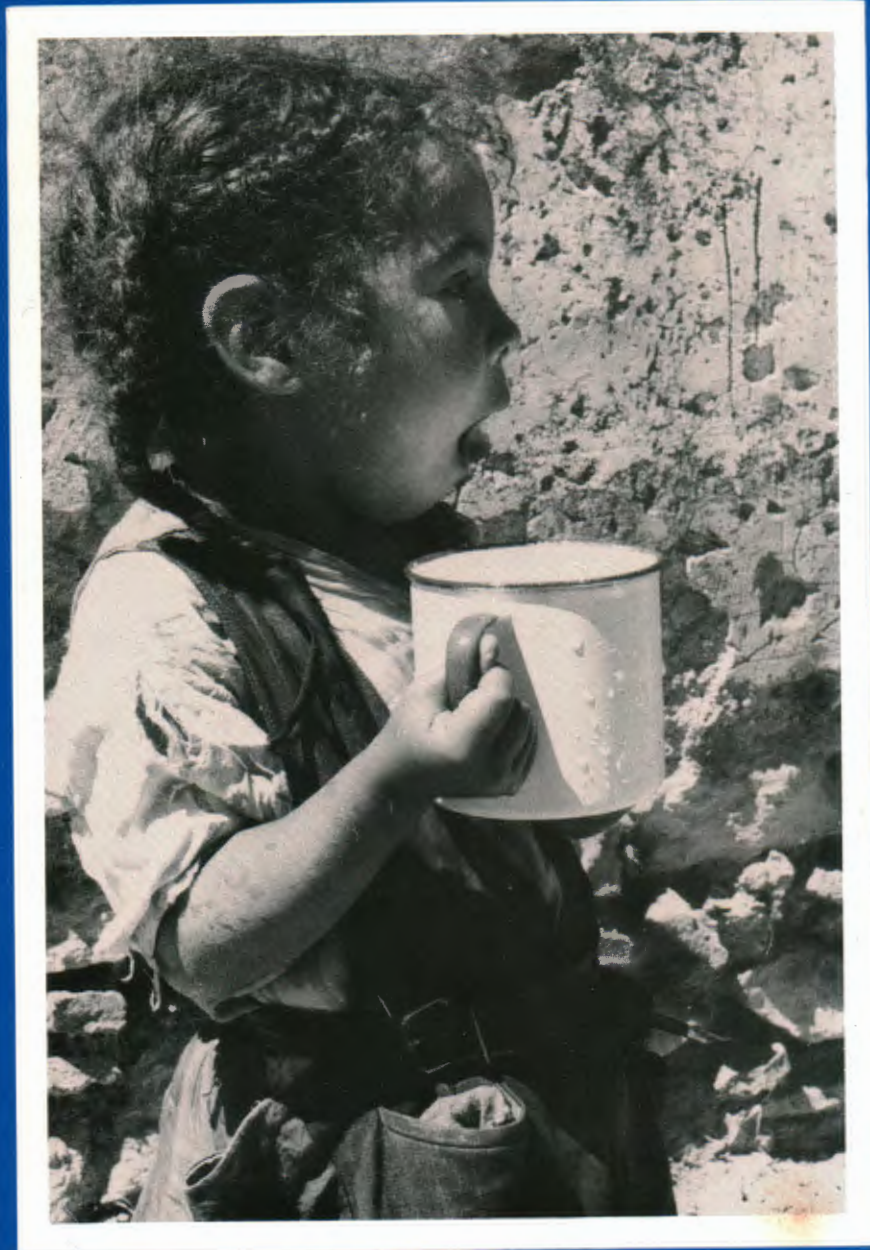


Your World

Volume 4, Number 1, 1982



International Education Centre Newsletter

IEC School Workshop Programme

The International Education Centre has an extensive list of resource people who travel throughout the province to conduct workshops for classroom presentations. Many are foreign students, or Canadians who have had first-hand experience living and working overseas. They are able to give instructions on how to prepare an Indian meal, or describe what it is like to be a secondary school student in Nigeria. Presentations can be geared to every grade level — for the most part, resource people focus on development issues in Asia, Africa, Latin America and the Caribbean. They can discuss education, urbanization, population, agriculture, and the economic, political and cultural aspects of life in their countries.

The service is provided free of charge, courtesy of grants from the Canadian International Development Agency and St. Mary's University. Centre staff require at least a week's notice of your request, and they can arrange for their speaker to cover any geographic area or particular interests students may have.

For further information contact Carla Calhoun 429-9780 Ext. 498.

Contents

Your World Vol. 4, No. 1 1982

Editorial	2
Opinion	2
Michael Lynk	
Feature Articles	
Moses Coady 1882-1959	4
Marilyn Milner	
From Emergency Relief to Long Term Development ..	6
Sreeni Keshava	
Bangladesh	8
Peter McCreath	
William Pearly Oliver: Distinguished Canadian	10
John Grant	
China — 7000 Years of Discovery	11
Spotlight on Belize	13
Sheila Morrison	
Tanzania — Water and Sanitation for the Future	14
Glenda Redden	

CUSO — Portrait of a Development Project	16
On Canadian Identity	17
W. E. Taylor, Jr.	
The German Descendants of Lunenburg County	18
Laurie Lacey	
How Do We Compare?	24
Book Review	20
Don Hambrick	

Organizations

Overseas Book Centre	5
Amnesty International	23
MATCH	23
Atlantic Jewish Council	23

Your World welcomes thoughts, opinions and ideas from teachers, students and the public in order to better reflect what you feel your magazine should be. We will publish, with your permission, such contributions in our next issue. Our mailing address is International Education Centre, Saint Mary's University, Halifax, N.S. B3H 3C3. We are grateful to the N.S. Department of Education and the Canadian International Development Agency for their support for this publication.

Your World is published bi-annually by the International Education Centre, Saint Mary's University, Halifax, N.S. B3H 3C3.

Publisher — Dr. James Morrison

General Editors — Mary Boyd, Marie Riley

Editorial Staff — Nancy Beaton, Carla Calhoun, Benoit Ouellette

Maps — Benoit Ouellette

Cover — Moroccan child — WHO Photo

Editorial

Water Decade

Water is essential for life to continue on this planet. This element is necessary for human beings to sustain health, productive activities and survival. Two thirds of the weight of the human body is water. Three quarters of the earth's surface is covered by water. Yet less than one percent of the world's water supply is fresh water. Of the 1% it is not known what proportion is contaminated.

Fortunately for us water is abundant in our country. In Canada most people pay a miniscule percentage of their income for fresh water. In many cities, the money we spend on a hamburger can also buy us 1,000 gallons of clean water. Other countries are not so fortunate. In Kenya, families pay about ten cents a gallon for fresh water and then have to carry it two or three miles to their homes. For many this represents a substantial part of their income. To acquire safe, fresh water in a developing country is an expensive, difficult and time-consuming task.

The United Nations has declared the 1980's the "Water Decade", or to use its formal title, "The International Drinking Water Supply and Sanitation Decade". UN statistics show that 60% of those living in developing countries do not have access to a safe and adequate drinking water supply. Water related diseases claim almost 25 million lives a year. Bilharzia, typhoid and polio are all water-borne diseases that are spread rapidly by a contaminated water supply. The UN and its various branches, WHO, UNICEF and UNESCO realize the enormity of their task. They hope to raise both a governmental and public awareness of the needs for safe water for all by taking a "people oriented" approach to the project. Therefore, community participation, education and appropriate technology have been stressed with the primary commitment coming from developing countries themselves.

In this issue of *Your World*, the topic of water has been discussed in a number of articles. Water projects in Tanzania and India show what is being done at the local level to secure a safe water supply. In the Middle East, water is perceived as a political issue.

Water is not just a topic for developing countries. Perhaps the water decade would be an appropriate time to look at our own sources of fresh water. For example, there is a growing concern in Canada (and especially in the Atlantic Provinces) about acid rain. There is also the danger of contamination of our lakes and rivers by industrial wastes. The need to preserve the relatively small supply of fresh water on our globe is a vital responsibility for us all. One percent doesn't sound like much, but it's all we've got.

Dr. James Morrison

OPINION

The West Bank: Background to the Conflict

by Michael Lynk

Shrivelled stumps of banana trees were lined in neat, narrow rows, stretching several hundred feet down the field. Criss-crossing the field were dirt-filled drains that had once irrigated the soil. At the far end of the field, half hidden in a rolling cloud of dust, a Palestinian farmer in a *keffiyah* drove his herd of skinny sheep and goats along the road in search of water.

At first glance, the ruined farmlands would appear to be more a concern of agronomy than of international law. Soil management and modern water irrigation seemed to be the appropriate solution, not another UN resolution. But, as with most other issues in the Palestinian-Israeli conflict, little is revealed in a first glance.

The grove of dead banana trees was in the Palestinian village of El Auja, in the Israeli occupied West Bank side of the Jordan Valley. In 1979, a severe drought had hit the Jordan Valley, and the water sources for the village soon dried up. Without water, almost all of the once lush fruit orchards around El Auja quickly withered in the 40C. heat, and most of the village's 2000 inhabitants were forced to abandon their orchards and homes, and move away. Left behind were a few wealthy Palestinian landowners who could afford to truck in water, and a small number of poorer farmers who survived by taking labouring jobs in nearby Jericho or on one of the Israeli settlements in the Jordan valley. When I visited El Auja in June, 1981, few of the villagers who had left in 1979 had returned to re-farm their dry baked land.

Yet, despite the devastating drought, the Israeli settlements that lay just a few miles north of El Auja had weathered the water shortage remarkably well. At Gilgal, one of six *kibbutzim* in the area, the summer vegetable crop was abundantly watered by sprinklers and drip irrigation, and the fruit groves by the highway were full of ripening bananas and oranges on their branches. Around the settlement's living and social quarters was grass that was as green and well-trimmed as any North American golf course. Just behind one of Gilgal's protective bunkers was a swimming pool. It was full and well used, a tantalizing temptation to a visitor unused to the punishing June heat. It was probably also tantalizing to the Arab farmers-turned-labourers, who now worked in Gilgal's fields, just across the road from the swimming pool.

The economic collapse of El Auja and the prosperity of Gilgal and its sister settlements in the Jordan Valley illustrate two of the principal features of the Israeli-Palestinian conflict: the struggle for land and water. After the 1967 war, Israel occupied the West Bank, Gaza, the Golan Heights and

the Sinai* and claimed sovereignty over the conquered territories.

The land question is paramount, since without its acquisition, Israel's claim to sovereignty over the 1967 gains is diminished. Shortly after 1967 the first Israeli settlements were set up in the Jordan Valley. For the next ten years, approximately 30 settlements, with about 4000 settlers in total, sprung up over the West Bank, generally in locations away from Arab population centres. However, since the 1977 election of Menachen Begin as Prime Minister of Israel, the pace of Israeli settlements in the occupied territories has accelerated — today, there are approximately 100 settlements in the West Bank and Gaza inhabited by 30,000 Israeli settlers. Along with the increase in numbers, there has also been an increase in Israeli determination to settle the land, and a corresponding heightening of Palestinian resentment against such moves. Recent outbreaks of violence in the area underline the long standing grievances of the Palestinians.

