencies, traditions, customs and so forth. In the framework of the educational policy which is being carried out by the Administering Authority, there must be a chapter which we might call one of political philosophy of education. Therefore, the question which I should like to put at this time in order to clarify the answer given to question 5 is the following: is the political philosophy in respect of the education which is being given and will be given in the future to the inhabitants of the Trust Territory intended to create a feeling of unity between the inhabitants of the various islands, and will the political purpose of this education be to show these people that they are members of one and the same community?

/Rear Admiral FISKE

Rear Admiral FISKE (Special Representative): I would say that that would be the thinking of a long-range programme to be accomplished gradually. We have told you that we are fostering self-government. It is in an elementary form now because the people do not, in many cases, understand English or our political terms and they do not comprehend the significance of community organizations rather than their own small village municipality or group of clans.

As the educational process is being developed through the schools we expect the students and the teachers to gain a wider comprehension of the desirability of area association. In the same way, in the field of fostering self-government -- indeed representative government if they will accept it -- we are creating some 150 municipal organizations, mostly of an elementary form. Each must have a magistrate, a treasurer and usually minor service employees such as sanitary officer, constable and of course a school teacher.

In several areas, namely in the Palaus, there are already variously termed councils or associations representing a number of municipalities, which meet together with the Civil Affairs Administrator and discuss and advise on common problems. We look to that initial association to lead, rather shortly in some of the more advanced areas, to first, legislative advisory councils and eventually, we hope in the not too far distant future, towards legislative bodies with actual powers.

This summer, in the Marshall Islands Group, the Civil Administrator has called a meeting of all the clan leaders and of the magistrates. He is offering to them, for their consideration, a quasi-legislative organization. It is thought that at the beginning this would be advisory; in other words the two houses proposed in this council will discuss matters of interest to them and make recommendations to the Civil Administrator. He will, of course, if possible, accept those in the proper degree. In any case, this recommendation and the Civil Administrator's action will be forwarded to the Deputy High Commissioner.

It was considered better to set this up initially as an advisory group while the indigenous representatives learned the primary things about legislative bodies, rather than set it up with any power and with the fear that the Administrating Authority would be required to veto inadequate legislation which it had proposed.

/ Mr. NORIEGA:

Mr. NORIEGA (Mexico) (Interpretation from Spanish): I would like to thank the special representative and at the same time I apologize to the Council for having to leave the room in order to attend one of the last meetings of the Committee on Higher Education.

It is not that I feel no interest in questions which are now being discussed but it is a question of another mission with which I have been entrusted by the Council.

I am therefore very sorry to have to leave the meeting.

Mr. RYCKMANS (Belgium) (Interpretation from French): Within the type of questions which have been put by the representative of Mexico, I put a question intended to clarify the fundamental concept behind the native policy -- the political philosophy, if you like -- and the reply which I received did not give me the explanation which I had asked for.

I note that in the reply to question 21 in the report of the Administering Authority it is stated that: "Local governments, insofar as practicable, should be patterned on the politico-social institutions which the inhabitants have evolved for themselves...." That is an indigenous policy which is very well defined; it is the respect for indigenous institutions insofar, of course, as these institutions do not go against the general principles of civilization.

The official who wishes to apply such a policy knows exactly what he must do. Insofar as practical it "should be patterned on the politico-social institutions which the inhabitants have evolved for themselves...."

But in reply to question 26 it is stated: "In January 1947, the military governor decreed that local government should reflect American concepts as closely as might be feasible, but without radical changes in native systems...." It seems to me that there is a fundamental contradiction between these two conceptions. That which states that it should try to reflect American concepts follows one policy; that is, in so far as possible and as it can be accepted by the population, to reflect American concepts. The other, according to instructions of the same Government, follows a completely contrary policy; that is, that insofar as practicable it should be patterned not on American concepts but on the politico-social institutions which the

inhabitants have evolved for themselves. It seems to me that there is a contradiction between these two conceptions.

It is stated in the reply to question 26 that these instructions "to reflect American concepts" date from January 1947. Do these new instructions mark any modification in the policy of the Government, or are they consistent with instructions which, it seems to me, start from a quite different basis and must lead to some misunderstanding in the minds of officials who have to implement this policy?

/ Rear Admiral FISKE:

Rear Admiral FISKE (Special Representative): I am afraid that I do not understand the precise question which was asked. I am very sorry. Is it in response to question 23?

Mr. RYCKMANS (Belgium): Questions 21 and 26. In question 21 it is said:

"Local governments, insofar as practicable, should be patterned on the politico-social institutions which the inhabitants have evolved for themselves."

In question 26 it is said that the same local government "should reflect American concepts." Which is the idea of the Administration: should local governments reflect American concepts as far as possible or should they reflect politico-social institutions which the inhabitants have evolved for themselves, as far as practicable? It is either one or the other but it cannot be both at the same time.

Rear Admiral FISKE (Special Representative): I would answer that by saying that in so far as practicable we should pattern our philosophy on the politico-social institutions which the inhabitants have evolved for themselves for the time being until they learn the concepts, thinking and terminology in Western political institutions.

We take our mission to be to foster self-government, representative government, offer it to them, ^{and} instruct the inhabitants without radically offending them by throwing out immediately and altogether their own politico-social institutions. We feel that we can use their existing institutions in fostering self-government and representative government. For example, in our initial steps to organize the smallest municipal government we permit and invite the people to select their representative, their magistrate, in their own way. They are selected in several ways. He may be the leader of the clan or the leading representative of several clans that have worked together. The people may ask the civil administrator to designate a leader, in which case he usually would be the most outstanding leader of that community.

