THE ARTIST'S ROLE IN THE STRUGGLE FOR A PEACEFUL WORLD

by Wolfgang Frankenstein, GDR.

42. Professor Frankenstein finds it a challenge to tackle a problem that the great leaders of the world have not been able to solve: how to make the world a better place to live in. After giving a summary analysis of the world situation, the speaker called for immediate action against armsament. The Third World countries must be given economic, technical and cultural assistance to make them less dependent on industrial countries, thus putting an end to colonialism and exploitation which have gone on for centuries.

43. "What is the artist's contribution to making a better world?" Professor Frankenstein asked next. "The artist"s mission is his picture, his sculpture, the art object he creates and the message he disseminates with it. His struggle is to get through to people and influence their feelings and ways of thinking. Artists are people with a vivid imagination. To depict horrific scenes of nuclear wars and massacres is not their way, however, since the mass-media have the same means at their disposal. Gradually people become indifferent and unmoved and start regarding these horrors as normal and inevitable. They give up fighting and protesting.

44. According to Professor Frankenstein, many artists in GDR have been studying the nature of perversion: it annihilates our highly developed taste, taking us back to the Stone Age and prehistoric forms of existence. GDR artists hope that they can shock people into action, to stand up against nuclear war and armsament.

45. Professor Frankenstein ended his intervention by showing twenty slides of pictures by various artists in GDR. Themes and styles varied greatly; all linked with obvious concern for mankind and its future.

ARTISTS' CONTRIBUTION TO A MORE JUST WORLD ORDER

by Jabra, I. Jabra, Iraq.

46. Dr. Jabra pointed out that, whatever the artist's working conditions, be they under patronage or in complete independence, the basic materials of all art are self-expression, inward experience and inventiveness. In the course of time, many individual expressions and visions of different artists have formed something called the cultural identity of a nation. Instead of speaking only to their immediate public, artists have always been capable of reaching a much larger public, because art knows no language barriers: it is a language of its own. Writers, too, want to speak to people at large, but their messages usually have to go through translators.

47. This language of art may be precisely what the world needs today to establish better understanding between nations. The basic pluralism of the human mind should prove an asset in today's struggle to create a better world order; a world not torn apart by hatred, racism, greed and economic inequality, the sad achievements of mankind.

48. Something has gone amiss. For thousand of years the great men of past civilizations had been teaching people about beauty, love and justice. But other forces had been at work manipulating the nations and civilizations, thwarting the aspirations and teachings of the great philosophers, prophets and poets. It is artists' duty, therefore, to join forces in their struggle to establish a more just world order. Modern facilities make cooperation and communication easier than ever before. We cannot expect miracles, but we must not give up hope either.

ART AS UNIVERSAL LANGUAGE

by Hédi Turki, Tunisia.

49. Professor Turki points an accusing finger at the limitations of language which have brought about so many conflicts and misunderstandings. We all speak our own language, stick to our own views. All this has led to a sad lack of communication, fact, considerations, means to creating unprecedented susceptibility. True enough, efforts have been made to construct universal languages, Esperanto, for example, but this never achieved what its inventors had hoped of it.

50. Yet the answer is very close: man himself. All people have the means to express themselves with the same universal language, regardless of nationality. This is the language of love which goes hand in hand with human aspiration toward beauty and transcen-