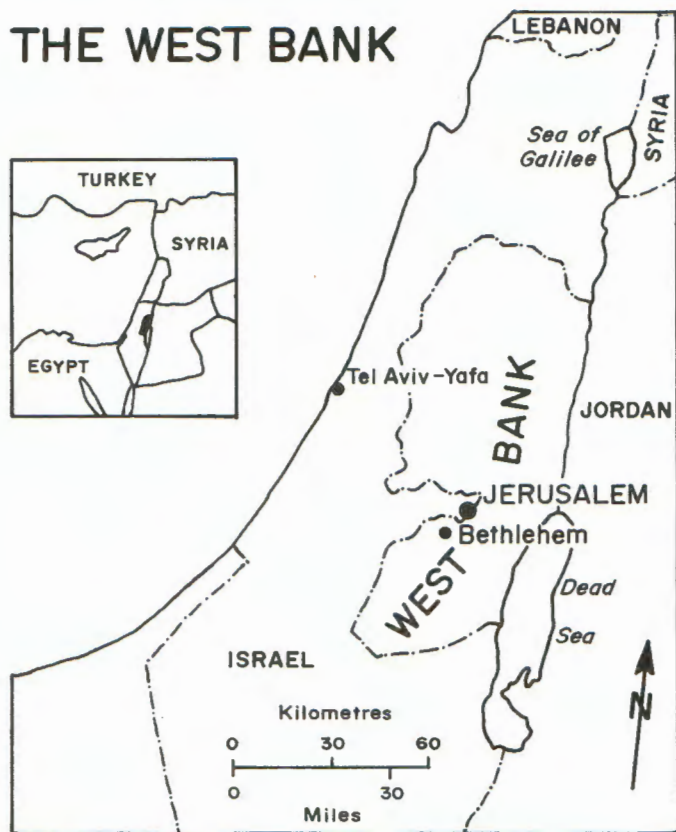
Aside from its formal military and administrative control of the occupied territories, it is estimated that Israel has now gained title to approximately one-third of the land area of the West Bank and Gaza. This has been done by two methods. The first is by the direct expropriation of private Palestinian land, generally on the pretext of military security.

Some of the seized land has eventually had military camps constructed upon it, but more frequently, Israeli civilian settlements have been built, with no discernible security purpose. For example, Gilgal and its sister settlements in the Jordan Valley were built on grazing land expropriated from El Auja villagers shortly after the 1967 war. The second and more common Israeli acquisition of title has been through the expropriation of *meri* or state land. This was property owned or controlled by the government of Jordan, which ruled the West Bank prior to 1967. *Meri* land was essentially communal land which Palestinian villages could use as farming or grazing land. Their right to the land was traditionally implicit in their inscription on local Jordanian tax registers. The military government has ignored this informality and placed the onus on the Palestinian farmer to prove his title. Invariably the legal title is impossible to establish, the land is expropriated and the village's economy collapses. The villagers who remain generally wind up with labouring jobs on the settlements that are subsequently established on the expropriated land.

Land is not the only touchstone of the conflict. Water, because of its scarcity, is also a source of contest. Almost all of Israel's water sources come from the aquifers that are found in the central mountains which stretch from the 1967 border down to the Jordan Valley. Strict controls are placed on water drilling in the West Bank and Gaza by the military authorities, but the controls hurt the Palestinians much more than the Israelis. On the occupied territories, very few Palestinian farmers have been permitted to drill for water since 1967, resulting in common water shortages and occasional farm abandonment. Meanwhile, with superior technology and fewer legal restrictions on drilling, the Israeli settlements have steadily increased their water consumption. Presently Israel uses 85% of the water between the Jordan River and the Mediterranean, although it makes up only 65% of the population. Further, it is estimated that the 30,000 Israeli settlers on the West Bank now use 30 million cubic metres of water a year, as much as the 800,000 Palestinians living beside them have been restricted to since 1967.

The collapse of El Auja is a direct consequence of this struggle for control of the West Bank water sources. After the 1967 war, the Israeli military government took over a Jordanian project to drill additional wells near the water source for El Auja. There additional wells, using considerably more advanced drilling equipment, pumped water to the fledgling Jordan Valley settlements, including Gilgal. Meanwhile, the military authorities refused every request by the Arab villages in the Jordan Valley to drill for an alternative, or for deeper water wells. The more sophisticated Israeli pumps drilled deeper than any of the surrounding Arab pumps and, because of their much greater consumption rate, lowered the underground water table. Hence, in 1979, the Jordan Valley drought was sufficient to drop the water level below the reach of the Arab pumps, while the settlement pumps were deep enough to sustain an adequate supply of water to their fields, and to their swimming pools.

THE WEST BANK



*The Sinai settlements have been disbanded (April, 1982) and the area returned to Egypt in accordance with the Camp David Agreement.

Michael Lynk visited the West Bank in 1981.

[We welcome your contributions to OPINION].

Moses Coady: 1882 - 1959

by Marilyn Milner

"Two choices lie before us in this unprecedented age: we can guard our own small treasure selfishly and over-zealously, only to lose it in the end; or we can put our protestations of sympathy and care for the downtrodden peoples of the earth to the acid test by sharing it with them."

From an address by Moses Coady in Madison, Wisconsin, May 10, 1958

This year marks the 100th anniversary of Dr. Moses M. Coady's birth. Coady was the founding director of the St. Francis Xavier University Extension Department and served the people of Atlantic Canada in that position from 1928 until his official retirement in 1952. He continued his work at home and abroad until his death on July 28, 1959. The Coady International Institute was established less than six months later in his honour. To date, over 2500 students from 110 countries have come to the Coady Institute to learn the principles of Coady's philosophy.

Understanding Moses Coady has been made easier by the fact that he left an autobiography, *My Story*.

"I was born in Northeast Margaree January 3, 1882, and I was not yet two years old when I moved with my parents to a farm on the Southeast Margaree Valley two and a half miles from Margaree Forks, the center of the country where the school was located," Coady says in *My Story*. "If I have any creative imagination and a soul that tends to poetry and idealism, I owe it, I think, in large part to the natural beauty of this environment."

While Moses Coady's early surroundings were pastoral and even idyllic, his younger years were filled with hard work. The eldest son in a large family, Moses became a jack-of-all-trades at an early age.

He came by his penchant for work quite naturally. His parents and relatives — descendants of Irish immigrants and Empire Loyalists — were moderately successful farmers who were known as "drivers." They worked from sun-up to sun-down. Coady himself attributed his ability to endure long and sustained hard effort in his work with the fishermen and farmers of Eastern Nova Scotia to the rugged demands of his youth. The strenuous farm life took its toll on his early education, however, and he did not go to school regularly until he was fifteen years old. Prior to that he had relied on tutoring at home.

After graduating from high school, Coady attended the Provincial Normal College in Truro and then returned to his beloved countryside where he taught for two years. Following this he attended St. Francis Xavier University and graduated with a B.A. in 1905. He then studied at the Collegio Urbano in Rome (Ph.D., 1907) and was ordained a priest in 1910. During the 1914-15 academic year, Dr. Coady did post-graduate work in education at the Catholic University, Washington, D.C. Upon his return to the Maritimes, he became a professor at St. Francis Xavier University.



Moses Coady

Photo by Karsh

Moses Coady felt that it was his destiny to work with teachers and "help regenerate the country through the education of the youth." His opportunity came in 1920, when he revived the floundering Nova Scotia Teachers' Union, which at that time was in danger of imminent collapse. Coady re-organized and revitalized the group, and founded as well as edited the *Nova Scotia Teachers' Bulletin*. The NSTU flourishes today with a membership of 11,443.

Still dreaming of regeneration via teacher and youth education, Coady went to the people of Margaree in 1926 and persuaded them to build a new type of school. This school was to bring music and art to the people of that "highly artistic and beautiful country." The people of Margaree rose to his challenge. They raised money for materials to build the school, and built it with their own free labour, learning to work co-operatively in the process.

"When I had finally established the school and had my teachers beginning the music and art work," Coady notes, "I was struck like a bolt from the blue by an idea that turned out to be a turning point in my life. It suddenly dawned on me that the short, quick, scientific way to progress in the world, even in the field of formal education of the youth, was through the enlightenment and education of adults. I called a dozen or so of the people of this rural community to a meeting." Thus began the small study club which combined the technique of adult education with co-operative economic group action.

After igniting the spark, the flame kindled. At this time there were 35,000 fishermen, farmers, loggers and miners who could neither read nor write. In just a year and a half, Dr. Coady's self-help doctrine had 1000 adult study clubs

with nearly 10,000 members. Co-op stores and farm and fish producer groups emerged from the influence of the adult education programs. Coady quickly popularized some principles of adult education that are regarded as 'old hat' today in community development circles. Some of them were:

"Begin at the point of greatest need."

"We learn to do by doing."

"People learn best in groups and from one another."

It should be noted that Coady himself did not lay claim to being the pioneer in adult education in Antigonish. Dr. Hugh MacPherson and Dr. J. J. Tompkins were credited with this honour, the former in the field of agricultural co-operatives and the latter as the founder of "The People's School" on the St. Francis Xavier campus in 1920.

"The People's School," writes Coady in his book called *Masters of Their Own Destiny*, "was a highly successful experiment. It proved, among other things, that adults were eager and able to learn." Courses offered included a broad range of practical and cultural subjects, among them soils and crops, poultry, farm management, French, English, literature, public speaking and debating, chemistry, ethics, economics, public health and the art of ancient Greece. The People's School's greatest defect, according to Coady, was that it could not be universalized. "It brought people to the University but events finally showed us that the need was to take the University to the people," he wrote.

During the summer of 1927 when Dr. Coady worked in rural Cape Breton, twelve farmers met with him to look at the potential of their community. They were asked to carefully consider what they should study and what they could do. After a serious discussion, the group decided to initiate certain lines of production on their farms for the industrial markets. The plan worked. They sold their produce in the chief market and realized a substantial profit.

Three notable characteristics of the St. F. X. movement surfaced from this incident: 1. the small study club; 2. discussion leading to economic group action; 3. the willingness of the more intelligent members of the group to place their abilities at the disposal of the slower members. According to Coady, "The Antigonish Movement was founded on the idea that if the work done by this little group could be universalized, great good could be done."

The summer of 1927 was also the summer that Dr. Tompkins evoked national empathy for the plight of fishermen in Canso. Seeking direction in dealing with the situation, the MacLean Royal Commission looked to the new philosophy of Antigonish for guidance. Moses Coady outlined a threefold plan of action: first, educate the fishermen; second, give them a voice in their industry's policy formulation; and third, initiate them in consumers' and producers' co-operative programs. While Dr. Coady's proposal was accepted by the Commission and recommended to the government, the United Maritimes Fishermen organization was not born until June 26, 1930.

The effects of the UMF showed quickly, however. By co-operatively marketing their lobsters, for instance, the lobster fishermen increased the market price by two and a half to three times what they were before. The reaction of the Maritimers was explosive. "Why in the world," they asked, "didn't we do this 50 years ago?"

The farmers soon jumped on the bandwagon and began to market their livestock and grain co-operatively. They too thrived on the new marketing approach. As the movement gained momentum, it began to attract worldwide attention.

The St. F. X. Extension Department was nearly two years old by this time. Under pressure from clergy, faculty and the Church's laity, the Board of Governors of St. F. X. had opened the Extension Department in November 1928, with Dr. M. M. Coady as the Founding Director.

At Dr. J. J. Tompkins' urging, the Extension Department adopted the credit union movement as part of its economic self-help program under Coady's direction. "The more needs the people have for money, the greater their incentive to save it in the credit union," said Coady. Throughout his labours with co-operatives, he worked on the principle that people can do ten times what they think they can.

For nearly a quarter of a decade Dr. Moses M. Coady filled the position of Director of the St. F. X. Extension Department, retiring in 1952 due to ill health. He continued his role as chief guide, mentor, and interpreter of the Antigonish Movement until his death on July 28, 1959. An unpretentious stone in the local cemetery marks the final resting place of this "giant of a man," who gave a lifetime of service as a priest and educator of the people.

Marilyn Milner is Information Officer with the Coady International Institute.

OBC — Helping People to Help Themselves

The Overseas Book Centre is a Canadian voluntary organization committed to the struggle against illiteracy in the developing world. Literacy is one of the basic tools with which people can improve their lives and become self-sufficient. OBC is right there where help is needed: assisting people in developing countries to learn to read and write and providing them with the necessary resources to stay literate.