But in an increasing number of cases, as each quarter of a year goes by, they are actually electing their representatives by curious methods at the start. For instance, as the inhabitants know neither reading nor writing, elections have been held by having pictures of

/the several

the several candidates and the inhabitants file by and select the picture they prefer, in which case the civil officer makes a tally on the bottom of the picture:

I hope that answers the question.

Mr. SOLDATOV (Union of Soviet Socialist Republics)

(Interpretation from Russian): My question refers to document T/359, the reply to question 5 on page 4. In the reply it is noted that from the ethnical point of view and from the cultural point of view the population of the Trust Territory is divided into eight groups, each of which is "imbued with racial prides and traditions."

Today the special representative in his introductory statement amplified this matter a bit further. After his statement, however, there were a few questions in my mind which I would like to have answered.

First I would ask the special representative to clarify the word "racial" as it is used in the reply to question 5. When reference is made to "racial prides and traditions" I would like to ask the special representative how we are to understand the word "racial." Does the word "racial" apply both to the words "prides and traditions" or does it refer only to the word "prides"?

Furthermore, it is stated here that a study of these eight basic groups into which the population is divided is being made. I would like to know what stage this study has reached? Perhaps there is some published material which would give us some data on the clan structure, the local customs and traditions etc. for each group. If such published material is available, if such studies have been made during the United States administration of this Territory, I ask if it would be possible for us to get copies of such material for our study and consideration. I do not know whether any such material has been published but I would like to know. This is my first question referring to question 5. After the reply I should like to continue with a question in a similar vein.

Rear Admiral FISKE (Special Representative): In reply to the first question, "racial" as used here refers to the eight distinct cultural groups, namely those located in the Marianas, the Chamorros, the Palauans, the Yapese, the Trukese, the Ponapeans, Kuseians and the Marshallese. Each, as has been stated, are relatively isolated, and have been for centuries, from the adjacent groups which are some distance away.

/There has been very

There has been very little, if any, intercourse -- at least until the last year or so -- between these different areas. So in using the word "racial" here we mean the indigenous inhabitants of those particular islands and the pride and tradition pertaining to the indigenous people of these particular areas and cultures.

In reply to the second question, a number of anthropological studies have been made; some are in process now. Generally this work has not been formally published; it represents the paper of an anthropologist who has resided in one of the areas for a period of six months or a year and it has been reproduced in typewritten form. The Administering Authority in its headquarters in the Trust Territory is furnished copies of these studies. I regret I have none available here, but it should be possible to furnish the Trusteeship Council -- if it so desires -- with copies of these studies.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): From the reply of the special representative we can conclude that in this case the word "racial" really means "local" when applied to "pride and traditions". It is very important to clarify here whether it is a question of racial distinction or not because basically these peoples are all members more or less of the same race. That is why I think it would be difficult to say that there is a racial distinction there; it seems to me that it is a question of local pride and traditions which have been created and have arisen from the fact that these groups of the population live in certain limited areas and do not find it easy to maintain contact with other groups in a similar geographic area; and there are eight such localized groups.

On the other hand, since it has been said that each of these groups have distinct cultures which are particular to each group, it may be understood that from the cultural point of view there is a great difference between these groups. Would it be possible to characterize the extent to which the cultural traditions differ among themselves?

The reason I ask is that in the reply to question 5 there seem to be two ideas pitted against each other. There is the national question and the cultural question. We know that culture is an inalienable part of the concept of nationality. When we speak of the national feeling of the groups in the Islands we do not

/understand it

understand it as a general national feeling but that there is a distinction -- a difference -- in the cultures of the various groups. I would like the special representative to reply if possible -- at least partially -- as to what concretely characterizes the racial prides and traditions of each of these eight groups. In other words, he might be able to tell us that a certain group is characterized by such and such traditions, and so on, perhaps not only from the cultural point of view but also from the political aspect, if it is possible for him to do so.

not
If I have/been quite clear as to exactly what I want the special representative to tell me, I will be glad to repeat it. I realize that my question is a very extensive one, which requires a great deal of study.

Rear Admiral FISKE (Special Representative): If I understand the representative of the Soviet Union correctly, he would be interested in a break-down of the eight distinct cultures and a comprehensive description of what they are and how they differ. As the representative mentioned, that is rather an extensive question and I cannot answer it now, but I would be pleased to prepare it and submit it at a later date.

Mr. SOLDATOV (Union of Soviet Socialist Republics)
(Interpretation from Russian): I wish to thank the special representative for having promised to submit this information at a later date. Perhaps at this time he might tell us the following: Among the traditions which exist in each of the eight groups, are there any traditions which might hinder the combined political administration of these eight groups as a whole throughout the Trust Territory? Do any of these groups have any specific traditions which at the present time would hinder or be an obstacle to making it possible for them to get together and have an over-all political administration of the area? If such traditions do exist, I would like to know what they are. It seems to me that this is a very important matter.

Rear Admiral FISKE (Special Representative): There are some hindrances that occur to me which would delay, we will say, an /integration

integration of the peoples into an over-all nationalistic area-wide sense of unity. The people of Yap are particularly self-satisfied and tend to resist -- not physically, but mentally -- outside influences. For instance, they have been relatively slow in accepting or desiring education; they are not as responsive in accepting self-government or in responding to the suggestions of the Administering Authority in advancement in self-government.

There are similar differences in other areas, perhaps not to such a marked degree. We believe these inhibitions -- this self-sufficient feeling -- of these people, and the hostility towards new ideas, will be overcome without too much difficulty as the educational system and the kindly advice and instruction of the Civil Affairs Officers becomes more developed.

/It is stated elsewhere

It is stated elsewhere that a large portion -- almost 90% or more . of the children are going to school. As the years go on, these children will carry back to their homes and home communities an appreciation of the advantages of health, education, social advancement, etc.

Another deterrent may be termed this dislike of other peoples, of the islanders from other areas. They perhaps look down upon them as inferior or hostile. This dislike would not take any violent physical form, but it would be a state of mind. Some of the people, particularly the Micronesians, are suspicious of the initiative of the Chamorros, who constitute the population of the Northern Marianas. The people of the Northern Marianas have been exposed for some 300 years to the trans-Pacific ships, have spent many, many years under the Spanish going from Mexico to the Philippines, and those people are relatively much further advanced in understanding of English, in the free enterprise system of trade and in the use of money as a medium of exchange. The people in Micronesia otherwise have had little experience with money as a medium of exchange, and for the most part they do not use it in their own economy, which is an agricultural economy -- each family raising crops for itself alone -- and accordingly they are suspicious of the peoples of the Northern Marianas.

These things I mentioned are at the moment psychological deterrents to an integrated, area-wide government and legislative body, participated in fully by the indigenous inhabitants, but, as I have stated in the answer to a previous question, the seeds have been planted for municipal self-government. That educational process is in progress; the seeds have been planted in certain areas for district assemblies of the representatives of the indigenous inhabitants, as the Palauan Council and the proposed Marshallese Council. With the educational process going on through the schools and the political education process going on through the communities and districts, as I just mentioned, I hope with considerable expectation that within a relatively short time we will have advisory legislative bodies comprised entirely of the indigenous inhabitants in each of the five Administrative Districts. When that has taken place -- and it has already been initiated in the Marshalls -- these people will learn the advantages of area organization and administration and self-government on their own part.

We can look forward to a Trust Territory Legislature, participated in entirely by the indigenous inhabitants because -- aside from the administering staff -- there is virtually no other people in the area.

/Mr. SOLDATOV

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): Before going on to the second part of my question, I would like to clarify one statement which was contained in the reply of the special representative. The reply to question 5 mentions eight distinct cultures, eight distinct groups, into which the population of the area is divided.

We understand that the Administering Authority is going to set up advisory councils in five administrative areas -- in the five areas shown on the map. I would ask the special representative to tell us which administrative areas he has in mind, and which ^{five} of these eight groups will be the administrative groups.

I understand from this that in one of the administrative groups there will be included two or three of the cultural groups. In other words, which ^{two or three} of the population groups are going to be combined together in one administrative area which will have a single advisory council?

Rear Admiral FISKE (Special Representative): I will name the five administrative groups shown on the map: the Northern Marianas group -- the district headquarters is at Saipan -- which in turn is classified as one cultural group; in the Western Carolines group -- bottom left of the chart -- the Palauans and the Yapese ^{possibly} would be combined.

/(I am merely

(I am merely visualizing the future) We already have a Palauan Congress, and presumably, if the same administrative areas were maintained over a number of years, the logical area administration and area legislative body would include an integration of the Palauan group and the Yap group.

The third district is the Truk District. The Eastern Caroline Islands are divided into two districts: the Truk District and the Ponape District. The Truk District is inhabited by a people of a single group, the Trukese. In the Ponape District of the Eastern Caroline Islands we find Ponapeians, Kusaieans, and, on Kapingamarangi and Nukuoro, Polynesians. That is a logical administrative district for the extensive transportation required in administering it.

Those three cultural groups -- Kusaiean, Ponapeian and Polynesian contained in that area, would presumably be integrated into a district legislative body. The Marshall Island group is the last cultural group and consists essentially of one cultural group of people.

I hope that is an adequate answer to the representative.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpreter from Russian): The special representative said earlier that the population of the Yap area is not too receptive of the new system of administration, and in this case he is combining the Yap groups, with its administrative centre in Koror, with the group which is East of Yap -- the Palau District, the Islands of Gaferut, Eouripik and others.

Therefore this group of the Western Caroline Islands, which contains the Palau District, will contain two groups which are different in their traditions and in their development. It seems to me that it will contain three distinct cultural groups. Am I correct?

Rear Admiral FISKE (Special Representative): If I understand the representative correctly, he spoke of the Palauan Group and the Yap Group.

A number of small islands to the East of Yap, and South of it, are all in the Yap cultural group. They are related, and they visit back and forth and exchange gifts.

/Mr. SOLDATOV

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): My second question deals with the tribal system, and I thought perhaps it could be dealt with here while we are discussing this matter, in order not to return to it later.

On page 118 of the Administering Authority's report, under Section 6, "Self-Government", in paragraph 3, the following is stated with regard to local government systems. I shall read it in English.

"The local native governmental systems will be recognized and respected unless it is necessary for the High Commissioner in the exercise of his powers and duties, to change them."

Further, in this same Section 6, paragraph 10 reads as follows:

"Local municipalities may, with prior approval of the cognizant Civil Administrator, arrange to have certain details of their functions carried out by a tribe or clan within its limits, but the over-all responsibility of those functions will remain with the local municipalities."