The books we receive are carefully screened and packed by volunteers at eleven centres across Canada: in Vancouver, Edmonton, Calgary, Saskatoon, Winnipeg, London, Ottawa, Toronto, Montreal, Quebec City and Halifax. Working with Canadian High Commissions and embassies, shipping agents, teachers and missionaries, we ship them free of charge to educational institutions in over 80 developing countries. Each year, we ship over 200 tons of precious reading material and are thus able to help meet the needs of educators everywhere in the Third World.

By sending funds as well as paper, typewriters and duplicating equipment to local self-help groups, we are able to assist in the publication of textbooks, general reading material and community newspapers, printed in local languages and dealing with such useful and relevant topics as nutrition, health care and farming.

For more information about the Overseas Book Centre, please contact Nina Ross, Halifax Branch, 429-6009. Donations of books are always gratefully accepted.

From Emergency Relief to Long Term Development

by Sreeni Keshava

The temperature was 42 degrees centigrade. A hot wind was blowing. There was no water anywhere, and the drinking water wells were getting dry. Grass was not growing anymore. The villagers, instead of sowing rice, were idle since there was no rain. How were they to sow and transplant?

Villagers walked long distances just to fetch drinking water. Everywhere, there were shortages of food and water. The land was parched. Animals were dying. Some children and elderly people starved; others died of diseases. Famine had hit Bihar State in India.

This was in 1966. A blind, elderly, Gandhian social worker invited a voluntary organisation to come and help. Service Civil International, a British-based international service organisation which was started just after World War I, sent a group of international volunteers. SCI had decided to work in Santal Parganas District of Bihar.

The four member team from India, France, Belgium and Switzerland lived in a village, Titmoh, in Bihar. About 25 villages were helped by the team's work. The house where they lived was a small mud hut with a thatched roof which was the office/residence/wheat and soya oil distribution centre. There was no running water, no electricity and no kerosene. The nearest shop and the bus stop were about 4 kms away and the nearest post office, 20 kms.

One of the main jobs that was undertaken was to organise "Food-for-Work" programs. The idea was that if villagers worked together on a common project, they could earn their livelihood and accomplish much, even during a period of drought. They had to work during the day if they wanted to eat that evening. Villagers were paid daily, in food supplies, for the work accomplished during the day. Projects were organised, meetings were called, villagers' views were considered and, at last, the decisions were made as to what development activities were to be undertaken so as to have long term effects on the community.

Since water was a scarce commodity, projects were planned to increase and improve the local water supplies. It was decided to begin constructing small tanks where there were large catchment areas, to deepen the existing drinking water wells, dig new ones and to construct two 40 feet by 50 feet deep wells. The main aim was to exploit nature — to get water. The other was to earn something to survive on during the drought.

Although most of the time the three ethnic groups of the area did not work together, hardships forced them together. *Santals* were the so-called "untouchables". *Cols* and *Gatwals* were not. All three groups were considered tribals, however, and one could very often see *Santals* and *Cols* with their bows and arrows wandering in the jungles hunting birds and rabbits.

The volunteer group which came to help for the immediate relief work stayed on. Eventually, 8 drinking water wells were dug, a few deepened, 2 big wells sunk and 3 tanks built. Most of this work was done during the famine and the consecutive summers when people were unemployed.

By the time all of this work was accomplished it was 1970, four years after we had originally started the 'Emergency' Relief Program.

The SCI group, with the villagers, made an evaluation of the whole scheme. After commending the work, the villagers said, "If you don't stay on and do something more, nothing would change".

Do something to change!! What? How?

In response to the villagers' requests, the French nurse went around the villages to find out about the health situation of the children. The Belgian agriculturalist went in the same direction trying to find out about the cropping pattern and to see what, if anything, could be done to improve rice and potato yields. The Swiss and the Indian went around the villages to find more about the work the villagers wanted the team to do.

As a result of this, a small health clinic was opened, and a new irrigation system (Persian wheel) was installed. A Persian wheel is a chain of metal cups arranged vertically through a circular disc which moves when bullocks go round in circles. It enables water to reach ground level to irrigate the fields. Two small agricultural demonstration gardens were started, and a community store room was constructed so that the villagers could use that as a cooperative to store seeds. Extension workers were called into the area. Contacts with the local government started making positive results.

One of the results was the government's concern about malnourished children. In 1973, the local authorities agreed to run a program for children under six in that area. The purpose of the project was to provide highly nutritious food from locally available resources. Everyday, children came at noon to get 250 grams of boiled rice with lentils and soya. Many children walked for 3 kms to get the food. Some took small portions of their food to their younger brothers and sisters — concern for others begins at a very early stage in that part of the world.

Though primary education is compulsory in India, many children in that area did not go to school, not because they did not want to, but because they could not. As children were responsible for grazing animals, doing house work, getting fire wood and helping in the fields, they had to work, whether it was hot, cold or rainy.

These children worked from 7 in the morning to 6 in the evening with about an hour's break for lunch. Very often, they were up by the time the sun rose, and were in bed after the sun set. A natural cycle which did not have any holidays — 10 hours a day, 7 days a week, 52 weeks a year.

To provide some kind of entertainment and a place for these children to play, the team decided to run an evening school for them. A few paraffin lamps were bought; a small school room was built and a few basic arithmetic and language books were received. Several children came after they had their supper in the evening. The volunteers, of whom I was one, sat with them on the floor and sang songs. The children needed some time during which there were no family responsibilities. They also needed an environment

where their parents were not standing next to them, and some time and space where they could jump, dance, play, chat, smile and learn to enjoy themselves. So, every day for two hours, this "school" was run — even on Sundays. Not only did they enjoy being together but they also learnt to read, write and to do sums.

Whenever there were festivals, births, deaths and marriages these families celebrated them by eating and drinking well. They produced their own liquor by fermenting local plants. However, they needed money to buy meat and new clothes for these occasions.

Banks lend money but only to the people who have land, animals and assets. These villagers had no chance to get a bank loan either for their personal expenses or for developmental purposes and they knew it very well.

Instead, they went to local rich people who lived in nearby villages and towns. These rich people were quite happy to lend money, and were known as "money lenders". They were very clever too and had their own way of calculating the interest rates of these loans, so that most villagers ended up paying at least 130% interest. Did the villagers know that they were charged such a high interest rate?

The answer is No. The money lenders' presentation of the interest charge was a bit different . . .

If they lent a villager 10 dollars and told him to give it back after a week, the interest would be only a quarter (25 cents after all!!!). It did not sound exorbitant — at the outset. By calculating that kind of lending and interest the team realised that the money lenders were charging 130%

interest. In fact, the villagers never paid off the interest, or the capital. They were hooked into a 'continual' payment scheme which would never end. As the years passed, their harvests and sometimes their land were taken away by these money lenders.

Here was an issue, one of the root causes for their poverty: exploitation. This exploitation had been going on for decades thanks to feeble and corrupt officers, negligent courts and villagers' ignorance. The team of workers was asked to help the villagers to get out of this rut. This was a challenge.

Sitting in an armchair and talking or reading about the concept of "Conscientization" is one thing; implementing that philosophy in the field while living with illiterate, exploited, starving farmers is another. All four volunteers went to different villages and had meetings with those villagers. Discussions were organised in small local groups. Government officers and money lenders were informed of these actions. The team, along with the villagers, went to the local Courts to plead for justice.

It was a long, slow struggle, and took nearly two years to complete the process. At last, the Courts decided that the money lenders should return 70% of the villagers' land immediately and the rest within 2 years.

This was the beginning of an era. It took much time to develop the trust required to find out about one of the root causes of the whole problem of poverty in the area. Now, most of these villagers have their own land, enough tanks and drinking water wells, a night school and a preventive medical centre. Some local women and men are now trained to be bare-foot health workers.

So, that is 'development'. Development occurs through a process of multi-disciplinary action. No expert can develop someone or something unless that someone realises what is needed — for his own benefit.

To make people understand, accept, and truly believe that a change is needed, before bringing in the expertise, is not easy, but is very essential.

Communities in different parts of the world have been exploited by both foreign powers, and local powers — governments, money lenders, and the like. To these communities, religious, cultural, social and other factors are as important as the economic ones. Development results in a change for the better, within the 'developer' and the community which is supposed to be developed. It is a slow process, but very rewarding if one has the patience.

There are no easy solutions.

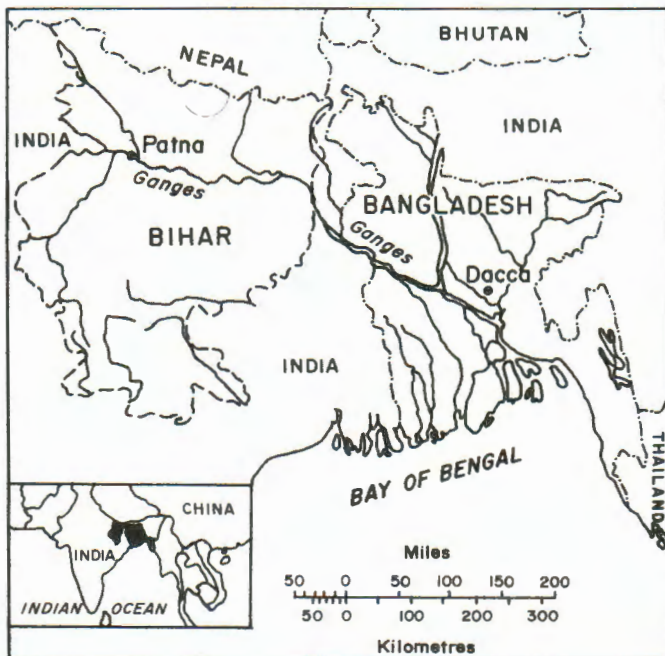
Sreeni Keshava was Director of Service Civil International in India. He is currently working and studying in Halifax.



A heavy daily burden for Indian women.

— WHO photo

BIHAR STATE (INDIA) — BANGLADESH



Bangladesh

by Peter McCreath

As Thai Airlines Flight Number 303 descended to Zia International Airport, I had momentary thoughts about what awaited me below. I remember also, as the plane descended, thinking to myself, "It's very flat and the city doesn't look very big". Once on the ground, my mind was well taken up with the bureaucracy of getting into the country. Once through all that and upon passing through the gates, I found myself confronted immediately with masses of people, many of whom wanted to carry my luggage even though I had none, and deformed beggars. My last sight as I got into the car was of a blind old man and a young woman with a baby, hands out in supplication.

As the car proceeded on the thirty minute ride into downtown Dacca, something wasn't right. To begin with, it was a beautiful day — about eighty degrees Fahrenheit and not a cloud in the sky. The streets were wide, the buildings were virtually all made of a yellow cement and there weren't any tall ones. Gradually one came to realize that the cars and trucks were few but the people were many. Signs, of course, were for me illegible — I later learned that Bengali is a modern form of Sanskrit and looks like a sort of vertical

Arabic script. But the most compelling impact was how bright everything seemed. To me, depression is dull and since Bangladesh is supposed to be depressing, I expected Dacca to be dull.

Shortly after I checked in at the hotel, a delegation from the Bangladesh College Teachers' Association (BCTA) arrived to welcome me. We took tea and talked about the BCTA and the workshop. They told me the start would be delayed because of the presidential election which had been called for November 15th. During national elections, virtually all teachers in the country are required to serve as returning officers — often because they are the only literate persons in the community. So the course participants would not be free to travel to Dacca until the day after the election — that is, assuming there was no post-election violence.

The course was more or less an introduction to the functioning of the teachers' organization and an investigation of the sorts of services which can be provided to members. We decided early that our emphasis would be on "process". Better to try to teach people how to solve problems than to simply try to solve their current problems. After all, in a few days we would return to Canada and what would be left to them then? So, we began by working them through an analysis of their strengths and weaknesses as an organization. Then we looked at models of decision-making and finally, specific topics like budgeting, negotiation techniques, communications, professional development, fund raising and dealing with governments.