In connexion with this I should like to ask the following: what functions envisaged by paragraph 10 are carried out by the tribe or clan, and, also, what is the administrative structure of the tribe or clan? Is there a Council of Chiefs or a Council of Elders? What is the tribal structure, and what are the mutual relationships between the members of the tribe or clan?

In this connexion I should also like to refer to document T/359. The second paragraph of the reply to question 1, on page 2 of that document, reads:

"The Japanese appointed the village chiefs and the village headmen. Under the present American regime many of the top indigenous positions are elective and selected by the inhabitants concerned."

I would ask whether this means that the indigenous inhabitants are either elected^{to}/or selected for important posts, and are the posts envisaged here in the tribe or clan, which, in accordance with paragraph 10 of Section 6 of the report, carry out certain specific administrative functions, or does this last statement which I read refer to posts in the municipality? It is this which I should like to have clarified.

/Rear Admiral FISKE

Rear Admiral FISKE (Special Representative): I would answer the question by saying that the tribal clan is a family organization. The people composing the clan are all related. There are, in any municipality or island, several of these clans. In paragraph 10 of Section 6 on page 118, a local municipality would have within it a number of clans. This regulation evidently means that under their own form of government, certain of the duties which they have in respect to, I presume arrangements of work, sanitation, fishing, canoe building, and raising the food supplies, have been parcelled out to one family or another. Paragraph 10 means that local custom would not be interfered with by the Civil Administrator, except that the chief or magistrate of the municipality would be held responsible for the carrying out of the functions. He would be held responsible if the clan whose custom it was to assume this task did not do so. That would apply to public order, keeping the vital statistical register and maintaining the sanitary precautions. These are the few absolute rules which the Administering Authority and the Civil Administering Officers have required of these people.

In respect to document T/359, question 1, under the United States regime many of the top indigenous positions are elected by the inhabitants concerned. That is rather too general a statement, but we have offered these people and tactfully urged that they accept a representative form of government in which all the inhabitants who are qualified to vote would participate in the election of the village or municipal administrative positions; namely, the magistrate, the treasurer, the constable and the sanitation chief. We do not force an election on them because they may not be in a position to accept it. Therefore we permit them, at the present time, to select the responsible head of the village, in its communication and responsibility under the civil administration. We permit the people to select this man in their own way, having represented that an election is a good thing. In some cases they hold an election, and, as I mentioned, ingenuity must be exercised in such an election. Since the people cannot read or write, they point at the picture of their particular candidate. That probably is an infrequent occurrence, but it has happened. In many areas, the people designate the customary chief of the village, or, in many cases, the chief of the island.

The officials are then confirmed by the Civil Administrator, but are nominated as the people desire. That is considered, by the Administering Authority, to be responsive to the question of self-government and

/self-determination

self determination. We shall continue to explain the advantages of representative government and the election process.

Mr. SOLDATOV (Union of Soviet Socialist Republics)(Interpretation from Russian): I should like to have a reply to the question which I have just asked: How^{is} the mutual relationship between the members of the clan or tribe . . . organized.

The special representative spoke of the clan all the time, but in paragraph 10 of Section 6 on page 118, reference is made to a tribe as well. It says in English, "by a tribe or clan". I would therefore ask the special representative to explain to us the inter-relationship between members of the clan and members of the tribe, because the clan and the tribe are not the same thing since both are suggested in this paragraph. Sometimes, of course, there is a looseness in the use of these words; sometimes the word "clan" is used when it means "tribe", and sometimes the word "tribe" is used when it means "clan". Therefore I think we should have some clarification and I would ask the special representative to tell us the difference between the tribe and the clan and what is the inter-relationship between the members of the clan and the tribe, or is a clan part of a tribe?

Rear Admiral FISKE (Special Representative): Tribal structures vary. A tribe usually consists of several clans. The clan, as I explained, is a family group which may include people who are associated into the clan by marriage or adoption. Thus the tribe would be a larger organization, usually, than a clan. The tribe would consist of several clans.

The PRESIDENT: I shall suspend the meeting for fifteen minutes. We shall have a brief recess and then we shall return to the consideration of the report.

The meeting was suspended at 4:20 p.m. and reconvened at 4:54 p.m.

The PRESIDENT (Interpretation from French): The Council will continue with the examination of the report on the Trust Territory of the Pacific Islands.

Mr. SOLDATOV (Union of Soviet Socialist Republics)(Interpretation from Russian): On the basis of everything the special representative has told the Council regarding the question of the tribal system and the local organs of administration, I got the impression that, in one case, a number of functions of local government are given over to the tribe while, in other cases, where elections are carried out a number of chiefs of the tribes are elected to municipal posts. I should like to ask the special representative whether the conclusion I have just voiced is correct.

Rear Admiral FISKE (Special Representative): As I understand the question, the conclusion voiced by the representative of the USSR is a correct one. The situation is different in this period of initiating self-government. In some cases the magistrate is elected; in other cases he is appointed by the civil administrator on the nomination and with the concurrence of the people. His designation by the people may vary. He may be in a municipality where there is a strongly-integrated indigenous government and he may be the chief who is highly thought of and respected. In other municipalities, where this sense of integration is weaker, he may be nominated by a group of the clan leaders who would select one of their number whom they respect and designate him to the civil administrator as magistrate for the time being.

Mr. SOLDATOV (Union of Soviet Socialist Republics)(Interpretation from Russian): I have no other questions on this particular section. I have other questions which I shall ask later when we come to the section to which they pertain.