We found their appetite for learning voracious. At first, language was a barrier but towards the end of the course, we came to realize that the only real barrier was our respective concepts of the potential for change — and this was very fascinating both at the time and now in reflection.

In Bangladesh, certain things are very quickly obvious. Although there are some Hindus and Christians, Bengali society is essentially very homogeneous: East Asian racially, Muslim and Bengali culturally. Only in the five-star hotels in town did one see persons of other racial or cultural origin and these tended to be short term foreign visitors like myself on some sort of business or foreign aid venture.

The second most commanding feature of the place was the almost complete absence of contemporary technology. One is overwhelmed by the sheer numbers of people everywhere in both rural and urban areas. Dacca physically is no larger than Halifax, yet there are some two and a half million people there. Everywhere people are at work from sunrise to sunset; seemingly everyone from about age seven or eight works. I have never experienced a more industrious nation in my life. But because of the almost complete absence of technological know-how, the output of productivity is low. And owing to the absence of raw materials and a relatively unsophisticated quality of government, the country is as yet economically poor.

Earlier I mentioned the relative absence of motorized vehicles in the streets. They are, nevertheless, crowded but with hand- or foot-powered vehicles. Cargo transport is by two-man hand-drawn carts and in Dacca there are over 125,000 tricycle style rickshaws — wherein the total of one man's labour is used to transport another and for only a few cents per mile. Think of the energy utilized in such endeavours.



A woman in Bangladesh pumps safe water from a newly- installed well

— WHO photo

The third overwhelming presence is that of Islam. Dacca has been described as the city of mosques, Muslims and mosquitoes. Because of the time of year, I did not really experience the latter though I did grow weary of the flies at times. But there are said to be over 700 mosques in Dacca which vary from straw huts to the very ornate Star Mosque of old Dacca.

I was very conscious of the impact of Islam in two principal ways: the calls to prayer that can be heard everywhere at appropriate times; and the general adherence of the population to the rules and mores of Islam.

While in Bangladesh, I was lucky enough to visit a rural school. I would describe it best as a straw hut some forty to fifty feet long by maybe twelve feet wide. It was partitioned into three rooms, had four teachers and according to them, some 250 registered students who attended in shifts. Simply put, there were no facilities and the only resources were the wit and wisdom of those four teachers. There was no evidence of books, blackboards or anything else. What more need I say?

There remains only to comment on the people of Bangladesh. I've never taught a course in this country where I felt so warmly appreciated as I did in Bangladesh. Perhaps one thing stood out more than anything else and that is the respect which the Bengalis had for each other as human

beings as well as for us. They treated us like refugees from Mount Olympus but they treated each other the same way and that was nice. It was even human. It makes you wonder what being rich is.

I always thought being rich had to do with having a lot of money. I can't help but reflect on the stereotype of Bangladesh that I took to that country with me —the poorest country in the world. But now I ask, "What's rich and what's poor?" Economic disadvantage is not necessarily poverty. If a man can support a family for \$200 a year with dignity, is he poor? There's nothing relative about starvation. But the concept of poverty is something else.

I went to Bangladesh thinking it the poorest country in the world. Now I'm not so sure.

Peter McCreath is with the Nova Scotia Teachers' Union. He recently took part in a Canadian Teachers' Federation Leadership Workshop in Bangladesh.

William Pearly Oliver: Distinguished Canadian

by John N. Grant

When the sod-turning ceremony for the Black Cultural Centre was held recently (April '82), a slight ageing man stood in the background until, urged by his wife, he joined the dignitaries for the photographers' pictures. No one could dispute his right to be there. Dr. William (Bill) Oliver had drawn up the proposal for a "Culture Education Centre" in 1972 and had been elected the Honorary President of the Executive Committee of the Society for the Protection and Preservation of Black Culture in Nova Scotia when it held its first meeting in September, 1977. The new structure and, much more important, the work it could do, meant the realization of another of Bill Oliver's dreams.

The Oliver family roots lie deep in Nova Scotia's stony soil. Their first ancestor in this province was a black refugee who had escaped from slavery, crossed British lines and was evacuated from the United States during the War of 1812. Together with approximately 2,000 others he settled in Nova Scotia. Originally centered in the Lucasville area in Halifax County, where the William Olivers now live, Dr. Oliver's grandfather moved to Wolfville and employment with Acadia University. His father was also employed by Acadia and it was in Wolfville that William Pearly Oliver was born on February 11, 1912. The only black child in a white community, young Oliver competed and made his mark in athletics, academics, and leadership. A biographer of Oliver wrote that "William Pearly had a successful school career for a variety of reasons including ability, temperament, tact, sociability, leadership qualities, hard work and family background."¹ Eventually faced with the realization that the racial distinction between himself and his friends and classmates placed obstacles in his path, Oliver had no trouble accepting his blackness. In a later comment on his youth, he stated, "I guess I always recognized that I was black and proud of it."²

In 1934 William Oliver graduated from Acadia University with a Bachelor of Arts degree and in 1936 he completed the requirements and earned the Bachelor of Divinity. That same year he was called to the Windsor Plains Baptist Church and subsequently ordained. He was also married that year, wedding Pearleen Borden of Guysborough and New Glasgow, a woman whose faith, ability and strength of character matched his own. Together they have faced the troubles and shared the triumphs of their private and public lives.

In 1937 William Oliver was thrust into the centre of black religious and political affairs when he was called to Cornwallis Street African Baptist Church in Halifax. Cornwallis Street, the leading black church in Nova Scotia, has been known since the 1854 formation of the African United Baptist Association as the Mother Church. Oliver's early years with the Church in Halifax were spent in the fulfilment of his ministry, in organizing the Baptist Youth Fellowship and the Men's Brotherhood and in supervising the liquidation



W. P. and Pearleen Oliver

tion of the considerable debts of Cornwallis Street Church. As pastor at Windsor Plains, Halifax, Beechville, Cobequid Road, and Lucasville and as a term as Moderator of the African United Baptist Association, Dr. Oliver's service to his God and Church has been notable. No less notable has been his service to his people in secular affairs.

During the early years of his professional life, William Oliver came to believe that "education was the key to black identity"³ and that action and self-help spoke louder than words. Such a philosophy demanded action and William Oliver was, and is, prepared to take action and lend both support and leadership to worthy causes. In 1945 he was a prime mover for the establishment of the Nova Scotia Association for the Advancement of Coloured Peoples and served as Chairman of the Association's Education Committee for many years. The work of this Committee and that of the Urban and Rural Life Committee of the A.U.B.A., which he also served as Chairman, was of great interest to Oliver. Within a few years over a dozen black communities had adult education programs established by local education committees. The success of the plan was noted by the Provincial Department of Education and in 1950 Oliver was appointed a part-time consultant to the Adult Education Division. In 1962, at 50 years of age, Oliver accepted a new challenge and accepted a full-time appointment as Regional Representative of the Adult Education Division of the Department of Education, a position he held until his retirement in 1977. It was under his leadership that the Education

Fund for Black Students was established by the Provincial Government in 1965.

Beyond his employment William Oliver remained actively involved in the religious and secular life of the black community. He had been personally honoured in 1964 when he received an honorary doctorate from the University of King's College — Canada's oldest university. This was an honour that was repeated in 1977 when Acadia University granted him the honorary degree of Doctor of Civil Law. Public honor, however, took second place to public duty and in the re-awakening of black awareness and pride that occurred in the 1960s Oliver again was given the opportunity to supply leadership when "it fell to his lot to preside over the birth of a new political organization in 1969 as he had done in 1945."⁴ In November 1968 black people gathered at the North End Library to listen to speakers, including representatives of the United States-based Black Panthers, and discuss their situation in Nova Scotia. The meeting culminated with the establishment of a committee under Oliver's chairmanship to establish an organization that would represent black interests in Nova Scotia. The result of the labours of this committee was the creation of the Black United Front.

In 1977 Dr. William Oliver retired from his position with the Department of Education. He has, however, remained active within the community at large. Whether in his garden or his pulpit, in kitchens or graduation addresses, with royalty or the poor, his message has been the same — with faith in God, with a willingness to help yourself and with a firm destination in mind, advancement will occur. In 1969 Dr. William Pearly Oliver was "publicly designated as 'Nova Scotia's No. 1 Black'"⁵ by the *New York Times*. The designation, despite the great honour attached to it, is too limiting. A No. 1 Canadian would be a far more fitting description of Bill Oliver's prominence and importance and a more suitable comment on his life of dedication and service.

John Grant is with the Atlantic Institute of Education. He is the author of Black Nova Scotians.

NOTES

1. Bridglal Pachai, *Dr. William Pearly Oliver and the Search for Black Self-Identity in Nova Scotia*. Occasional Paper No. 3 on Studies in National and International Issues, International Education Centre, Saint Mary's University, 1979, p. 20. This work is the basic source for this short biographical note on Dr. Oliver.
2. Pachai, *Oliver*, p. 22.
3. Pachai, *Oliver*, p. 32.
4. Pachai, *Oliver*, p. 54.
5. Pachai, *Oliver*, p. 49.

Other useful materials included:

D. H. Clairmont and D. W. Magill, *Nova Scotia Blacks: An Historical and Structural Overview*. Halifax: Dalhousie University, Institute of Public Affairs, 1970.

Pearleen Oliver, *A Brief History of the Colored Baptists of Nova Scotia 1782-1953*.

B. Pachai (Ed.), *Canadian Black Studies*. Halifax: International Education Centre, Saint Mary's University, 1979.

CHINA — 7000 Years of Discovery

A special exhibition produced by the Ontario Science Centre and the China Science and Technology Palace, Beijing.

The Ontario Science Centre has arranged with the People's Republic of China to bring an extraordinary exhibition representing 7,000 years of Chinese science and technology to the Science Centre from May 1 - October 31, 1982. This agreement represents the continuation of a long and crucially important tradition of cultural exchange between East and West.

From the 13th century, the most adventurous of European merchants travelled to the farthest reaches of their known world: to China. There they encountered a fascinating and innovative society which had developed a variety of tools and technologies unknown to the western world. The knowledge brought back from China transformed Europe.

CHINA — 7,000 YEARS OF DISCOVERY explores many of the important innovations of ancient Chinese science, in areas such as paper-making, printing with moveable type, the magnetic compass, gunpowder, porcelain, engineering, astronomy, medicine and bronze casting. Over 500 exhibits have been brought from China and incorporated into an energetic blend of craft demonstrations, Chinese musical performances and visitor-participation exhibits. For example, visitors will have a chance to operate a facsimile of this machine.

The Chinese word for this irrigation pump means Dragon Backbone Water Machine. Farmers in China operate it by pedalling. This simple and effective method of irrigation was developed hundreds of years ago and is still used today. These irrigation pumps are relatively inexpensive to produce, require little strength to operate and can be easily repaired.



A Chinese invention that had a very dramatic impact on European culture was gunpowder. It was in use for "fire attacks" by the Song Dynasty (960-1279). At first, arrows bearing a charge of powder and a lit fuse were used. Later, packets of explosives were flung into the midst of the enemy by catapults originally used for throwing stones. By 1259, a new weapon called the "fire belching lance" came into use.



The "fire-belching lance" invented in the Song Dynasty, harbinger of the modern barrel-guns.



The "fire dragon" of the Ming Dynasty, a forerunner of the modern rocket.

This marked the beginning of the use of cannon in connection with gunpowder. The barrel of the "lance" was a large bamboo tube into which powder and pellets were placed. The pellets were propelled by the pressure of the gas formed by the blasting of the powder.

A military treatise of the Ming Dynasty (1368-1644) mentions "fiery darts" — rockets, like the "fire dragon" illustrated here. Its propellant principle was basically the same as the modern rocket, and it used gunpowder as its fuel.

A more pacific Chinese invention was paper money, and for a description of this our best account is provided by that always curious and observant Venetian visitor to the Chinese (Mongol) court, Marco Polo:

In this city of Kanbalu is the mint of the grand khan, who may truly be said to possess the secret of the alchemists, as he has the art of producing money by the following process. He causes the bark to be stripped from those mulberry-trees the leaves of which are used for feeding silk-worms, and takes from it that thin inner rind which lies between the coarser bark and the wood of the tree. This being steeped, and afterwards pounded in a mortar, until reduced to a pulp, is made into paper, resembling (in substance) that which is manufactured from cotton, but quite black. When ready for use, he has it cut into pieces of money of different sizes, nearly square, but somewhat longer than they are wide. The coinage of this paper money is authenticated with as much form and ceremony as if it were actually of pure gold or silver; for to each note a number of officers, specially appointed, not only subscribe their names, but affix their signets also; and when this has been regularly done by the whole of them, the principal officer, deputed by his majesty, having dipped into vermilion the royal seal committed to his custody, stamps with it the piece of paper, so that the form of the seal tinged with the vermilion remains impressed upon it, by which it receives full authenticity as current money, and the act of counterfeiting it is punished as a capital offence. When thus coined in large quantities, this paper currency is circulated in every part of the grand khan's dominions; nor dares any person, at the peril of his life, refuse to accept it in payment. All his subjects receive it without hesitation, because, wherever their business may call them, they can dispose of it again in the purchase of merchandise they may have occasion for; such as pearls, jewels, gold, or silver. With it, in short, every article may be procured.

From material provided by the Ontario Science Centre and *China Pictorial*. For additional reading see:

The Travels of Marco Polo

Daily Life in China on the Eve of the Mongol Invasion 1250-1276 by Jacques Gernet

Spotlight on Belize

by Sheila Morrison

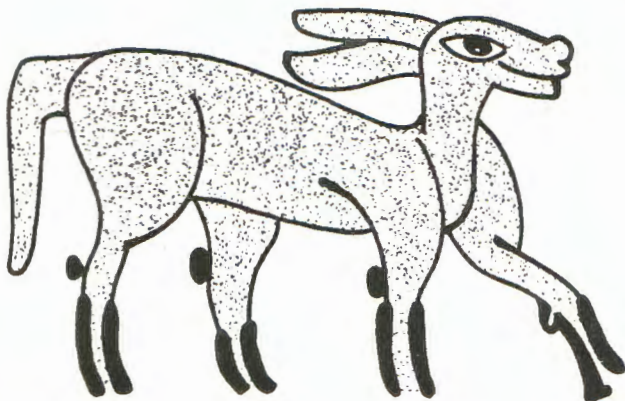
A tiny ex-British colony (formerly called British Honduras) in Central America, Belize sits on the south west corner of the Caribbean Sea, sandwiched between Mexico to the north, and Guatemala to the west and south.

A country of 140,000 people, Belize is a land of diverse natural regions and ethnic groups. There are Creoles (originally black West Indians) whose traditional customs are largely church related, and Caribs — both groups mostly along the coast. As well, there are Mestizo in the north and west (Spanish speaking) and Mayans — the original inhabitants, the descendants of the famous Mayan empire, and now mainly an inland rural people, known for their brightly painted houses and lively festivals. There are also small groups of East Indians, Syrians, Chinese, Americans, Central Americans, West Indians and Mennonites. You can get by just knowing English, but all the better if you know a little Creole or Spanish.

The diversity of natural regions is appreciated very quickly in a country as small as Belize. Within two or three days you can visit the hot lowland plains with rivers that disappear into limestone caves, the coastal swamps, the Maya Mountains with their jagged quartzite peaks that reach 3350 feet, or the cays — the superficial coral of the barrier reef that gives Belize the disadvantage of not having a natural port but offering great tourist potential. There are breathtaking panoramic views from the tops of temples, 3000 years old, peaceful walks through cool tropical rainforest paths arched with palms and giant mahoganies, and boat rides 40 miles out to sea to the reef and the cays — a five hour crowded trip through the night and into the tropical sunrise.

Transportation is easily arranged, either by taxi, bus or small craft. Two bus companies travel daily on the two major highways running north-south and east-west and although crowded, are cheap and safe.

Light air craft are another possibility — a little more expensive but joining all major towns quickly.



Mayan deer motif from pottery vessel. Date: A.D. 650-700.

In some parts of the country tracks are still important links between villages. In the old logging days before the advent of the tractor, rivers were the most important travel routes. Railways went out when bananas did (Panama Disease 1900). Travel along the coast and out to the cays is mainly by large cutter and small craft and is easy to arrange from any coastal town wharf.



Mayan polychrome plate with a hummingbird as the central motif. From the Sun God's Tomb.

Although the potential for a tourist industry is enormous there is very little development in this direction. However, even if you have no inclination towards things historical, it would be impossible to pass through Belize without being mesmerized by the ruins of the ancient Mayan empire.

The Mayan empire reached its height in 250 — 900 A.D. (the "Classic Period"), and the earliest evidence of their very advanced civilization dates back to 2500 B.C. in Belize. The Maya are famous for their towering temples and residences of cut stone covered in stucco and ornately decorated, many of which are still standing, some excavated and many yet hidden. Their complex society had centres with populations as large as 40,000 and they stretched from the Gulf coast and Yucatan to the Belizean lowlands, west to the Guatemalan highlands and south to Honduras and Salvador. It is known that they knew how to farm, had widespread trade and technology, strong religious beliefs, a complex writing and calendrical system and knew the concept of zero. No one knows for sure why the empire fell. A few of the sites are maintained for public viewing (such as Xunantunich and Altunha) but many of those excavated (by the Royal Ontario Museum) have within six months been encroached upon by the lush tropical growth. It is amusing to speculate which of the many odd-shaped hills might be glorious temples and palaces, remnants of this ancient and fascinating civilization.

Belize has many advantages in addition to its rich history. There is abundant farming and forest land, in addition to scenic cays and coastal beaches, mountain pine, mahogany and grasslands, accessibility to the United States and a common language. The internal political picture is relatively stable although one is well-advised to stay away from the Guatemalan border where strife is abundant over the border question.

Belize unfortunately lacks mineral resources, a skilled labour force, and a deep harbour. There is, however, a growing trade link with the United States, Canada and Spanish neighbours in addition to the traditional link with Britain.

Sheila Morrison visited Belize early this year.

Tanzania — Water and Sanitation for the Future

by Glenda Redden

Have you ever really thought of what it would be like to not have all the pure, fresh water you would want? How would you like to walk 3-5 km each day, or even further, to obtain water from a dirty river, or to dig a hole in the sandbed of a river to try to obtain water for drinking, cooking and washing? What happens when the river is used for washing clothes and bodies, for watering animals, and providing drinking and cooking water, all taken from or used in basically the same areas?

Pure, clean water is one of the greatest needs in developing countries. Tanzania, with a population of more than 17½ million, and covering an area of roughly 362,300 square miles, only has enough pure water to meet the needs of about one quarter of the population.

Through the help of organizations such as UNICEF, the Tanzanian people are learning how to obtain and keep clean water. It is not enough just to get clean water, it must be kept clean: proper sanitation facilities need to be developed, and the people need to be educated about the need for clean water. Clean water, sanitation, health and education are all linked together.

For many, many years Tanzanians have suffered the effects of impure water. WHO estimates that 80% of the world's cases of disease are traceable to impure water. More children under the age of three die from water-related diseases (e.g., dysentery, cholera, gastro-enteritis, diarrhoea) than from any other single cause. It is estimated that over 90% of the deaths of young children in the developing world could be prevented by measures related to rural water supply, environmental sanitation, and nutritional and health education of mothers.

And what is being done to help the Tanzanians? In some parts of the country, rain is funnelled from roofs into cement storage jars and used as needed. In drier, more arid regions, deep wells (funded by aid-providing countries) are sunk many hundreds of metres into the ground with the aid of sophisticated drilling equipment. In Kuramsisi region, water is pumped from a nearby fast-flowing river, stored in a reservoir, and then piped to one of a few distribution points in the village. In several other regions, large scale gravity-feed systems are being completed which will bring clean water to several hundred thousand villagers.

In our travels, we had the good fortune to see some of these rural water improvements.

The water project at Sangasanga in Morogoro Region serves a village of some 3,100 people, and is capable of serving 20,000. A 50,000 gallon underground storage tank takes ten hours to be filled by gravity-fed lines running some five km from nearby hills. A number of taps, placed in convenient places in the village, will bring clean water to within 500 metres of all families. UNICEF funds have helped provide the village with money to purchase supplies to build the storage tank and to lay the pipe.



Good health requires clean water

— WHO photo

The most impressive water project by far is the one in Iringa Region at a place called Wanging'ombe. Ivan Blakley is UNICEF's field officer for the project which has taken four years to complete. This project is the largest UNICEF funded water project, and is the largest rural water project in the world.

The project began in January, 1978, and since that time 230 km of pipe have been laid and six sand filtration tanks built. Clean water is being made available to at least 50 villages and about 100,000 people. All the pipe was laid by hand, 50 cm pipe laid a depth of approximately 2 metres for a distance of 11 km, followed by progressively smaller pipe to pipes of 1½ cm in the villages.

The water comes from a perennial river in the remote highlands of Mbukwa and feeds through the pipes down into the huge expanse of the Wanging'ombe lowlands.

The most notable aspect of the project has been village participation. As a prerequisite for UNICEF assistance, village involvement and participation in implementation were among the agreed conditions. The village leaders, ward and divisional secretaries were responsible for organizing and mobilizing the thousands of men and women, young and old, involved in this massive operation. Discipline was needed as the people queued to obtain their digging tools or assembled along the route of the pipe trench waiting to be shown their section of 3-5 metres which each individual would dig for the day. Still others were ahead pegging out the alignment in readiness for the next day. Throughout the project, there was great co-operation and joy in doing the job. Part of the film, *Journey for Survival*, shows the digging of the trench.

A related part of the project is the sanitation project. After experimenting with a variety of latrines, a design was agreed upon which can be used indefinitely. The latrines are made of cement blocks and slabs (made by the villagers) with tin roofs covered with straw. The latrine has two large holding tanks, each one capable of being used for ten years. After one tank is full (taking about ten years), it is covered. The second tank is then put into use, and the first tank undergoes a chemical process during the next ten years. The first tank will then be emptied, used for fertilizer, and be ready to be used while the second tank undergoes the chemical change.

Over the next three years, all the villages in the Wanging'ombe lowlands area will obtain sufficient latrines to meet the needs of the people, thus helping in another way to improve the health of the people.

As of 1980, the Wanging'ombe water project cost UNICEF \$517,000 which when combined with the contributions of the villages and translated into Canadian terms is \$15-20 million. In addition further monies were spent on materials for the latrines. The total cost to UNICEF will be less than \$700,000. A small sum to bring clean water and proper sanitation facilities to more than 100,000 people.

Glenda Redden, N.S. Department of Education, was part of a UNICEF sponsored delegation which visited Tanzania in 1981.

Tanzania

Population:	17.5m.
GNP:	\$3.9bn.
Growth rate per capita:	2.1%
Development assistance per capita:	n/a
Literacy rate:	50%
International affiliations:	UN, OAU, CW, ACP, Group of 77, N/A
Defence expenditure:	\$303m.

Tanzania was formed in 1964 by the union of Tanganyika and Zanzibar. Tanganyika had been a German colony, mandated to the UK by the League of Nations and independent since 1962. Zanzibar was an Arab possession until 1890 when the UK took over, and became independent in 1963. Tanzania consists now of the islands of Pemba and Zanzibar and the mainland from Uganda and Kenya in the north to Zambia, Malawi and Mozambique in the south; from Rwanda, Burundi and Zaire in the west to the Indian Ocean. Most of the country is within 10° south of the Equator and the climate is hot except in the highlands and the lake areas; the coastal plains are humid and the central plateau dry. Half of Lakes Victoria and Tanganyika and a quarter of Lake Nyasa are within Tanzania's frontiers, yet two-thirds of the country is unsuitable for cultivation because of insufficient water and tsetse-fly. The capital Dar es Salaam (pop. 500 000) is in the centre of the coastline. The principles of Tanzanian development were laid down in the Arusha Declaration of 1967. The basic concept is *ujamaa* (familyhood), improving rural living standards without dependence on foreign aid but through egalitarian co-operatives and public ownership. Zanzibar's economy is based upon the export of cloves (mainly to Indonesia) grown on Pemba. Tanzania has suffered balance of payments difficulties and the third 5-year Plan (1977-82) emphasizes support for basic industry to produce cheap goods for home consumption and to save foreign exchange.