Mr. INGLES (Philippines): In reply to question 17 on page 9 of document T/359 regarding the participation by the indigenous inhabitants in municipal government which has been touched upon previously, it is stated that the policy of the administration is to, first, organize regional bodies on an advisory basis and then transfer legislative power to these bodies and, ultimately, organize a territory-wide institution of government.

/The reply

The reply mentions, among these regional bodies, the Palau Congress in the Western Carolines, an advisory legislative body for the Marshall Islands, but no mention is made of any advisory legislative body in the Northern Marianas. Considering that the special representative stated that the people of the Northern Marianas are more advanced than the peoples of the other areas, I should like the special representative to inform the Council whether there is an advisory legislative body for the Northern Marianas and, if not, the reason why.

Rear Admiral FISKE

Rear Admiral FISKE (Special Representative): Saipan, the principal concentration of population in the Northern Marianas, has some 4,500 people, I believe, and the remainder is scattered among several small islands.

Saipan has a legislative council and the officials from the several municipalities numbering about a dozen participate in this advisory body most earnestly and responsibly and with a great deal of competence.

There are twelve wards in the municipality of Saipan, whose representatives are called Commissioners, and ^{who} elect one of their number to be the Chief Commissioner. They meet with the Civil Administration Officer periodically and discuss local problems with him.

I feel that this area -- Saipan -- has made a great deal of progress in self-government.

Mr. INGLES (Philippines): I understood from the special representative that there is an advisory legislative body for Saipan. However, Saipan is only one of the islands comprising the Northern Marianas Islands, and my question is, therefore, whether there are plans to establish an advisory body for the whole of the Northern Marianas Islands in the same way that there is contemplated an advisory legislative body for the whole ^{of the} Marshall Islands.

Rear Admiral FISKE (Special Representative): There is a peculiar situation in the Northern Marianas but in answer to that question I would say that at the proper time -- and it may not be in the too far distant future -- there will be a Northern Marianas Advisory Body.

At the moment there are just a few people on two of the islands to the north of Saipan, who are Chamorros of the Saipanese Island. They are up there more or less as colonists to harvest copra and they have, of course, their own magistrate and local government but at the present time no undertaking has been made to bring in a Northern Marianas Advisory Council.

There is another small group on Tinian, a village of some 300-400 people who have their own Commissioner and their own local government, but they have not been integrated into a Northern Marianas area-wide

/ Advisory Council

Advisory Council. That will probably be indicated in the near future.

There is also one other island sixty miles south of Saipan, namely, Rota, which has an indigenous population of Chamorros of some 700 people. They likewise have their own municipal organization, a Chief Magistrate and Chief Commissioner and a certain number of representatives from the rest of the population.

Mr. INGLES (Philippines): Will the special representative indicate the present difficulties in the way of establishing an advisory legislative body for the Northern Marianas, considering that the people therein are more advanced than in the other areas which nevertheless already have advisory legislative bodies?

Rear Admiral FISKE (Special Representative): In answer to that question I would say that there are no difficulties. It just happens that the Administering Authority in the field in that area has not perceived the essentiality of organizing an area-wide advisory legislative council. There are relatively few people and while they have considerable in common it has not appeared essential to integrate area-wide legislative proposals.

I thank the representative of the Philippines for the implication of his question. I think it is a matter which the Administering Authority will want to examine at an early date.

Mr. INGLES (Philippines): In answer to question 6 on page 5 of document T/359 mention is made of the oath required of indigenous inhabitants employed by the Administering Authority itself and paid with United States funds to the effect that the employee is not engaged in any strike against the Government of the United States and will not so engage while an employee of the Government of the United States; and that he is not a member of an organization of Government employees that asserts the right to strike against the Government of the United States, and will not, while a Government employee, become a member of such an organization.

/ I should like

I should like to be informed if the indigenous inhabitants employed in the Island Trading Company, which is a Government corporation, are also required to take this oath?

Rear Admiral FISKE (Special Representative): I am unable to answer that question positively. My impression is that such indigenous inhabitants employed by the Island Trading Company and not paid with United States funds are not required to execute such an affidavit. I shall undertake to confirm the proper answer to this question.

Mr. INGLES (Philippines): I wish to thank the special representative for his assurance that further information will be forthcoming. In the meantime I should like to ask questions on another point.

Considering that the Territory has been under the successive tutelage of Spain, Germany and Japan over a period of more than 100 years, not counting prior contact with the Spanish, German, Dutch, Portuguese and English explorers, is the special representative in a position to state whether there are any positive evidences of social, educational, cultural, economic and political progress on the part of the native inhabitants which have uplifted them from their primitive way of life?

Rear Admiral FISKE (Special Representative): Does the representative of the Philippines mean on the part of the Spanish, German and Japanese regimes?

I feel that there are certain foreign cultures -- so-called Western cultures -- which have been a part of the culture of the peoples mentioned which have left their impacts on the indigenous inhabitants; the Spanish to a very small degree, I would say, except in the case of the Catholic Fathers who established themselves as missionaries a number of decades ago. That influence has unquestionably been a real and useful one. The Germans, I feel, left relatively little although their chief interest as we gather in these islands was to establish certain trade in their own interest. Under them German and European traders came into a great many of the islands and employed some of the indigenous people in stores and in instances left them in charge.

/The Japanese

The Japanese left a considerable impression on the inhabitants. A large number in every area and island speak some Japanese and as has been mentioned, in this difficult time of getting a common language between the administrators and the indigenous inhabitants Japanese is indeed the lingua franca at the moment. Certain inhabitants who have a knowledge of English and Japanese -- and there are a number -- may act as interpreters for the other inhabitants or the magistrate or chief who does not understand English.

The Japanese left a real physical impact in the area of the Trust Territory -- again I feel entirely in the Japanese interest. They went far in developing fishing industries, sugar plantations in most of the high islands, fish canning and drying installations in many of the islands; they had a number of large and small ships circulating regularly, of course entirely in the Japanese interest, with the Japanese administrative staff and enterprise employees but they did take the natives around through the area. There was considerably more visiting on the part of the inhabitants in the Japanese period than is possible now.

In justified cases, where facilities are available, we are glad to take the natives from one island to another but our facilities and accommodations on the relatively small logistic ships and planes are inadequate to provide all that I feel sure the inhabitants would like. Generally on the logistic visits of the medical officer, the civil affairs officer and the trade officer to the islands there are a sufficient number of natives returning from hospitalization, from school or, during the course of a voyage which touches at a dozen islands, they have picked up passengers for an outward voyage.

/The result is

The result is that the inhabitants have less facility of transport than they had under the Japanese. Of course, they can use their own boats -- they do that in the Marshall Islands a great deal. In addition, the Japanese regime, some time in the years before the Second World War, brought in large numbers of military personnel and established airfields, seaplane bases, artillery defences, as well as various supporting agencies for their military activities, and there were at the end of the war some 80,000 Japanese distributed throughout these islands.

That impact initially in the creation of these facilities displaced many of the inhabitants within their own island area. They were chased off the area where the Japanese wished to build an airfield or some sort of military installation and they were chased off areas where the Japanese undertook sugar cane production, especially in the larger arable areas.

It is noticeable in Palau that the young people there sing Japanese songs and tunes and some of their dances are Japanese. I do not regard that as objectionable, I feel that some of these songs and dances are graceful enough, but it does demonstrate the impact of the Japanese culture.

The Japanese, as we know, were very inclined to establish attractive gardens around their houses, establishments and shrines, and they brought in a certain number of flowers. Evidences can be seen of this in the orderly rows of trees, hedges and greenery, as well as the arrangement of pavements and walls which does represent the Japanese culture and remains there.

Mr. INGLES (Philippines): Is it, then, the policy of the Administering Authority to conserve the cultural acquisitions of the native inhabitants from the various cultures represented by the succeeding administrations?

Rear Admiral FISKE (Special Representative): The policy of the Administering Authority is to preserve and to foster the native culture, a great deal of which is pleasing and attractive, we consider, and should be preserved and fostered.

We are undertaking in the production of handicrafts to foster economy but withal a perpetuation of the indigenous inhabitants' culture in using local materials and fibres to make attractive and

/useful

useful articles -- bags, mats, rugs and so forth. Through the schools we propose to foster the native culture in handicrafts, in boat building and in art work. The natives are very clever and are interested in drawing and painting with their local customary materials. We encourage their dances, as well as various native customs and cultures of that nature.

It is our purpose, I repeat, to foster and preserve for the future inhabitants -- the children -- the very fine things that have grown up through the centuries as a part of their culture in this environment and which on the whole are pleasing and desirable, we think, for the future.

Mr. INGLES (Philippines): In answer to question 4 on page 4 of document T/359, it is said among other things that "As English becomes more universally used in the Territory, it will be possible for the Administration to be more explicit in its treatment of the reasons for and objectives of the American Administration."

The question that arises is whether it is necessary to wait until English becomes more universally used in the Territory before the Administration can be more explicit in its treatment of the reasons for and objectives of the American Administration."

For example, would it not be possible to utilize the prevailing language in the different areas of the Territory, or the lingua franca in the whole Territory for this purpose, by means of interpreters, for instance?

Rear Admiral FISKE (Special Representative): It would be possible, but burdensome and difficult, in the manner suggested by the representative of the Philippines. I feel that this is not too good an answer.

We are undertaking to inform the people of self-government and the position of their land in the Trusteeship System through the schools. It is elementary through the schools, but in the teachers' training school at Truk a considerable number of students are there for a three-year course in which such instruction is given.

/I may say

I may say that during the school holiday this summer we were bringing back the teachers who had been out in the municipalities for a summer refresher course. One of the courses includes instruction and lectures on the Trusteeship System and the relation of their area to the United Nations, and the part the United States plays in its administration.

We are not waiting, but are undertaking to interpret these things to the people regularly.

Mr. INGLES (Philippines): One other question on this first section on political advancement: In answer to question 1 on page 2 of the document we are examining, it is said that "the Japanese had 944 persons on their administrative staff; the Germans never had more than 25 on the staff in the area; while the Americans presently average about 250."

Information is requested whether these figures include indigenous inhabitants on the administrative staff and, if so, the proportion to the total number in each case.

Rear Admiral FISKE (Special Representative): I would say that the answer is "no" in all three cases. The figures given represent the staff of foreign origin. Our figure of 250 does not include the indigenous inhabitants employed by the Administering Authority.

Mr. INGLES (Philippines): That is with respect to the American staff; but with respect to the 944 persons on the Japanese administrative staff would there be indigenous inhabitants included?

Rear Admiral FISKE (Special Representative): I feel quite certain that it would not include the indigenous inhabitants.