Natural resources: Iron and coal, diamonds, gold, off-shore gas

Crops: Sugar, sisal, maize, rice, wheat, cotton, coffee, cashew, nuts, tea, tobacco, pyrethrum, cloves

Animals: Cattle, sheep, goats, poultry

Agriculture: 15% of land, 90% of work-force, 75% of exports

Industry: Textiles, agricultural processing, tyres, fertilizer, steel, oil-refining, cement

Exports: Coffee, cotton, petroleum products, cloves, sisal, diamonds, coconuts, hides and skins, timber, beeswax

Imports: Manufactures, textiles, machinery, transport equipment, food, tobacco

Education: 100% attendance decreed (1977); 95 300 primary pupils, 8 000 secondary (1976); University of Dar es Salaam

Communications: 6 400 km improved roads; 2 560 km railway plus the 1 840 km long Tanzam railway to Zambia built by Chinese engineers

CUSO — Portrait of a Development Project

"It's heaven".

That's the way Maurice Theriault and his wife Marcelle St. Pierre describe their new home-away-from-home.

Maurice, a fisherman from Caraquet on the north shore of New Brunswick, and Marcelle, who was born in Quebec but raised in New Brunswick, are now living on the beautiful tropical island of Vanuatu in the South Pacific.

They left Canada in October on a two-year CUSO contract. Maurice, who has years of experience as an inshore fisherman and has also worked on research and translation for a French-language magazine specializing in the fishing industry and for the New Brunswick and Canada Departments of Fisheries, is fisheries advisor in Vanuatu. He's providing practical instruction in deep-bottom drop-line fishing, trolling and other appropriate methods and training local people to operate and maintain small boats, engines and ice machines.

Marcelle, who has a degree in sociology and geography from the College St. Louis Maillet and the University of Moncton, worked for Les Editions du Nord (three weekly publications). She is now teaching English as a second language at a French school in Vanuatu.

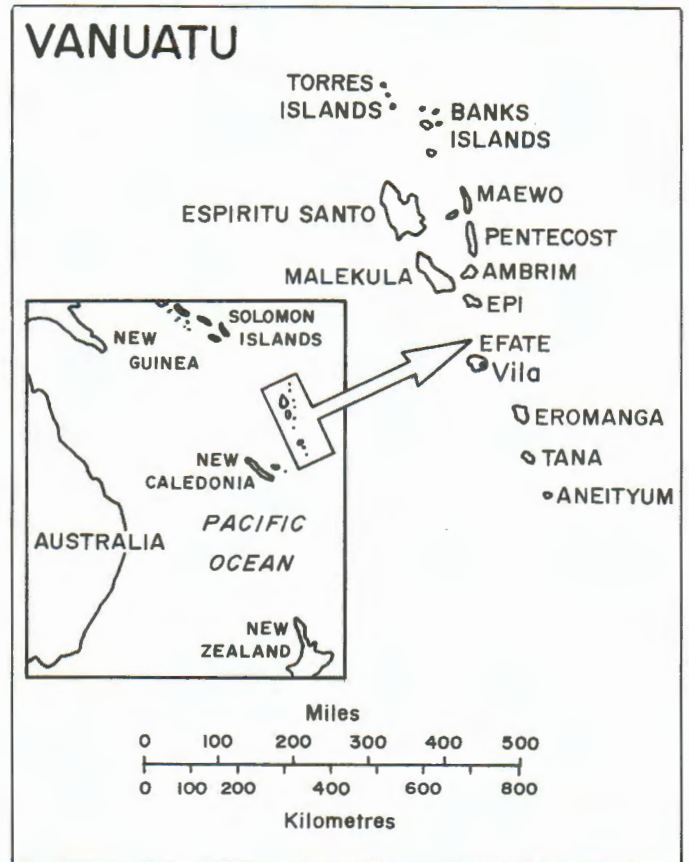
Although most *ni-Vanuatu* (as the people of Vanuatu are called) live near the sea, they tend to be land-oriented people and they have very little fishing experience. The Vanuatu Fisheries Department was formed in 1980, the same year this unspoiled South Pacific nation gained its independence. CUSO provided Canadian workers on contract in the early stages of the department's development and they were, in fact, the only people on staff with commercial fishing experience.

The fishing industry has considerable potential in Vanuatu; with no known mineral deposits and dependence on a few tree crops for income, the nation may come to depend on fisheries to provide revenue for development. A Village Fisheries Development Program is now underway, designed to put 25 village fishing units into operation over a three-year period. Each unit will have a boat and a small kerosene or electric-powered freezer.

Maurice and Marcelle are living in Port Vila, the capital of Vanuatu. Part of Maurice's job involves taking charge of a 30-foot catamaran used for studying available resources, test fishing and development of new fisheries. He is also doing field work in conjunction with the training programs.

So far, results of test fishing have shown that there are enough deep-water snappers and other fish species to meet local demand for fresh fish in many parts of Vanuatu. Lobsters are abundant and the potential exists for export to New Caledonia and other places.

Vanuatu's first five-year development plan in fisheries has various goals: the provision of the necessary infrastructure, training and facilities to making fishing a viable and attractive occupation for rural *ni-Vanuatu*; production of sufficient fresh fish to satisfy local demand, and develop-



ment — where feasible — of small-scale, export-oriented fisheries. The government also wants to develop locally-based, industrial-scale fisheries to exploit tuna resources in Vanuatu's 200-mile zone, along with tuna-processing facilities where appropriate.

CUSO, Canada's largest non-government international development organization, is best-known for the 8,000 skilled Canadians from all walks of life it has placed on contract in the Third World over the last 20 years. CUSO pays their travel costs, medical/dental/life insurance and also provides various allowances and for any language training necessary. The overseas government or agency requesting their services provides housing and pays their salaries at local rates: these are usually well below the salary levels in Canada but they do adequately cover overseas living costs.

Anyone interested in further information about CUSO should contact CUSO's Atlantic Regional Office, 1546 Barrington Street, 4th Floor, Halifax, N.S. B3J 1Z3.

On Canadian Identity

Scientists who study culture have much to say about our Canadian culture, identity and heritage. When they speak of culture, they are referring not to the performing and fine arts, but to a total way of life. From his "culture", an individual receives aspects of his unique personality and a deeper meaning to his existence. A common culture shared by a group provides, for that group, cohesion and a distinctive identity. In Canada today we have Canadians from many countries, many cultures. The word "multiculturalism" has become common in the Canadian vocabulary, and it would seem that it is beginning to be understood.

The subject of culture has fascinated and frustrated anthropologists for many decades. While investigating culture they have made some significant discoveries, which are relevant to the examination of our Canadian selves. For example, we can look at a culture as a working system shared by its participants, or we can compare several cultures. From this we might get some interesting ideas as to how cultures develop. We should look at our Canadian tribe both ways to help us understand what "being Canadian" actually means. No culture develops in isolation. Many everyday things that we take for granted as belonging exclusively to our way of life have been borrowed from other, earlier cultures, often in the process being adapted to our specific cultural environment.

A distinguished American anthropologist, the late Professor Ralph Linton of Columbia University, wrote on the diffusion of culture some forty years ago in his book, *The Study of Man*. To make his point, he told a story of a young American's ignorance of the impact other cultures had had on his daily life. A similar story can apply to our view of Canadian culture.

"Our solid Canadian citizen, whom we shall call Richard, wakes in a bed built on a pattern which originated in the Near East but was modified in northern Europe before it was transmitted to North America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or from wool of sheep, also domesticated in the Near East. All of these materials have been spun and woven by processes invented in the Near East. He slips into his moccasins, invented by the Indians of the Eastern Woodlands, and goes to the bathroom, whose fixtures are a mixture of European and American inventions — of recent date. Richard then takes off his pajamas, a garment from India, and washes with soap invented by the ancient Gauls. He then shaves, a rather masochistic rite which seems to have been derived from either Sumer or ancient Egypt.

Returning to his bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on garments whose form originally derived from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skins tanned by a process invented in ancient Egypt and cut from a pattern derived from the classical civilizations of the Mediterranean, and ties around his neck a strip of brightly coloured cloth which is a vestigial survival of the shoulder shawls worn by seventeenth-century Croatians. Before going out for breakfast he glances through the window made of glass invented in Egypt, and if

it is raining he puts on overshoes made of rubber discovered by the Central American Indians and takes an umbrella, invented in Southeastern Asia. Upon his head he places a hat made of felt, a material invented on the Asiatic steppes.

At about the same time, Carole, his fiancée, in her Rue Champlain apartment, does her Yoga exercises, from India, slips on a kaftan, a robe of Turkish design, made from a Marimekko print from Finland. She eats her yogurt, a processed food that originated in Bulgaria and perhaps stretches her diet to have English marmalade on a cornmeal muffin, made from a plant first domesticated in desert Mexico, several thousand years ago.

Richard walks down McGregor Street on his way to breakfast. He buys a paper, paying for it with coins, an ancient Lydian invention. At the restaurant a whole series of borrowed elements faces him. His plate is made of a form of pottery invented in China, his knife of steel, an alloy first made in southern India, his fork a medieval Italian invention, and his spoon a copy of a Roman original. He begins breakfast with an orange from the eastern Mediterranean, or perhaps a cantaloupe from Persia, or maybe even a piece of African watermelon. He has a cup of coffee, an Abyssinian plant, with cream and sugar. Both the domestication of cows and the idea of milking them began in the Near East, while sugar was first made in India. After this he goes on to waffles, cakes made by a Scandinavian technique, from wheat domesticated in Asia Minor. Over these he pours maple syrup, invented by the Indians of the Eastern Woodlands. As a side dish, he may have an egg of a species of bird domesticated in Indo-China, or thin strips of the flesh of an animal domesticated in Eastern Asia, which have been salted and smoked by a process evolved in northern Europe.

When our friend is finished eating he settles back to smoke, an American Indian habit, consuming a plant domesticated in Brazil in either a pipe, derived from the Indians of Virginia, or a cigarette, derived from Mexico. Even filtertips are prehistoric. If he is hardy enough, he may even attempt a small, Dutch cigar, transmitted to us from the Antilles by way of Spain and western Europe. While smoking, he reads the news of the day, printed in characters invented by the ancient Semites on a material invented in China by a process invented in Germany. As he absorbs the accounts of foreign troubles Richard will, as a good middle-class citizen, thank a Hebrew deity in an Indo-European language that he is one hundred percent Canadian."

That excerpt adapted from Dr. Linton illustrates how the exchange and sharing of ideas over the centuries with many diverse cultures of this planet has provided us, as Canadians, with many material advantages. A similar study could be done on other aspects of our lives. Consider our legal systems, our art, literature and music, the festivals we celebrate, even our parliament — our democratic form of government — none of these was developed without borrowing heavily from ideas generated by other cultures.

All cultures are a blend of thousands of traits, modified to fit local conditions, but often originated elsewhere. That is why we can say that human beings everywhere are culturally, as well as physically, brothers, closely related and interdependent. In recognizing this sharing between human communities over the centuries, we cannot help but acknowledge the richness and diversity of the human heritage.

The German Descendants of Lunenburg County

by Laurie Lacey

The German settlers who arrived at Lunenburg in 1753 came to Halifax, Nova Scotia in 1750 as a result of a proclamation issued in Germany calling for immigrants to the New World. Among incentives offered would-be immigrants were 50 acres of land which would be free from taxes for the first 10 years of settlement. As well, the settlers were to be provided with arms and ammunition, and materials for housekeeping and for clearing the land. Further, Nova Scotia was described as a land abounding with natural resources, snug harbours, and fertile soil, and as having a climate very conducive to settlement.

The conditions on board the vessels carrying the Germans to Nova Scotia left much to be desired. They were faced with poor food and overcrowded conditions, and were obliged to sleep on the bare deck of the ships during the voyage. This caused the death of some of the passengers before they reached their destination.

The majority of the German settlers came from the Palatinate region in Germany. The remainder came from Wurttemberg and several other German states. Also, there were settlers from Montbeliard, and from Switzerland. Political and social confusion combined with religious persecution in the German states made the New World an attractive place in which to live.

The German settlers who came to Lunenburg were predominantly farmers and labourers, and they set to work immediately clearing land and planting gardens. In the second year after settlement they were involved in boat-building. It is likely that they were aided in this endeavour by the English inhabitants (soldiers) of the town who would have been familiar with the craft. This was the first indication that, in the future, the town of Lunenburg was to become a sea-oriented community.

But what remains of the German culture in Lunenburg County today? Clearly, the Germans were never an isolated group. They made no attempt to prevent persons of other nationalities from settling in Lunenburg County. There is no evidence that they were hostile to the English language or opposed English customs. They were, however, adamant in their desire to have the gospel preached to them in German. But even this had changed before the turn of the present century. Yet the Lutheran Church remains strong and is a reminder to the people of their German roots.

Apart from certain peculiarities of dialect, evidence of German heritage in Lunenburg County is most obvious in foodways. For example, *sauerkraut* is widely made and consumed by local residents. As well, it is possible to find Lunenburg pudding and sausage in most of the modern foodliners in the county. Also *solomon gundy* and *kartoffel* soup are still made today.

Many of the folk expressions and beliefs prevalent in Lunenburg County are unique to that area of the province.

Helen Creighton discovered this fact during her research in the county in 1950. Some examples of traditional sayings or expressions follow:

"A sun day to the south is a sign of a storm while if it occurs to the west, it's a sign of fine weather."

"A circle around the moon means a storm. If there are no stars in the circle, it means a storm within a day. The number of stars within the circle indicates the number of days before a storm."

"A red sunset on Friday brings a storm before Sunday."

"If the rain starts in the morning it never lasts, but if it begins in the afternoon there will be a big storm."

A characteristic of speech evident amongst the German descendants of Lunenburg County is the dropping of the "r" in certain words ("farm" will be pronounced as "fam"). Also, the absence of the "th" from the pronunciation of words is very evident ("growth" will be pronounced as "gros"). Further, "off" in relation to verbs of cleaning is frequently used ("wash your face off").

People in the county have a great deal of pride in being of German descent. But this seems to be the extent to which most residents identify with Germany. The people identify very strongly with Lunenburg County. Over the years its residents have carved a unique place for themselves, culturally, within Nova Scotia.

L. Lacey is a native of Lunenburg County and is a specialist in Nova Scotia folklore and oral history. He is the author of "Ethnicity and the German Descendants of Lunenburg County, N.S." Ethnic Heritage Series Vol. VII

Ethnic Heritage Series

Volume I

Gordon Haliburton

"For their God" — Education, Religion and the Scots in Nova Scotia

Volume II

Sukhdev Singh Sandhu

The Second Generation: Culture and the East Indian community in Nova Scotia

Volume III

Mary Boyd

The New Pioneers: Ethnicity and the Vietnamese Refugees in Nova Scotia

Volume IV

Debra Meeks

Irish Traditional Folk Songs in Halifax: A preliminary study

Volume V

Terrence M. Punch

Irish Halifax: The Immigrant Generation 1815-1859

Volume VI

Hugh Millward

Regional Patterns of Ethnicity in Nova Scotia: A Geographical Study

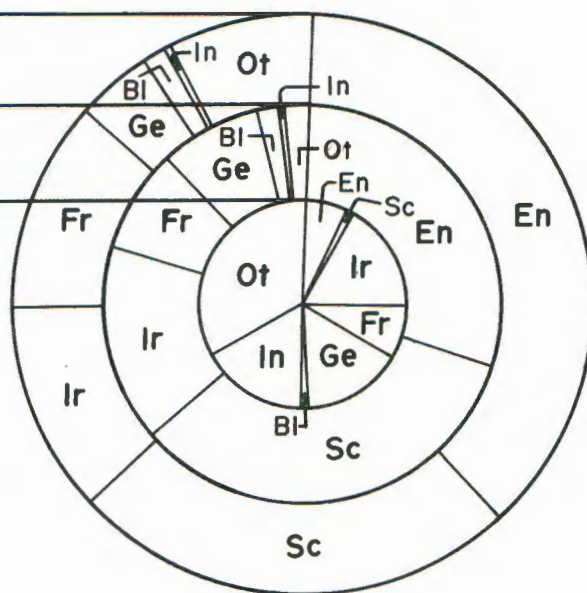
The Ethnic Heritage Series is published by the International Education Centre, Saint Mary's University, Halifax, Nova Scotia B3H 3C3.

YEAR OF CENSUS

1951

1871

1767



LEGEND

English	En
Scots	Sc
Irish	Ir
French	Fr
German	Ge
Black	Bl
Indian	In
Others	Ot

Ethnic Diversity in Nova Scotia

	1767		1871		1951	
Total Population	11,779	100%	387,800	100%	642,584	100%
English	757	6.43%	113,520	29.27%	240,793	37.48%
Scots	149	1.26%	130,741	33.71%	160,586	24.99%
Irish	2,000	16.98%	62,851	16.21%	76,479	11.90%
French	921	7.83%	32,833	8.47%	73,760	11.48%
German	1,883	15.97%	31,942	8.24%	28,751	4.47%
Black	101	.86%	6,212	1.60%	8,141	1.27%
Native Indians	2,000	16.98%	1,666	.43%	2,720	.43%
others	3,968	33.69%	8,035	2.07%	51,354	7.99%

(mainly Americans)

Notes:

- (1) All the data have been taken from the Canada Census
- (2) Population of the Native Indians in 1767 is based on estimation
- (3) For further information on Ethnic groups in Nova Scotia please refer to the Ethnic Heritage Series, Vol. VI. "Regional Patterns of Ethnicity in Nova Scotia: A Geographical Study" by Hugh Millward

Book Review

Between the Lines — Are There Any World Prospects?

by Don Hambrick

According to the 1979-80 *Public School Programs* guideline for Nova Scotia, the major aim of the Grade 12 Modern World Problems course is "the development of intelligent discussion of current world problems". There is the difficulty, however, that "no prescribed text book or basic reference material can be kept up to date." For this reason, texts should serve as background sources, "and a teacher should make extensive use of the news media to update materials".

Two texts which may become popular with teachers who wish to inform their students about the background to contemporary issues are *World Prospects*, written by John Molyneux and Marilyn Olsen, and *Between the Lines*, written by Eleanor MacLean. Both deal with the question of world development. The first deals with the subject from the perspective of the mainstream liberal culture of North Americans, in a mood of technocratic optimism. The second, which analyzes the manner in which the mass media shape our opinions, is essentially a critique of technocracy, an attempt to state "the other side of the story". It is written from the perspective of the *counter* culture (my italics).

World Prospects was designed as a geography text. As far as I know, it is the first such text to attempt to cover the notion of world development from a comprehensive point of view. Because of this, it has some claim to be indispensable reading to anyone concerned with the question. There are many well considered discussion topics for the classroom, and a veritable plethora of charts, maps and graphs.

Whatever limitations the book has lie in its format and more important in its point of view.

To begin with, the format itself is very North American. The authors attempt to compress an unusual variety of material into a limited amount of space, and the case studies at the end of each chapter tend to reinforce the choppy and kaleidoscopic appearance. They are very short, incorporate charts, maps and pictures, and contain an avalanche of statistics. On occasion, even the language is compressed. The first case-study begins thus:

"India, a phase 2 country in the demographic transition model, is experiencing a population explosion." The employment of such quantitative and technical language is perhaps a logical consequence of their point of view. They prefer to discuss development in five stages, according to the theory of Walter Rostow, which was "presented in a book *Stages of Economic Growth*, which set out to do for capitalism what Marx's *Das Kapital* had done for communism".

Molyneux and Olsen consider the possibility of using the five stage framework as a foundation for their discussions. "It is logical to divide these countries on the basis of their



Kenyans at Lake Turkana

potential for development, since that is the criterion used to classify the nations in the first place." Sometimes they do exactly this. Bangladesh and Mali are roughly identified as fifth-world countries; the U.S.S.R. is treated as a nation in mid-development. North America, (especially perhaps California), is thought to be a region which has reached maturity.

The reason why such terminology is not used consistently is that the authors are aware that it neglects the cultural and economic ties that bind nations together. They therefore make equal use of the political language common in North America, which divides the globe into the first, second and third worlds. (They don't know quite where to place China).

This latter framework comes in handy for their chapter on "Geopolitics". Emphasis is there placed not so much upon economic development as upon political blocs, seen in the light of the "Heartland Theory". In summary form, this theory is formulated as follows: "Whoever controls Eastern Europe controls the Heartland; second, whoever controls the Heartland also controls the World Island; and third, whoever controls the World Island controls the world. Eastern Europe is loosely defined as the broad lowland area stretching from Germany to the Urals and from the Baltic/Arctic to the Carpathians/Black Sea." — No wonder the authors have difficulty in 'locating' China!

Molyneux and Olsen hesitate to rely simply upon five-stage development criteria because they are liberals. That they perceive Soviet Russia to be the greatest threat to individual freedom is evident from a glance at the bibliography at the end of the chapter on "Geopolitics". Three works by Ayn Rand are recommended, two by George Orwell and one by Solzhenitsyn.

On the other hand, their liberalism is impartial, as is apparent from their paragraph on "Freedom" (p. 188). "The 1970s have witnessed struggles for freedom in Angola, Mozambique, Rhodesia, and South Africa. Some have succeeded; others continue to fight." One of their case-studies is "South Africa: Apartheid and Multinationalism." And most of their primary material is from U.N. publications and the Toronto press, not from more right-wing sources.

One could probably say that their effort to integrate their development theory with their concern for individual liberty takes the form of a statement of the liberal, North American creed. According to Rostow's theory, democracy gains strength during the final three stages of development, which culminate, significantly enough, in 'the era of mass consumption'. While adequate food and good health have always been universally desired, "as a society's wealth increases, so do the number of desirables; rich societies for instance may be concerned about pollution or public parks or funding for the arts". Clearly, there should be less conflict between material goals and individual freedom in North America, (especially in California).

Eternal vigilance is what Eleanor MacLean devotes to arguments such as the ones expressed by Molyneux and Olsen, for between the lines of *World Prospects* may be discerned the same view generally held by the mass media concerning world development. *Between the Lines* indeed begins with an examination of the ways in which we form our opinions, and develops gradually into an analysis of the ways in which our opinions in this era of mass consumption, are shaped *for us* by the mass media.

Contrary to the beliefs of Molyneux and Olsen, MacLean argues that technology is organized in North America so that the result is a direct conflict between such organization and the freedom of the individual. Specifically, "those who control the media determine its technology" and they do so to further their private ends, not those of society as a whole. This is presumed by what is written in the preface: "We have tried to present information in such a way as to favour egalitarian and non-intimidating relationships between people . . . With this subject matter — the mass-media — the economic and culturally 'disadvantaged' are on a more equal footing with the privileged. Advertisements, cartoons and television are familiar to everyone."

Between the Lines is written in a much lower key than *World Prospects*. It is just as thorough, since its main thrust is to develop an argument, and the argument is sustained throughout the whole book. The discussion questions for students are carefully formulated, and there is an unusually effective use made of cartoons, which are just as carefully integrated with the text. Primary material is presented in articles of longer length than those included in the work by Molyneux and Olsen. This tends to give the book a less choppy appearance.