Mr. INGLES (Philippines): So much for this particular section on political advancement. Later I will ask other questions on other sections on political advancement.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): My question refers to document T/359, page 7, the reply to question 13, the second paragraph. I would like to have some clarification as to the difference of "approach to and method of
/handling

handling the indigenous personnel" which would be a characteristic of military administration, and the approach and methods which would be a characteristic of civil administration. What are the differences, and what do the words "indigenous personnel" mean? I would like to have clarification on these points.

Rear Admiral FISKE (Special Representative): I think that the language of this answer is not too clear to any of us. The principle difference between military government and civil administration is, first, the law, the authority under which the two systems would work and get their sanction, and the second is the personnel engaged in military work or in civil government administration.

The words "indigenous personnel" are unfortunate; the proper expression would be "the method of administering the indigenous inhabitants." Under ^{the} military government, such as was instituted during the war ^{and} which lasted until the Trusteeship agreement went into effect, the orders came from the broad powers of a nation to defend itself and to take the necessary steps in administering occupied areas. Under the civil administration, which was set up when the Trusteeship agreement became effective, our responsibility, power and authority was derived from the Charter of the United Nations and the Trusteeship agreement and comes through the civil executive department of the Administering Authority to the administrative staff in the field. It is a civil government; it does happen that some of these administrative positions are presently occupied by naval officers.

/Mr. SOLDATOV

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): In this connexion I should like to know, first of all, what is the difference in the structure of the civil administration, and the question of staff and personnel under the civil administration; or, to clarify the term, what changes took place in the approach to and the methods of dealing with the indigenous population. Unfortunately this is not quite clear to me, after the last reply given by the special representative, and I do not think it is clear to others here what exactly has changed since the military government was replaced by civil administration.

What is the picture regarding the civil personnel, and furthermore, what is the difference in the approach to dealing with the various questions involved in administering the indigenous inhabitants of the Territory, at the present time? What is the personnel make-up of the Administration which exerts authority over the indigenous population?

Rear Admiral FISKE (Special Representative): As indicated in the chart on page 11 of the report, the administrating staff is as follows. The President of the United States designated the Secretary of the Navy as responsible for the civil administration of this Territory, with the necessary powers and authority. The powers of the Secretary come down through the Navy Department organization, to the High Commissioner of the Trust Territory of the Pacific Islands, through the Deputy High Commissioner, in the field, and then down to the several District Civil Administration Officers, and in their case through Governors, where matters of policy are concerned.

The civil administration staff at the Deputy High Commissioner's level is shown by functions on page 12 of the report. The organization in the Districts, under the Civil Administrators of the Districts, is similar to that shown on page 12. Those functions are all covered; at times several of the functions will be held by a single incumbent, in a smaller field organization. The functional arrangements, if the subjects come up, are as shown.

/In transferring

In transferring from a military government to the civil government, when the Trusteeship Agreement became effective for the Administering Authority on 18 July 1947, the incumbents in the various positions merely maintained their operations and responsibilities. The work went on essentially as before, but the authority then became civil, under the Trusteeship Agreement and through the various interim regulations which were shortly published, and the military government was terminated.

Mr. SOLDATOV (Union of Soviet Socialist Republics)

(Interpretation from Russian): Are we to understand then, from the explanation given by the special representative, that at the present time the entire civil administration in effect consists of naval officers, and is made up either of officers who have been detached from active service or of reserve naval officers? Is that correct?

Rear Admiral FISKE (Special Representative): The understanding of the representative of the USSR is correct in part. The principal positions -- High Commissioner, Deputy High Commissioner, Governors and Civil Administrators, and a number of their subordinates -- are occupied by naval officers on active duty, and in some cases on inactive duty, employed as civilian contract specialists.

There is, however, an increasing number of civilians of technical qualifications, who have never been in any of the military services. For example, in Ponape we have an agricultural specialist, a man of wide experience in such matters, rehabilitating the Japanese horticultural station there, and instigating new programmes of a better selection of trees and plants.

/He also is instituting

He also is instituting demonstration gardens in connection with each of our intermediate schools and the Teacher's Training School at Truk. We employ two such non-military indoctrinated civilians as etymologist and Quarantine Officer.

A good deal of our educational staff is civilian and many of them have never been in the military service. Just last month we employed a Conservation Officer who will ^{take} under consideration the planning and study of the broad question of conservation throughout the Trust Territory. We have advertised, through procurement sources, for several additional agricultural assistants in order that this programme which I mentioned in respect to Ponape may be established more adequately in the other districts.

In connexion with the school system, we are seeking several applicants with the proper qualifications for positions such as home economist and vocational arts training.

The Treasurer of the Trust Territory Government on my staff -- which is indicated on page 12 -- is a civilian under contract who has never been in the military service. And so it goes. We expect to gradually replace the military personnel by more and more civilians with special qualifications. That process is going on regularly and it is accelerated.

Mr. SOLDATOV (Union of Soviet Socialist Republics)(Interpretation from Russian): Perhaps the special representative could then tell us the figures as to how many of the personnel are military and how many are civilian.

Rear Admiral FISKE (Special Representative): I regret that I do not have those figures at my disposal, but I shall undertake to have them by the beginning of next week.

Mr. SOLDATOV (Union of Soviet Socialist Republics)(Interpretation from Russian): My next question on political advancement is a rather complex one and I think it would entail a number of subsequent questions. Therefore I should like to ask the President whether I should ask that question now or whether it would be better to postpone it until our next meeting. I would like to have all the answers at one time rather than having them split between now and the next meeting. I might be able to postpone my questions until the next meeting and perhaps some of the other members might ask some shorter questions instead.