The first long article is chosen to show how the news media "use bias, distortion and censorship to manipulate public opinion". It is entitled "The Reader's Digest: The Biggest Myth of All", and treats the *Reader's Digest* as a news medium since that mass-circulation magazine has the widest circulation of any such magazine on the globe. The *Digest* had a circulation of 29 million in 1976, (30.2 million if one includes *Selecciones de Reader's Digest*), compared to 9 million for *Pravda*, the most widely read newspaper. As the article states: "For millions who pay little attention to regular news media, the *Digest* serves as a capsule guide to what's going on in the world. Every doctor's office, supermarket check stand and drug store prominently features the *Digest* with its quickly and easily read articles."

It is clear from the article that the *Reader's Digest* shies away from the practice of presenting both sides of any controversial issue. In general, it presents such issues so as to show American and business interests in the most favourable way possible.

It is also probably not coincidental that Molyneux and Olsen, who are rarely overtly unfair to anyone, tend to treat critics of the multinationals, members of the anti-nuclear movement, and environmentalists very shortly indeed.

They present a long list of the benefits of multinationals to underdeveloped countries. The only disadvantages are two: first, "that they *may be* regarded as exploiters of local resources, and as organizations which will act in their own interests rather than in the interests of the host country, if the interest clash." (my italics); and second: "As multinational companies move their operations abroad, they can create unemployment in the home country".

They are highly aware that the very existence of the modern world depends upon technology. They are much less aware that it may be used to control, and even annihilate people.

Even foreign aid, for example, is said to be given "for humanitarian reasons as well as the strategic desire to win friends". 90% is given by the "first world". "The second world also helps the third world countries to rebel against colonial and economic domination." Nowhere is there any mention of the fact, cited in *Between the Lines*, that "a major proportion of aid to the Third World is for military purposes". There is also not the slightest suggestion that aid usually comes with strings attached. In fact, the emphasis is placed upon humanitarian aid. They devote 6½ columns to "the case against helping the poor", and only one column to "the case for helping the poor". Generally, the poor are thought to be responsible for their own plight. (There is a section of "Canada and the New Economic Order", which generally favours "trade not aid". — The "first world" helps those who help themselves).

It is understandable that Eleanor MacLean would attempt to state the other side of the question, the side that is simply omitted in *World Prospects*. The two sides come out most clearly on the topic of Brazil, the city 'case study' common to both books. Molyneux and Olsen acknowledge that the country is run by a "ruthless military dictatorship". They argue, however, that, "after the gross mismanagement in the 1950s and 1960s by popular presidents . . . The army brought stability and economic growth to Brazil". The only

dissent allowed is that of Left-wing churchmen, notably Dom Helder Camara, who argues for "global revolution. Most Brazilians do not listen. They appear to prefer the real prospects of economic growth offered by the military, backed by a proved yearly 10-11% growth rate over the last few years. They hope that the rewards will eventually filter down, and so do not risk changing the promising economic situation."

The titles of Eleanor MacLean's three articles on Brazil are sufficient indication of her own attitude towards what is happening there: "The Nightmare", "I Have Heard the Cry of My People" (by Don Helder Camara), and "The Long Shadow of Censorship". Individual freedom is indeed a casualty of Brazil's new technocratic boom. Moreover, the foreign investment which fuels that boom does not provide any assurance at all, in MacLean's eyes, that the rewards will eventually trickle down.

Instead, she argues that the result will be the further 'development of underdevelopment'. Fundamentally, this means that the resources of the underdeveloped sectors of that part of the world economy controlled by the 'first world' are being exploited for the benefit of those in ultimate control. For this reason, she follows up her case-studies in Brazil with a case-study of underdevelopment in Nova Scotia. The point of this is neatly illustrated by a cartoon with the caption: "the First and Third Worlds are one and the same system". In other words, they are really terms which should be used for those who control the capitalist system and those who are controlled by it. Since such



Mexican children at work in school vegetable garden
— WHO photo

people may be found in Brazil, Nova Scotia and elsewhere, the first and third worlds should not be used as geographical terms, but as structural ones. Needless to say, there are no such distinction in *World Prospects*, for the simple reason that the authors do not consider capitalism to be an instrument of control.

Between the Lines is an impressive book. As far as I am aware, the counterculture has never produced a full scale text before about the problems of world development. Eleanor MacLean has marshalled a great deal of evidence concerning the concentration of press and media ownership, especially in North America, and has gone on to show that this concentration is characteristic of the whole corporation system. Since corporations, by their *raison d'être* are devoted to the acquisition of private profit, there is obviously a conflict between private and public goals in the western world.

The book has been financed by development groups who focus their attention upon the capitalist sector of the globe. It is not surprising that almost nothing is said about the question of media control under communism. The author somewhere refers to the U.S.S.R. as a "totalitarian state", and once quotes jokes which Russians make about *Pravda*, but it would have been helpful had she devoted somewhat more space to the topic.

The reason is that technology certainly seems to be used in the communist world as a means of domination even more than it is used in the west. Soviet communism does prefer public profit over private, but there is little to suggest that the individual Russian perceives himself or herself as liberated from the control of an abstract, impersonal system.

At any rate, whatever Eleanor MacLean's opinion of technology, her book is bound to be very valuable to teachers. Her method of analyzing media accounts of 'hot spots', which she has employed in her section on the liberation of Zimbabwe, should really become a standard procedure in Modern World Problems classes. If the development community would be willing to produce supplements containing both sides of current issues such as El Salvador or Poland, and make them available to teachers, it would meet with considerable response.

To conclude, I would simply like to recommend both *World Prospects* and *Between the Lines* to anyone interested in discovering what North America is all about. It is striking that two such books could be written on similar topics without having one book in common in any of their respective bibliographies.

It is, however, not surprising, since *World Prospects* is a product of mainstream liberalism, and *Between the Lines* is a product of the counterculture.

Don Hambrick teaches in the Social Studies Department of Barrington Municipal High, Barrington Passage, N.S.

Amnesty International

Late 1970's: Two Argentinians, Alfredo Gonzalez and Horacio Cid de la Paz, tell Amnesty International about "disappeared" prisoners being held in secret camps in Argentina. They tell about treatment inflicted on these people by a cruel and barbarous Junta. They tell of their own kidnapping in November 1977 and of their subsequent fifteen months in captivity before they are fortunate enough to flee to Brazil. During their captivity they are tortured with *picana* (electric cattle prods) and repeated sessions of *submarino* (holding the head under water). Then they give the shocking news that everything was done under the supervision of a doctor who checked their blood pressure and reflexes. Moreover, generals, colonels and other high ranking officers periodically visited these secret detention camps.

Such stories as these account for the existence of Amnesty International, a world wide human rights movement with over 200,000 members that works on behalf of people imprisoned for their religious and political convictions *provided they have never used nor advocated the use of violence*. Amnesty International also opposes capital punishment and any use of torture.

The Halifax group of Amnesty International (well over 150 members) has three adopted prisoners of conscience: a Moroccan, Almed Habchi, a Romanian, Ioan Mario, and a Chilean, Fernando Salazar Alarcon. This year the group has joined in a world wide campaign to draw attention to the contemporary evil of "people disappearing". This sinister means of intimidating has become a major tool of political terrorism: 15,000 in Argentina; 1,500 in Chile; 30,000 in Guatemala; three quarters of a million in Kampuchea; perhaps a half million in Uganda under Amin.

Funding for the work of Amnesty International comes from memberships, fundraising activities and private donations. For more information about Amnesty International, please contact Jennifer Wade at 477-6115.

MATCH

The development potential of women from around the world, many of whom outlined particular objectives at the International Women's Year Conference in Mexico City in 1975, led two Canadians who attended the Tribune of that Conference to initiate the formation of MATCH International Centre. With the collaboration of like-minded individuals and organizations, MATCH has been brought into existence: a direct link matching needs with resources in Canada and the Third World.

MATCH aims to facilitate the implementation of programmes designed by women to meet universal, basic needs — food, health care, shelter and education — at the family level. If these programmes in turn influence the community and society, true developmental impact can be achieved.

In Canada, MATCH is an incorporated organization operating from a national office, with a Board of Directors

drawn from across Canada. It comprises an ever-increasing network of concerned individuals and organizations representing various interests, skills and resources.

Throughout the world, women who are identifying and undertaking projects in their own countries are part of the MATCH network — a channel through which resources are being mobilized and knowledge and experience exchanged and shared.

For more information about MATCH, please write to:

MATCH International Centre
401-171 Nepean Street
OTTAWA, Ontario, Canada
K2P 0B4

Atlantic Jewish Council

The Atlantic Jewish Council is an umbrella organization founded seven years ago under the sponsorship of the Atlantic Region of Canadian Zionist Federation, Canadian Jewish Congress, Hadassah-Wizo of Canada, United Israel Appeal, Zionist Organization of Canada and Canadian Young Judea.

The Atlantic Jewish Council co-ordinates the activities for local, national, and international Jewish organizations and offers a full range of cultural and educational activities.

The Council was formed in order to maintain a sense of Jewish identity and to enhance the quality of Jewish life in the Atlantic provinces.

Among its many services to the community, it produces "Shalom Atlantic" on Cable 10 TV in Halifax, "Shalom Atlantic Radio," and publishes the bi-monthly *Shalom Magazine*. Included in its range of activities are the Atlantic Provinces' Jewish Students' Federation, the Masada and Shomer Clubs (senior citizens), and Camp Kadimah Summer Camp. Maintaining an active Speakers' Bureau, the Council provides knowledgeable speakers on Israel, Judaism, Zionism, History, the Holocaust, Soviet Jewry, as well as the History of Atlantic and Canadian Jewry, etc. Movies, slides and resource material are all available upon request.

Contact Person: Shirlee Fox, Executive Director
422-7491

How do we compare?

Typical daily diet for 2 - 5 year old child in South East Asia, consisting of rice, sugar, fish and condiments.

Breakfast	Lunch	Supper
1 bowl parched or puffed rice, brown sugar (white if available), water or Piece of plain rice cake with brown sugar	1 bowl cold rice cooked the previous night, with mango pickle. Cholli (green vegetable). Occasionally 14 g. dried fish 2 - 3 times a week.	1 bowl hot rice Vegetables i.e. red pumpkin, eggplant, green plantain, onion.

Approximately 900 calories, 25 g. protein.

Typical daily diet of a 4 year old Caribbean boy, consisting of sugar, white bread, butter, cocoa, and condensed milk.

Daily Diet

72 g. white bread	30 g. condensed milk
13 g. brown sugar	3 g. cocoa
20 g. butter	

Approximately 539 calories, 8.7 g. protein.

Typical daily diet of an African child aged 2 - 7.

73 g. plantain	13 g. coco yam leaf
230 g. coco yam	2 g. peppers, red & green
41 g. cassava (boiled and mashed)	0.5 g. onions
3 g. lima beans	3 g. smoked fish
2 g. peanuts	6 g. lean meat (beef, mutton, antelope)
1 g. garden peas	1 g. red palm oil

Approximately 432 calories, 11 g. protein.

Typical daily diet of British child aged 10. Nutritionally adequate.

Breakfast	Lunch	Supper
14 g. cornflakes	85 g. chicken	56 g. cheddar cheese
141 g. milk	113 g. potatoes	Salad
Egg	56 g. peas	56 g. bread
56 g. bread	Apple pie	14 g. butter
14 g. butter		
28 g. marmalade		

Mid-morning

Bed-time

141 g. milk

283 g. milk

Approximately 2,000 calories, 80 g. protein.

U.K. Committee for UNICEF



One Vitamin A capsule every six months can prevent blindness.

— WHO photo

International Education Centre



International Education Centre, Saint Mary's University, Halifax, Nova Scotia, Canada B3H 3C3