The PRESIDENT (Interpretation from French): If the representative of the USSR has a question he might put it, and if the reply is to be too lengthy, it might be given on Monday.

/Mr. SOLDATOV

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): My question refers to document T/359, page 9, in the reply to question 17.

As you know, on page 87 of the report it is said that there are a number of municipalities in the Trust Territory. In connexion with these municipalities -- although we have already dealt somewhat with this question -- I do have a number of questions which apply thereto. If the President intends to adjourn this meeting at 6:00 p.m., I should not wish to break up the tenor and the thread of my questions. There are only a few minutes left to 6:00 p.m. Therefore, if the President wishes to adjourn at 6:00 p.m., I would rather ask my questions next week. Otherwise, I shall continue.

The PRESIDENT (Interpretation from French): Please proceed. We have a few more minutes.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): I should like the special representative to explain under what circumstances the members of the municipality are chosen and who the members of the municipality are, as far as their personal status is concerned. That is my first question.

Rear Admiral FISKE (Special Representative): The members of the municipality are chosen by election, if the local inhabitants will acquiesce in elections. Otherwise they are chosen by the inhabitants as these inhabitants may decide in their older culture, ^{or} a chief of the clan or the consensus of the several clans making up the municipality as to the one who should represent them. This person is then confirmed as the magistrate by the Civil Administrator. All are permanent residents of the area ^{are} included in the municipality.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): The special representative did not reply completely to the second part of my question. Who are these members of the municipality in their personal character? How many are tribal chiefs, how many are heads of clans and how many are professionals of some sort.

Secondly, I should like to know how these elections are carried out. Who nominates the candidates, other than in those instances where the tribe or the clan suggests these candidates? Further, in this connexion I should like to know how many members of the municipality are actually chosen by a secret ballot based on a more or less democratic voting system?

/Mr. SOLDATOV

Rear Admiral FISKE (Special Representative): That is a difficult question to answer in particular or in general, because we are just instituting some degree of self-government in the style visualized by the Trusteeship agreement -- that is, representative government.

In most of the areas the people have insufficient appreciation of what this involves. In some of the areas elections are held regularly; in some, as the months go on, a new electoral process will be instituted. In many of the municipalities where the people have not chosen to accept this system of election, the Civil Affairs Officer, with the concurrence of the people, designates the leader of the clan or tribe for that area; in each area there is always someone who is the leader of native culture.

In some cases, as I mentioned in the answer to another question, a group of senior or leading families in the community will confer together and designate one of their number as the magistrate of the community. This designation would normally be confirmed by the Civil Administration Officer. The procedure varies in each case and in each area, and it will vary as the months go on in the same area. The system of election was explained to the natives last year, and as they gain appreciation of it they will undertake to elect their representative.

There is no uniform system: there are no nominations in most cases. This would not apply to Saipan, but it would in the areas where we are trying to demonstrate to the inhabitants the desirability of representative government. The Civil Affairs Officer would go to the spokesmen for the community and ask them what they wanted to do, whether they would like to have an election. If they replied that they wanted their Chief, he would get together a group of the heads of the various families comprising the community and talk it over with them. They would confer and deliberate and finally a decision would be made responsive to the institution of elementary self-government, agreeable to the Civil Affairs Officer who is trying to educate the people into this habit of thought, and agreeable also and acquiesced to by the local inhabitants.

The PRESIDENT (Interpretation from French): Has the representative of the Soviet Union any more questions?

/Mr. SOLDATOV

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): I said long ago that I had a rather extensive group of questions which would take at least another half hour.

The special representative did not reply as to the number of people who have been elected by secret ballot. I assume that he does not have these figures at his disposal; I should like to ask him whether he would find it possible to get those figures for us.

Rear Admiral FISKE (Special Representative): I regret that I have not those figures, and I doubt whether I could get them in time for this session. I should be glad to insert in the next report additional information if the representative of the Soviet Union would state exactly what he wishes inserted.

Mr. SOLDATOV (Union of Soviet Socialist Republics) (Interpretation from Russian): I should be very grateful if the special representative could furnish information as to the number of municipality members, together with figures showing how many were elected by secret ballot. It would be of great assistance if this information could be furnished during the present session because it seems to me that this data would be important in evaluating the system of administration applied in the Trust Territory, and would, furthermore, be important in determining the degree of the participation of the indigenous inhabitants in the administration of the various bodies created in the Trust Territory.

My next question refers to the same page (page 9) of document T/359, and also to the reply to the same question (question 17). The special representative refers here -- and there was some talk about it previously -- to the Palau Congress. A number of matters concerning this Congress have been clarified and several questions have been asked.

/Nevertheless, I should,

Nevertheless, I would like to have the following information regarding the Palau Congress: what is the structure of the Congress; who are the officials; who are the members of the Congress; who chooses the members of the Congress? In other words, I should like to have as complete a picture as possible regarding the structure and the function of the Congress and, specifically, I should like to know on what questions the Palau Congress would give its advice to the Administrator. If there is further information available, I should like to know to what extent the consultative advice of such a body has already been taken into consideration by the Administering Authority.

The PRESIDENT (Interpretation from French): The special representative has taken note of the questions raised by the representative of the USSR and will reply to them at the next meeting. It is too late to proceed now. The Secretary has recalled to me that we should not go beyond six o'clock.

The meeting is adjourned.

The meeting rose at 6.06 p.m.